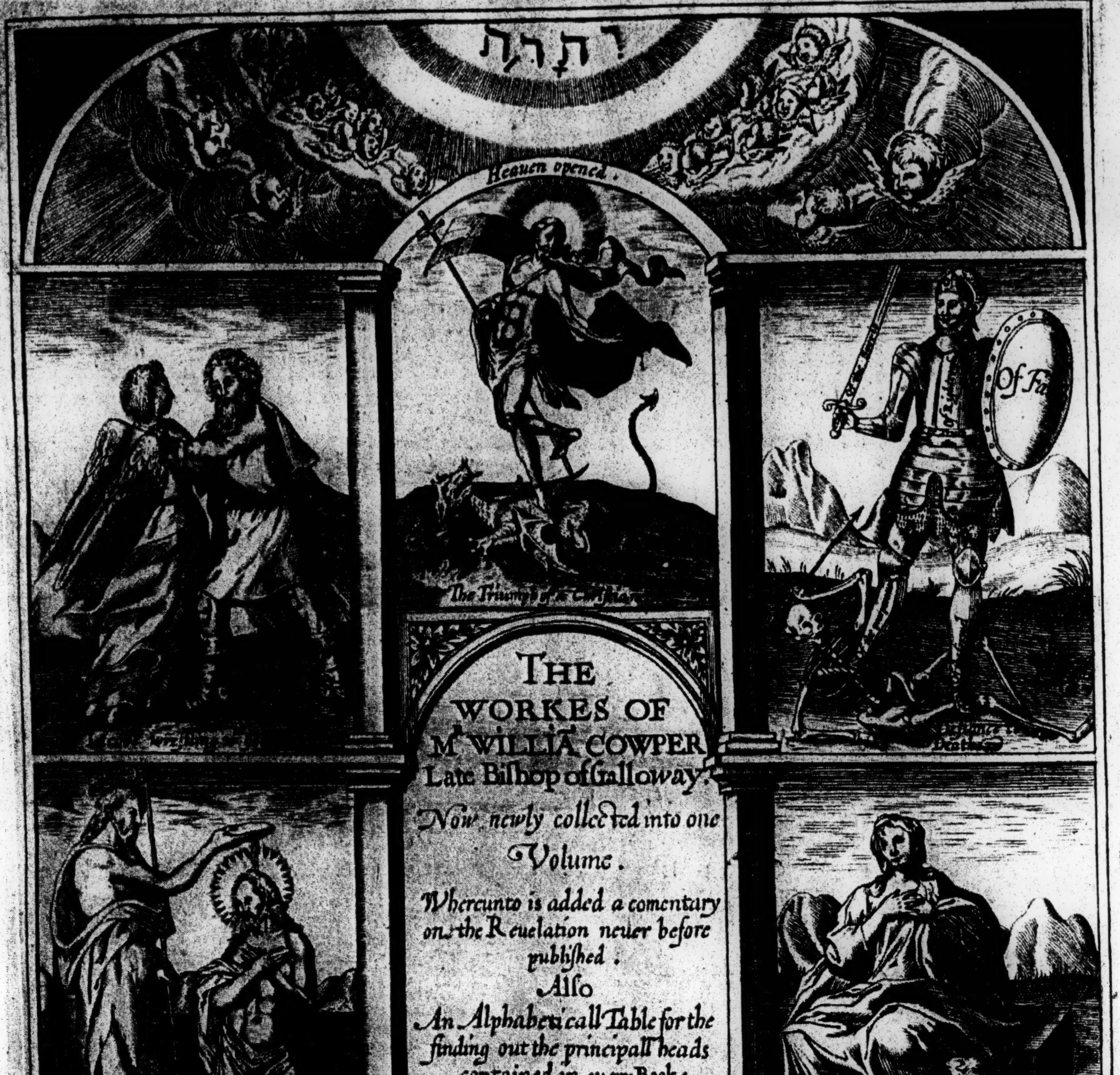
יהוה
Heauen opened.
The Triumph of a Christian
Of Faith
Defiance to Death
Praise of Patience
repentance

# THE WORKES OF Mr. WILLIA COWPER

Late Biſhop of Galloway.

Now newly collected into one
Volume.

Whereunto is added a comentary
on the Reuelation neuer before
publiſhed.

Alſo
An Alphabeticall Table for the
finding out the principall heads
contained in euery Booke.

LONDON
Imprinted for Iohn Budge, and are
to be ſold at his ſhop in Paules Church:
yard, at the ſigne of ÿ greene Dragon.
1623.

TO

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# TO THE MOST
## SACRED, CHRISTIAN, TRVLY
## CATHOLIKE, AND MIGHTY PRINCE,
## *IAMES*, KING OF GREAT-BRITAINE, FRANCE,
## AND IRELAND, DEFENDER OF
## THE FAITH, &c.

SIR, *the Apoſtle S.* Paul, *that* choſen veſſell of Acts 9.15.
God, *and his Ambaſſadour, ſent forth into the*
*world to bring in the houſe of* Japheth *into the tents* Gen. 9.27.
*of* Sem, *hauing in his peregrination (vndertaken*
*for preaching from* Jeruſalem *vnto* Jllyricum,) Ro. 15.19.
*ſeene the moſt pleaſant parts of the world, and in an*
*extaſie tranſported from Earth into the third Heauen, ſeene alſo the*
*pleaſures of* Paradiſe, *as one who knew both, not by naked ſpecula-* 1 Cor. 12.
*tion, but experience, giues out his iudgement of both, that the moſt*
*excellent thing of this world were but dung, in reſpect of the Lord Ieſus,* Phil. 3. 8.
*and that whatſoeuer pleaſure on earth may delight the eye or eare of*
*man, as by infinite degrees inferiour to thoſe which God hath prepared* 1 Cor. 2. 9.
*for his children: and therefore paſsing-by both the pleaſures of life,*
*and terrours of death, hee fixed his eyes ſtedfaſtly vpon that* prize
of the high calling of God; *forgetting all other thinges, hee became* Phil. 3. 14.
*carefull onely of this one, ſo to run, and fulfill his courſe with ioy, he* Act. 20.24.
*might obtaine that crowne. This as he had learned, like a good diſciple* 1 Cor. 9.25
*in the Schoole of Chriſt, ſo like a faithfull Doctor doth hee here de-*
*liuer it to others, letting vs ſee, that the onely comfort of a Chriſtian on*
*earth conſiſts in this, to know that his name is written in Heauen in the*
*booke of Life: which as in theſe Treatiſes he confirmeth vnto vs by the*
*inſeparable commixtion of the linkes of the golden chaine of ſaluation,*
*ſpecially of our Calling, with our Election, and Glorification, ſo hee en-*
*deauours to draw the hearts of all the children of God toward it, as that*
*maine and onely point wherein true peace and ioy is to be found, and*
*without which all other comforts in the world; yea, though it were*

Luk.20.20. ſuperiority ouer all the angels of darkneſſe in hell, and all the bodies of
Iob 16.2. men on earth, ſhall be found in the end but miſerable comforters.

I may truely ſay, what I haue found in experience, that this the Apo-
Deut.34. ſtles moſt comfortable treatiſe, to ſuch as can Come and ſee, ſhall not
onely be as the top of Piſgah to Moſes, out of which he ſaw the promiſed
Canaan, but that alſo the man effectually called, ſhall beare in it the te-
ſtimony of the heauenly Oracle, ſpeaking to his heart as clearely as the
Dan.13. Angell did vnto Daniel, that he is a man beloued of God, elected an
heire of grace and glory. And therfore hauing reſolued to make common
for the vſe of others, thoſe comfortable meditations, which it pleaſed
God, out of this excellent Treatiſe to communicate vnto me, I was alſo
after long hæſitation emboldened to preſent them to your Maieſty, not
as of minde to bring by them any good vnto your Highneſſe, but begging
to them from your ſacred name fauourable protection. For I humbly
acknowledge, that from ſo baſe a minde as mine is, nothing can proceed
worthy ſo great a Maieſty as God hath made you, not ſo much in re-
gard of thoſe famous Kingdomes ouer-which your Highneſſe ſtretches
out your Scepter, as of thoſe gifts of gouernment by which ye rule. Your
Highneſſe hauing receiued from God, cum Diademate, diuinum ole-
um & cum Sceptro oculum, Kingly authority with Chriſtian wiſe-
dome, ſacred Maieſty with ſingular meekneſſe, being ſo euident in your
Highneſſe, that by them the worſt ſort of your Maieſties ſubiects haue
beene wonderfully conuinced, the better ſort confirmed to feare you as
their King, to loue you as their Father: A conqueſt aboue which no grea-
ter can be, Cum amari, coli, diligi, maius ſit imperio. And this is it,
which hath ouercome in me all contrary feares, ariſing of the conſcience
of my weaknes, that when your Highnes great wiſdome ſhall perceiue in
theſe Labors my great infirmites, yet your Maieſty of your rare meek-
nes, will fauourably cenſure them. Euen the ſtars which are obſcured in
preſence of the Sunne, are profitable in his abſence to giue light to the
earth, and howſoeuer any light that is in theſe Diſcourſes, ſhall vnder
your Highnes eye be indeed but darknes, yet if with your Highneſſe fa-
uour they be allowed to giue ſuch glimmering light as they haue vnto o-
thers, it ſhal be no ſmall comfort vnto me, and my greateſt thankfulnes
ſhall be declared in my dayly prayers vnto the Lord God for your Ma-
Pſal.20.1. ieſty, that the name of Iacobs God may defend you frō all euil, and
the

the Lord may ſend you helpe out of his Sanctuary *in all your need,* Pſal. 21.1.
*according as he hath done. O King, beloued of God; hated of none but*
*for Gods ſake, keepe ſtill your heart in the loue of God, and his truth;*
Reioyce in the ſtrength of your God, & feare not what fleſh can Pſal. 56.4.
doe vnto you. *Is it not the Lord, who ſet your Highnes on the Throne,* Pſal. 18.43.
*to be a feeder of his people Iſrael? Is it not the Lord, who hath deliuered*
*your Maieſty from the contentions of the people, and ſecret ſnares*
*of your curſed enemies? though the Archers grieued you, hated you, and* Gē. 49.23.
*ſhot at you, were not the hands of your armes ſtrengthned by the hands*
*of the mighty God of* Iacob? *Is it not the Almighty, who hath bleſſed* Gen. 49.25
*your Maieſty with heauenly bleſſings from aboue, with bleſſings of the*
*depth that lies beneath, with bleſſings of the breſt and wombe?* Pſal. 21.3.

Sir, *let his liberall bleſſings wherewith the Lord your God hath preuented* Pſa. 18.50.
*you, be ſo many obligations, binding your Highneſſe to honour*
*the Lord, who hath honoured you. Let his fore-paſt manifold deliuerances*
*be as ſo many confirmations, that if your Maieſty reſt in him,* Pſa. 68.20.
*and not in man, hee will ſtill be a buckler vnto you. Let* Abaddon *the*
*king of the Locuſts, that Romiſh vſurper rage;* vnto the Lord belongs Reue. 9.11.
the iſſues of death. *Can* Balaam *curſe, where God hath bleſſed? Yea,* Num. 23.8.
*can Sathan hurt the man who is hedged by the Lord? Let the Ambaſſadors* Iob 1.10.
*of new* Babel, *more ſhameleſſe then* Senacherib his Rabſache, 2 King. 18.
*raile at good King* Ezekiah *ruling in* Ieruſalem, *the Lord hath yet a*
hooke for his noſtrils, and a bridle for his lips. *Do not the eyes of the* Eſa. 37.29.
*Lord behold the whole earth, to ſhew himſelfe ſtrong with them that are*
*ſtrong, and of a perfect heart toward him? Therefore feare not their* 2 Chrō. 16.9.
*feare, but ſanctifie the Lord God of hoſts; let him be your feare, and he* Eſay 8.12.
*ſhall be a* Sanctuary *vnto your Maieſty. Count it a part of your high* Pſal. 69.9.
*glory, and no ſmall matter of your Maieſties ioy, that with Chriſt you*
*beare this piece of his croſſe, that the rebukes of them who rebuke the* Pſal. 21.7.
*Lord, are fallen vpon you: and truſt ſtill, O King, in the Lord, and in*
*the mercy of the moſt High, and ſo your Maieſty ſhall neuer fall. Long*
*may your Highneſſe liue and raigne ouer vs, as a faithfull ſeruant to*
*your God, and a happy King of many bleſſings to your people.*

Your Maieſties moſt humble Subiect,
and daily Orator, WILLIAM COVVPER,
Biſhop of GALLOVVAY.

# THE NAMES OF THE BOOKES AND TREATISES CONTAINED IN THIS VOLUME, *viz.*

1 THE Life and Death of the Authour, that Reuerend Diuine Maſter *William Cowper* Biſhop of *Galloway*.
2 Heauen opened, the firſt part. }
3 Heauen opened, the ſecond part. } on *Rom.* 8. throughout.
4 Heauen opened, the third part. }
5 The Triumph of a Chriſtian, or, *Iacobs* wreſtling with God, on *Gen.* 32.24. &c.
6 A Conduit of Comfort, on *Rom.* 8.28.
7 A Preparatiue to the Lords Supper, on 1 *Cor.* 11.28.
8 The Anatomy of a Chriſtian, on 2 *Cor.* 5.19.
9 A holy Alphabet for Sions Scholars, or, a Commentary on the 119. Pſalme throughout.
10 A Mirrour of Mercy, or, the Prodigals Conuerſion, on *Luke* 15.11. &c.
11 A defiance to Death, on 2 *Cor.* 5.1.
12 The Genealogie of Chriſt, on *Matth.* 1.23.
13 The Baptiſme of Chriſt, on *Luke* 3.2.
14 The Combat of Chriſt with Sathan, on *Matth.* 4.1. &c.
15 Meditations for Inſtruction and Conſolation.
16 Seauen dayes Conference betweene a Catholike-Chriſtian, and a Catholike-Roman.
17 A Treatiſe of the heauenly Manſions, on *Iohn* 14.1,2,3.
18 The praiſe of Patience, on *Luke* 21.19.
19 Good newes from *Canaan*, or, an Expoſition on the 51. Pſame throughout.
20 A comfortable and Chriſtian Dialogue betweene the Lord and the Soule.
21 Two Sermons preached in *Scotland* before the Kings Maieſty, the one at his comming in, the other at his going out, on *Pſalme* 121.8. and *Pſalme* 80.17.
22 A moſt heauenly and fruitfull Sermon preached the 6. of *Auguſt* 1615. on *Titus* 2.7,8.
23 *Pathmos*; or, a Commentary on the *Reuelation*, diuided into three ſeuerall Propheſies.

THE

# THE LIFE AND DEATH OF THE REVEREND FATHER AND FAITHFVLL SERVANT OF GOD, Mr. *WILLIAM COWPER* BISHOP OF GALLOVVAY, VVHO DEPARTED THIS LIFE AT EDENBVRGH, THE 15. OF FEBRVARY. *1619.*

VVHEREVNTO IS ADDED A RESOLVTION,
Penned by himſelfe, ſome few dayes before his death,
touching the ARTICLES concluded in the late
*generall Aſſembly holden at* PERTH.
1618.

LONDON,
Printed by IOHN BEALE and *T. B.* for ROBERT ALLOT, and are to
be ſold at his Shop in Pauls Church-yard at the ſigne of the
blacke Beare. 1629.

# THE PREFACE.

*IT is profitable, and conſidering the times wee now liue in, very neceſſary, that the liues and deaths of Gods faithfull ſeruants (ſuch as was this worthy Perſon) be regiſtred, and commended to Poſterity, as well for examples to the liuing, that they may know how to walke in a good Conſcience before God, as to preſerue the fame of the righteous after their death, from the reproachfull detractions of the wicked. And this laſt, charity toward our Brethren departed, requires of vs then eſpecially, when the wrong done vnto their memories, tends to the diſcrediting of the ſeruice, wherein they were by God imployed in the time of their life. For though it be true, that lyes and calumnies can neuer long preuaile, and that Truth, by ſome rightly called the daughter of Time, will at laſt breake forth, as the light, & ſhine as the noone-day to the iuſtifying of them that haue feared the Lord, and beene carefull to proue their courſes vnto him: yet in the meane-while, preiudices may poſſeſſe the minde of many not euill affected, and while they lacke beter information, by miſ-reports they may be made to thinke and ſpeake of perſons and matters otherwiſe then they ſhould. Neither can we be excuſed, if we ſhall keepe ſilence, and forbeare to giue witneſſe vnto the Truth, when peruerſe men take ſuch liberty, as wee ſee, to vent lies both by ſpeech and writing, onely to confirme others in wicked and rebellious courſes. This reſpect, albeit there had beene no other, is a ſufficient reaſon for the publiſhing of this diſcourſe, written by that faithfull ſeruant of God, of himſelfe ſome two yeares before his departing, and ſince found amongſt his papers; for as in his life there wanted not enemies to charge him with many falſe imputations, whereof himſelfe did often complaine; ſo yet after his death, when humanity it ſelfe might teach them not to diſquiet the aſhes of the dead, they forbeare not to lay vpon him (and the manner of his death) falſe and foule aſpertions, albeit no man, while hee liued, did walke in all his waies with a better conſcience, nor any of the Saints of God did euer conclude his daies more peaceably, & with better reſolution.*

*Concerning his life, which was not idle or fruitleſſe, as his writings already come forth, and others that ſhortly will ſee the light, may ſufficiently witneſſe; we remit you to this Diſcourſe penned by himſelfe, as it ſeemes, when he found his ſickneſſe beginning, which put an end to his daies; And for his death, whereof there were many witneſſes, the forme and manner thereof wee haue annexed, to ſtop the mouthes of vngodly men, and gaue all that feare the Lord an example of dying, and occaſion of thankefulneſſe to Almighty God, who vouchſafed ſo mercifully to rid his ſeruant of the miſeries of this life, and receiue him to his ioy, and that place of felicity where wee are perſwaded now hee reſts.*

THE

# THE LIFE AND DEATH OF *WILLIAM COWPER*, BISHOP OF GALLOVVAY.

## This Diſcourſe was penned by himſelfe on *the firſt of Ianuary.* 1626.

MY life hath not beene ſuch, that I am aſhamed to liue lõger, if my gracious God haue any further ſeruice to employ me withall in his Church : Neither am I ſo deſirous to liue; but yet I am willing and heartily content to remoue out of this body, that I may be with my Lord, freed from theſe reſtleſſe tentations, which on euery ſide haue ſore preſſed, but, through his grace, neuer oppreſſed me.

In my yonger yeares I was trained vp with the wreſtlings of God; frõ my youth I haue borne his yoke, exerciſed with his terrours; yet, ſo that many a time his ſweet conſolations haue refreſhed my ſoule. In my old dayes men haue riſen againſt me, but without a cauſe : betwixt theſe two my dayes are ſpent; my Witneſſe is in heauen, He knoweth that in euery ſtate of life, my heart was euer toward the Lord; it was my ioy to ſerue him, and my griefe when I ſinned againſt him.

Being of the age of 8. yeares old, about *Martimas* I was caried by my Father from *Edenborough* to *Dunbarre* Schoole, I could not write, nor read any Latine then. I tarried there till my twelfth yeare; euen then did the Lord begin to acquaint my heart to ſeeke him; we went two and two to the Church; he put then this praier in my heart euery day in the way, *Lord, bow mine eare, that I may heare thy Word.* In the Schoole many a time haue I turned on my face, ſeeking from God knowledge and vnderſtanding. In the ſpace of foure yeares and leſſe, I learned the whole courſe of Grammar, wherein God made me to proſper, not inferiour to others in the company with.

From thence I was called by my Parents to *Edenborough*, and in the entry of my 13. yeere, ſent ouer to S. *Andrews*, and paſſed in courſe of Phyloſophy there in the 16 yeare : there made I not ſuch progreſſe in knowledge, as I had done before in me other ſtudies, either mine age not being capable of it, or my wiſe and mercifull Father not thinking it expedient for me; yet euen there was the ſeed of grace ſtil working in me, inclining mee to a carefull hearing, and penning of ſermons, and Theologicall leſſons, as I could haue occaſion to heare them. And here Sathan working in corrupt nature, ſought many a time to trap me in his ſnares, intending in my yong yeares to giue me that wound, that might haue beene a marke of ſhame to me in my old age, when the Lord ſhould call me to doe his worke : but as on the one part I felt my weakneſſe compared with the ſtrength of corrupt nature; ſo, though then I could not diſcerne it, afterward I had proofe it was the Lords preuenting mercy that kept mee from being an offence vnto his Church. It is his mercy that he pardoned the vanities and ignorances of my youth, and his mercy alſo that he preſerued me in all my life from any that could make me a ſhame to his Saints, or a ſcorne and reproach to his enemies.

Hauing paſſed my courſe in S. *Andrewes* at the age of 16. yeares, I returned to my Parents in *Edenborough*, I was preſſed by them to enter into ſundry ſorts of life I liked not; for my heart ſtill inclined to the ſtudy of holy Scriptures : whereupon I reſolued to go into *England*, where I euidently perceiued the Lord going before me, & prouiding for mee at *Houdeſdon*, with in 18. miles of *London*, my meane portion which I had being all ſpẽt (I ſpeak it to his glory that cared for me) in that ſame place, that ſame day was I deſired by our kinde Countriman Maſter *Guthrie*, to helpe him in the teaching of a School, with whom I remained ſome three quarters of a yeare, but after did the Lord leade mee further: for hauing occaſion to goe to *London* without my knowledge, or any ſuite of mine, I was called to the ſeruice of a learned Diuine Mr. *Broughton*, vnto the which with the good-will of Mr. *Guthry* I entred, and there remained about a yeare & a half, daily exerciſed vnder him in the ſtudie of Theology. To him vnder God, and ſome other learned Diuines of that Citty, doe I acknowledge my ſelfe bound for theſe beginnings of knowledge I then receiued.

In the nineteenth yeare of my life I returned againe to *Edenborough*, where hauing the commodious occaſion to be with my elder Brother, then one of the Miniſters of *Edenborough*, I ſtil continued in the ſame ſtudy, and at length was required to giue a proofe of me gift priuately, which I did in the new Church in preſence of Mr. *Robert Pont*, and Mr. *Robert Rollocke*, with ſundry others of the Miniſtery: then after that, I was required to teach publiquely in the new Church on a Sabbath in the afternoone. And the next weeke I was commanded to teach publiquely in the great Church in time of a Faſt, on a Thurſday in the afternoone. Thus did the Lord traine me vp, & theſe were the beginnings of my Miniſtery, which I recount to the praiſe of his grace, who counted me faithfull, and put me in his ſeruice.

A little after that, in the beginning of my twentieth year, there enſued a generall Aſſembly of the Church at *Edenborough*, & by their authority was I ſent out, and appointed Paſtor of *Bothkenner* in *Styrling*-Shire, for that Church had beene deſolate euer ſince the reformation, and the people had giuen in their ſupplication to the Aſſembly for a Paſtor. This calling of God and his Church I embraced, and went vnto them, where I found the deſolation ſo great, that except the wals, which were ruinous alſo, neither doore, nor window, nor ſeat, nor Pulpit, nor any part of a roofe was there at all: yet it pleaſed God to giue ſuch a bleſſing to the Miniſtry of his word, that their hearts thereby were ſtirred vp cheerfully to build the Lords Houſe, which moſt willingly they fully reſolued within halfe a yeare, not content to build their owne part of the Houſe, but the Quire alſo, which of dutie ſhould haue beene done by the Patron: there needed here no letters of horning, nor other compulſitories, neither content to haue built it onely, they adorned it within and without, not inferior to any other Church of ſuch quality round about it. This was my firſt celeſtiall ſeale, and confirmation of my calling to the Miniſtery.

In this ſeruice I remained ſeuen or eight yeares, ſubiect to great bodily infirmities, by reaſon of the weakneſſe of the Soile in Winter, and the vnwholſome waters thereof. And here did the Lord firſt begin to acquaint me with his terrors, and the inward exerciſes of ſundry ſorts of tentations; ſo that betweene theſe two, my life was almoſt waſted with heauineſſe; yet I bleſſe the Lord for it, it was vnto me like the wilderneſſe of *Midian* to *Moſes*, a School of tentation, whereby I learned daily more and more to know Chriſt Ieſus, gathering ſome ſtore of knowledge thereby, inward exerciſes, and outward ſtudies, which the Lord afterward called me to giue out in more publike places in his Church, for the neceſſity of increaſing diſeaſe forcing me to bethinke of a tranſportation, the purpoſe of my minde was to another Church vnplanted in the South, ſome 8. miles from *Edenborough*, but the Lord ſtill continued his calling, and drew me another way Northward: for at the ſame time there interuened a generall Aſſembly of the Church at *Perth*: there was I nominated, and with conſent of the Aſſembly and people was I written for to that Miniſtery, as the Letters of both, ſent to me out of *Perth*, with my deare Brother Mr. *Patricke Simſon*, yet extant doe beare. Thus did the Lord cleare my way before me, and leade mee there, where I thought neuer to haue gone; yet two or three dayes before did the Lord giue me ſome ſignification of it. But I vnderſtood it not, till the euent did teach me: for in my thoughts in the night there ſeemed a man to leade me by the hand to a little pleaſant Citie, in a plaine valley on a Riuerſide, hauing ſome banks lying at the ſhore thereof, (as indeed it had the firſt time, that after this I was brought to it, ſuch a ſight got I of it, in that viſion, as afterward I ſaw with my eyes) he led me a long time vp and downe the ſtreets of that Towne from one to another, at length carried me ouer the water to an hil, and led me vp vnto it, by many turnings and windings from one earth to another, very neere vnto the top thereof. Then did I awake, my face looking to the South-weſt. This made ſuch an impreſſion in my minde, as after that I could neuer get forgotten. Let no man here impute to mee the ſuperſtition either of Papiſts or Anabaptiſts: I know, there is no Reuelation now of doctrine, or new Article of faith, to be ſought out in dreames. The Lord hath ſpoken once for all now vnto vs by his Sonne in the Word: but that the liuing Lord, who ſleepes not, can giue warnings to the ſoules of his ſeruants, when their bodies are ſleeping, no man acquainted with his working, I truſt, will deny it.

After this, three or foure dayes, as I ſaid, returned Mr. *Patrick Simpſon*, from the generall Aſſembly at *Perth*, to *Sterling*, and deliuered me Letters from the Aſſembly, and the Towne, containing my calling to that Miniſtery. The Towne ſhortly after ſent their Commiſſioners, to traſport my ſelfe and my family. There I continued doing the worke of God, for the full ſpace of nineteene yeeres. How I did carry my ſelfe in my open conuerſation, liuing among them, not as one ſeparate from them, but mixed my ſelfe in all their fellowſhips, as a comfort to the beſt, and a wound to the worſt-inclined ſort, this Age will not want louing witneſſe to record it. My diligence in like manner in the miſtery, not onely on the ordinary dayes, but on others, which I voluntarily choſe thrice a week in the Euening: *to wit*, wedneſday, Friday, & Saturday, for a preparation to the Sabbath, (for theſe dayes they had no preaching in the morning; It would haue done a Chriſtian heart good, to haue ſeen thoſe glorious & ioyful Aſſemblies, to haue heard the zealous cryings to God among that people with ſighings and teares, melting hearts and mourning eies. I ſpeake the truth in modeſty, and not all the truth. It is not vaine-glorying, I abhorre that; not I but his grace in mee. Why ſhall it offend any man, that I eate the fruite of my labour, & that my conſcience this day enioyes the comfort of my former painfulneſſe, and fidelity? My witneſſe is in heauen, that the loue of Ieſus and his People, made continuall preaching my pleaſure, and I had no ſuch ioy, as in doing his worke. Some witneſſes alſo I want not to remaine: for albeit my charge was to teach fiue times in the weeke, yet this was more, that I penned thereafter, whatſoeuer I preached, whereof ſome are already extāt, others, by Gods grace, if the Lord ſpare my dayes, ſhall come in their time. And in outward things, what care I had to ſee the houſe of God there honoured, the welfare of that people euery way, there are Monuments ſtanding to witneſſe for me, when I am dead.

All this time, except ſome little intermiſſions and breathing-times, did the Lord ſtill exerciſe me with inward tentations. O what a viciſſitude of eſtates! O What a variety of combates! It were tedious here to ſet them downe all, as they were done and fought: but this I muſt ſay, the end of all and euery one of them were, vnſpeakeable ioy. And once for all, in greateſt extremity of horrour, and anguiſh of ſpirit, when I had vtterly giuen ouer, and looked for nothing but confuſion, ſuddenly did there ſhine (in the very twinckling of an eye) the bright and lightſome countenance of God proclaming peace, and confirming peace with inuincible reaſons. O what a change was there in a moment? The ſilly ſoule that was euen now at the brinke of the pit, looking for nothing, but to be ſwallowed vp, was inſtantly raiſed vp to Heauen, to haue ioyfull felloſhip with God in Chriſt Ieſus; and from this day forth my ſoule was neuer troubled with ſuch extremity of terrors. This confirmation was giuen mee on a Saturday in the morning; there found I the power of Religion, the certainty of the word: there was I touched with ſuch liuely ſenſe of a Diuinity, and power of the God-head, in mercy reconciled with man, and with me in Chriſt, as I truſt, my ſoule ſhall neuer forget: Glory, glory, glory be to the ioyfull Deliuerer of my ſoule out of all aduerſities for euer.

In the middeſt of theſe wreſtlings with God, all this time wanted I not combats with wicked men, like thoſe beaſts at *Epheſus*, with whom Saint *Paul* did fight. All the time of my Reſidence-yeeres continued this battell; as one left off, another ſtill renewing the battell: but the greatneſſe of my inward conflicts made me regard lightly all their outward contradictions, and I eſteemed them but like the bitings of a Flea. I reſolued with my ſelfe, It was no maruell to ſee Sathan ſtirre vp his wicked inſtruments to diſquiet me, since I profeſſed my ſelfe a diſquieter of him, and his kingdome: yea, my comfort was; that I had neuer a controuerſie with any of them but for their ſinnes! God knowes I loued their perſons and eſtates; therefore did the Lord aſſiſt me, the power of his Word hammering downe their pride, they were all of them by courſe brought to the acknowledgement of their ſinnes.

But at length, as God turned the heart of *Pharaoh* and his people from the Iſraelites, when the time came that hee would haue them to remoue out of Egipt: ſo by little & little did the zeale and loue of the moſt of this people, at leaſt, in my ſenſe, fall away; ſo that at laſt my battell was not with ſuch as were like the Publicans and Sinners (for theſe now were turned my fauourers and comforters,) but with ſuch as ſeemed before Iuſticiers, I meane, vnrebukeable men for outward offences: theſe men found I ſtuffed with ſuch pride, ſelfe-conceit, diſdaine, and intollerable contempt, as carried them further from their dutie, then any of the former: yea, ſuch as aboue others ſhould haue beene my comforters, were my croſſers: That I had cauſe to ſay with *Micah*, The beſt of them are Bryers;

But I truſt it repents them ere now: And therefore I pray God not to lay it to their charge. I will haue none of my words extended to that handfull there, which truly feare the Lord.

Now about this time God had opened to me a doore, and called me to the charge of the Churches in *Galloway*, in the South-Weſt part of this kingdome: for being named with others, by the generall Aſſembly of ſuch as they thought meete to bee preferred to the Epiſcopal dignity (whereof I euer acknowledged my ſelfe not worthy) and recommended by the fathers of our Church; it was his Maieſties pleaſure to preſent me to that benefice, due to the Office whereunto the Church had called me. God knowes this was done without my knowledge or ſeeking, directly or indirectly: For I could haue beene contented all my dayes with a priuate life, reſolued to giue honour and obedience in God to ſuch as were called to theſe places; after that it was once eſtabliſhed by order in our Church, and I had conſidered the lawfulneſſe, antiquity, and neceſſitie of it among vs.

Here was I neither guilty of Ambition, nor of any precipitate embracing of it: for betweene the date of his Maieſties preſentation, and my acceptatiō, there interuented eighteene weekes.

Yet as the calling to this worke was greater then any other whereto I had bin led before, ſo greateſt oppoſitiō was there made vnto me by men, whoſe lying Libels and carnall contradictions forced mee to ſpend more time vnprofitably, then I had done before ſince my entrie to the Miniſtery. The Lord forgiue them, and me alſo, where, in the manner of my anſwering, I haue bene ſharper then became Chriſtian meekeneſſe. For as the matter it ſelfe, vnfainedly I followed my light, I eſteem it a lawfull, ancient, & neceſſary gouernment; I ſee not, nor haue not read of any Church that wanted it before our time: Only the abuſes of it by pride, tyranny, and idlenes, haue brought it in miſliking. From theſe euils, I pray the Lord preſerue his ſeruants, that now are, or hereafter ſhal be called to thoſe places; but there is no reaſon why a thing good in it ſelfe, ſhould be condemned or reiected for the euill of abuſe: for ſo no good thing at all ſhould be retained in the Church. And in this Calling how I haue walked, and what my care was to aduance the Goſpell there, I truſt I ſhall not, nor yet doe want witneſſes.

In this eſtate doe I now liue, my ſoule alway in mine hand, ready to be offered to my God; when or what kind of death, God hath prepared for mee I know not: but ſure I am, there can be no euill death to him that liueth in Chriſt, nor ſodain death to a Chriſtian Pilgrime, who as *Iob* ſayes, euery day waits for his change, yea, many a day haue I ſought it with teares, not out of impatience, diſtruſt, or perturbation, but being weary of ſin, and fearefull to fall into it. Concerning thoſe who haue beene my enemies without cauſe, and charged mee with many wrongfull imputations, from which my conſcience cleares me, excuſing me of theſe things, loue of gaine, and glory, or ſuch like, whereof they accuſed me: The Lord lay it not to their charge. I go to my Father, & wiſh his bleſſing to them, to rectifie their iudgements, & moderate their affections, with true piety, frō faith & loue.

## Amongſt the ſame Papers, we found three ſhort Meditations, whereby he comforted himſelfe, whileſt he found *his death approaching, written alſo with his owne hand,* and bearing date the ſeuenth of *December,* 1618.

NOW my ſoule be glad: at all parts of this priſon, the Lord hath ſet to his Pioners to looſe thee. Head, Feete, Milt and Liuer are faſt failing; yea, the Midle ſtrength of the whole body, the ſtomacke is weakned long agoe. Ariſe, make ready, ſhake off thy Fetters, mount vp from the body and goe thy way.

Let me tell you that which I know, yea fore-know, yet I, after others, haue foretaſted before you. Death is ſomewhat drearie, and the ſtreames of that Iordan betweene vs and our Canaan runne furiouſly; but they ſtand ſtill when the Arke commeth. Let your Anchor be caſt within the vaile, and faſtned on the Rocke Ieſus. Let the end of the three-fold cord be buckled to the heart, ſo ſhal ye go thorow; what threds the cord is made of, I cannot now tarry to tell you who knowes: but if ye aske, God will teach you.

I ſaw not my children when they were in the wombe; there the Lord fed them without my knowledge: I ſhall not feed them when I goe out of the body;

yet ſhall they not want a father.

This faithfull Seruant of God, who from the time of his entry into the Miniſtery had alwaies ſhewed himſelfe diligent and painefull in his calling; notwithſtanding that his ſickeneſſe grew daily vpon him, was no way deficient in his duties of ordinary preaching, taking great paines alſo to perfit his worke vpon the Reuelation, which hee had begun, and deſired greatly to finiſh it before his dying: Beſides which ſtudies, the griefe he receiued for the backewardneſſe of vnruly ſpirits, in giuing obedience to the Articles concluded in the late Aſſembly, and ratified by Authority, to the great diſturbance of the Peace of the Church, which hee laboured carefully in all his life to procure, did haſten him not a little to his end. So as in the beginning of *January*, 1619. his infirmity increaſing, hee was compelled to keepe at home, and not to goe any more abroad: yet as his weakeneſſe did permit, he gaue himſelfe to reuiſe his writings, and diſpoſe of his worldly affaires, that hee might be ready for his paſſage, which euery day hee expected. And ſome ten daies before his departure, hauing his mind freed of all earthly buſineſſe, to thoſe that viſited him, hee manifeſted a great contentment he had in his approching death. The Wedneſday before, which was the tenth of *February*, The Biſhops and ſome other Brethren being aſſembled at *Edenborough*, for certaine affaires of the Church, tooke occaſion to meete at his houſe becauſe of his ſickneſſe which he tooke moſt kindly, and continued with them that whole afternoone, giuing very wholeſome aduice in matters propounded, and ſhewed himſelfe as pleaſant and iocund in ſpeeches as euer before. Howbeit, euen then he ſignified to them that his death was drawing neere, and declared his minde ſomewhat diſpoſedly, concerning his Succeſſor. The daies following, he kept with all that came to viſit him in moſt holy and Diuine conferrences, expreſſing a great willingneſſe of exchanging this life, for that better. And vpon munday which was the fifteenth of *February*, at one of the clocke in the afternoone feeling his ſtrength and ſpirits to decay, afer hee had conceiued a moſt heauenly prayer, in the company of thoſe that were by him, he deſired to be laid in Bed, (for the daies before he aroſe alwaies, and either walked, or ſate in his Chamber:) which being done, after he had again commended himſelfe moſt deuoutly vnto Almighty God, he tooke ſome quiet reſt: after which he ſpake not many words, but thoſe that he vttered, ſhew his memory & other ſenſes to haue bin perfect, his tongue onely failing him; and in this ſort about ſeauen of the clock at night, he rendred his ſoule to God in a moſt quiet and peaceable manner. His body the ſeuenteenth of *February* was enterred according to his owne direction, in the Church-yard, called the *Blacke-Friers* at *Edenborough*, in the South-ſide of the new Church, and was conueied to the place by the *Earle* of DVMFERMELINE, Chancellor, and the reſt of the Honourable Lords of Councell, with the Maieſtrates of the City, and many others. The Funerall Sermon being preached by the moſt Reuerend Father in God, the Arch-Biſhop of Saint *Andrewes*.

## The Biſhop of GALLOVVAY, his anſwers to ſuch as deſire a reſolution of their ſcruples againſt the Acts of the laſt Aſſembly holden at PERTH, in the Moneth of *Auguſt*. 1618.

*Mercy, grace, and peace, be vnto all them that loue the Lord Ieſus.*

WEe are commanded by S. *Peter*, to giue a reaſon of that faith which is in vs, and ſo will I: No good CHRISTIAN differs one from another in any Article of faith: for our beliefe is a ſhort compend of the Scripture, and I haue preached all the Articles thereof, I beleeue all.

As for Papiſts, where they differ from vs, ſee what I haue profeſſed in my writings, publiſhed in Print, and I am reſolued to dye in the ſame minde: what that is, they may perceiue by the ſeuen dayes conference betwixt a Catholicke Chriſtian, and a Catholicke Roman.

By that three-fold Treatiſe vpon the 8. to the Romans.

By that Anatomy of a Chriſtian.

By that Alphabet for Sions Scholars.

By that Treatiſe of *Iacobs* wreſtling with God.

And that of Chriſts Genealogie.

And another, of his Baptiſme.

And the third, of his combate with Satan in the Wilderneſſe.

By that which I intituled a defiance to Death.

By that preparatiue to the new Paſſeouer.

By the Treatiſe of Goodnewes from Canaan, on the 51. Pſalme.

By the Heauenly Manſions, and the Praiſe of Patience.

By that conuerſion of the Prodigall ſon.

By the comfortable Dialogue betwixt God and a troubled ſoule.

And that begun Commentary vpon the Apocalyps; beſide many others.

Theſe haue done good to many good Chriſtians, and I hope, ſhall doe when I am gone. And as for theſe needleſſe controuerſies that make diuers voices among vs: I ſay, ſome conſcientious with little knowledge, theſe I loue, others contentious with leſſe knowledge, theſe I pitty, willing them alwaies to remember, that to them who are contentious and diſobey the truth, and obey vnrighteouſneſſe, ſhall be indignation and wrath, *Rom.* 2.1. yet wiſhing to them mercy and light to illuminate their mindes.

### *Of Daies.*

IN my minde, no King on earth, no Church may make an Holy-day, onely the Lord who made the day, hath that prerogatiue, & he hath ſanctified the ſeuenth day, yet either a Chriſtian king, or a church may ſeperate a day by preaching; and that either ordinary, as we haue Tueſday, or extraordinary for faſting and humiliation, or then for ſolemne ioy and thankſgiuing. This is, and hath bin euer the lawfull practice of our Church, and continuall, who at ſuch times hath commanded ceſſation from ordinary trades, both before and afternoon, that ſo the people might frequent the Aſſembly; I hope, no other purpoſe be in our Princes Proclamation, whereat ſo many are offended: and if any cauſe of offence be, it is to be mended with humble ſupplication, not with rebellious contradiction. *Brightman* on the 11. of the *Reuel.* records, that the day wherein Q. *Elizabeth* came to the Crowne after the *Marian* perſecutions, was obſerued with an anniuerſary or yeerely ſermon, euen by thoſe who in that country are enemies to Epiſcopall gouernment, of which number himſelfe is one. So wee haue preaching and publike reioycing, the fift daies of *Auguſt* and *Nouember*, for that double deliuerance of our gracious Soueraigne, whom the Lord may long continue a comfort to his Church: and I am ſure, we haue greater cauſe to reioice at the remembring of Chriſt his natiuity: Albeit, *Herod* and *Herodian*, in vpper *Ieruſalem*, were againſt it, when Angels, heauenly Souldiers, and Saints redeemed, were ſinging in *Bethelem*, *Glory be to God in heauen, and peace to men on earth*: I will rather ſing with the one, then ſtartle without cauſe with the other. O but this is not the day of his Natiuity. I Anſwere, Let it be ſo: it is not the day, but the benefit wee remember, which no good Chriſtian will deny ſhou'd be don: ſure it is, he was borne, died vpon Good Friday, & the third day he roſe, the 40. day after he aſcended, 10. daies after his Aſcenſion, hee ſent the Holy Ghoſt, which from his reſurrection is the 50. day, called, *Acts* 2 the Penticoſt: all this is according to the Articles of our faith, expreſly ſet downe in Scripture: and why do then men make ſuch ſcruple to remember our Lords Natiuity, in ſuch a day as Chriſtian Catholikes, in all ages haue remembred it? But here they ſay, We remember his Natiuity euery day. I anſwere, This is like that preſumption of the young man who ſpake to Chriſt in the Goſpell; *All theſe* (ſaith he) *haue I done frō my youth.* He ſpoke out of ignorance, affirming he had done the thing he did not. And ſo doe they: I appeale to their owne conſciences, how many dayes of the yeere will paſſe, wherein they haue not ſo much as minde of his Natiuity? But if it were as they ſay, that they remember his Natiuity euery day, why make they it ſtrange to remember it on this day alſo? Yet (ſay they) yee remember it this day more then another. I anſwere, And why euery good Chriſtian hath his owne daies choſen by himſelfe; ſome for faſting, ſome for thankſgiuing for perticular benefits; what a priuate Chriſtian may lawfully do, yee make it vnlawfull, a Chriſtian Church to do ſpecially; where we goe in the communion of Saints, with all the preſent Reformed Churches in *Europe*. In *France* their moſt notable Preachers giue the Communion on that day, as did alſo the ancient Primitiue churches throughout the world, as teſtifieth S. *Auguſtine* in his *Epiſtle.* 118.119. So did our own old Scottiſh Church alſo, for 800. yeeres after Chriſt, before it was polluted with Papiſtry, as I haue proued in my forenamed conference; who ſo likes to read it. But (ſay they) wee haue no commandement in the Word to do it. For anſwere, Let the diſtinguiſh betwixt that which is ſubſtantiall or reall in Religion, and that which is circumſtantiall or rituall. A point ſubſtantiall, muſt haue an expreſſe warrant in the Word commanding it: For that which is circumſtantiall it is ſufficient, if it be not againſt the Word, it being left to be ordained by Eccleſiaſtical authority. As for example: to preach in ſeaſon and out of ſeaſon, is a ſubſtantiall point: For it, we haue an expreſſe command in the Word: what day of the week ordinary preaching ſhould be beſide the Sabbath, that is circumſtantial, & left to the determination of the Church, who by the ſame authority that they may ordaine preaching ſuch a day of the week, may alſo ordaine preaching ſuch a day of the month in a yeere. Againe, he that ſins openly, ſhall be openly rebuked. This is ſubſtantiall in Religion, & we haue an expreſſe command for it. But to ſet him on a Pillar three daies, or moe, or fewer, is circumſtantiall: ſuch as our Church, without doing wrong againſt the Word of God, hath determined, I acknowledge it to be a good order: And will any of theſe men condemne it, becauſe it is not an expreſſe command in the Word? *Marriage is honorable among all men*; for man and woman to ioyne without marriage, is fornication: this is ſubſtantiall, & hath the warrant of the Word: But that firſt they muſt be three dayes publikly proclaimed, that is circumſtantiall, done by the Church for good order, which I acknowledge ſufficient, becauſe it is not againſt the Word.

Euill day, ſay they, was caſt out of our Church. For anſwer, what they call euill day, I know not: but a day reputed for the day of Chriſts Natiuity, & obſerued for remembrance thereof, that I know. I find no Eccleſiaſticall Law in all the bookes of our Aſſembly ſtanding to the contrary. But if it haue been caſt out, yet a thing not againſt the Word of God, vpon good conſiderations may be brought in againe, albeit it had beene caſt out. Inſtances of this I might bring from the Church of *Geneua*. One I bring from our owne; ſince Baptiſme, not vpon a preaching day was caſt out by act and practice, & yet is now receiued again: Why may not preaching of Chriſts Natiuity, Paſſion, Reſurrection, Aſcenſion, and ſending of the holy Ghoſt, on ſuch daies, be receiued againe, albeit it had been caſt out? We were wel, ſay they, before: what needs this nouation? For anſwere, Conformity with the ancient & recent Reformed Churches requires it, except we will be ſingular. Beſide this, the queſtion here is betwixt a Prince and his People. They will be nouriſhed in their humours, not remembring that a Chriſtian Prince is alſo to be regarded, who finds himſelfe bound in conſcience to ſee duties in Religion performed: what is euill in their eyes, ſeemeth good in his. And here the debate falling betwixt their will & his, about a matter not againſt the Word of God, let any indifferent man giue ſentence who ſhould be followed.

### *Of* BAPTISME *to be miniſtred in due time and place.*

NOw for Baptiſme; our Commiſſion is to Baptize, without limitation either of time or place, decency alway both for time & place being obſerued; ſo far as may be, where the publike order of the Church is not contemned, Baptiſme ſhould not be refuſed. It is not, will they ſay, neceſſary to ſaluation. I grant that: I abhor that blind and mercileſſe ſentence of Papiſts, that Infants dying without Baptiſme, goe to any houſe of Hell. But albeit it be not neceſſary to the childes ſaluation, who will deny, but it is a neceſſary, at the leaſt, a profitable help of the Parents faith? For our Lord hath not ordained it in vain. Where then a Chriſtian parent requires it to his child, either vpon a preaching day, or otherday, with what warrant a Preacher can deny it, I know not.

### *Of priuate* COMMVNION.

THE ſame is my iudgement of priuate Communion. Here are two words would be well vnderſtood. Priuate I call it, in reſpect of the publike aſſembly, not of a priuate perſon; Communion it is, in reſpect of many Chriſtians pertaking it. Where a man hath beene a reuerent hearer of the Word in the publike Aſſembly, & a reuerēt & carefull receiuer of the Sacrament, there, if God ſuſpend him by ſicknes from doing of that duty, may we not ſit beſide him, and comfort him by the Word? may wee not pray together for him, and for our ſelues, euen in a priuate Family? And why alſo may we not giue to him, and take to our ſelues, the Seales of the Couenant of mercy? The particular precepts hereof, both for the perſon and place, I take not vpon me to determine, but leaue it to the wiſedome of the Preacher.

### *Of kneeling at the* COMMVNION.

THe hardeſt point of all, is kneeling at the holy Communion, which is the more miſliked, becauſe it was, & yet is abuſed by Papiſts, to Idolatry: that vile errour of Tranſubſtantiation, and worſhipping of Bread, my ſoule abhorreth it: But it is hard to condemne a thing lawfull in it ſelfe, becauſe it hath beene abuſed: For what is ſo good, that hath not, or may not be abuſed? Shall not Saint *Paul* bow his knees to the Father of the whole Family in Heauen and in Earth, God the Creator; becauſe Idolaters bow their knees to the Creature? hee was not ſo ſcrupulous. If I ſhould condemn ſitting at the Table, I ſhould doe wrong to my mother the Church of *Scotland*. If I ſhould condemne ſtanding, I ſhould doe wrong to that ſiſter Church of *France*, which hath ſtood for the truth to the blood. If I ſhould condemne Kneeling, I ſhould doe wrong to the Church of *England*, glorious with many Crownes of Martyrdome, and many other Churches alſo. I like well that modeſt iudgment of *Peter Martyr*, who thinkes any of theſe, Sitting, Standing, or Kneeling, lawfull. Our Church hath determined, that Kneeling ſeemes the moſt reuerent form, for receiuing ſo great a benefit; and the rude geſture of many of our people, in many parts of the land, requires that they ſhould be led to a greater reuerence of that holy Myſtery, and taught that by humble Kneeling, we ſhal at length be brought to a ioyfull Sitting with Him for euer. But heere it will be obiected to me, that our Lord and his Diſciples ſate at the Table. I anſwere; The Euangeliſt ſaith, that as he ſate at the Table, he tooke Bread, and gaue thanks. This ſeemeth to note the time of the Inſtitution; *to wit*, after he had done with the natural & Paſcall Supper, not the geſture; For why? S. *Paul* preſcribing all that is eſſentiall in the Sacrament, makes no mention neither of Sitting, Standing, nor Kneeling: yet he ſaies, *What I haue receiued of the Lord, that I deliuered vnto you.* If he receiued it, and deliuered it not, he was not faithfull. Which I abhorre to thinke. If he deliuer it not, then ſure he receiued it not. This is the ſoundeſt and moſt ſafe courſe: It keepeth all the reformed Churches free from doing againſt the Word of God. For wee muſt thinke, that S. *Paul* knew certainely the minde of Chriſt; ſuch as are *Conſcientius*, let them ponder this well, the contentious I am not able to ſatisfie. If the expediency be ſet aſide, and the queſtion be only of the lawfulnes, my Argument ſtands yet vnanſwered. Whatſoeuer ſpiritual benefit I may lawfully ſeek on my knees with ſupplication, that ſame I may receiue lawfuly vpon my knees with thãkſgiuing. But I may lawfully with ſupplication ſeek ſaluation by Ieſus on my knees: Therefore I may lawfully receiue it on my knees. They anſwere nothing, who ſay, I may not kneele to any Idoll: For to Chriſt I kneel, praiſing him when I receiue the holy Symbols, and exhibiting inſtruments of his Body & Blood: and it is madnes either to make them Idols, as Papiſts do, or cal them Idols, as Male-contents do.

Great murmuring is now againſt Paſtors, who ply not their tongues to pleaſure the humours of people. God hath opened their mouthes to Preach his Goſpell; woe will be to them that open their mouth to prattle againſt Paſtors. He that rewardeth euill for good, euill ſhall neuer depart from his houſe, ſaith *Salomon*. *My ſon, feare God and the King, & meddle not with the ſeditious*: It is *Salomons* alſo. Let ſeditious Pratlers, or Libellers, whom though I know, I ſpare to name, pauſe vpon this. When vnthankfull *Iſrael* murmured againſt *Moſes* and *Aaron*, they both ran to the dore of the Tabernacle, and the Lord failed them neuer. Hee came downe in the Cloud, to protect and comfort them. Let all the ſeruants of the Lord doe ſo, when an vngratefull people renders them euill for good; remembring that which the Lord ſaid to *Ieremy* 15. 19, 20. *Let them returne to thee, returne not thou to them. They ſhall fight againſt thee, but ſhall not preuaile againſt thee: for I am with thee. Bleſſed are yee when men reuile you, and perſecute you, and ſay all manner of euill againſt you falſly for my ſake: Reioyce and be glad for great is your reward in Heauen: for ſo perſecuted they the Prophets, which were before you.* Matth. 6. 11.

I haue opened my minde according to my light. To them that aske, Where was this light before? my anſwere is, Remember what is ſaid of our bleſſed Lord, the Lachet of whoſe Shoo I am not worthy to looſe. *Hee increaſed in wiſdome*, *Luke* 2. 52. Shall it then be an imputation to his ſilly, weake, vnworthy and infirme ſeruants, that they increaſe in wiſdome and grow in knowledge as they are commanded? Such as are contentious, I leaue, tumbling in the tumultuous thoughts of their perturbed mindes, raging like the waues of the Sea, foming and caſting out their owne dirt and ſhame. For me, I reſt in the peace of my God, through Ieſus Chriſt, which, bleſſed be God, I inioy. A ſore famine of the Word of God is at hand, for the loathing of Manna, & murmuring againſt *Moſes* and *Aaron*: there may be bread, but God will break the Staffe of it; preaching of the Word in many parts, but without life or power. Pratlers & lying Libellers, Papiſts, or Atheiſts, I cõmend them to the mercy of God, that they may be brought to repentance. Let thẽ read theſe words of our Sauiours, *Mat.* 7. 6. *Giue not that which is holy vnto Dogs, neither caſt ye your Pearles before ſwine*: Be not of that number, if ye minde to enter into that heauenly *Ieruſalem*. I wil haue nothing ſpoken here, extended to peaceable and truely religious Chriſtiãs, of which number God hath a flouriſhing Church, both in this Towne, & in other parts of the Land: The Lord increaſe them. The Lord grant peace to his owne *Ieruſalem*, & haue mercy vpon vs, that we may preuent theſe, and other eminent iudgements vpon great and ſmall, with vnfained repentance.

# HEAVEN OPENED.

WHEREIN
THE COVNSELL OF GOD,
CONCERNING MANS SALVATION,
is ſo manifeſted, that all men may ſee the *Ancient of dayes;*
*the Iudge of the World, in his generall Iuſtice-Court,*
abſoluing the *CHRISTIAN* from
SINNE and DEATH.

Which is the firſt benefit we haue by our Lord
IESVS CHRIST.

{——*Come and ſee*——}

Newly amended and enlarged by M^r. VVILLIAM
COVVPER, *Miniſter of Gods Word.*

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# The ANALYSIS of the first Booke.

- Parts of this Chapter, are two:
  - 1 A Treatise of comfort, two-fold:
    - 1 Comfort against the remanence of sin in the man iustified. this is
      - 1 Proponed Verse 1. wherein,
        - 1 The benefit is set downe, *to wit*, exemption from condemnation.
        - 2 The persons limited to whom it belongs, *To them that are in Christ.*
        - 3 These persons more cleerely declared, *They walke not after the flesh, but after the Spirit.*
      - 2 Confirmed *Verse* 2.
      - 3 Explained *Vers.* 3. & 4. Wherein is declared how wee are freed,
        - 1 From sinne.
          - 1 The condemning power thereof, *vers.* 3.
          - 2 The commanding power thereof, *vers* 4.
        - 2 From death. First, *and* Second.
      - 4 Applyed, *Ver.* 5. to the 17. wherein is,
        - 1 A commination of such as walke after the flesh, *verse* 5, 6, 8.
        - 2 A consolation of the godly against
          - 1 Sinne, *Verse* 9.
          - 2 Fruit of sinne, Death, it is, neither
            - 1 Totall, *Verse* 10. nor
            - Perpetuall, *Verse* 11.
        - 3 An exhortation, not to walke after the flesh,
          - 1 Proposed, *Verse* 12.
          - 2 Confirmed, *Verse* 13, 14, 15, 16.
    - 2 Comfort against the crosse, that accompanies him. This is reduced to 3. principall arguments:
      - 1 From the end of our affliction, which is to raigne with Christ in glory *Verse* 17. Amplified by declaration of
        - 1 The greatnesse of that glory.
        - 2 The certainty of that glory. proued,
          - 1 By the feruent desire of it the creature hath, by instinct of nature, *v.* 19.
          - 2 By the feruent desire the Sons of God haue of it, by instinct of grace, *Verse* 23, 24, 25.
      - 2 From the present help of the Spirit in our trouble, *Verse* 26.
      - 3 From the prouidence of God, working all to our good, this is
        - 1 Proposed, *Verse* 28.
        - 2 Confirmed, *Verse* 29, 30. by the golden Chaine of Comfort.
  - 2 A conclusion, containing a triumph.
    - 1 Generall, consisting in two:
      - Nothing can be against the Christian, because God is with him.
      - Nothing can be lacking to him, because Christ is giuen him.
    - 2 Particular:
      - Against sinne, it cannot condemne vs, because Christ hath condemned and annulled it by his
        - Death.
        - Resurrection.
        - Ascension.
        - Intercession.
      - [illegible] sorts of
        - 1 Crosses.
          - Tribulation.
          - Anguish.
          - Persecution.
          - Famine.
          - Nakednesse.
          - Perill.
          - Sword.
        - 2 Enemies
          - Visible.
          - Inuisible.
          - [illegible]
            - Present,
            - or
            - to come.

*In all these things we are more then Conquerors, through him that loued vs*, Verse 37.

# HEAVEN OPENED.

## ROMANS 8. VERSE 1.

*Now then there is no condemnation to them that are in Chriſt Ieſus, which walke not after the fleſh, but after the Spirit.*

## THE FIRST PART OF THE CHAPTER; contayning comforts againſt remanents of ſinne in the iuſtified man.

My helpe is in the Name of the LORD.

2.*Tim.*3.16.

A commendation of holy Scripture.

*Amb.off.lib.*1. *cap.*32.

*Baſil in aliquot ſcriptura locos.*

*Cypr. de duplici martyrio.*

Some bookes of holy Scripture meeter for vs then others are, *Aug. de temp. ſer.*49.

THE *whole Scripture is giuen by Diuine inſpiration, & is profitable to teach, improue, correct, and inſtruct in righteouſnes, that the man of God may be abſolute, being made perfect vnto all good workes.* It is a banquet of heauenly wiſdome, ſaith *Ambroſe*, *Conuiuiū ſapientiæ, ſinguli libri, ſingula ſunt fercula.* It is compared by *Baſil* to an Apothecaries ſhop, in which are ſo many ſundry ſorts of medicamẽts, that euery man may haue that which is conuenient for his diſeaſe. *Nulus enim eſt hominum morbus, cui ſcriptura præſens remedium non ſuppeditet*: for there is no ſickeneſſe of man, whereunto the Scripture furniſhes not a preſent remedy. And yet as among the workes of God there is a difference, and ſome of them more clearely then other declares the glory of God, ſo it is alſo among his holy writs; they breathe all out one truth by a moſt ſweet harmony, *Diuina enim lectiones ita ſibi connectuntur, tanquam vna ſit lectio, quia omnes ex vno ore procedunt*: yet ye ſhall find that in ſome of them the Lord commeth neere vnto vs, as it were, with the face of a man, talking familiarly vnto vs; in others again he mounts high aboue vs, as it were with the wings of an Eagle: And the Lord hath left it free, to delight our ſelues moſt in thoſe places of holy Scripture, wherein for our eſtate we haue moſt edification, and to ſeeke in this Apothecaries ſhop of that ſweet *Samaritan* the Lord Ieſus, *pharma: à morbo noſtro conuenientia*, ſuch medicines as are meet for our malady.

*Ierom. Epiſt.ad Paulin.*

Why among the Epiſtles this to the Romans is firſt.

Among all the bookes of the old Teſtament, moſt frequent teſtimonies are brought by our bliſſed Sauiour and his holy Apoſtles, out of the booke of the Pſalm. *Ierome* called it a Treſury of all learning: & among all the Epiſtles of the Apoſtles, no maruell this to the *Romans* haue the firſt plae, not that it was firſt written, but becauſe aboue the reſt, it containeth a moſt perfect compend of our Chriſtian faith: And this middle Chapter thereof, hath in it an abridgement of all thoſe comforts & inſtructions, (one excepted) which otherwiſe are diſperſed throughout the whole Epiſtle, and is (ſo to call it) a pleaſant knot of the Garden and Paradiſe of God, and therefore ſhall it not be vnprofitable for vs by Gods grace, to delight our ſelues for a while in it.

Two parts of this Chapter: The firſt contains comfort againſt ſinne: The ſecond, comfort againſt the Croſſe.

As for the connexion of this Chapter with the former, we are to know that it is a concluſion of the fore-going Treatiſe of Iuſtification: Wherein the Apoſtles ſummarily collects the excellent ſtate of a Chriſtiā, iuſtified by faith in Chriſt Ieſus, declaring it to be ſuch, that there is no condemnation to him, that nothing, were it neuer ſo euill, is able to hurt him; yea by the contrary, that all things worke for the beſt vnto him. And becauſ there are only two euils which grieue vs in this life, to wit, ſin that remaines in vs; and affliction that followes vs in the following of Chriſt. Againſt both theſe the Apoſtle furniſhes the iuſtified man with ſtrong conſolations. Comforts againſt the remanents of ſin, we haue from the 1. verſe to the 18. Comforts againſt our afflictions, we haue from the midſt of the 18. verſe, to the 31.

This order of the Apoſtle is manifeſt out of his owne concluſion.

That this is the very purpoſe and order of the Apoſtle, is euident out of his owne concluſion, ſet downe from the 31. verſe to the end: wherein he drawes al that he hath ſpoken in this Chapter to a ſhort ſumme, containing the glorious triumph of a Chriſtian ouer all his enemies. The triumph is firſt ſet down generally, verſ. 31. *What ſhall we then ſay to theſe things? if God be with vs, who can be againſt vs? &c.* This generall, incontinent he parts in two, there is (ſaith he) but two things may hurt vs, either Sinne, or Affliction. As to ſinne, hee triumphs againſt it, verſe 33, and 34. *Who ſhall lay any thing to the charge of God his choſen? it is God that iuſtifieth, who ſhall condemne? It is Chriſt which is dead, or rather, who is riſen againe, who is alſo at the right hand of God, and maketh requeſt for vs.* As to affliction, he triumphs againſt it, from the 35. to the end. *Who ſhall ſeperate vs from the loue of Chriſt? ſhall tribulation, anguiſh, or perſecution? ſhall famine, nakedneſſe, or perill?* yea, *ſhall death* doe it? or that which is much more, ſhall *Angels, Principalities, or Powers* do it? No, *In all theſe things we are more then conquerors, through him that loued vs.* Thus doth the Apoſtle, like a faithful ſteward in the houſe of God, take by the hand the weary ſonnes and daughters of the liuing God, that he may lead vs into the Lords Win-ſeller, there to refreſh and *ſtay vs with the flagons of his Wine, to comfort vs with his Apples, to ſtrengthen vs with his hid Manna, & to make vs merry with that Milke and Honey* which our immortal Husband Ieſus Chriſt hath prouided for vs, to ſuſtaine vs that we faint not through our manifold tentations, that compaſſe vs in this barren Wilderneſſe.

*Rom.8.31.*

*Verſe 33.34.*

*Verſe 35.*

*Cant.2.4.*
*Cant.5.1.*

Subdiuiſion of the firſt part.

1
Propoſition.

Wee come then to the firſt part of the Chapter: wherein the Apoſtle keeps this order. Firſt, he ſets downe a generall propoſition of comfort, belonging to the iuſtified man. Secondly, he ſubioynes a confirmation thereof. Thirdly, he explaines his reaſon of confirmation. And fourthly, applies it, firſt by commination of them who walke after the fleſh; ſecondly by conſolation of the godly againſt the remanents of the fleſh; thirdly, by exhortation of both not to walke after the fleſh. In the propoſition againe ſet down, verſ. 1. firſt, he points at the comfort, *Now then there is no condemnation*; ſecondly, he ſets downe a limitation, reſtraining this comfort, *to them who are in Chriſt*: Thirdly, he ſubioines a clearer declaration of thoſe perſons who are in Chriſt, to wit, *they walke not after fleſh, but after the ſpirit.*

Coherence of this Chapter with the former.

Verſe 1. (*Now then.*) This is a relatiue to his former diſcourſe, and is (as I haue ſaid) a concluſiõ, inferred vpon that which goeth before: Seeing wee are iuſtified by faith in Ieſus Chriſt, and are now no more vnder the Law, but vnder grace: Seeing we are buried with Chriſt by baptiſme into his death, that like as he was raiſed from the dead by the glory of his Father, ſo we alſo ſhould walk in newnes of life, hauing receiued the Spirit of Chriſt, whereby we fight againſt the Law of ſinne in our members, which rebelleth againſt the law of our minde; ſeeing it is ſo, wee may be ſure that the remanent power of ſin in vs, ſhall neuer be able to condemne vs.

The Apoſtles former lamentation turned into a triumph.

We ſee thẽ, that theſe words containe the Apoſtles glorying againſt the remanẽts of ſinne, the ſence whereof, in the end of the laſt Chapter, made him burſt out into a pitifull lamentation, and cry; *O miſerable man who wil deliuer me from the body of this death?* but now conſidering the certainty of his deliuerance by Ieſus Chriſt, hee reioyceth and triumpheth. Wherin for our firſt leſſõ, we marke the diuerſity of diſpoſitions to which the children of God are ſubiect in this life: ſometime ſo full of comfort, that they cannot containe themſelues, muſt needs break forth into glorious reioicings: at other times ſo far deiected in mind, that their ioy is turned into mourning: and this ariſeth in thẽ from the variable change of their ſight and feeling. The Diſciples on mount *Tabor*, ſeeing the bright ſhining glory of Chriſt, were rauiſhed with ioy, but incontinent when the cloud ouer-ſhadowes them they become afraid. If the Lord let vs feele his mercies, we are aliue: but if he hide his face, *& ſet our ſins in order before vs,* we are ſore troubled. As the troubles wee haue in this life are not without comforts: *Bleſſed be God the Father of our Lord Ieſus, the Father of mercy, and God of al comfort, who comforts vs in all our tribulation;* ſo our ioy, ſaith Saint *Peter*, is not without heauineſſe, the one ariſing of the knowledge of that vndeſerued inheritance reſerued for vs in heauen: the other of our manifold tentations, to which we are ſubiect heere vpon earth. It is theſe viciſſitudes and changes which wrought in *Dauid* ſuch differẽt diſpoſitions, as appeareth in him, in the Book of the Pſalmes, and which all the godly may by experience finde in themſelues. *Paſcimur hic & patimur*: for here we are ſo nouriſhed with the comforts of God, that we are nurtured with his croſſes. It is the Lords diſpenſation, & we are to reuerence

*Mat.17.2.*

*Pſal.50.21.*

*2 Cor.1.3.*

*1 Pet.13.*

*Bernard*

it,

*Pſal.125.3.*

*Hoſ.6.2.*

*Chryſoſt. in Mat. hom.*

The life of a Chriſtian is a mixed webbe, wrought of trouble and comfort.

it, reſting aſſured, that the peace and ioy which once the Lord hath giuen vs, may be interrupted, but can neuer be vtterly taken from vs: the Lord who will not ſuffer *the rod of the wicked for euer to lye vpon the backe of the righteous, leſt they put out their hand to wickedneſſe,* will farre leſſe ſuffer his owne terrours continually to oppreſſe our conſciences, leaſt we faint and deſpaire: *though he wound vs, he will binde vs vp againe, after two dayes hee will reuiue vs, and wee ſhall liue in his ſight: weeping may abide in the Euening, but ioy ſhall come in the morning.* The choſen veſſell of God ſhall not alway lament, and cry, Woe is me; ſometime the Lord will put a ſong of thankeſgiuing into his mouth, and make him to reioyce thus, *De aduerſis & proſperis admirabili virtute vitam Sanctorum contexuit Deus.* The life of a Chriſtian may be compared to a web, ſo maruellouſly mixed and wouen of comfort and trouble, by the hand of God, that the long threads thereof, reaching from the day of our birth, to the day of our death, are all of trouble, but the weft interiected with manifold comforts. And this haue we marked vpon the coherence of the beginning of this Chapter with the end of the former.

Papiſts wrõgfully collect here, that ther is no ſinne, or damnable act in them who are in Chriſt.

*Caietan, Aquinas*, on this place.

*Cypr. orat. dom.*

Now in theſe words it is to be obſerued, the Apoſtle ſaies not, there is no ſin in them who are in Chriſt; but he ſaith, there is no condemnation to them: he hath confeſſed before that he did the euill which he would not, and that he ſaw a law in his members rebelling againſt the law of his minde: but now he reioyceth in Chriſt, that ſin in him is not able to condemne him. It is then a falſe expoſition of theſe words, which is made by *Caietane* and *Aquinas*: *Nihil eſt damnabile in illis qui ſunt in Chriſto, nullus actus quo mereamur damnari*: that in them who are in Chriſt, there is nothing worthy to be damned, no act that merits damnation: for the Apoſtle condemnes theſe motions of ſinne, which he found in himſelfe, as euill and repugnant to the Law of God: and if the holy Apoſtle was not aſhamed to confeſſe this of himſelfe, what blinde preſumption is this in them to exempt themſelues, or others, from ſuch motions, as are worthy to be damned? We ſhould ſtil confeſſe our guiltineſſe, for there remains in vs of our owne which the Lord might condemne, if he would enter into iudgement with vs, and wee ſhould ſo much the more praiſe his mercy, who hath deliuered vs from condemnation: and further comfort then this the Apoſtles words do not afford vs, οὐδὲν κατάκριμα: there is no iudgement, no ſentence to be giuen againſt them who are in Chriſt. Surely our righteouſneſſe in this life, conſiſts rather in the remiſſion of ſins, then in the perfection of vertue: *Ne quis ſibi, quaſi innocens placeat, cum innocens nemo ſit, et ſe extollendo plus pereat, inſtruitur & docetur, peccare ſe quotidie, dum quotidie pro peccatis iubetur orare*: that no man (ſaith *Cyprian*) ſhould flatter himſelfe as though he were innocent, when as indeed no man is innocent, and ſo by extolling himſelfe ſhould periſh: ſo much the more he is inſtructed and taught that hee ſinnes daily, while as euery day he is commanded to pray for remiſſion of ſins. But this errour we ſhall, GOD willing, further improue hereafter.

Reaſons why the Lord ſuffers ſinne to remain in the iuſtified man. *Aug. in Ioan. tract. 41.*

1 For the exerciſe of our faith.

*2 Tim. 2. 5.*

In the meane time, for our comfort let vs conſider that albeit the Lord, when hee iuſtified vs, might haue vtterly deſtroyed the life of this ſinning ſinne in vs, yet for waighty cauſes hath hee ſuffered ſome life thereof to abide in vs for a time: the firſt is, for the exerciſe of our faith: *Peccata quorum reatum ſoluit Deus, ne poſt hanc vitam obſint, manere tamen voluit ad certamen fidei*; theſe things (ſaith *Auſten*) the guiltineſſe whereof God hath looſed, that they ſhould not hurt vs in the life to come, he will haue to remaine for the exerciſe of our faith. *No man is crowned, except hee ſtriue as hee ought*: and therefore the Lord, who hath prepared for vs a crowne, and hath put vpon vs his compleat armour, hath alſo ſuffered ſome enemies to remain, againſt whom we may fight, for the tryall of our faith, patience, and perſeuerance, euen as the *Cananites* were left in the land, that the Lord by them might proue the *Iſraelites*, whether or not they would keepe the way of the Lord to walke in it.

2 For our inſtruction, that we may know what benefit we haue by Chriſt.

*Bernard.*

Secondly, ſome life of ſinne is left in vs for our inſtruction, that we may know the better how farre wee are obliged to Gods mercy, and how excellent that deliuerance is which wee haue by Ieſus Chriſt. *Nulla quidem eſt condemnatio his qui ſunt in Chriſto, tamen ad humiliandos nos peccatum adhuc patitur viuere in nobis, & grauiter nos affligere, vt ſentiamus quid gratia nobis praeſtet, & ſemper ad illius auxilium recurramus*: It is true indeed (ſaith *Bernard*) that there is no condemnation to them who are in Chriſt, yet for our humiliation the Lord ſuffers ſinne to liue in vs, and oftentimes afflict vs, that we may know the benefit we haue by Grace, and make our recourſe for helpe vnto it continually. And indeed, except by experience we felt how powerfull ſinne is of it ſelfe to ouer-rule vs, wee could neuer haue knowne that vile bondage and ſeruitude of ſinne, vnder which we lay by nature, nor that excellent Grace of Chriſt, by which wee haue gotten deliuerance. And therefore ſo oft as wee are troubled with our inhabitant corruption, wee are to conſider, that if the remanents of the old man breed in vs ſuch ſtrong and reſtleſſe tentations, how would it tyrannize ouer vs, if it were liuing in the full vigour and ſtrength thereof? that ſo wee may prayſe and magnifie that ſauing Grace of the Lord Ieſus, which hath freed vs from ſo intollerable a tyranny.

3. For the greater glory of God, and Sathans greater confuſion.

Thirdly, the Lord hath done this for his owne greater glory, like vnto thoſe Victors in battaile, who albeit they may, yet will not put all their enemies to the edge of the ſword: ſome of them they take captiues, and reſerue for a while aliue againſt the day of triumph, to be put then to death, to their greater ſhame, and the greater honour of their conquerours. When *Ioſhua* had diſcomfited thoſe fiue Kings who made War againſt *Gibeon*; he would not ſlay them in the battaile, but incloſed them in a Caue, that the battaile being ended, he might put them to death in ſight of all his people: and then for their further confirmation hee cauſed his Captaines and Chiefe men of Warre to tread vpon the neckes of thoſe Kings, to aſſure them that after the ſame manner the Lord would ſubdue all the reſt of their enemies vnder them. And ſo our Captaine and mighty Conquerour, the Lord Ieſus, hath by himſelfe obtained vnto vs victory ouer all our enemies; thoſe kings which beſieged *Gibeon*, are turned to flight, thoſe inordinate affections, which held vs captiues before, are now by his power captiued of vs, they are cloſed vp within vs (as in a caue) where they remaine with ſome life, but reſtrained of their former liberty and power: and we reſt aſſured that when the battaile ſhall be finiſhed, our Lord Ieſus ſhall altogether ſpoyle them of their life: *The God of peace ſhall ſhortly tread Sathan vnder our feete*. Then *Goliah* being ouercome, his army of the Philiſtines ſhall flie, and no inordinate deſire ſhall be left within vs. Thus wee ſee how the Lord permits his enemies to liue, and will not (fully) torment him before the time: it is not becauſe he wants power to ſubdue him, *ſed vt eo magis confundatur*, but that ſo much the more hee may confound him. When all the Warriors of God, as wel thoſe who are to come in the laſt age of the world, as thoſe who were in the fore-front of the battaile, haue foughten againſt him, and ouercome him, then ſhall the Lord Ieſus put all his enemies vnder his feete: Yea, euen now in the very time of the conflict is Sathan wonderfully confounded in this, that notwithſtanding the Serpent keepes his ſting, yet there is no deadly power in it. This vncircumciſed *Goliah* hath that ſame ſword in his hand by which he hath ſlaine many a one; the Lord permits him alſo to ſtrike the Chriſtian man therewith, but himſelfe ſees it is in vaine. O how doth he returne aſhamed and confounded, when hauing gotten leaue to ſhoot out his ſting, and to ſtrike with his accuſtomed ſword (of ſinne) thoſe whom hee hateth vnto death, he perceiues that for all hee can doe, there remaines in them a ſeed of life which cannot be deſtroyed!

*Ioſh.10.23.*

*Rom.16.20.*

*Ciuil.Catech.*

*1 Cor.15.25.*

How Sathan is dayly confounded in the godly.

Chriſtians are not exempted from the condemnatory ſentence of men.

But that the greatneſſe of this benefit which we haue by Ieſus Chriſt, may the better appeare, let vs ſee what a condemnation this is from which wee are deliuered. In the Scriptures there is aſcribed to man a iudging, by which hee abſolueth or condemneth: there is alſo aſcribed to God a iudging by which hee abſolueth or condemneth. As for mans condemnation, we are not exempted from it. *Daniell* condemned for a Rebell; *Ioſeph* condemned for an adulterer; *Iob* condemned of his friends for an Hypocrite: our *Sauiour* condemned for an enemy to *Cæſar*: his Diſciples condemned and iudged worthy of ſtripes, ſtand as ſo many examples to confirme vs, that wee faint not when wee are condemned of men: yea, with the Apoſtle wee muſt learne to paſſe little for mans iudgement, and ſtriue in a good conſcience to be approued of God: for ſure the Lord will not peruert iudgement, it is farre from the iudge of all the world to doe vnrighteouſly: he will at the laſt plead the cauſe of his ſeruants, and bring their righteouſneſſe to light.

But from the condemnatory ſentence of God.

This condemnation then from which wee are deliuered, is the ſentence of God, the righteous Iudge, by which finding man guilty of ſinne, for ſinne he adiudgeth him vnto eternall damnation: from this all they who are in Chriſt, are deliuered: *Hee that beleeueth in him who ſent mee, hath euerlaſting life, and ſhall not come into condemnation, but hath paſſed from death to life.* In this condemnation the Lord proceeds at three ſundry dyats againſt the wicked. Firſt, he condemneth them in the Court of Conſcience: Next, in the day of their particular iudgement: Thirdly, in the day of generall iudgement. Firſt, (I ſay) the Lord holdeth a Iuſtice-Court againſt the wicked in his owne Conſcience: *For the Lord iudgeth the righteous, and him that contemneth God euery day.* After ſinne committed by him, there ariſeth in his Conſcience accuſing thoughts, and there is a ſentence within him giuen out againſt him. The Apoſtle ſpeakes it of Heretickes, one ſort of wicked men; and it is true in them all, they ſinne, being damned of their owne ſelues αὐτοκατάκριτοι, by themſelues Iudgement is giuen out againſt themſelues; which ſentence albeit euery wicked man doe not marke; the

*Iohn 5.24.*

Three ſundry times the Lord keeps againſt the wicked in the proceſſe of their condemnation. *Pſal.50.5.*

1 The firſt is kept againſt them in the Iuſtice-court of their owne conſcience.

the voyce of their diſordered affections ſometime being ſo loud, that they heare not the condemnatory voyce of their conſcience, ſo clearely as it is pronounced, yet doe they heare as much as makes them inexcuſable, and breeds in them a certaine feare and terrour, which is but a fore-runner of a more fearefull iudgement to come, which howſoeuer in time of their ſecurity they labour to ſmoother, and quench by externall delights; yet at the length, affection ſhall be ſilenced, and conſcience ſhall pronounce ſentence againſt them with ſo ſhrill a voyce, that their deafeſt eare ſhall heare it. This I haue marked, that we may learne not to eſteeme lightly the iudgement of our Conſcience, but that ſo oft as we are condemned by it, we may make our refuge to the Throne of Grace to ſeeke mercy; *For, if Conſcience condemne vs, God is greater then the Conſcience, and will much more condemne vs. Aſcendit itáque homo tribunal mentis ſuæ, ſi timet illud, meminerit quod oportet eum, ante tribunal Chriſti exhiberi*: Let therefore a man (ſaith *Auguſtine*) goe vp to the tribunall of his owne minde (in time) if hee feare it, let him remember that he muſt be preſented before a greater tribunall.

1 *Ioh.*3.20.

*Aug hom.*50.

The ſecond is kept againſt them in the houre of death.

The ſecond time of iudgement, which the Lord keepes againſt the Wicked, is in the houre of death: wherein the Lord doth not onely repeate their former ſentence of condemnation, and that in a more fearefull and iudiciall manner, but proceedes alſo to execution; adiudging their bodies (vntill the day of the laſt iudgement) to the priſon of the graue, to vnderlye that curſe pronounced on man for his Apoſtaſie, and condemning their ſpirits to be baniſhed from the preſence of God, and caſt into vtter darkneſſe. Let not therefore the wicked man nouriſh himſelfe in ſinne, with a vaine conceit of the delay of iudgement: therſore wilt thou put farre from thee the euill day? what, ſuppoſe the day of generall iudgement were not to come for many yeeres, is not the day of thy particular iudgemẽt at hand vnto which thou ſhalt be drawn ſo vainly, and perforce? in the middeſt of thy deceiuing imaginations thou ſhalt bee taken away in an houre wherein thou thoughteſt not to dye, more miſerable then that rich glutton, who hauing ſtored his head with falſe concluſions, dreaming of many dayes to come when hee had not one, was the ſame day taken away to iudgement. And this ſhall moue vs the more, if wee doe remember, that ſuch as wee are in the day of death ſuch ſhall wee be found in the day of iudgement. *In quo enim quemque inuenerit ſuus nouiſſimus dies, in hoc eum comprehendet mundi nouiſſimus, quia qualis in die iſto quiſq; moritur, talis in die illo iudicabitur*; and euery man in the laſt day ſhall be iudged to be ſuch as hee is when he dyeth. It would waken vs all more carefully to thinke vpon our end, that ſo we might prepare our ſelues for this ſecond dyat of iudgement.

*Aug. Epiſt. ad Heſych.*

3 The third diat ſhal be kept againſt them in the day of generall iudgement.

But the third dyat of iudgement ſhall be moſt fearefull, when all the wicked being gathered together in one, ſhall be condemned in that high and ſupreame Court of Iuſtice, which the Lord ſhall hold vpon all that euer tooke life; then ſhall the full meaſure of the wrath of God bee powred vpon all thoſe who are not in Chriſt Ieſus, both in ſoule & body they ſhal be puniſhed with euerlaſting perdition. This iudgement ſhall be moſt equitable; for when that *Ancient of dayes* ſhall ſit downe vpon his white Throne, before whoſe face Heauen and earth ſhall flee away, and when the Sea, and the Earth hath rendred vp their dead, *then the Bookes ſhall be opened*, according to which he ſhall proceed vnto iudgement. And the bookes are two: the booke of the Law, which ſhewed to a man what hee ſhould doe; and the booke of Conſcience, which ſhall ſhew him what he hath done; by thoſe ſhall the wicked man be iudged, and hee ſhall not be able to make exception againſt any of them: againſt the booke of the Law he ſhall be able to ſpeake nothing: *for the Commandements of the Lord are pure, and righteous altogether*: And as for the booke of Conſcience, thou canſt not deny it: the Lord ſhall not iudge thee by another mans conſcience, but by thine owne; that booke thou haſt had it alwayes in thine owne keeping, who then could falſifie it? neither is any thing written in it of things thou haſt done, but that which thine owne hand hath written, how then canſt thou make any exception againſt it.

*Dan* 12.6.

*Reuel* 10.8. This iudgement ſhal proceed by the bookes of the Law and Conſcience.

*Pſal.*19.9.

How the wicked ſhall be conuicted by the booke of the Law.

Thus the bookes being opened, the iudgement ſhall proceed in this manner. The Law ſhall plead for tranſgreſſion of her precepts, requiring that the wicked may be put to death, for their moſt vnreaſonable diſobedience, her commandements for number being but ten, and ſo not burdenable to the memory; for vnderſtanding plaine, written in the heart of euery man; for equity not contradictable: the Law craueth nothing of man, but that which by the holines of his nature, receiued by creation, he was able to performe; neither doth the Law command any thing profitable to God, who gaue it, but vnto man who receiued it: And for holines, euery precept of the Law, when God proclaimed it on mount *Sinai*, was aſſiſted with a thouſand of his Saints, as witneſſes of the holineſſe thereof: all theſe circumſtances doe aggrauate the waight of that iudgement which the Law ſhal giue out againſt the tranſgreſſors thereof. Then from the Law, iudgement ſhall proceed to Conſcience; and Conſcience ſhall witneſſe againſt them of their tranſgreſſions againſt euery precept of the Law; wherein they ſhall be ſo clearely conuicted, that their particular ſinnes, with the circumſtances thereof, time, and place, though now they haue caſt them behinde their backes, ſhall then be ſet in order before them; and ſo iuſtly euery manner of way ſhall iudgement goe out againſt them. *Eliphaz* ſpoke it falſly to *Iob*, *Thy owne mouth and not I, condemnes thee*; but moſt iuſtly ſhal the ruler of the world lay it vpon the wicked, *Out of thine owne mouth I iudge thee, O thou euill and vnfaithfull ſeruant*, the voyce of thine owne conſcience, and no other ſhall condemne thee.

How they ſhall be conuicted by the booke of Conſcience.

*Iob* 15.6.

*Luke* 19.22.

And as this condemnation will be moſt righteous, ſo ſhall it be alſo moſt fearefull, not onely in regard of the manner of the Lords proceeding in the laſt iudgement, but chiefly in regard of that irreuocable ſentence of damnation, which ſhall be executed without delay. The Law was giuen with Thunder, and Lightnings, & a thicke cloud vpon the mount, with an exceeding loud ſound of the Trumpet, ſo that all the people were afraid; yea, ſo terrible was the ſight, that *Moſes* ſaid, *I feare and quake*. The Lawes of mighty Monarchs are executed with greater terrour then they are proclaimed; what then ſhall we looke for, when the God of glory ſhall appeare, to iudg the world according to his Law? the heauens ſhall paſſe away with a noiſe, the Elements ſhall melt with heat, the earth with the workes which are therein ſhall be burnt vp, the Arch-angell ſhall blow a trumpet, at the voyce whereof the dead ſhall riſe. If *Moſes* the ſeruant of the Lord, quaked to heare the firſt Trumpet, how ſhall the wicked, condemned in their owne conſcience, tremble and quake to heare the ſecond? *Then ſhall the Kings of the earth, and the great men, and the rich men, and the chiefe Captaines, and the mighty men, hide themſelues in the dens and among the rockes of the mountaines*: (for what ſtrength is there in man, who is but ſtubble, to ſtand before a conſuming fire?) and or euer their doome be giuen out, they ſhal cry, *Mountaines and Rockes fall vpon vs, and hide vs from the preſence of him that ſitteth on the Throne*: but when they ſhal heare that fearefull ſentence, *Depart from me yee curſed into euerlaſting fire, prepared for the Diuell and his Angels*, O how ſhall the terrour thereof confound their ſpirits, and preſſe them downe to the bottome of hell? O feareful ſentence (*depart from me!*) What ſhall the creature doe, when the Creator in his wrath commands it to depart, and by his power baniſhes it from his preſence? O man, wilt thou conſider in time, who ſhall receiue thee when God caſts thee out from his face? or who ſhall pitty and be able to comfort thee, when God ſhall perſecute thee with his wrath? aſſure thy ſelfe, euery creature ſhall refuſe her comfort to thee, if a drop of cold water might be a reliefe vnto thee thou ſhalt not get it: Happy therefore are they who in time reſolue themſelues with *Peter*, *Lord whither away ſhall we goe from thee, thou haſt the words of eternall life*? For they who doe now goe a whoring from the Lord, wandring after lying vanities, ſhall in that day receiue this for a recompence of his errour, *Goe to the Gods whom ye haue ſerued*: Your whole life was but a turning backe from mee, now therefore *depart from mee*, and whither? *into fire*: and what fire? *euerlaſting fire*: and with whom? *with the Diuell and his angels*. Thou haſt forſaken me, thou haſt followed them, goe thy way with them, a companion of their torment. O fearefull ſentence! *Quæ cum ita ſint bene nobiſcum ageretur, ſi iam nunc ſic nos pæniteret ſuper malis noſtris, quomodo tunc ſine vllo remedio pænitebit*? It were good therefore, ſayes *Auguſtine*, if now all men could ſo repent of their ſinnes, as it is certaine in that day they ſhal repent without any remedy; for then the wicked will ſhed teares abundantly, but they ſhall bee fruitleſſe.

This iudgement ſhal alſo be moſt terrible.

*Exod.* 19.16.

*Moſes* trembled, for feare, at the giuing of the Law, what will the wicked doe at the execution thereof?

*Reuel.* 6.14.

*Reuel.* 6.15.

*Mat.* 25.41.

Remembrance of this laſt iudgment, is a preſeruatiue againſt ſinne.

*Mat.* 10.

*Iudg.* 10.14.

*Mat.* 25.41.

*Auguſtine.*

And if all this cannot waken thee to goe to the Lord Ieſus vpon the feet of faith and repentance, that in him thou mayeſt be deliuered from this fearefull damnation; yet remember that ſeeing this iudgement is ſupreme, and the laſt, from which will be no recalling, moſt fooliſh art thou, if in time thou doe not fore-ſee and prouide, how thou mayeſt ſtand in it. Now if thy conſcience condemne thee, thou mayeſt get, if thou ſeeke, abſolution in Chriſt; but in that day if the Lord condemne thee, thou ſhalt neuer be abſolued; the day before the Trumpet ſound, mercy ſhall be preached to the penitent and beleeuers by the Goſpell; but from the time that once the ſentence is giuen out, there ſhall neuer be more offering of mercy? the doore ſhall be cloſed; though the wicked cry for mercy, and with *Eſau* ſeek the bleſſing with many teares, yet ſhall they neuer finde it.

The day before the laſt iudgement Mercy ſhal be offered, but none after it.

Of all this now it is euident, what an excellent benefit we haue by Ieſus Chriſt, in that we are deliuered from this threefold condemnation. For firſt, being iuſtified by faith;

By Chriſt we haue deliuerance from this threefold condemnation.

faith, we haue peace with God in our conſciences, the holy ſpirit of adoption teſtifiing vnto vs that our ſinnes are forgiuen *vs*, whereof ariſes in our hearts an vnſpeakeable and glorious ioy, which ioy notwithſtanding cannot be full nor perfect, vntill the former ſentence of our abſolution be alſo pronounced, in the other two iudgements, that in the houre of death we heare that ioy full ſentence; *Come to me thou faithfull ſeruant, &c. This night ſhalt thou be with mee in Paradiſe: Come and inherite the Kingdome prepared for you*: Till then our peace is not alway without perturbation; our ioy not without heauineſſe, nor our confidence without feare; yea, in our beſt eſtate we liue vnder expectatiõ of a better. For the iudgement of conſcience, ſuppoſe it be diuine, yet it is not ſupreame, nor abſolutely perfect, becauſe the light we haue to enforme conſcience, is but in part. If thy conſcience be euill and accuſe thee, it cannot accuſe thee of all the euill which is in thee: for, *if our conſcience condemne vs, God is greater then our conſcience, and will much more condemne. Deus ſcit in nobis, quod ipſi neſcimus*: God knoweth that in vs which we know not our ſelues. And if thy conſcience be good, and excuſe thee, yet can it not beare record of all the good which God by the ſpirit of Grace hath wrought in thee. And therefore for our comfort may we turne that ſentence, if our conſcience excuſe vs, God is greater then our conſcience, and will much more excuſe vs. And hereof it commeth, that our conſcience can neither haue perfect nor perpetuall reſt in this life, becauſe (as is ſaid) it dependeth and looketh alwaies for that ſupreme and abſalutory ſentence of the higheſt Iudicator: yet ſo much aſſurance haue we, and that vpon moſt certaine grounds (whereof we wil ſpeake God willing hereafter) as makes vs in our greateſt tribulation to reioyce, vnder the hope of the glory of God.

*Mat 25.21.*
*Marke 23.43.*
*Marke 25.34.*

Yet our peace and ioy are not perfect in this life, and why?

*Auguſt. in Ioan. tract. 42.*

A great comfort, that the Chriſtian knowes before hand the ſentence to be pronounced vpon him.

And herein hath the Lord magnified his maruailous mercies towards vs, in that hee hath not onely ſet vs free from condemnation, but hath alſo forewarned vs before we come to iudgement, that we ſhal not be condemned. Yea, ſo tender a regard hath the Lord of vs, that in his laſt and ſupreme Court, ſentence of abſolution ſhall firſt be pronounced vpon his children before ſentence of condemnation be giuen out againſt the reprobate; that the godly finding themſelues in ſafety, ſhould not be diſcouraged to heare the fearefull reiection of the wicked. Let vs not therefore be afraid, when ſo it ſhall pleaſe the Lord to remoue vs out of this earthly Tabernacle, ſeeing that before euer we go, we know our ſentence. *Pharaoh* his Butler was not afraid to goe before his Iudge, becauſe *Ioſeph* foretold him that he ſhould be reſtored to his office; and may not we with greater boldneſſe goe before our King, ſeeing we are fore-warned that he wil reſtore vs vnto a more happy eſtate then that which we loſt in *Adam*?

*Gen.40.13.*

But how glorious this deliuerance is, wee ſhall beſt know when we ſhall ſee ſet on mount Sion.

This we haue ſpoken of the glorious deliuerance which the iuſtified man hath in Ieſus Chriſt: our beſt knowledge is but in a part, and we are not able to ſpeake of theſe mercies of our God according to their excellency. *The Lord is able to doe vnto vs aboue all that we can aske or thinke*: The Chriſtian may looke for much more to be giuen him through Chriſt, then any thing that euer he heard, or hath conceiued in his owne minde. When *Lot* was compelled to goe out of *Sodome* by the Angels (he conſidered not how mercifull the Lord was vnto him) and therefore lingred, and prolonged the time: but being thruſt out of *Sodome* by the Angell, and ſet vpon the mountaine which the Lord had aſſigned to him for a place of refuge vnto him, then no doubt, conſidering the greatneſſe of that iudgement which the Lord had executed vpon *Sodome*, the ſmoake whereof we may well thinke he ſaw, with *Abraham*, the next morne, mounting vp like the ſmoake of a Furnace, then no doubt, he was moued in his heart to magnifie the Lords mercy toward him: and if in *Zoar*, where he was ſtill in feare, he acknowledged that his life had beene precious in their eyes who were ſent to deliuer him, much more may wee thinke he was thankefull (at the firſt) on the mountaine, when he ſaw their fearefull confuſion, and this maruellous preſeruation. It is euen ſo with vs, we are yet in *Sodome*, which ſhortly will be burnt vp with fire, the Lord doth daily ſend his Angels to vs, warning vs to eſcape for our life; but alas, we prolong the time, we delay to turne to the Lord, loath we are to goe out of *Sodome*, and all becauſe we know not (with the Apoſtle) the *terrour of that day*, but ſurely when the Lord ſhall ſet vs on mount *Sion*, among thoſe thouſands which follow the Lambe, and wee ſhall ſee the ſmoake of the damned aſcending continually; when we ſhall ſtand at the right hand of the Lord Ieſus, and ſhall heare that fearefull ſentence pronounced on the wicked, and ſee the ſpeedy and terrible execution thereof, the earth opening incontinent to ſwallow them, then ſhall wee perfectly know how greatly the Lord hath magnified his mercy towards vs, in deliuering vs from ſo fearefull a condemnation.

*Gen.19.*

*2 Cor 5.*

*Reuel 14.*

aſt of all, as this is the happy eſtate of them

How miſerable are they who are not in Chriſt.

Tit.1.

them who are in Chriſt, that now there is no condemnation for them; ſo is it the contrary miſerable eſtate of the damned; doe what they will, euery action of their life makes out the proceſſe of their moſt iuſt condemnation, for, to the vnclean al things are vncleane; yea, euen their conſciences are defiled, & their praiers are abhominable and turned into ſinne: but thanks be to God, through Ieſus Chriſt, who hath deliuered vs from this moſt vnhappy cõdition.

Deliuerance by Chriſt pertaines not vnto all men, only to them who are of the houſhold of Faith.

Rom.5.

Mat.9.2.

*To them who are in Chriſt.*) Albeit the former mentioned deliuerance from the wrath to come be moſt comfortable, yet this which is ſubioyned ſhould waken euery man to take heed vnto himſelf, when we heare that this deliuerance is limited & reſtrained onely to them *who are in Chriſt*. It is true, that by the offence of one man the fault came on all, to condemnation, but by the obedience of one all are not made righteous, onely they *who receiue the abundance of grace, and gift of righteouſneſſe, ſhall raigne in life through one, Ieſus Chriſt.* As therefore we haue receiued within our ſelues by nature the ſentence of death, knowing that we are borne heires of the wrath of God by diſobedience, ſo wiſdome craues that we neuer reſt nor ſuffer our eyes to ſleepe, nor our eye lids to ſlumber, but that we ſhould recount our former ſinnes in the bitterneſſe of our heart, and water our couch with teares in the night, and call vpon the Lord without ceſſing in the day continually, vntill wee finde that wee are tranſlated from darkneſſe to light, taken out of nature, and planted in Chriſt, and that firſt ſentence of abſolution be pronounced to our conſcience by the Spirit of adoption, *Goe thy way thy ſinnes are forgiuen thee.* For the Apoſtle vſeth here this limitation of the comfort to certaine perſons, thereby to declare that it appertaines not to the remnant of the world. When the originall world was ouerwhelmed with waters, none were ſaued but ſuch as were in the Arke; when *Sodome* was burnt with fire, none were ſaued but thoſe of the family of *Lot*; when *Ierico* was deſtroyed, none were preſerued but ſuch as were in the family of *Rahab*. All theſe are figures ſhadowing vnto vs, that when the Lord ſhall come to cut downe the wicked with the ſword, or hooke of his iuſtice, to caſt them for euer into the wine-preſſe of his wrath, ſaluation ſhall belong onely to thoſe who are of the houſhold of faith, euen that whole family whereof God in Ieſus Chriſt is the Father, which number is indeed exceeding ſmall, if they be compared with the remnant and great multitude of the world, therefore let not their euil example deceiue vs, but remembering *the kingdome of heauen ſuffers violence*, let vs caſt away theſe burdens and impediments, ſpecially *this ſin which hangeth ſo faſt on*, that we may enter in time into the Arke of God, & Family of *Rahab*, that ſo we may be ſaued.

As, none were ſaued without the Arke, the Family of *Lot* and houſe of *Rahab*.
Gen.7 33.
Gen.19.16.
*Ioſuah* 2.

Mat.11.12.

Heb.12 1.

A threefold diſtinction of mankinde.

1 Made in Gods eternal counſell.

2 Made in this life by effectuall calling of thoſe who are choſen.
*Reuel* 3. 2.

3 Shall be made moſt manifeſt in the day of general iudgment.

Wee haue here then firſt to conſider a certaine diſtinction of mankinde, whereof ſome are in Chriſt; theſe are veſſels of honor, reſerued to mercy: others out of Chriſt and theſe are veſſels of diſhonor, ordained vnto wrath. This diſtinction is firſt made in Gods ſecret counſell, electing ſome, and leauing others, according to the good pleaſure of his will, and this is onely knowne vnto himſelfe. It beginnes ſecondly to be manifeſt, when the Lord by effectuall calling ſeparates his Elect from the children of wrath & diſobedience, & then it is known but properly and truly of thoſe onely who are effectually called: for *that new new name* which the Lord giueth, none knowes but they who haue receiued it. By the iudgment of Charity, confirmed by the ſeene effects of grace in another, thou mayſt conclude that he is called, but by aſſurance of faith, thou mayeſt only be certaine of thine owne particular ſaluation. But this diſtinction ſhall be moſt clearely manifeſted in the laſt day, when the Lord ſhall gather all the children of his good will together, at the right hand of Ieſus Chriſt, then ſhal he declare vnto all the world, who they are that are his: the wicked ſhall ſee the righteous and be vexed with horrible feare, when they ſhal ſee that ſuch as they had in deriſion, haue their portion among the Saints. Let it not therfore be ſufficient vnto vs, that out of the general maſſe of mankinde we are gathered to the fellowſhip of the Church viſible, but let vs examine how we are in the barne-floore of the Lord Ieſus, whether as chaffe or corn: for a day of winnowing will aſſuredly come, wherein the Lord ſhall gather his good corne into his garner, and the chaffe ſhall be caſt out into vnquenchable fire.

If we ſeeke comfort of deliuerance from [illegible] wrath to come we muſt goe out of our ſelues, and ſeek it in Chriſt.

It is again to be marked, that the Apoſtle hauing found in himſelfe matter of death, which he humbly confeſſed in the end of the laſt Chapter, doth now goe out of himſelfe, and reſt in Ieſus Chriſt, before he can find any comfort through deliuerace from death, teaching vs, that if we ſeek comfort, we muſt goe out of our ſelues, and ſeek it in Chriſt. Surely a great cauſe of theſe manifold doubtings, feares, and vnquietneſſe of minde, wherwith the godly are often troubled, is, that they ſeek in themſelues grounds and warrants of their ſaluation, as though the Lord could not ſaue them, vnleſſe there bee in them ſuch a diſpoſition, as in euery point ſhould be. This is one of Sathans ſuttil ſtratagems to draw thee from Chriſt, & make thee to reſt vpon thy ſelfe: if once he obtaine this at thy hands, and thou ſuffer that Serpent to creepe in betweene thee and thy Surety, and diuert thy heart from repoſing ſtedfaſtly vpon Chriſt, that not content to ſeeke ſuppliment of thy wants in him, thou ſeek perfection in thy ſelfe, it ſhal be an eaſie thing vnto thy aduerſary to diſquiet thee, and ſhake thee to and fro, like a Reed ſhaken with the wind, with diſtruſtfull cogitations.

Yet wee muſt finde in our ſelues infallible marks of ſaluation.

I confeſſe indeed, it is moſt needfull vnto ſaluation, that thou finde in thy ſelfe the infallible ſignes and tokens of thy effectuall calling and ingrafting into Chriſt, but to thinke that becauſe thou findeſt them not in perfection, or findeſt beſide them a remanent ſinnefull corruption of thy nature, that therefore thou canſt not be ſaued, is as much as to thinke thou canſt not be ſaued vnleſſe thou be thine owne Sauiour. Learne therefore from the holy Apoſtle, that howeuer in thy ſelfe thou be worthy to dye, yet giue this glory to Ieſus Chriſt, that he is thy Sauiour, be ſtrong in him, keepe thy conſideration and confidence vpon him. If Sathan charge thee with thy ſinnes, flye thou to Chriſts merits; if he obiect to thee thine euill actions, remember thou Chriſts innocent ſufferings; and for euery thing wherewith *he can* charge thee, goe thou to Ieſus thy Aduocate, to be anſwerable for the, So did *Bernard*, who in the houre of his death, being preſented (as he thought) before the Lords Tribunall, and ſharpely accuſed by his aduerſary for his ſinnes; he goes out of himſelfe and runnes to Chriſt. I grant indeed, ſayes he, that (as thou obiecteſt vnto me) I am vnworthy, and by no deeds of mine can I merit eternall life; yet I know, the Lord Ieſus hath a double right to the kingdome of heauen, one by heritage, and another by conqueſt: the firſt is ſufficient for himſelfe, the ſecond for me, *ex cuius dono iure illud mihi vendicans, non confundor.* And indeed except it had been to giue it to poore penitent and beleeuing ſinners, what needed our bleſſed Sauiour to haue conquered that kingdome which was his own before by heritage? Thus are we onely ſure when wee caſt the anchor of our ſoules within the vaile, vpon that Rocke which is higher then we, Ieſus Chriſt.

A notable cõfort ariſing of Chriſts twofold right to the kingdome.
*Bernard.*

*To them that are in Chriſt.*) The Apoſtle you ſee changes the manner of his ſpeech: when he ſpake of the power of ſin remaining in our nature, he ſpake of it in his own perſon, but when he ſpeakes of our deliuerance by Ieſus Chriſt, he ſpeakes of it in the perſon of other. Thus the Apoſtle by an holy wiſedome doth order his ſpeech for the comfort of the children of God: for leſt that other weake Chriſtians might be diſcouraged by reaſon of their ſins, he ſpeaks of remanent ſinfull corruption in his owne perſon; to declare that none, no, not the holy Apoſtles are exempted from it. Of deliuerance, again, he ſpeakes in the perſon of others, leſt any ſhould think that the grace of Chriſt were reſtrained onely to ſuch ſingular perſons, as holy Apoſtles, and were not alſo extended to others. Commonly theſe who are of ſuch a tender Conſcience, make exception of themſelues; as if the comfort of other Chriſtians belonged not to them: the Apoſtle therefore includes within the communion of this benefite all whoſoeuer, paſtors, people, learned, vnlearned, poore, rich, weake and ſtrong, prouided that they be in Ieſus Chriſt. Men who are truely godly, in the matter of miſery chiefly condemne themſelues: therefore the Apoſtle cals himſelfe *the chiefe of all ſinners*; but they neuer exclude others from the ſame communion of mercy: I know, ſayes the Apoſtle, *that there is laid vp for me a Crowne of glory, and not onely for me, but for all them who loue the ſecond appearing of the Lord Ieſus.*

The Apoſtle excludes not himſelfe from that naturall miſery whereunto others are ſubiect.

Neither excludes hee others from that mercy which he himſelfe hath receiued.

1 Tim. 1. 15.

2 Tim. 4. 8.

It is farre otherwiſe with naturall men, blinded with preſumption; they extol their owne righteouſneſſe aboue others, and in their conceit with the proud Phariſee, condemneth euery other man as a greater ſinner than himſelfe; they carry in their bagge two meſures, by the one they take to themſelues; making much of the ſmalleſt good which is in them; by the other they giue, ſetting that by for light, which is moſt excellent in another. Our Sauiour properly expreſſes their corrupt iudgemẽt, when he compares it to the light of the eye, which can ſee any other thing better than it ſelfe, and can eſpie a moat ſooner in another, than a beame in it ſelfe. After this manner Hypocrites looke out, *curioſi ad cognoſcendũ vitam alienam, deſidioſi ad corrigendum ſuam:* curious ſearchers of the life of others, careleſſe correctors of their own. *Mens peracutè perſcipiens alienos errores, tarda eſt ad proprios cognoſcendos defectus*: the minde that ſharply lookes to the faults of others, doth but ſlowly conſider her owne defects: but let vs learne by the precept of our bleſſed Sauiour, and practiſe of this holy Apoſtle, rather to looke to our ſelues, ſearching out our own ſins, then neglecting our ſelues to prattle vainly of the ſins of other men.

Naturaliſts blinded with preſumption doe farre otherwiſe.

*Aug. conf. li. 10.*

*Baſil. hexam. hom. 9.*

*That are in Chriſt*) But now to come to the matter. The Spirit of God in holy Scripture expreſſeth our vnion with Chriſt, by fiue ſundry ſimilitudes; Firſt, by a mariage, wherein Chriſt is the Husband, and we the Spouſe. Secondly, by a body, whereof Chriſt is the Head, and we the members. Thirdly, by a building or houſe, wherein Chriſt is the foundation or ground-ſtone,

Our vnion with Chriſt expreſſed by fiue ſimilitudes in holy Scripture.

and wee the vpper building vpon him. Fourthly, by the ſimilitude of ingrafting, wherein Chriſt is compared to the Vine, and wee to the branches grafted in him. Laſtly, by the ſimilitude of feeding, wherein Chriſt is compared to the food, and we to the body which is nouriſhed.

*As Eue was to Adam, his wife his ſiſter, and his daughter, ſo are we vnto Chriſt.*

As for the ſimilitude of marriage: the ſtrongeſt band of coniunction that euer was betweene two creatures, was between *Adam* and *Eue*, for *Eue* was his Wife, his Siſter & his Daughter: his Wife being ioyned with him in marriage by God, ſhe became one fleſh with him; ſhee was his Siſter, made immediately by the hand of the ſame Father who made *Adam*, & that without *Adams* helpe; ſhe was alſo his Daughter, for of him ſhe was made, bone of his bone, and fleſh of his fleſh. All theſe wayes are we allied vnto Ieſus Chriſt: wee are his Spouſe, in reſpect of that mutuall contract and couenant which is between vs, he hath married vs vnto himſelfe in *righteouſneſſe, iudgement, mercy and compaſſion.* We are his Sonnes and Daughters in reſpect of regeneration, which is our new creation; wee are alſo his Brethren & Siſters in reſpect of the ſpirit of Adoption, by whom wee acknowledge God the Father of our Lord Ieſus Chriſt, to be our Father alſo in him, and his Sonne Ieſus to be our elder Brother.

Yet this expreſſeth not our allyance with Chriſt, and therefore other ſimilitudes are vſed.

Yet is our allyance with Chriſt ſo neere, that all theſe whereof we haue ſpoken cannot expreſſe it, and therefore ye ſhall finde, that there is not a way, by which in nature two things are made one, but from it the ſpirit of God borrowes ſimilitudes, to declare how Chriſt and we are one in him, as the branch in the tree, we are of him, as *Eue* was of *Adam*; we are of him, as the houſe is built on the foundation; we are one with him, and that many manner of wayes; one with him, as brother with brother, as Husband and wife, as the body and the head, as meate and that which is nouriſhed: what maruaile then, conſidering al theſe, that the Apoſtle with boldnes breakes out into this glorious triumph, *There is no condemnation to them who are in Chriſt?* Seeing we are in him as branches in the tree, it is not poſſible that we can wither or decay for want of the ſap of grace; ſo long as he doth retaine it, and that ſhall be for euer: ſeeing we are in-built on him like an houſe vpon a ſure foundation, what ſtorme can ouerblow vs? let the wind riſe, and the raine fall, we ſhall not be ouerthrowne, becauſe wee are the building of God, ſtanding vpon a ſure foundation: ſeeing we are his Spouſe, who can haue action againſt vs? our debts fall to be paid by our Husband, he liueth to make anſwere for vs: ſeeing we are his conquered inheritance, who will take vs out of his hand? *My ſheepe can no man take out of my hand* (ſaith our bleſſed Sauiour.) Moſt happy then and ſure is the ſtate of al thoſe that are in Chriſt Ieſus.

Iohn 10.28.

In the ſimilitude of ingrafting, ſome things conſidered.

But leauing other ſimilitudes, let vs conſider that this phraſe, *to be in Chriſt*, is borrowed from planting, or ingrafting. Our Sauiour vſeth the ſame ſimilitude, *Iohn* 15. And in it we haue theſe things to conſider: firſt, who is the Stocke or Root: ſecondly, who are the grafts and branches ingrafted: Thirdly, what is the manner of ingrafting: fourthly, ſome comforts and inſtructions ariſing hereof.

1 The ſtocke or root. *Iohn* 15.1. *Rom* 11.17. *Iſaiah* 11.1.

The Root and Stocke whereinto this ingrafting is made, is Ieſus Chriſt: called by himſelfe, *the true Vine*: by the Apoſtles, *the true Oliue*: by the Prophets, *the root of Ieſſe*, and *the righteous branch*: this root, that great husbandman, the eternall God, prepared to be as a ſtocke of life, wherein he ingrafts all of *Adams* loſt poſterity, whom he hath concluded to ſaue, to the praiſe and glory of his mercy. After that in the fulneſſe of time God hath ſent him into the world, clad with our nature, & he had done the worke for which he came, the Lord laid him in the graue, and as it were ſet him in the graue, but at once like a liuely root hee ſprang vp, and ceaſed not till his branches ſpred to the vttermoſt ends of the earth, and till his top mounted vp vnto heauen; for there now he ſits and raignes in life, who before was humbled to death.

2 The branches, whereof ſome are onely externally ingrafted, theſe may be cut off, *Rom.* 11.22.

The Branches or Grafts ingrafted in him are of two ſorts: firſt, all the members of the Church viſible, who by externall Baptiſme are entred to a profeſſion of Chriſt, baptized with water, but not with the holy Ghoſt: this kinde of ingrafting will ſuffer a cutting off, *if thou continue not in his bountifulneſſe, thou ſhalt alſo be cut off.* For they haue not the ſap of grace miniſtred to them from the ſtocke of life, but are as dead trees, hauing leaues without fruit, *They haue a ſhew of godlineſſe, but haue denyed the power thereof:* Theſe are no better then *Eſau*, who lay in the ſame wombe with *Iacob*, borne and brought vp in the ſame family with *Iſaac*, which was the Church of God, marked alſo with the ſame Sacrament of Circumciſion: *Nam ſicut ille ex legitima matre natus, gratiam ſuperbè ſpreuit & reprobatus eſt, ita qui in vera Eccleſia baptizantur, & gratiam Dei non amplectuntur, cum Eſauo reijciuntur.* For as he being borne of a lawfull Mother, proudly deſpiſed Grace, and was cut off; ſo they who are baptized into the Church of God, and imbrace not the grace of God, ſhall be reiected with *Eſau*: neither ſhall it auaile them, that by an externall kinde of ingrafting, they haue beene adioyned to the fellowſhip of the viſible Church.

2 *Tim.* 3.5.

*Aug. de bap. cont. Donat, lib.* 10. *cap.* 10.

The

Others internally ingrafted, and to theſe belongs this comfort.

The other ſort are they, who beſide the outward ingrafting whereof we haue ſpoken, are alſo inwardly grafted by the holy Ghoſt into IESVS CHRIST, in ſuch ſort, that Chriſt is in them, and they in Chriſt, and can ſay with the Apoſtle: *Now I liue, yet not I any more, but Chriſt Ieſus liueth in me:* Theſe haue in them that *ſame minde which was in Ieſus*, the onely ſure argument of our ſpirituall vnion with him: *For if any man haue not the ſpirit of Chriſt, the ſame is not his*, and they who are quickned and ruled by his ſpirit, are aſſuredly his.

*Gal.2.20.*

3. The manner of the ingrafting, it is made by the word and Spirit.

As for the manner of the ingrafting, it is ſpiritual, wrought by the holy Ghoſt, who creating Faith in our heart, by hearing of the Goſpel, makes vs to go out of our ſelus, *& tranſire in Chriſtum*, & ſo to relye vpon him, that by his light we are illuminated, by his ſpirit we are quickned, by the continuall furniture of his grace we perſeuere, and increaſe in ſpirituall ſtrength; in a word, ſo we liue, that in our ſelues we die. Euery Lampe of the golden Candleſtick hath his own pipe, through which thoſe two Oliues that ſtand with the Ruler of the whole world, empty themſelues into the gold: that is, euery member of the Church of Chriſt receiueth grace from that fulnes of grace which is in him, through the ſecret cōduits of the ſpirit, wherby he cauſeth vs to grow, and preſerueth our ſoules in life.

*Zach. 4.*

Diſtance of place ſtayes not our vnion with him,

Though hee be in heauen and wee on earth, no diſtance of place can ſtay this vnion: for ſeeing the members of the body howſoeuer ſcattered through ſundry parts of the world, ſo farre that many of them haue neuer ſeene others in the face, are notwithſtanding knit together by the band of one Spirit, into one holy communion, why ſhould it be denied, but that the Head and members of this myſticall Body, are alſo one by the ſame Spirit, ſuppoſe the Head be in heauen, and the members on earth? or what need is there to enforce for effecting of this vnion, ſuch a corporall preſence of Chriſt in the Sacramēt, as cannot ſtand with the truth of Gods word?

4. Comforts ariſing of this our vnion with Chriſt.

1 Communion of natures.

Now the comforts that ariſe vnto vs of our communion with Chriſt are exceeding great: for firſt, we haue with him a communion of natures; he hath takē vpon him ours, and hath communicated his nature vnto vs. Of the firſt (after a ſort) all mankind may glory, foraſmuch as Chriſt took not on the nature of Angels, but the nature of man; yet if there be no more, the comfort is ſmall; yea, the condēnation of man is the greater, that the Lord Ieſus came vnto man, in mans nature, and man would not receiue him. But as for the godly, let them reioyce in this, that the Lord Ieſus hath not only aſſumed our nature, but alſo made vs *partakers of the diuine nature*: before he aſſumed our nature, he ſanctified it, and now hauing by his own ſpirit ioyned vs to himſelfe, we may be out of doubt, he ſhall not ceaſe till he hath ſanctified vs.

*2 Pet.1.4.*

A notable comfort, the Lord who ſanctified our nature that hee might aſſume it, will alſo ſāctifie vs ſeeing he hath vnited vs to himſelfe.

*Philip.1.6.*

It is a notable comfort that the worke of our perfect ſanctification is not left vnto vs to do, the Lord Ieſus hath taken it into his owne hand to performe it, what then ſhall hinder it? *I am perſwaded that he who hath begun this good work in you, will performe it, againſt the day of Ieſus Chriſt.* He who at his pleaſure turned water into Wine; hee who made the bitter waters to become ſweet; hee who makes the wilderneſſe a fruitful land, and the barren woman to become the Mother of many children; in a word, he who cals things which are not, and cauſeth them to be, is hee not able to make Sinners become Saints? or ſhall he not perfect that work of the new creation which he hath begun in vs? As for man he may beget children, but cānot renew their nature; he may marry a wife, but cannot change her conditions, no more then *Moſes, qui Æthiopiſſam duxit ſed non potuit Æthiopiſſa mutare colorem*: who married an Æthiopian woman, but could not change her colour. But the Lord Ieſus hath ſo loued his Church, *that he ſhall make it to himſelfe a glorious Church, not hauing ſpot or wrinckle.* He found vs *polluted in our own bloud*, naked and bare: but he hath waſhed vs with the water of regeneration: he hath annointed vs with his oyle; and couered our filthy nakedneſſe with his excellent ornaments, and by his ſpirit of grace he changed vs from glory to glory into his owne image.

*Bern. ſerm. de mutat. one aquæ n vinum.*

*Ephes.5.27.*

*Ezech.16.6.*

A fortreſſe againſt infidelity: we haue ſeen the one, Chriſt made like vs, let vs beleeue the other, we ſhal be like him.

Let this be vnto thee (O man of God) a fortreſſe againſt thine infidelity: by that part which thou ſeeſt already done, learne to beleeue that which yet is vndone. Is God become man? hath the God of glory appeared in the ſhape of a ſeruant? hath he beene crucified, dead, and buried in thy nature? be thou ſtrengthened in Faith, giue glory vnto God, think it not impoſſible that the Lord can make thee, who art but the ſonne of man, the ſonne of God; that of a ſeruant he can make thee a freeman: that from the graue he is able to raiſe thee vnto glory, and cloath thee who art mortal and corruptible, with the garments of incorruptibility and immortality. It is a harder thing (ſaith *Chryſoſtome*) in our iudgement that God ſhould become man, than that man ſhould be made the ſonne of God: *Cum ergo audieris quod filius Dei factus ſit filius Adæ, & filius Abrahæ, dubitare iā deſine quod & tu qui es filius Adæ futurus ſit filius Dei*: a notable prop for our weake faith; we ſee that the ſon of God is become the ſonne of *Adam*, and the ſonne of *Abraham*,

*Chryſoſt in Mat. hom. 2.*

*ham*, why then will wee diſtruſt, that wee who are the ſonnes of *Adam*, ſhall alſo be made the ſonnes of God?

2
By our vnion with Chriſt we haue communion of goods.

Secondly, wee haue in Ieſus Chriſt a communion of goods: He hath taken vpon him our ſinnes, and the puniſhment thereof, *hee was wounded for our tranſgreſſions, and the chaſtiſement of our peace was laid vpon him*, and hath againe communicated to vs his righteouſneſſe and life; hee hath not onely giuen to vs himſelfe for our Sauiour, but alſo whatſoeuer is his wee may challenge as ours, by his owne free gift. As the body which is ſenceleſſe in it ſelfe, enioyes the benefit of ſences in the head, and reioyces therein as in her owne: ſo wee by our vnion with Chriſt inioy, as ours al that is his, though in our ſelues wee haue no light, nor life, nor righteouſneſſe by which we may ſtand before God, yet in him wee haue all theſe. In the corporall marriage there is a communion of goods; ſo long as the one is rich, the other cannot be poore: how much more holds this true in the ſpirituall marriage? ſeeing *the Lord is our ſhepheard, what then ſhall we want?* the Lord Ieſus, who is rich vnto all that cal vpon him, is our husband, *Ipſe nobis factus eſt omnia.* He himſelfe vnto vs is become all things: He is a propitiation for our ſinnes; hee is the light by whom we are tranſlated from darkneſſe; he is life, to quicken vs that were dead in treſpaſſes; he is the way wherein we muſt walke; he is the dore by which we muſt enter; he is the garment which we muſt put on: he is the food whereupon we muſt liue: all theſe, and many more names (ſaith *Cyril*) are attributed to Chriſt, to aſſure vs, though in our ſelues we be void of all good, yet in him wee ſhall be inriched with all ſpirituall graces needfull for vs.

We who haue no good of our owne, enioy all good in our head.
*Pſam.*23.1.

3
By our vnion with Chriſt we haue a communion of eſtates.

And thirdly, we haue by our vnion with Chriſt a communion of eſtates, he is touched with a compaſſion of al our infirmities, *in all their troubles hee was troubled: hee that toucheth you, toucheth the apple of mine eye.* In our naturall body (ſaith the Apoſtle) *if one member ſuffer, all ſuffers with it*, much more it is ſo in the ſpirituall: if the foot in the naturall body be trod vpon, the head complaines, why hurt you me: as if the iniury were done vnto it; but this feeling is farre more liuely in the myſticall body: if *Saul* perſecute the members in *Damaſcus*, the Head in heauen ſhall cry, *Saul, Saul, why perſecuteſt thou me?* Oh that on the other part we were ſo liuely and feeling members vnder our head, that euery preiudice to the glory of God, done by man, might grieue vs more, then if it were done vnto our ſelues! Such was *Dauids* feeling affection, that as he telleth, the rebuke of them who rebuked the Lord fell vpon him: *Mine eyes* (ſaith he) *guſh out Riuers of teares, when I ſee the wicked will not keepe thy Law*: But alas, the want of this ſympathy with the head, and remanent members, euidently ſhewes that this ſpiritual life is but weake in vs.

*Zach.*2.8.
1 *Cor.*12.16.
*Act.*9.4.
*Pſal.* 119.

By our vnion with. Chriſt we are made ſure of perſeuerance.

Laſt of all, by our ingrafting into Chriſt, we haue this cōfort, that we are ſure of the benefit of perſeuerance, and that becauſe (as the Apoſtle ſaith) *we beare not the root, the root beares vs*: Our ſaluation depends not vpon vs, (for that were an vnſure foūdation) it depends vpon him: becauſe wee are in him, we grow and increaſe: yea, the older we be in Chriſt; the more wee faſten our root and flouriſh, *for they who are planted in the Courts of the Lord flouriſh in their old age, and bring forth fruits* and whereas other branches may be pulled away from their ſtocke, either by violence of winde, or force of the hands of mē, or at leaſt conſumed by length of time, it ſhall not be ſo with them who are in Chriſt, they keepe not him, but are kept by him: *Becauſe I am not changed, therefore ye are not conſumed, O ye ſonnes of Iacob!* but as for thoſe who are not planted in Ieſus, be who they will, they ſhall be pulled vp, they ſhall not continue in honour. *The Princes of the earth, their breath ſhall decay, they ſhall returne to their earth, and their thoughts ſhall periſh: the Iudges thereof ſhall be made as vanity, as though they were not planted nor ſowne: or as if their ſtocke tooke no roote in the earth. The Lord ſhall blow vpon them, and they ſhall wither, the whirlewinde ſhall take them away like ſtubble.* O ſilly glory of worldlings, which dyeth to them, oftentimes before themſelues, at leaſt with them! Their beauties conſume when they go from the houſe to the graue, and their pompe doth not deſcend after them. Onely happy and ſure is the eſtate of that man, who is in Chriſt; neither life, nor death, things preſent, nor things to come, ſhal ſeperate him from the loue of God.

*Pſal.*146.
*Eſay* 40.24.
*Pſal.*49.14.

They who are planted in Chriſt ſhould be humble: the root beares them, not they the root.

Now the leſſons of inſtruction are chiefly two: the firſt, is a leſſon of humility: ſeeing it is ſo that in Chriſt wee haue life, let vs be humble in our ſelues, foraſmuch as that which we haue, wee haue of another: ſo taught the ancient Fathers, agreeable to holy Scripture, eleuen hundred yeares before vs, which I marke the rather, to point out the agreement in one truth betweene vs and the Fathers of the Primitiue Church. *Ita ſunt in vite palmites, vt illi nihil conferant, ſed inde accipiant vnde viuant: ſic quippe vitis eſt in palmitibus vt vitale ſubminiſtret illis, non ſumat ab iis, ac per hoc & manentem in ſe habere Chriſtum, & manere in Chriſto diſcipulis prodeſt, non Chriſto*: The branches are ſo in the Vine that they giue nothing

*Conſil.*2. *Arau-ſicanum ex Carranz.*1.

nothing vnto it, but receiue from it the ſap of grace, whereby they liue; but the Vine is ſo in the branches, that it miniſters life vnto them, and receiues nothing from them: that therefore Chriſt abideth in vs, and wee in him, is profitable to vs, who are his Diſciples, but not vnto himſelfe. Thus they learned from our Sauiour, who in his ſpeech to his Diſciples denies that man is able to do any good thing without him: as the branch can beare no fruit except it abide in the roote, no more can ye, except ye abide in me, *for without me, ye are able to do nothing*. And that which is ſubioyned, doth yet more humble vs: *Præſcio palmite poteſt de viua radice alius pullulare, qui autem præciſus eſt, non poteſt ſine radice viuere*: though a branch be cut off from the roote, another may ſpring out, but the branch which is cut off cannot liue, without the root it withereth, and is meete for nothing but the fire; Hee that falleth away from Chriſt ſhall periſh like a withered branch, but the Lord Ieſus ſhall not want another who ſhall grow vp in him; we ſtand by faith, *let vs not be high minded, but feare*.

*Ibidem.*

*Rom* 11.16. They who are planted in Chriſt, beare fruit ſo ſoone as they are planted.

The ſecond is a leſſon of thankfulneſſe: we who profeſſe that we are in CHRIST ſhould be fruitfull in good workes: *herein* (ſaith our Sauiour) *is my Father glorified, that yee beare much fruit*. There is ſuch a liuely power in this Stocke of life, that they who are planted in him flouriſh incontinent. Proofe hereof we haue in *Lydia*, and in the Theefe crucified with Chriſt, and conuerted by him. *Aarons* rodde was no ſooner changed from a withered ſtick, into a flouriſhing Tree, then he is from a barren malefactor into a fruitfull profeſſor; for ſee what a fruit hee beares in an inſtant, hee confeſſeth his owne ſinnes, hee rebuketh the ſinnes of his companion, he giueth a teſtimony vnto Chriſt, and earneſtly prayes that Chriſt would remember him, when he comes into his kingdome. Alas, how may this make vs aſhamed, who ſo long haue profeſſed Chriſt, but haue not beene fruitfull in good workes? The *Pſalmiſt* compares a godly man to the Palme-Tree, which (as *Plinie* writeth) groweth by the waters ſide, and in moiſt places, and is in Summer and Winter both flouriſhing and bearing fruit. But the wicked and carnall profeſſors of this age are become worſe thē that Fig-tree which Chriſt curſed, for it had leaues; albeit no fruit; but they, (as *Ierome* complaines of the ſhameleſſe ſinners in his time) haue caſt away the very leaues alſo; an euident token that they were neuer planted in Chriſt Ieſus, they haue done nothing in their liues to glorifie God, and may looke as little to be comforted by him in their deaths: but of this wee ſhall haue occaſion to ſpeake more hereafter.

*Who walke not after the fleſh, but after the ſpirit.* Albeit the comfort of our deliuerance by Chriſt be exceeding great, yet leſt it ſhould be vſurped of thoſe to whom it belongs not, the Apoſtle as hee hath before reſtraned it to them who are in Chriſt, ſo heere hee giues vs an euident marke, whereby wee may know them; to wit, that they are ſuch as *walke not after the fleſh, but after the ſpirit*. Where, before wee enter into the doctrine, it is neceſſary we know what the Apoſtle meanes by the word, *fleſh*. Among many ſignifications which it hath in holy Scripture, it is heere vſed to expreſſe the whole ſinfull corruption of our nature, repugnant to the Law of GOD, not only carnall actions done in the members of the body, but alſo ſinnefull motions and affections. *Diabolus enim cum ſit ſpiritus, agit tamen opera carnis*: for Sathan notwithſtanding he be a ſpirit, yet doth he the workes of the fleſh: and the Apoſtles reckon our pride, enuie, & ſuch like, among the works of the fleſh. This may ſerue to beat downe the preſumptuous conceits of thoſe who proudly iuſtifie themſelues, and thinke themſelues free from ſin, becauſe they are cleare of the carnall action; as if the word of God did condemne ſin in the branch only, and not in the root alſo.

By fleſh is meant our naturall corruption, and how workes of the fleſh are done by the ſpirit.

*Aug. de Ciuit. Dei lib*: 14.

*Gal.* 5.12.

This corruption of our nature for three cauſes is expreſt by the name of fleſh: firſt, becauſe it is propagated from man to man in the ſeed of fleſh: ſecondly, becauſe it is executed in our earthly and carnall members: thirdly, becauſe it is nouriſhed, ſtrengthened, and augmented by outward and fleſhly obiects, and ſo by this name our corruption is diſtinguiſhed from the corrupt nature of apoſtate Angels, which is not propagated, nor nouriſhed, nor executed, as ours is, and therefore called by the Apoſtle, *ſpirituall wickedneſſe*.

For three cauſes is our ſinful corruption expreſt by fleſh.

*Epheſ.* 6.12.

By the ſpirit heere againe I vnderſtand that new and ſpirituall diſpoſition which the Spirit of God worketh in our minde, will, and affections, conformable to the Law of God, whereof it is euident, that all our motions, affections, and actions, before the Spirit of Chriſt ſanctifie and reforme vs, are fleſh and not Spirit: and againe, that euen the Chriſtian after his ingrafting into Chriſt, hath remaining in him, while he dwelleth in the body, ſome carnall and ſinfull corruption, which notwithſtanding they allow not, cheriſh not, follow not, they walke not after it; but rather indeauour all they can to weaken and ſuppreſſe it.

By the ſpirit is meant the new diſpoſition of the whole man wrought by the ſpirit.

Here thē, firſt, is reproued that error of the *Papiſts*, who writing on this place, expound

This place erroniouſly expounded by the Papiſts.

They maintain that concupiſcence, without conſenting to it, is no ſinne. *Aquinas.*

*Coſter Enchi.*

*Conc. Trid.*

theſe words after this manner: *there is no damnation*; that is, no damnable thing, no act that deſerueth to be condemned. The Apoſtle ſaith not heere; there is no fleſh, that is, no ſinfull corruption, in them who are in Chriſt; but he ſaith, they who are in Chriſt walke not after the fleſh. To maintaine this error, they vphold another: for *Thomas Aquinas* writing on this place, ſaith; *Primus motus concupiſcentia adulterij non eſt peccatum, quia actus eſt imperfectus, ſed ſi acceſſerit conſenſus, tunc eſt actus perfectus & peccatum*: The firſt motion (ſaith hee) of the luſt of adultery is not ſin, becauſe it is an vnperfect act; but if conſent be giuen to it, then it is a perfect act, and is ſinne. *Coſter* in his little Enchiridion affirmes, that concupiſcence proceeds from ſin, and tendeth vnto ſin, but is not ſin, which hee labours to expreſſe by this ſimilitude: hee that heares (ſaith he) another man ſpeaking filthy language, and conſents not vnto it, but rather is angry at it, and reproues it, ſinneth not, but merits a greater reward; euen ſo, when our concupiſcence ſends out any ſinfull motion, if wee conſent not vnto it, wee ſinne not. And the Fathers of that Councell of Trent, which haue as many curſes as Canons, haue decreed in this manner: *This concupiſcence which ſometime the Apoſtle called ſinne, the holy Synode declares that the Catholicke Church did neuer vnderſtand it to be called ſinne, becauſe it is truely and properly ſinne in the regenerate, but becauſe it commeth from ſinne, and inclineth to ſinne.*

Their error diſproued.

1 By Scripture.

Now becauſe this is a mother errour, which brings forth and ſtrengthens many other errours, wee will ſhortly diſproue it by Scripture, reaſon, and antiquity. In the end of the laſt Chapter, the Apoſtle condemneth the motions of concupiſcence for ſinne, euen when conſent is not giuen vnto them: for he proteſts of himſelfe, that he reſiſted theſe motions of ſinne, but was oftentimes, ſore againſt his wil captiued by them, he condemnes them as euill, albeit hee gaue no conſent vnto them: for the Law (as I haue ſaid) doth not onely condemne ſinne in the branch, but alſo in the root: *there ſhall not be in thee an euill thought againſt the Lord thy God.*

2 By Reaſon.

And this is alſo confirmed by reaſon. Conſent in it owne nature is a thing indifferent; if that whereunto I conſent be good, my conſent is good; but if it be euill, my conſent is euill: if the firſt motion of ſinne be not an euill thing in it ſelfe, (as they ſay) then it is not an euill thing to conſent vnto it: for that which is not euill in it ſelfe, by my conſenting cannot become euill. It is not then the conſent following, that makes the preceding motion to be euill, but it is the preceding euill motion that makes the ſubſequent conſent euill. Now as for *Coſter* his ſimilitude, it makes plainly againſt himſelfe; for it is true indeed, that he who heareth euill ſpoken, and reproues it, is worthy of praiſe; but it is alſo true, that hee who ſpake the euill, hath ſinned: euen ſo, albeit we doe well when we conſent not to the motions of concupiſcence in vs, yet concupiſcence is not the leſſe to be condemned; becauſe it hath ſent out into the eare of our Soule that voyce of a filthy deſire which is not agreeable to Gods moſt holy Law.

*Coſters* ſimilitude makes againſt himſelf.

3 By ancient Fathers. *Aug. ſerm. 5.*

*Aug. ſerm. de temp. 45.*

*Bernard.*

And of this ſame iudgement, with vs, are alſo the ancient Fathers: *Cum concupiſco, quamuis concupiſcentiæ aſſenſum non præbeam, fit tamen in me quod nolo, & quod etiam non vult Lex*: When I luſt (ſaith *Auguſtine*) albeit I conſent not to my luſt, yet that is done in mee which I will not, and which alſo the Law will not. And againe, *Deſiderium tuum tale debet eſſe ad deum, vt omnino non ſit ipſa concupiſcentia cui reſiſtere oporteat: reſiſtis enim, & non conſentiendo vincis, ſed melius eſt hoſtem non habere quàm vincere*: Thy deſire ſhould in ſuch ſort be vnto God, that there ſhould not be in thee at al ſo much as concupiſcence which hath need of reſiſtance: for thou reſiſts, and by not conſenting thou ouercommeſt, but it were better not to haue an enemie then to ouercome him. With him agrees alſo *Bernard. Genus illud peccati quod toties nos conturbat, reprimi quidem poteſt, & debet per gratiam Dei (concupiſcentias loquor & praua deſideria) vt non regnet in nobis, nec demus membra noſtra arma iniquitatis peccato, & ſic nulla eſt damnatio his qui ſunt in Chriſto, ſed non eijcitur niſi in morte.* That kinde of ſinne (ſaith he) which ſo oft troubles vs, (concupiſcence and euill deſires I meane) may and ſhould be repreſſed by the grace of God, ſo that it raigne not in vs, and that wee giue not our members weapons of vnrighteouſneſſe to ſinne; and that way there is no damnation to them who are in Chriſt; yet it is not caſt out but in death. Thus doth *Bernard* clearely agree with vs in the expoſition of this place. Of all which it is euident, that the motions of concupiſcence are euill and ſinfull, euen when they are repreſſed, and no conſent giuen vnto them.

A holy conuerſation is an infallible token of our vnion with Chriſt.

*Bernard.*

But now leauing further improbation of this error, wee come to obſerue ſuch inſtructions as are giuen vs in theſe words. And firſt we ſee that a godly conuerſation is recommended vnto vs as an infallible marke of our ſpirituall ingrafting into Chriſt Ieſus: *Sicut enim corporis vitā ex motu dignoſcimus, ita fidei vitam ex bonis operibus*; for as the life of the body is diſcerned by mouing; ſo the life of Faith is knowne by good works: We eſteeme that body dead, or at leaſt neere vnto death, which is not able to moue, nor doe any action pertaining to a naturall life: and ſo may wee thinke that ſoule dead in ſinne, which walketh after the fleſh, hauing no delight nor power to execute any ſpirituall action. It is not then a naked profeſſion of Chriſtianity, which will proue vs to be in Chriſt; profeſſion without the power of godlineſſe wil helpe the no more, then change of Garment helped wicked *Achab* in the company of good *Ioſaphat*, for through it the Arrow of Gods vengance pierced him among the thouſands of *Iſrael*; and all the pretences of men, who worke iniquity, ſhall not in the laſt day ſaue them from that fearful ſentence; *Depart from me, I know you not.* Let the carnall profeſſors of this age harken to their doome before-hand, which aſſuredly they ſhall heare at the laſt, if they goe on ſtill in their ſins. Let vs not be deceiued; fearefull is that ſentence: *No vnclean thing none that workes abhomination, ſhall enter into that heauenly Citty*; and ſuch haue we beene all, but *bleſſed are they who are waſhed, ſanctified and iuſtified in the name of the Lord Ieſus, and by the ſpirit of our God.* The baſtard-Chriſtians of our time haue learned by the light of the word, to put good workes out of the chaire of merit, and iuſtly; for Ieſus Chriſt onely ſhould ſit in that chaire, but haue not yet ſet them downe in their owne place; for though they be not meriters of eternall life, yet muſt they be thy witneſſes to prooue that thou art in Chriſt; by thy workes, not by thy words, ſhalt thou be iudged at the laſt day. Of this hath our Sauiour fore-warned vs, and therefore doth the Apoſtle counſell vs, *Make ſure your calling, and Election, by well-doing. If any man be in Ieſus, let him become a new creature. For if we ſay that wee haue fellowſhip with God, and walke in darkeneſſe, we doe but lye.*

Profeſſion of Chriſt in prophane men is like *Ioſaphats* garment on *Achab*.

*Reuel.21.17.*

1.*Cor.6.11.*

Bernard.

2*Pet.*1.10.

1 *Cor.*5.17.

1 *Iohn* 1.6.

Sathan hath two ſtrong armes, whereby he wreſtles againſt man; if with the one, which is *Deſperation*, he cannot thruſt thee downe vnto hell, then ſhall he preaſe with the other to mount thee on the other chariot of *Preſumption*, that ſo he may ſend thee away poſting to damnation, puft vp with a falſe conception of mercy, when as in the meane time thou haſt no warrant that the mercy of God in Chriſt doth appertaine to thee. Thus preſumption (ſaith *Bernard*) is *infidelis fiducia*, it ſeemes vnto them who are ſwelled therewith a ſtrong Faith: if you talke with them they will tell you they are moſt ſure of ſaluation, and that they neuer doubted thereof, yet in very deed it is but a faithleſſe confidence, whereby Sathan doth miſerably deceiue them; for he careth not, ſuppoſe all thy dayes thou hold a generall conceit of mercy, ſo that hee finde by thy fruits that thou art not in Chriſt. Let vs beware of this preſumption, let vs not proclaime peace to our ſelues, when there is no peace, neither bleſſe our ſelues in that ſtate of life wherein God will curſe vs, but in feare and trembling worke out our own ſaluation, making our faith manifeſt by good workes: for the beſt argument to proue that we are in Chriſt, is this, *that we walke not after the fleſh.*

Sathans two armes, Deſperation and Preſumption.

Commonly Satan tempts with Preſumption.

And that we may yet more be moued to flye the luſts of the fleſh, let vs conſider how the Apoſtle oppones theſe two contraries, which cannot conſiſt together, *to be in Chriſt*, and *to walke after the fleſh.* It connot therfore but be a great diſhonouring of Chriſt, when they who profeſſe by word, that they are his, do by their wicked deeds deny him: for the euill life of a profeſſor, in effect, giues out this falſe teſtimony againſt Chriſt, that there is no power in his death, no vertue in his reſurrection, no renuing grace to ſanctifie thoſe who are his. Turks and Pagans who plainly deny him, doe not derogate ſo much from the glory of Chriſt, as doe prophane profeſſours of his name: *Tolerabilius enim lingua quàm vita mentitur*, the lye (ſaith *Auguſtine*) which is made by the tongue, is more tolerable then that which is made by the life: where the tongue profeſſes Chriſt, and the heart is giuen to impietie, this is not *profeſſio, ſed abnegatio Chriſti*, a profeſſion, but a denying of Chriſt.

They diſhonour Chriſt highly, who ſay they are in Chriſt, and walke after the fleſh.

*Aug. contr. Pelag.l.*3.*c.*21.

Only Apoſtat-

It is a great ſinne to beare falſe witneſſe againſt our neighbour, but a greater ſinne to beare falſe witneſſe againſt the Lord. Euery creature in their kinde giues a true teſtimony vnto God, *the heauens declare his glory, the earth, and all that therein is, ſets forth his goodneſſe*; yea, the little Emmet proclaimes his prouidence; hee muſt be a prouident father, that hath put ſo great prouidence in ſo ſmall a creature; onely apoſtate-Angels and men are falſe witneſſes againſt the Lord. Sathan lies ſometime againſt his mercy: as when hee ſaies to the penitent and beleeuing man, God will not forgiue him; ſometime againſt his iuſtice, when hee beares the wicked in hand that God will not puniſh him; ſometime againſt his prouidence, when he would perſwade the afflicted that God cannot deliuer them. And for the Apoſtate man, he is alſo a falſe witnes againſt God, hee calleth himſelfe the childe of God, and behold, he carrieth the image of Sathan; as if the Lord begat children to another image, not to his owne. Certainly the ſinfull life of one profeſſing Chriſt is a publike teſtimony, falſly proclaiming to the world (as I haue ſaid) that there is no vertue in Chriſt, & that he is

Angels & men beare falſe witneſſe againſt God.

An euill life of a Profeſſour ſaies in effect, there is no vertue in Chriſt.

ſuch a Sauiour as can neither ſanctifie nor ſaue from ſinne ſuch as are his; a fearefull blaſphemie.

A godly life is the firſt martyrdom, without which the ſecond martyrdome, which is ſuffering for Chriſt, is not acceptable to him.

*Cyp. de dupliti martyrio.*

All Chriſtians are not honoured with the ſecond martyrdome: that is, to be Chriſts witneſſes by ſuffering of death for his truths ſake; yet all are bound by a godly life to be witneſſes of his ſauing and renuing power, *ſhewing forth his marvailous vertue, who hath tranſlated vs from darkeneſſe into his light. Tota vita martyrium eſſe debet, hoc eſt, teſtimonium Deo reddere, &c.* The whole life of a Chriſtian ſhould be a martyrdome; that is, a continuall witneſſing of the truth of God, and this is ſo neceſſary, that without it the ſecond Martyrdome, that is, the teſtimony which thou beareſt to the truth of God by ſhedding of thy bloud, is worth nothing: it auailes not to giue thy body to be burnt in the fire, vnleſſe that firſt thou mortifie thy earthly members, and *by reaſonable ſeruice offer vp thy body a liuely and an acceptable ſeruice to God.* And hereunto alſo tendeth that hee ſubjoynes. *Efficatius eſt vitæ quam linguæ teſtimonium, habent etiam opera ſuam linguam, &c.* The teſtimony of the life is more effectuall then the teſtimony of the tongue: Workes haue alſo their owne languages; yea, and their owne eloquence, though the tongue be ſilent: therefore our bleſſed Sauiour in the Goſpell ſaith, *The workes which the Father hath giuen me to do, the ſame workes that I doe, beare witneſſe of mee.* Like as (ſaith *Cyprian*) good workes profeſſes that there is a God; ſo euil works ſay in their owne kinde that there is no God, nor knowledge of the moſt High. Thus it is a moſt fearefull ſinne for them to walke after the fleſh, who profeſſe that they are in Ieſus Chriſt.

Col.3.5.

Rom.12.1.

Iohn 5.36.

Sinnes of men profeſſing Chriſt, are not committed without ſacriledge.

*Dan.5.2.*

More fearefull then Belſhazzar.

For no ſinne can be committed of them without horrible ſacriledge: euery worke of the fleſh, though done by a Pagan, is a tranſgreſſion of Gods Law, which ſhall be puniſhed vnto death: but the ſame committed by Chriſtians are not onely ſins, but ſacrilegious ſins and that of the higheſt degree. Then came the ſins of *Belſhazar* to the height, when to al his former ſins he ioined the abuſe of thoſe veſſels which were holy: to haue drunke intemperately for the honour of his Idoll in any veſſell was a fearefull ſinne: but to doe it in the veſſels dedicated to the honour of the true God, was a double ſinne: yet is this ſacriledge ſmall, if it ſhall be compared with thine, who profeſſing Chriſt, liueſt prophanely; hee abuſed dead veſſels of Gold and Siluer: but thou erecteſt a Temple for the liuing God in a Temple of Idols: thou defileſt the Sanctuary of God with all vncleanneſſe: thoſe veſſels, which by baptiſme the marke of God, were ſeparate and ſealed to his holy ſeruice, thou abuſeſt to the ſeruice of Sathan: by profeſſion thou art militant vnder the banner of Chriſt, wearing his badge, but by action art a ſeruant to his aduerſary: like as *Iudas* thou doſt kiſſe Chriſt with thy mouth, and with thy hand thou betrayeſt him: Let carnall profeſſors looke on him, and they may ſee that a more fearefull iudgement abides them then the open enemies of Chriſt Ieſus: himſelfe became his owne executioner. Neither *Caiphas*, nor *Pilate*, nor the falſe witneſſes, nor the people who cryed, *Crucifie*, were ſo ſuddenly iudged as *Iudas*: let men therfore learn either to make their liues in ſome meaſure, anſwerable to their Chriſtian profeſſion, or elſe if they will walke after the fleſh, let them leaue off any more to vſurpe the Chriſtian name.

*Iudas* puniſhed ſooner then *Caiphas*.

A Chriſtian life cannot be led without a battell.

We haue here further to learne, that it is not an eaſie worke to lead a Chriſtian life, but moſt hard, conſidering that it cannot be led without a continuall battell betweene two parties, the *fleſh* and the *ſpirit*: of ſo contrary a diſpoſition, that the fleſh luſteth alway againſt the Spirit, and the Spirit againſt the fleſh: it is not poſſible we can walke after the one (the *Spirit*) vnleſſe continually we reſiſt the other (the *Fleſh.*) And this battell is ſo proper to the Chriſtian, that none in the world can fight it but hee onely. It is true, that in men vnregenerate there is a battell betweene Reaſon and Affection: Reaſon oftentimes refuſing that, for ſome worldly reſpect, which affection commaunds: and in like manner, a battell betweene a naturall conſcience, and naturall affections; an example whereof we haue in *Pilate*, the light of his conſcience forbidding him to condemne Chriſt, naturall affection and feare of *Cæſar*, compelling him to doe the contrary. But theſe battels in the vnregenerat, are not battels betweene the *fleſh* and the *ſpirit*, but betweene fleſh & fleſh: for in an vnregenerate man there is nothing but fleſh: it being true in them all, which is ſpoken of thoſe in the originall world: *I will ſtriue no more with man, for he is but fleſh.* But in the Chriſtian the contrary parties are, the New man and the old, the fleſh and the Spirit, nature regenerate fighting againſt nature vnregenerate with ſuch reſtleſſe oppoſition, that there ſhall be no perfect peace till the one haue extinguiſhed the other, the life of the one being the death of the other. Onely happy are they who in this life are exerciſed in this battell: thoſe are the good Souldiers of Ieſus, for whom is prepared the Crowne. As for other who fight it not, though they be at quietneſſe within themſelues, yet their peace is wicked and peruerſe:

In naturall men there is alſo a battell, but not betweene the fleſh and the Spirit.

*Gen.6.3.*

there

*Aug.ſer.12.*

there being in them an agreement of all their powers to rebell againſt God: *Vbi enim non eſt bellum, ibi pax peruerſa*: where there is not this Chriſtian battell, there is a miſerable peace, the end whereof out of doubt, ſhall be more miſerable perturbation: what hope can thoſe wretches haue, that at length they ſhall ouer-come, and obtaine the Crowne, who haue neuer done ſo much as begin to fight?

The difficulty of the Chriſtian battell wherein it appeares.

*Bernard.*

*Ambroſe de pœnit.lib.1. cap.13.*

Seeing there are in vs two parties, let vs helpe that which wee would haue to preuaile.

*Baſil.ſerm.2. de Ieiunio.*

But to returne: the difficulty of this Chriſtian battell appeares the more, if we conſider that it is without intermiſſion, that our aduerſary is not externall, neither ſuch as ſtands alway vpon circumſtances of time and place, and exteriour obiects to impugne vs; but being internall and domeſticke, inuades vs with reſtleſſe aſſaults, euen then when the outward occaſion ſerueth not. *The fleſh* (ſaith *Bernard*) is an enemie: *Hoſtis quem nec fugere poſſumus, nec fugare: circumferre illum neceſſe eſt*, which we can neither flye, nor yet chaſe away from vs, a neceſſity lyes vpon vs to carry it about with vs, we cannot flye from it. *Non enim poſt nos, ſed in nobis nos ſequitur*, for it followeth vs (ſaith *Ambroſe*) not after vs, but in vs. A beſieged Citty is ſooner betrayed by ſecret enemies within, then ſuppreſſed by open enemies without; it is not the plaine battell ordered before vs, which we haue ſo much to feare, as the traine and ſecret ambuſhments of our aduerſarie: if we ouercome his power, which is within vs, his forces ſhall be ſoone enfeebled which are without vs. O, what need haue we therefore in al the actions of our life to walke circumſpectly? we haue need of eyes within, and without vs, that we may diſcerne the inward deſires of the Spirit from theſe of the fleſh; and may looke rightly on thoſe outward obiects which may cheriſh the one, and ſuppreſſe the other. In a battell betweene two, euery man aſſiſts that party which he would fain haue to be victorious; for the helpe of the one (ſaith *Baſil*) is the ouerthrow of the other: ſo is it in the combat betweene the fleſh and the Spirit: the fleſh being ſtrengthened by outward allurements and carnal exerciſes, quencheth the Spirit, and bringeth it in ſubiection, but the more the body is ſubdued by moderate diſcipline, the ſtronger waxes the man of God. Happy were we, if our care were continually to ſtrengthen the one, by all ſpirituall exerciſes, that we might daily weaken the other.

Our beſt eſtat in this life is a fighting.

*Aug.de temp. Serm.45.*

*2 Cor.14*

*Bernard.*

For the greateſt perfection whereunto we can attaine in this life, is to fight againſt theſe luſts of the fleſh, which fight againſt our Soules, Our life (ſaith *Iob*) in the earth is a warfare. *Bellum eſt, non triumphus*, it is a battaile, not a triumph, ſaith *Auguſtine* though after many particular victories the Lord put that voice of triumph many times into our mouths, *thanks be to God, who alwaies makes vs to triumph in Chriſt Ieſus*; yet let vs remember that incontinent wee muſt fight againe: ſo long as we are in this mortal body, wherein the fleſh luſts againſt the Spirit, we cannot be free from carnall and euill deſires. If thou diſſembleſt not, thou ſhalt alway finde within thy ſelfe ſomething which hath need to be reſiſted: for our ſinfull ſuperfluities (ſaith *Bernard*) are ſuch, *putata repullulant, effugata redeunt, & reaccenduntur extincta*: that being cut off they ſpring out again, chaſed away they returne again, being quenched they are kindled againe. *Velis, nolis, intra fines tuos habitabit Iebuſeus*, Will thou, nill thou, the Iebuſite ſhall dwell within thy borders: *Subiugari poteſt, exterminari non poteſt*, he may be ſubdued, but cannot be rooted out.

Chriſts members militant and triumphant, are not to be tried by one rule.

And this againe doe we marke for the comfort of weake conſciences; it is Sathans ſubtilty, whereby commonly he diſquiets many, that becauſe carnal corruption is in them, he would therefore beare them in hand that they are none of Chriſts. In this he plaies the deceiuer, he tries vs by the wrong rule, when he tries vs by the rule of perfect ſanctification, this is the ſquare which ought to be laid to Chriſts members triumphant in heauen, and not to thoſe who are militant here vpon earth: ſin remaining in me will not proue that therefore I am not in Chriſt, (otherwiſe Chriſt ſhold haue no members vpon earth) but Grace working that new diſpoſition which nature could neuer effect, proues vndoubtedly that we are in Chriſt Ieſus.

There is fleſhly corruption in the Chriſtian militant, but he followes it not.

Let this therefore be our comfort, that albeit there be in vs a fleſhly corruption, yet thankes be to God we walke not after it; that is, we follow not willingly the direction and commandement thereof. It is true and alas we find it by experience the regenerate man may be led captiue (for a time) to the law of ſinne: he may be pulled perforce out of the way of Gods commandements, wherein he delights to walke; and compelled to doe thoſe things, which he would not; yet euen at the ſame time he diſclaimes the gouernement of the fleſh; mourning and lamenting within himſelfe that he ſhould be drawne from the obedience of his owne Lord and gouernour the Spirit of Ieſus.

Any ſeruice the Chriſtian giues to ſin, is thrown out by oppreſſion like that which *Iſrael* gaue to *Pharaoh*.

And indeed it is worthy to be marked, that what euer ſeruice the regenerate man giues vnto ſinne, it is like the ſeruice that *Iſrael* gaue to *Pharaoh* in Egypt, throwne out by oppreſſion, and therefore compelled them to ſigh and cry vnto God: but the ſeruice which the regenerate man giues to the Lord is voluntary, done as vnto his moſt lawfull ſuperiour, with gladneſſe, ioy, and contentment of minde. Happy is that man who can make this reply to his ſpirituall aduerſary, when he is challenged of his ſinnes: It is true (O enemie) that I haue done many things by thy entiſement; yet herein I reioyce, that whatſoeuer ſeruice I haue done to thee, it is now, through the grace of God, the matter of my griefe, but the weake ſeruice I haue giuen vnto God, is the matter of my ioy.

That our life is called a walking, teacheth vs four things.

1
The life of a Chriſtian is a remouing from euill to good.

Moreouer in this Metaphor of walking, we are taught, that as the walking of the body is a mouing from one place to another; ſo the Chriſtian life is a continuall mouing of the heart from one thing to another; that is, from ſinne, to ſanctification: departing from our ſelues, that wee may draw neere vnto God; both theſe are compriſed by *Eſay*: *Ceaſe to doe euill, learne to doe good.* Our progreſſe in this iourney is not made *pedibus, ſed affectibus*, by motion of our feet, but of our affections: but the beginning thereof is a departing from euill. *No man can ſerue two Maſters.* He who will draw neere to the Lord and call vpon his name, muſt depart from iniquity. *Sicut in gradibus &c.* in the going vp of a ſtaire (ſaith *Baſil*) the firſt ſtep raiſeth a man from the earth, and then he goes vp by degrees till he come where he would be, ſo is it in our own conuerſation, *principium perfectiones ad Deum eſt diſceſſus à malo*, the beginning of our iourney to God, is a departure from euill. This I marke for the wakening of thoſe vpon whom the Lord Ieſus hath called: but they haue not yet with *Lazarus* riſen out of the graue, nor with *Matthew* forſaken the receipt of cuſtome: yea, haue not ſo much as with the man ſicke of the palſie, riſen out of their bed (of ſecurity) farre leſſe haue begun with *Dauid* to run the way of the Lords Commandements: they haue not learned to forſake euill, much leſſe to follow that which is goop: the Lord hath called vpon them, but they haue not gone one foot from their old ſinne: *Benè ambulant pedibus ſed malè moribus*: their feet are ſtraight, but their manners are exceeding crooked: they make no progreſſe forward toward the Lord of Sion: they delight to abide ſtill in *Babell* and *Ægypt*, working without reſt, but their labour is vnprofitable: *Ambulant in circuitu*, they walke in a circle, the centre whereof is Sathan, the circumference ſundry ſorts of ſinnes, beyond which they walke not: from one of theſe the wicked walkes about to another, in ſuch ſort, that incontinent they returne to the ſame: they weary themſelues in the way of iniquity, but are ſtill in the ſame place at their going out of the World, wherein they came into it: that is, as they were borne in ſinne, ſo they dye in ſinne, their miſerable life not being a walking in the way of godlineſſe, but a wallowing in one and the ſelfe-ſame puddle of ſinne.

*Iſa* 1.16.17.
*Luke* 16.13.

2 *Tim.*2.19.

*Baſ.Pſa.*1.

Many baſtard chriſtians haue neuer yet riſen from euill, far leſſe remoued to good?

But died in the ſame ſtate wherein they were borne.

But leauing them, let vs marke for our inſtruction in this Metaphor of walking, that we are not yet where we ſhould be, we haue not attained to the end of our iourney: therefore euery day ſhould wee gird vp our loynes, remembring that warning which the Angell gaue to *Eliah*, as moſt pertinent vnto vs: *Ariſe and walke, thou haſt yet a great iourney to goe.* Of the children of God (ſaid *Theophylactus*) *Quidam ſunt in patria, quidam in via ad patriam*: ſome are at home in their owne country, ſome are in the iourney homeward: but woe vnto them who are neither in their owne countrey, neither in the way vnto it: We are not therefore to ſettle our ſelues here, as if we had no further to goe, but muſt walke forward through this valley of teares, *from ſtrength to ſtrength, till at the laſt we appeare before the face of God in Sion*, *Adhuc in Ægypto detinemur, Promiſſionis terram nondum ſortiti ſumus, quomodo igitur cantabo canticum domini in terra aliena!* We are ſtil detained in Ægypt, we haue not yet obtaned the Land of Promiſe: how then ſhall I ſing the ſong of the Lord in a ſtrange land? We are not yet paſt the red Sea, nor the vaſt Wilderneſſe, nor the fiery Serpents, what ſhall we doe, but water our couch, night and day with teares, and with feare and trembling walke on the reſt of the way which yet is before vs?

2
So long as we are here, we are not at the end of our iourney, and therefore ſhuld not reſt.
1 *King.*19.7.

*Theoph. in* 2. *Epiſt. ad Cor.*

*Pſal.* 84.7.

*Baſil tom,*1. *cap.vlt.*

Thirdly, ſeeing we are in a iourney, let vs take heed that we keepe the way, otherwiſe our life ſhall be wandring from God, not a walking toward God: the way is Chriſt; *I am the Way*, if we abide in it, we ſhall walke with God as *Enoch* did: before God, as *Abraham* did: toward God, as *Dauid* did. O happy turne, wherein Chriſt is both the end, the way, and the guide. *Eamus poſt Chriſtum, quia veritas: per Chriſtum, quia via: ad Chriſtum, quia vita*: Let vs walke after Chriſt, becauſe he is the truth: let vs walke in Chriſt becauſe he is the way: let vs walke toward Chriſt, becauſe he is the life. If yee looke to the companies of men in the World, ye ſhall ſee ſome in ſtead of following Chriſt, flying from him: *Qui enim malefacit, odit lucem*, for he who doth euill hateth the light: others, where they ſhould follow him, run before him, not waiting vpon his light & direction in matters of his worſhip but follow their owne ſpirit, doing that which is good in their owne eyes: they runne with zeale, but not in the right way.

3
Seeing our life is a walking, take heed we keep the right way.
*Iohn* 14.6.

*Ber. in paruis Sermonibus, Serm.*23.

And

For hee that walketh after the fleſh, ſhall at length encounter with death. *Gal. 6.*

And we haue ſo much the more cauſe to take heed vnto the way ; becauſe euery mans courſe declareth what kinde of man he is, whether carnal or ſpiritual, and what wil be his end: *he that ſoweth to the fleſh, of the fleſh ſhall reape corruption; but he that ſoweth to the Spirit, ſhall of the Spirit reape life euerlaſting.* I am perſwaded there is no man among vs, who will not ſay he would be at the beſt end, which is, eternall life ; but here is the wonderful folly of men, the propoſed end of their pilgrimage whereat the would be is Heauen ; but the way wherein they walke, is the way that leadeth cloſe into hell. Who will not eſteeme him a foole, who in word ſaith his iourney is toward the South, and yet for no mans warning will refraine his feete from walking toward the North? but more fooliſh is he, who profeſſing himſelfe a Pilgrime trauelling toward heauenly Ieruſalem, keepes notwithſtanding a contrary courſe, hauing his backe vpon Heauen, and his face toward Hell ; walking, not after the Spirit but after the fleſh. O pittifull blindneſſe and folly! How many witneſſes of God haue fore-warned thee in thy life, all crying to thee with a loud voyce, This way wherein thou walkeſt (O ſinfull man) is the way of death? He who liues after the fleſh, ſhall die aſſuredly; yet wilt thou not returne nor change the courſe of thy life, to walke after the liuing God, that thou maiſt be ſaued?

Three profitable helps to a godly life.

*Pſal. 119.*

And hauing once found the right way which may lead vs vnto God, let vs ſtrengthen our ſelues to walke in it by thoſe three moſt notable helpes to a godly life, deliuered to vs by *Dauid*, in three verſes of the 119. Pſalm. verſ. 57. *O Lord, I haue determined to keepe thy Word.* 58. *I haue made my ſupplication in thy preſence with my whole heart.* 59. *I haue conſidered my wayes, and turned my feet vnto thy teſtimonies.* Determination is the firſt; it is a good thing by ſetled reſolution to conclude with thy ſelfe that thou wilt liue godly. Supplication is the ſecond; except by continuall prayer our determination be confirmed, and ſtrengthned by grace from God, our concluſions which we make to day ſhal vaniſh to morrow. Conſideration is the third, and it is profitable to reduce vs againe into the way of God, ſo often as of weakeneſſe we wander from it, contray to our firſt determination. Theſe are the three helpes to keepe our heart in the way of God; ſo neceſſary, that without them if we doe any worke, it is not poſſible but we ſhall be ſnared. And therefore as in a ſhip which is ready to ſaile, ſo ſoone as the ſailes are hoyſed vp, preſently ſome ſkilfull Nariner ſtarts to the rudder: ſo euery morning wherein we riſe from our reſt, and make our ſelues ready to goe forward in our Pilgrimage; let vs firſt of all take heed to the hart, for it is the rudder of the whole body: let vs knit it vnto God by this threefold cord, wherenf I haue ſpoken: ſo ſhall our waies be ordered aright, and we ſhall make an happy progreſſe euery day in that way which leads to eternall life. By determination we begin to keepe a good courſe. By ſupplication we continue in it: By conſideration wee ſee whether we be right or wrong; if wee be out of the way, conſideration warnes vs to returne againe into it. Happy is that man in whoſe life one of theſe three is alwaies an actor.

1 Determination.

2 Supplication.

3 Conſideration.

4. Our life ſhuld be a daily progreſſe in godlineſſe.

*Bern. ſerm. de ordine, &c.*

And fourthly, by this Metaphor of walking, that in our Chriſtian conuerſation there ſhould be a continuall progreſſe in godlineſſe. For as in walking (ſaith *Baſil*) the ſteps of the feete by a mutuall ſtrife among themſelues are changed, in ſuch ſort, that the foote which now is hindmoſt, is formoſt next, continuing alway this motion till we come to the place of our reſt: ſo ſhould there be in the Chriſtian ſuch a contihuall promouing of his heart toward God, that the affection which this day is behinde, coldeſt in the loue of God, ſloweſt to obey him, ſhould the next day be made formoſt. *In hac enim vita non progredi eſt regredi, cum nihil adhuc in eodem ſtatu permaneat*: for in this life nothing ſtandeth in one ſtate: it is moſt certaine, that he that goes not forward goes backward; yet I would not be ſo vnderſtood, as if the Chriſtian had not his owne fainting and falling in the way of godlineſſe; yet bleſſed be God who keepes our Soules in life: we ſo faint that we reuiue, we ſo fall that we riſe againe; of our former follies we learne to be wiſe; of the experience of our weakeneſſe, we gather ſtrength, we walke the more warily, becauſe ſo oft we haue ſtumbled and fallen; of our ſinnes we make vantage: *verus pœnitens ſemper eſt in dolore & timore*, he who is truely penitent, walkes alway in ſorrow and feare: in ſorrow, becauſe he hath fallen ſo ſoft; in feare, leſt he ſhould fall againe. And thus much concerning the generall propoſition.

VERSE 2. *For the law of the Spirit of life, which is in Chriſt Ieſus, hath freed me from the law of ſinne, and of death.*

2
Confirmation of his propoſition.

The Apoſtle confirmes his generall propoſition.

Shewing how we are deliuered both from the commanding and condemning power of ſin.

HItherto we haue heard the generall propoſition of comfort belonging to the *Chriſtian*. Now followes the confirmation thereof: he hath ſaid, *there is no condemnation to them who are in Chriſt*: Now he proues it. There is Chriſt Ieſus a liuely working power, which freeth all that are in him from the law of ſinne and of death: therefore to them *who are in Chriſt there can be no condemnation*: for we being freed from ſinne, what can condemne vs? How Chriſt hath freed vs from the law of ſinne, he explaines in the next two verſes. There is in ſinne a two-fold law, that is, a two-fold power; firſt, a commanding power; ſecondly, a condemning power: but in Chriſt there is a law, that is, a power of the liuely Spirit, or a liuely ſpirituall power, deliuering vs from them both. For firſt, from the condemning power of ſinne, he ſhewes we are deliuered be the merit of Chriſts death, and ſuffering in the fleſh, whereby he hath condemned ſinne: which merit imputed to vs that are in him, doth ſo free vs, that ſinne hath no force, nor power to condemne vs in iudgement; and this he handleth in the third Verſe. Secondly, he ſhews how we are deliuered from the commanding power of ſinne, by the liuely vertue of Ieſus Chriſt, which being communicated vnto vs, quickneth vs, and maketh vs to begin to fulfill the righteouſneſſe of the Law, ſo that refuſing to walke after the fleſh, we endeuour to walke after the Spirit; and this he handles in the fourth Verſe: ſhewing that the end why Chriſt hath condemned ſinne in his fleſh, is that he might ſanctifie vs to the obedience of the holy law, whereunto at the laſt, he ſhal make vs fully conformable. Thus you ſee how that former ground of comfort is confirmed vnto vs, howſoeuer by nature wee were vnder the law of ſinne: and ſo conſequently vnder damnation, yet now by Chriſt we are freed from all law of ſinne, and ſo freed alſo from condemnation.

Phraſes vſed by the Apoſtle expounded.

The Phraſes vſed here by the Apoſtle, makes his purpoſe ſeem to be the more obſcure, therefore will we firſt explaine them. This Phraſe (*The Spirit of life in Chriſt*) is more ſignificant, then that well it can be expreſſed in ſo effectuall tearmes. The Apoſtle was ſent a Doctor to the Gentiles, yet doth he labour earneſtly to conuert the Iewes; for both their edifications he ſo tempers his ſtile, that ſpeaking to the Gentiles in the Græcian language, he keeps the Hebrew Phraſe, which (as I ſaid) makes his ſpeech appeare harder. *The ſpirit of life in Chriſt*, then, is no other thing but the life of Chriſt, like that *Reuel.* 11.11. Againe, *the law of the ſpirit of life in Chriſt*, is no other thing but that forcible working liuely power which is in Chriſt: for it is cuſtomable to the holy Apoſtle, to vſe the word *Law*, to expreſſe any thing wherein there is a commanding or working power; ſo he hath aſcribed a law to ſinne, a law to his members, a law to death; and now very properly he oppones vnto them, *a Law of the Spirit of the life in Chriſt*; which is more liuely and powerfull, to ſaue, to free, and to quicken, then any law that hath contrary power, can be able to deſtroy, captiue, or ſlay them who are in Chriſt.

Our aduerſaries, Sathan, Sin, and Death are ſtrong, but our Sauiour is ſtronger.

Comfort.

Reuel. 16.20.

Thus the words being expounded, the firſt leſſon will ariſe out of the Apoſtles manner of ſpeech, who aſcribing to ſinne and death a law which may condemne and deſtroy, aſcribes to Chriſt a more powerful law to iuſtifie and preſerue. Moſt ſure then is our eſtate who are in Ieſus Chriſt: for there is a power in our Lord, which ſhall bring euery contrary power of man and Angell in ſubiection to him. That Tyrant Sin, hath indeed oppreſſed and ouer-ruled many a one, but our Lord Ieſus, that valiant Conquerour, hath a mighty power, able to diſanull the law of ſinne: and Sathan is that ſtrong one, who by nature poſſeſſes the heart of man, as his owne houſe, but Ieſus is that ſtronger one, who will diſpoſſeſſe him, and caſt him out of the hearts of all ſuch as are his: *The God of peace ſhall ſhortly tread Sathan vnder our feet*; and therefore ſuppoſe we be weake in our ſelues, yet we will reioyce in the ſtrength of the Lord Ieſus.

In what vile bondage we liued by nature.

Secondly, we learne here, that without Chriſt we liued in a vile ſeruitude and bondage: of all ſeruants thoſe are in worſt caſe who are ſould; and of thoſe who are ſould, they are worſt who muſt doe ſeruice in priſon; and of them who are in priſon, moſt lamentable is their eſtate who are chained, & bound in priſon: yet ſuch ſeruants were we by nature before Chriſt made vs free; we were not only the ſeruants of ſinne and ſold vnder ſinne, as witneſſeth the Apoſtle, but more alſo, we were (as ſaith *Eſay*) captiues, and bound with chaines in priſon, the Iaylor whereof is Infidelity: for we were all ſhut vp vnder Vnbeliefe, a Iaylor ſo ſtrait and tyrannous, as permitted vs not, ſo long as we were in his keeping, ſo much as to lift vp our head, or looke vp to heauen for deliuerance from him, from whom only

comes

Bern.hom.4.

comes our helpe. Our oppreſſors in this bondage, are Sathan and ſinne, and ſinnes of ſo many ſorts, as doe miſerably diſtract the ſoule. Pride one while vſurping dominion ouer vs; auarice another while vendicating a ſeat to her ſelfe with power to command vs: Concupiſcence moſt commonly challenging vs to doe her ſeruice, as our ſoueraigne. *Sic certant in me de meipſo cuius potiſſimum eſſe videar*: Thus doe they ſtriue within me (ſaith *Bernard*) about me, to which of their dominions I ſhould appertaine. That which he confeſſed of himſelfe, all the godly may feele in their owne experience: innumerable are thoſe tyrants that ſtriue among themſelues; but all of them ſtriue againſt vs to haue domination ouer vs, but indeed theſe are vncouth Lords and ſuch as can claime no title nor right ouer vs; we are the workmanſhip of God, the redeemed of the Lord, and are bound to doe ſeruice vnto none but him alone. O Lord, therefore come downe and poſſeſſe thine owne kingdome, erect a Throne to thy ſelfe in our hearts, that thou, by thy Spirit maiſt raigne in vs as our King, and make vs free from theſe tyrants that would oppreſſe vs.

Three things to be conſidered in this bondage.

How a Law is aſcribed vnto ſinne.

But that we may the better perceiue how abhominable this ſeruitude is: let vs out of the Apoſtles words, marke theſe three things: firſt, how this dominion is tyrannicall: ſecondly, how the commandements of theſe tyrants are all wicked; and thirdly, are al deadly: theſe three he toucheth ſhortly, when he ſaith that Chriſt hath freed vs from *the law of ſinne and death*. Firſt then, he aſcribeth vnto ſinne a Law, not as if ſinne proceeded by a Law, (properly ſo called) or that there were any lawfulneſſe in ſin, but onely to point out the tyranny thereof: for as Rulers ordained by God, haue their own Lawes, by which they gouerne their Subiects in Iuſtice, ſo haue alſo tyrannous Vſurpers their own commandements, to the obedience whereof they inforce ſuch as are vnder them. And this tyranny the Apoſtle here aſcribes vnto ſinne.

1
Sin is ſuch an intolerable tyrant as neuer ſuffers his ſubiect to reſt.

A Tyranny lawleſſe, and moſt intollerable: for whereas any other oppreſſor will ſometimes giue reſt to ſuch as are vnder his bondage. Euen in Egypt vnder *Pharaoh*, the Iſraelites had licence to refreſh themſelues with meat, and drinke, and ſleep; but this ſpirituall oppreſſor giues no reſt to his miſerable captiues, but whether they eate, or drinke, or ſleepe, he alwaies exacts the ſeruice of ſinne from them; ſo that he doth in ſuch ſort lie in wait to ſnare the children of God, *Vt faciat aliquando dormientibus, quod non poteſt vigilantibus*: that ſometime he doth that vnto them when they are aſleep, which by no meanes he is able to do when they are waking. And if ſo he doe to the Saints, what maruell if he turmoyle the mindes of his captiues vnceſſantly with vnclean cogitations? When Sathan had once put it into the minde of *Iudas* to betray *Ieſus*, did he ſuffer him to reſt till he had performed it? No indeed, he permitted him not ſo much as to eat his meat, but haſtned him from the table to accompliſh his ſinne he had intended: and *Ammon* being once inticed to defile his Siſter *Thamar*, was ſo vexed, that his fleſh melted away, and his minde had no reſt. O how intollerable oppreſſors are mans inordinate affections when they haue dominion ouer him! *Flie* (therefore ſaith the Apoſtle) *the luſts of thy youth*: noyſome luſts, *they fight* (ſaith Saint *Peter*) *againſt the Soule*: they are enemies to our peace, and to calling vpon the name of the Lord with a pure heart. *Libido eſt furioſa domina, ſi ſemel te comprehenderit, nec die nec nocte ſinet te requieſcere*: Luſt (ſaid *Ambroſe*) is a furious miſtreſſe, who if once ſhe comprehend thee, will not ſuffer thee to reſt neither night nor day.

*Auguſt.ſerm. de temp.*

1 Pet.2.11.
2 Tim.2.22.

*Aug.de fuga ſeculi.cap.4.*

2
All the commandements thereof are vnlawfull.

Secondly, in this ſeruitude, all the Commandements are alway vnlawful: the moſt vnreaſonable tyranny that euer was, ſometime hath had a reaſonable command: but the law of Sin commandeth and enforceth alwaies the trãſgreſſion of the law of God. Sore was *Iſrael* oppreſſed when they were compelled in Egypt to worke in brick and clay, a ſeruice vnſeemely in a holy people made free by the Lord; but was it comparable to Sathans tyranny which he exerciſed ouer vs when we were ſtrangers from the life of God, through the ignorance that was in vs? and not content with the euil he hath done vs, ſtill he vſurpes ouer vs, euen now then the Son hath made vs free. The Lord put in our mindes to know how ſlauiſh and vnreaſonable Sathans bondage is, that our hearts may be confirmed to reſiſt him.

3
They are all deadly,

Iam.1.13.

Laſtly, the Commandements of this tyranny are all deadly, for the law of ſin ſubiecteth to the law of death; the commaunding power of ſin, if we yeeld vnto it, deliuers vs vnto the condemning power of ſin: *for ſinne when it is finiſhed bringeth out death.* And herein Sathan bewraies himſelf to be a ſhameleſſe and faithleſſe traitour; not onely he promiſeth life, when his purpoſe is to inflict death, but where firſt he entiſes man vnto ſin, he doth next accuſe man to God for thoſe ſame ſins which man hath done by his entiſement. Be aſſured of this, thou who art led captiue of Sathan to doe his will, that he who now without ceaſing is a tempter of thee to ſinne, ſhall ſhortly after this be a tormentor of thee, without intermiſſion, becauſe thou haſt ſinned.

A threefold godly meditation, profitable to make vs weary of the ſeruice of ſin.

And if this cannot yet moue vs to become weary of this bondage, let this threefold meditation helpe vs. Conſider firſt what we haue beene: Secondly, what wee hope to be: thirdly, what euen now wee may be in regard of the preſent occaſion, and wee ſhall ſee that it is moſt vnſeemely for vs to liue any more ſeruants to ſo vnkindely, vnreaſonable, and intolerable Maſters. Remember firſt thy originall glory, O thou man of God: thou wert made to the image of God, inueſted in his dignity to be Lord and Ruler ouer the creatures. *Animales, ô homo, principatu decoratum, vt quid ſeruis affectionibus? quamobrem tuam ipſius dignitatem abijcis, teq; ipſum ſeruum peccati conſtituis? quare teipſum facis captiuum diaboli? Princeps creaturarum conſtitutus es, & dignitatem naturæ tuæ proycis.* O man, thou art a creature adorned with Princely power (by thy firſt creation) why then ſerueſt thou affections? why doſt thou caſt away thine owne dignity, and makeſt thy ſelfe a captiue of Sathan? thou waſt placed Lord of the creatures, thou waſt appoynted to rule ouer the fiſh of the Sea, and euery Beaſt of the field; what ſhame is it then that thou ſhouldeſt be ouer-ruled with thoſe beaſts which are within thee?

1 If we conſider what we haue been, by creation.
*Baſil hexam. hom.* 10.

2 VVhat we hope to be after this life.

Secondly, conſider what thou hopeſt to be after this life, doſt thou not hope to raigne as a King in the Heauens, and wilt thou now liue as a ſlaue to Sathan vpon earth? Is any man crowned except hee ſtriue as he ought? or doth he receiue the prize, who runnes not the race? or can he obtaine the victory, who neuer wreſtled? why then fighteſt thou not? why runneſt thou not? why beginneſt thou not to raigne in earth as a King ouer thy luſts, ſeeing thou hopeſt to raigne as a King in heauen in glory? Doe not deceiue thy ſelfe, that Crowne is for Conquerors, not for captiues. *Non ſperare poteſt regnum cœlorum, qui ſupra propria membra regnare non dominatur.* He cannot looke for that heauenly kingdome, to whom it is not giuen to raigne ouer his earthly members. *We know that when Ieſus ſhall appeare, wee ſhall be like him, for wee ſhall ſee him as he is: and he that hath this hope in himſelfe, purgeth himſelfe euen as he is pure.* Certainly, if the Lord, through grace, prepare thee not for his heauenly kingdome, thou canſt neuer ſay with a warrant, that the Lord hath prepared that kingdome for thee?

*Bern de perſecutione ſuſtinenda c.* 1x.

1 *Iohn* 3, 2.

3 VVhat preſently we may be.

And thirdly, the conſideration of the preſent occaſion ſhould waken vs to goe out of this houſe of bondage, for now the Sonne of God offers to make vs free, a Prince of greater power; hee concents to enter into confederacy with vs, and promiſeth to reſtore vs to all the priuiledges wee loſt in *Adam*, yea to giue vs much more than euer we had in him: and ſhall wee neglect ſo faire an occaſion? When *Cyrus* King of *Perſia* proclaimed liberty to the Iewes to goe from *Babel*, the place of their captiuitie, homeward to *Ieruſalem*, it is ſaid that al thoſe went forward whoſe ſpirit God had raiſed vp: and now when the Lords anoynted proclaims liberty to the captiues, and the opening of the doore to them that are in priſon, I know that none ſhall follow his calling, but ſuch whoſe Spirit the Lord hath raiſed vp, the reſt being miſerably blinde, delight to lye ſtill in captiuitie, thinking their bondage liberty. The Lord giue vs grace that wee may diſcerne the time of our viſitation, that with *Dauid* wee may aduance our eyes toward the Lord, who hath begun to plucke our feet out of the net, and that ſtill wee may lift vp, and ſtretch out our hands vnto him, till hee haue deliuered vs fully from the power of the enemie.

Our deliuerance from this bondage is to be aſcribed vnto Chriſt onely.
*Heb.* 13. 9.
*Reuel.* 7. 10.
*Iſai.* 42. 8.

This being ſpoken of the bondage, wee are now to conſider that our deliuerance from it, is here aſcribed to Ieſus Chriſt: *Thy perdition is of thy ſelfe, O Iſrael: but our ſaluation belongs to the Lord, and to the Lambe that ſits vpon the Throne.* Let no man therefore be ſo vnthankefull as to aſcribe any part of this glory to another: *My glory will I not giue to another*, ſaith the Lord: the glory of a temporall deliuerance God will not giue it vnto man; he would not ſaue *Iſrael* vnder *Gideon*, with thirty two thouſand, and why? leſt *Iſrael* ſhould vaunt againſt the Lord and ſay, *My right hand hath done it.* Or euer he entred his people *Iſrael* into the land of *Canaan*, he fore-warned them that they ſhould not ſay it was for their righteouſneſſe: and will he then, thinke ye, giue the Praiſe of this moſt notable deliuerance to the Creature? No, the whole booke of God witneſſeth that it is not for our righteouſneſſe, but for the praiſe of the glory of his rich mercy, that we are entred into heauenly *Canaan*. Did *Peter*, *Iames*, and *Iohn* helpe the Lord Ieſus, in that agony which he ſuffered in the garden? no ſurely, he bad them watch with him and pray: but when he was ſweating bloud, they were ſleeping; when he was buffeted in *Caiphas* hall, did not *Peter* deny him? when he went to the Croſſe, did not al his diſciples forſake him? and thoſe who loued him moſt dearely, did they not ſtand a far off from him? Certainly hee alone trode the Wine-preſſe of the wrath of God, hee alone bare the puniſhment of our ſins in his bleſſed body on the Croſſe: to him therefore alone pertaineth the glory of our ſaluation.

As for the perſons to whom this deliuerance pertains, the Apoſtle names himſelfe

among

Mercies of God ſhewed vpon others ſhould confirme vs, if we repent, to looke for the [illegible] our ſinnes.
1 Tim.1.16.

*Bernard.*

Preachers, not partakers of that mercy which they pronounce to others are moſt miſerable.

*Act.8.21.*

among them, *hath freed vs*: not to exclude, but rather to confirme al others who are in Ieſus Chriſt. For he confeſſes of himſelf that he was receiued to mercy, for this end, that God might ſhew vpon him *an example of long-ſuffering, to them who ſhall in time to come beleeue in him vnto eternall life*: therefore it is that he ſpeakes of this deliuerance in his own perſon, for the confirmation of others who hauing been before as he was, notorious ſinners, are now become ſuch as repents and beleeues. And indeed euery example of Gods mercy ſhewed vpon others, ſhould ſerue to ſtrengthen vs. *Audientes Chriſtum non horruiſſe confitentem latronem, &c.* When we heare (ſaith *Bernard*) that the Lord Ieſus abhorred not the penitent Theefe on the Croſſe, that he deſpiſed not the ſinfull Cananitiſh woman, when ſhe made ſupplication: nor the woman taken in adultery: nor him that ſat at the receipt of Cuſtome: nor the Publican, when he ſought mercy: nor the Diſciple that denied him: neither yet the perſecuter of his Diſciples: *in odore horũ vnguẽtorũ curramus poſt eũ*, in the ſweet ſmel of theſe ointmẽts let vs run after him. Alwaies we ſee that the Apoſtle doth ſpeak vnto others of a deliuerance obtained by Chriſt, as being alſo partaker thereof himſelfe. As he was a Preacher of Chriſt, ſo he was a follower of Chriſt: hee beat downe his body by diſcipline, leſt that preaching vnto others, he ſhould haue beene a reprobate himſelfe: and therefore he now ſpeaks as one who is ſure that he alſo hath his portion in Chriſt. Otherwiſe what comfort can it be, either to Preacher or profeſſor to ſpeak of that life & grace, which cõmeth by Chriſt Ieſus, they themſelues in the meane time being like to that miſerable Atheiſt *Simon Magus*, to whom *Peter* gaue out that fearefull ſentence, *thou haſt neither part nor fellowſhip in this buſines*; or like thoſe Prieſts in *Ieruſalem* in the daies of *Herod*, who directed others to *Bethleem* by the light of the word, to worſhip Chriſt, but went not thẽſelues: or thoſe builders of *Noahs* Arke, who helped to build a veſſell for preſeruation of others, but periſhed in the deluge themſelues; or like *Bilhah* and *Zilphah*, who brought forth and nouriſhed free men vnto *Iacob*, but remained themſelues in the ſtate of bond-Women? From this vnhappy condition the Lord deliuer vs, and make vs partakers of that mercy and grace, wherof he hath made vs Preachers and profeſſors.

*Pſalm.18.51.*

*From the Law of ſinne and death.*) Heere the Apoſtle ſhewes from what it is that we are deliuered. *Dauid* ſaith, *Many deliuerances giueth the Lord to his Annointed*: he ſpake it of himſelfe, and it is true of all the children of God. By a great deliuerance hee ſaued *Noah* in the deluge; *Lot* in the burning of *Sodome*; *Iſrael* out of *Egypt*: *Ioſeph* in the priſon: *Daniel* in the denne; the three children in the fiery furnace: but all theſe are ſmall, if they be compared with this deliuerance from ſinne and death.

Sin and death God hath conioyned, who ſhall ſeparate them?

*Gen.20.3.*

*Chryſ.hom.5. ad pop.Ant.*

Where firſt wee learne how the Apoſtle conioynes theſe two, ſin and death: if wee be deliuered from the firſt, we ſhall alſo be deliuered from the ſecond: but if we abide in the firſt, we ſhall be ſure not to eſcape the ſecond; if therefore Sathan ſay vnto vs as he did to our firſt Parents, *though you eate of this forbidden tree, ye ſhall not die*; let vs anſwere him: hee hath proued already a ſhameleſſe lyar, and we are not any more to credite him: that ſame penalty lies vpon euery ſin, which was laid vpon the firſt, *if ye doe it ye ſhall dye*. GOD hath conioyned them, and who ſhal ſeparate them? Though the Lord ſpeake not inſtantly to euery ſinner, as he did to *Abimilech*: *Behold thou art but dead, becauſe of this ſinne*: yet it is true of euery ſinne, *when it is finiſhed it brings out death*. So ſoone as *Ionas* entred into the ſea (ſaith *Chryſoſtome*) the ſtorme roſe; to teach vs that *vbi peccatum, ibi procella*, where there is ſinne, ſpecially committed with rebellion, there will not faile to ariſe a ſtorme of the wrath of God.

What a deceiuer Sathan is in tempting to ſinne.

*Rom.6.21.*

*Gen 31.*

It is true indeed, the ſinner in committing of ſinne doth not perceiue this, being blinder then *Balaam*, he walkes on in an euill courſe, and ſees not the ſword of Gods vengeance which is before him, but imagines alway to reape ſome good, either of profit or pleaſure by committing of ſinne; for theſe are Sathans two baites, vnder which he couers his deadly hookes. It is therefore a poynt of ſingular wiſedome to diſcerne betweene the deceit of ſin preſent, and the fruit of ſin to come, betweene that which Sathan promiſeth and that which wee finde in experience performed. He promiſed to our Parents that they ſhould be made like vnto God: but in very deede he made them miſerable like himſelfe. And if thou wilt alſo obſerue that which thou findeſt in thy owne experience, what fruit haſt thou of a ſinne, when thou haſt committed it? doth not darknes ariſe in thy minde, heauineſſe in thy heart, terrour, feare, and accuſing cogitations in thy conſcience? Euery man may finde it, who liſt to marke it, by moe then a thouſand experiences in himſelfe, that Sathan is a ſhameleſſe deceiuer, yea, more deceitfull then *Laban*, who promiſed to giue to *Iacob* beautiful *Rachel*; but in the darke he gaue him bleare-eyed *Leah*: be aſſured he will change thy wages, promiſe thee one thing, and pay thee with another. As *Hamor* ſpake to the *Sichemites*, ſo doth Sathan to his blind-folded citizens: he perſwaded his people that if they would be circumciſed, al *Iacobs* ſubſtance & cattel ſhould be theirs; but indeede the contrary enſued, for the goods of the *Sichemites* befel to the houſe of *Iacob*, and they themſelues periſhed by the ſword. Let vs therefore beware of the invenomed tongue of the diuel, *Mentitur vt fallat, vita pollicetur, vt perimat*: He lyes that he may deceiue, he promiſeth life, that he may inflict death: Say he what he wil, let vs beleeue the word of the Lord, confirmed by doleſull daily experience, *the wages of ſinne is death*: God hath knit them together, and who ſhall ſeparate them?

*Cypr. lib. 1. Epiſt. 8.*

So oft then as Sathan by the deceipt of ſinne would beguile thee, remember that though ſin ſeem to be ſweet, the fruit thereof is exceeding bitter: if thou feare not ſin, feare that end whereunto ſin leades thee: *Dulce peccatum, ſed amara mors*, ſin is ſweet, but death is bitter: remember that the wages which Sathan promiſeth, & man would haue, he ſhall not get; but the wages which God threatneth, and man would not haue, ſhall aſſuredly be paied him: for this is the miſery of thoſe who walke in their ſins, *Illud propter quod peccant hic dimittunt, & ipſa peccata ſecũ portant*, that for which they ſin, they leaue it behinde them, and carry their ſins away out of the world with them. So that in the end when they ſhall gather the profit of al their former ſins into a ſumme, they ſhall find no other, but that fore-told by the Apoſtle; *What profit haue you now of all thoſe things whereof yee are aſhamed?* Surely there is no fruit, but ſhame and death, to be pluckt from the forbidden tree of ſinne.

Sinne ſeemes ſweet, but the fruit thereof is bitter.

*Aug hom. 42.*

*Rom. 6. 21.*

But here it may be obiected by the weak conſcience of the godly; How can this comfort be ours, that wee are freed from ſinne, who find our ſelues ſo continually aſſaulted, yea oftentimes oppreſſed of ſinne? For anſwere, let vs marke that the Apoſtle ſaith not, we are fully freed from ſin in this life; but we are freed from the Law of ſin, that is, both from the commanding and condemning power thereof. Sinne doth not now raigne in our mortall bodies as before; neither hath it power any more to detaine vs vnder death. But as for the temptations of ſinne, there is no ſort of men more troubled with them, then they whom God hath begun to deliuer from the Law of ſinne: for Sathan being impatient of his loſſe, ſeekes daily to recouer his former dominion. From the time that once the Gibeonites made peace for themſelues with *Ioſhua*, all the reſt of the Kings of *Canaan* made warre againſt them; and ſo ſoone as wee enter into a Couenant with the Lord Ieſus, Sathan ſhal not faile the more fiercely to aſſault vs, ſeeking to recouer his old poſſeſſion; yet if as the Gibeonites did, wee ſend ſpeedily meſſengers to our *Ioſhua*, to ſhew him how we are troubled for his ſake he ſhall not with-draw his helping hand from vs.

Comfort for the godly, who are troubled with the tentations of ſinne.

*Ioſhua 9.*

Our deliuerance from ſin is begun now, but not perfected, but wee know that *our God is faithfull, by whom we are called, he ſhall alſo confirme vs to the end. Euen hee who hath begun this good worke in vs, will performe it vntill the day of Chriſt*. As the Angell, who deliuered *Peter* out of priſon, appeared to him with a ſhining light in the darke priſon, ſmote him vpon his ſide, and wakened him out of his ſleepe, made his chaines to fall from him, and cauſed him to ariſe and follow him, went ſtill before him, to leade him in the way through all impediments, and departed not from him, till he had entred him within the Citty of *Ieruſalem*: ſo the ſpirit of our Lord Ieſus, who hath once come downe vpon vs in this priſon, and hath lightned our darkeneſſe, wakened vs out of our dead ſecurity, and looſed the chains of our ſins wherwith we were bound ſhall abide continually with vs, gouerning vs with his light and truth, till he haue entred vs within the Ports of heauenly *Ieruſalem*. Bleſſed be the Lord! where before we were the captiues of ſin, now the courſe of the battell is changed, ſinne is become our captiue, through Chriſt; it remaineth in vs not as a commander, but as a captiue of the Lord Ieſus. It is true, the bolts of ſin are yet vpon our hands and feet, to admoniſh vs of our former miſerable thraldome: we draw as yet the chaines of ſin after vs, which makes vs indeed goe forward the more ſlowly, but are not able to detaine vs in that bondage wherein we lay before.

Our begun deliuerance from ſinne, the Lord ſhall perfect.

*1 Cor. 1. 8.*
*Phil. 1. 6.*

And as concerning our deliuerance from death, we are to know that death is twofold: the firſt, and ſecond: the firſt is a ſeparation of the ſoule from the body; the ſecond is a ſeparation of them both from the Lord. *Mors prima pellit animam nolentem de corpore: mors ſecunda detinet animam nolentem in corpore*: The firſt death expels the ſoule againſt the will out of the body: the ſecond death compels the ſoule againſt the will to abide in the body: for vnto the greater augmentation of their paine, as they were companions of ſinne, ſo ſhall they be compelled to abide companions of puniſhment.

How we are deliuered from death both firſt and ſecond.

*Auguſt de ciu. Dei, li. 21. ca. 3.*

The ſecond death hath three degrees; the firſt is, when the Soule by ſin is ſeparated from the Lord: the ſecond is, when the body by the power of that curſe due to ſin, is turned into duſt, & the Soule is ſent to hell: the third is, when both ſoule and body being ioyned together againe in the reſurrection, ſhal be baniſhed from the preſence of the Lord, and caſt into vtter darknes. And it is called the ſecond death, becauſe it is

Second death hath three degrees.

executed

*Auguſt. de ver. Apoſt. ſerm. 33.*

xecuted vpon the wicked after their firſt death; otherwiſe the firſt death that euer came into the world, was the firſt degree of the ſecond death. *Mors animæ præceſſit anima deſerente Deum, & mors corporis ſequuta eſt, anima deſerente corpus: deſeruit Deum volens anima, & coacta eſt deſerere corpus nolens:* The death of the Soule went before the Soule departing from God, and the death of the body followed the ſoule departing from the body: the ſoule departed from God willingly, and therefore is compelled vnwillingly to depart out of the body.

How chriſtians are exerciſed with terrors of conſcience which in their owne nature are fore-runners of the ſecond death.

Now, from both theſe deaths we are deliuered by the Lord Ieſus, for our ſoules being freed from ſinne, are reconciled with God, & ſo exempt from that wrath which is to come: For, albeit the deare children of God be ſometime exerciſed with inward terrors of conſcience, which in their own nature are fore-runners of theſe pains prepared for the wicked, and are as the ſmoak of that fire which afterward ſhall torment them; yet vnto the godly their nature is changed, they are ſent vnto them, not to ſeparate them from the Lord, but to draw their hearts neerer vnto him, and to worke in them a greater conformity with Chriſt.

The nature of the firſt death changed to the Chriſtian.

*Ambr. de bono mort. cap. 4.*

And as for the firſt death, we are ſo deliuered from it, that albeit in the owne nature it be the centre of all miſeries, and a fearefull effect of Gods curſe on man for ſinne; yet to the godly the nature thereof is alſo changed, ſo that now it is not the death of the man, but the death of ſinne in the man: *Mors eſt ſepultura vitiorum*; Death (ſaith *Ambroſe*) is the buriall of all vices. As the worme which is bred in the tree (ſaith *Chryſoſtome*) doth at laſt conſume it: ſo death, which is brought out by ſin, doth at the length conſume & deſtroy ſin in the children of God. Finally, death is the progreſſe and accompliſhment of the full mortification of al our earthly members, wherin that filthy flux of ſin is dried vp at an inſtant. It is a voluntary ſacrificing of the whole man, ſoule and body to the Lord, the greateſt & higheſt ſeruice we can do to him in the earth: for, where in the courſe of our life we are continually fighting againſt our inordinate luſts and affections, to bring them in ſubiection to Chriſt, by death, as it were with one ſtroke, they are al ſmitten & ſlain, and the Soule is offered vp to God in a Sacrifice of full and perfect obedience.

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**VERSE 3.** *For that that was impoſſible to the Law, in as much as it was weake, becauſe of the fleſh, God ſending his owne Sonne in the ſimilitude of ſinnefull fleſh, and that for ſinne, condemned ſinne in the fleſh.*

3
Explication of the confirmation.
Here followes an explication of the confirmation of his generall Propoſition.

THE Apoſtle hauing ſet downe in the firſt Verſe a Propoſition of comfort belonging to them who are in Chriſt, and confirmed it in the ſecond, hee proceedeth now to the explication of the Confirmation; declaring how it is that Chriſt hath freed vs from the law of ſinne; and firſt, hee ſhewes how Chriſt hath freed vs from the condemning power of ſinne, in this Verſe: namely, that he taking vpon him our nature, and therewithall the burden of our ſinnes, hath condemned ſinne in his bleſſed body, and ſo diſ-anulled it, that it hath no power to condemne vs.

1
He ſhews how we are freed from the condemning power of ſinne.

And this benefit he amplifies, ſhewing that by no other meanes we could obtaine it: for where without Chriſt there is but one way for men to come to life, namely, the obſeruance of the Law, he ſets vs ſee it was impoſſible for the Law to ſaue vs: and leſt it ſhould ſeeme that he blamed the law, he ſub-ioynes that this impotency of the Law to ſaue vs, proceeds from our ſelues, becauſe that we through fleſhly corruption which is in vs, cannot fulfill that righteouſneſſe which the Law requires.

The law could not ſaue vs.
Impotency of the law to ſaue vs appeares in two things:
1
It craues that which now our nature cannot giue.

This impotency of the Law appeareth by theſe two things: firſt, it craueth that of vs which we had not to giue: namely, perfect obedience vnto all the Lords Commandements, & that vnder paine of death: which albeit moſt iuſtly it be required of vs, conſidering that by creation wee receiued from God a nature ſo holy that it was able to doe the Law; yet now by reaſon of the deprauation of our nature, drawn on by our ſelues, it is impoſſible that we can performe it. Secondly, the Law could not giue that vnto vs wherof we ſtood in need, namely, that the infinite debt of tranſgreſſions, which we had contracted, ſhould be forgiuen vnto vs: this I ſay the law could not doe; for the law commands obedience, but promiſeth not pardon of diſobedience; yea, rather it binds the curſe of God vpon vs for it. And againe, we ſtood in need of a ſupernaturall grace to reforme deformed nature; and this alſo the Law could not do, it being a doctrine that ſhewes vs the way of life, but miniſters not grace vnto vs to walke therein; but all theſe which the Law could not doe, Ieſus Chriſt by whom commeth grace and life, hath done vnto vs.

2
It giues not that which our eſtate now craueth.

Miſerably blind are they who ſeeke life in perfect obſeruance of the law.

Where firſt we haue to marke the pittifull eſtate of thoſe who ſeeke life in the obſeruance of the law, which here the Apoſtle ſaith is impoſſible for the law to giue; they ſeek life where they ſhall neuer find it. The Apoſtle in another place cals the Law the miniſtery of death and condemnation; and that because it inſtantly bindes men vnder death for euery tranſgreſſion of her commandements, ſo that he who hath eyes to ſee what an vniuerſal rebellion of nature there is in man vnregenerate, to Gods holy Law; yea, what imperfections and diſcordance with the law are remanent in them who are renued by grace, may eaſily eſpie the blinde preſumption of thoſe who ſeeke their liues in the miniſtery of death.

Yet ſuch are all the children of *Adam* by nature.

Yet ſo vniuerſall is this error, that it hath ouergone the whole poſterity of *Adam*. Nature teaching all men, who are not illuminated by Chriſt, to ſeeke ſaluation in their owne deeds, that is, to ſtand to the couenant of workes. But the ſupernaturall doctrine of the Euangeliſt teacheth vs to tranſcend Nature, to goe out of our ſelues, and to ſeeke ſaluation in the Lord Ieſus, and ſo to vſe the Law, not that we ſeek life by fulfilling it, which here is impoſſible, but as a Schoolemaſter to leade vs vnto Chriſt, in whom wee haue remiſſion of our ſinnes, ſanctification of our nature, acceptation of our imperfect obedience; benefits which the Law could neuer affoord vs.

The impotency of the Law comes not of the law which is good, but of our own corrupted nature.

*Inaſmuch as it was weak becauſe of the fleſh.)* The Apoſtle doth in ſuch ſort aſcribe to the Law an impotency to ſaue vs that hee blames not the Law, but the corruption of our fleſhly nature, being not able to fulfill that righteouſnes which the Law requireth; yea, as the Apoſtle hath taught vs before, ſo farre is our nature peruerted by our apoſtaſie from God, that we are not onely vnable to doe that which the good and holy Law of God requires, but alſo we become worſe by the Law: for by the commandement of the Law, ſinne reuiues in our nature, and takes occaſion by the Law to become more ſinnefull, and ſo like a deſperate diſeaſe it conuerts that medicine which is miniſtred to cure it, into a nouriſhment and confirmation of the ſickneſſe it ſelfe. It is the nature of contraries, that euery of them intends it ſelfe to expell another; whereof it comes that there is greateſt cold in the boſome of the earth, euen then when the Sunne with greateſt vehemency ſhines on it to caliſie & heat it: euen ſo our corrupted nature doth neuer ſhew it ſelfe more rebellious and ſtubborne, then when the law of God begins to reſtraine it. As an vnruly and vntamed horſe, the more he is ſpurred forward, the faſter he runnes backward: ſo the peruerſe nature of man, *nititur ſemper in vetitum*, is ſo farre from being reformed by the Law, that by the contrary, ſinne that was dead without the law, is reuiued by the law, and takes occaſion to worke in vs all manner of concupiſcence. The Apoſtle is not aſhamed to confeſſe that he found this in his owne perſon; *Auguſtine* alſo examining his former ſinnefull life, doth hereby aggrauate his corruption, that in his yong yeers he was accuſtomed to ſteal his neighbours fruit, not ſo much for loue of the fruit, for he had better at home, as for the ſinnefull delight hee had to goe with his companions to commit euill: ſo that where the law ſhould haue reſtrained his ſinnefull nature, it was ſo much the more prouoked to ſinne by the Law. Let therefore the *Semipelagians* of our time ſay to the contrary what they will, let them magnifie the arme of fleſh, to diminiſh the praiſe of the grace of God, and dreame that mans nature vnregenerate can bring forth merits of congruity or workes of preparation, yet doth the Lord therein greatly abaſe man, when he telleth him, that not onely he cannot doe that which the law requireth, but that alſo the more he is commanded, the more he repines, vntill Grace reforme him.

*Auguſt. lib. 2. confeſ. cap. 4.*

How Chriſt hath done that which the Law could not.

*God ſending his owne Sonne.)* The Apoſtle proceeds and lets vs ſee, how the Lord by Chriſt hath wrought that ſaluation which the law could not. Wherein firſt it is to be marked, that the Apoſtle ſaith not, wee ſought from the Lord a Sauiour, but that the Lord ſent him vnto vs vnrequired. Surely neither man nor Angels could haue euer thought of ſuch a way of ſaluation; the Lord hath found out himſelfe in his incomprehenſible wiſedome ſuch a way to ſaue man, that the glory both of his mercy and iuſtice ſhall [illegible] alſo.

Why God is called father of mercy, not of iudgements.

Moſt properly therefore is he called *Pater, nõ iudiciorum, ſed miſericordiarum*: Father, not of iudgements but of mercies, for both the purpoſe, and the meanes of our ſaluation are from himſelfe; hee hath found cauſes without him, mouing to execute his iuſtice; he hath beene prouoked thereunto by the diſobedience of apoſtate Angels, and men; but a cauſe mouing him to ſhew mercy is within himſelfe: this praiſe is due to God, it is the greateſt glory that can be giuen vnto him. Abhominable therefore is that errour of fore-ſeene merits, by which the aduerſaries doe what they can to obſcure the praiſe of the bright-ſhining glory of Gods mercy.

How Chriſt is Gods owne Sonne.

*His owne Sonne.)* Ieſus Chriſt is called Gods owne Sonne, to diſtinguiſh him from all others who are his ſonnes by adoption; only Chriſt is the Son of God by nature, by that diuine inenarrable generatiõ, whereof *Eſay* ſaith, *Who can expreſſe it?* Thus is hee

*Iſaiah.*

Gods owne Sonne, that is, coeternall and coeſſentiall, begotten of the Father before all time, by the full communication of his whole eſſence vnto him, in a manner that cannot be expreſſed. And in the fulneſſe of time he became man, God being maniſeſted in the fleſh, and in regard of his humane nature, which was conceiued of the holy Ghoſt, and vnited in a perſonall vnion with his diuine, he ſtands in the title of Gods owne Son, after ſo ſingular a manner that hee admits no companion.

Chriſts diuine generation a great myſtery. 1 Tim 3.16.

The laſt of theſe two, the Apoſtle makes the firſt poynt of the *miſtery of godlineſſe. God manifeſted in the fleſh*, wherein he bridles our curioſity; for if his manifeſtation in the fleſh, that is, his incarnation, be a miſtery that goes beyond our vnderſtanding, what ſhal we ſay of his diuine generation? a myſtery to be indeed adored, not to bee enquired; an article propoſed to be beleeued, not to be diſputed. The Arrians ſeeking to ſearch out this vnſearchable miſtery with naturall reaſon, by infinite degrees more fooliſh then if they had preſumed to number the ſtarres of Heauen, or meaſure with their fiſt al the waters in the Sea, they ſtumbled and fel, being neuer able to comprehend, how the Sonne that was begotten, ſhould be coeternall and coeſſentiall to the Father who begot him; therefore the worthy fathers of the primitiue church to repreſſe the preſumption of theſe arrogant ſpirits, drew them downe from the dangerous ſpeculation of theſe high miſteries, far aboue their capacity, to conſideration of things which are in nature.

Mans curioſity reſtrained from ſearching it.

Auguſtine.

*Si in Creatura genitum inueniri poteſt, coæuum genitori an non equum eſt concedi poſſe iſta in creatore coæterna inueniri?* If in things created, that which is begotten may be found equall in time to that which begat it, why ſhould it be denyed that in the Creator, the begetter and begotten, are equal in eternity? When a Candle (ſaith *Auguſtine*) is firſt lighted, at once there are two things, the fire and the ſplendor, or light: if it bee enquired whether the fire come from the light, or the light frō the fire; all men wil agree that the ſplendor or light comes from the fire: but if againe it be demanded which of them is firſt or laſt in time, it cannot be determined. But wherefore ſhall we vſe theſe ſimilitudes? As the Creator is aboue the Creature: ſo is that myſtery aboue all the ſecrets of nature: no ſimilitude can be found in nature ſo much as to ſhadow the moſt high and ſupernaturall myſtery: yet is the endeuour of theſe godly Fathers commendable who haue laboured to bring downe men to the exerciſing of their wits in things which are below, like vnto themſelues, leauing curious inquiſition of higher ſecrets, which as I haue ſaid, are to be receiued with faith, reuerēced with ſilence, nor ſearched out by curioſity. *O man be not high minded, but feare?*

Rom. 11.20. Chriſt came like a ſinfull man, but without ſinne.

*In the ſimilitude of ſinfull fleſh.*) Wee muſt not ſo vnderſtand theſe words, as if Ieſus had the onely ſimilitude of a natural body; no, he was very man, made of the ſeede of *Dauid*, he hath taken our fleſh indeed, yet was he not a ſinnefull man, but ſeparated from ſinners: *A holy one*, from the firſt moment of his conception, conceiued of the holy Ghoſt: *A ſtone cut out of the mountaine without hands*: *The Flower of the field*, that groweth without mans labor or induſtry: *The ſecond Adam*, very man as was the firſt, but not begotten of man: So then, the word (*ſimilitude*) is not to be ioyned with the word (*fleſh*) but with the word (*ſinnefull.*) He tooke on mans nature without ſinne, yet ſubiect to thoſe infirmities, mortality and death, which ſinne brought vpon vs; he appeared like a ſinnefull man, being indeed without ſinne; in the ſhape of a ſeruant, content to be made inferiour, not onely to Angels, but to men of the vileſt ſort; ſold for thirty pieces of ſiluer: not ſo worthy to liue as *Barabas*: ranked with Theeues on the Croſſe, and reputed as a worme of the earth: thus being voyde of all ſin, yet was he handled as a ſinner and moſt wicked malefactor.

Dan. 2.45. Cant. 1 Cor. 15.

How deerely the Lord loued vs, perceiue by the price he hath giuen for our ranſome.

Wherein we are to conſider ſo farre as we may, though we cannot comprehend it, that wonderfull loue which the Lord hath ſhewed vs in this worke of our ſaluation; How deare and precious our life hath bin in his eyes, perceiue by the greatneſſe of that price which he hath giuen for vs; for who will giue much for that whereof he eſteemes but little? It was not with gold nor ſiluer, nor any corruptible thing, that the Lord hath redeemed vs, but with the precious bloud of his own Sonne Ieſus, as of a Lambe vnblemiſhed and vnſpotted. If *Dauid* conſidering the goodnes of God towards man in the worke of creation, fel out into this admiration, *O Lord, what is man that thou art mindfull of him, or the Sonne of man, that thou doeſt viſit him?* How much more haue we cauſe ſo to cry out, conſidering the riches of God, and his wonderfull mercies ſhewed vs in the work of redemption? It was a great kindnes which *Abrahā* ſhewed to *Lot*, when he hazarded his owne life and the liues of his Family, to recouer *Lot* out of the hands of *Chedarlaomer*, but not comparable to that kindneſſe which our kinſman, the Lord Ieſus, hath ſhewed vnto vs, who hath giuen his life to deliuer vs out of the hand of our enemies. The Lord ſhedde abroad in our hearts more and more abundantly the ſenſe of that loue, that we may

Pſal. 8.

endeauour to be thankefull for it, by this threefold duty, firſt, of thankeſgiuing: ſecondly, of ſeruice: thirdly, of loue toward thoſe who are beloued of him.

Our thankfulneſſe againe ſhould be teſtified by this threefold duty.

1 Continuall thankſgiuing.

As for the firſt, our life ſhould be a continuall thankſgiuing, and worſhipping before him, who hath loued vs, and waſhed vs from our ſinnes in his bloud. When the children of *Iſrael* had paſſed the red Sea, ſuppoſe they had a vaſt wildernes between them and *Canaan*, yet they praiſed God with a ſong of thankſgiuing, and the Lord appointed an yearly remembrance of that benefit. If ſmaller mercies are to be remembred with thankeſgiuing, what ſhall wee thinke of the greater?

2 Seruice. *Luke* 1.74

*2 Sam.* 19.9.

*Ezra* 9.13.

As for the ſecond, which is Seruice: *Zacharie* teacheth vs, that for this end God hath deliuered vs from al our enemies, that al our daies we ſhould ſerue him in righteouſneſſe and holineſſe: The reaſon why the *Iſraelites* bound themſelues to giue ſubiection and obedience to *Dauid* was that hee had deliuered them from the hand of the Philiſtines: the ſame reaſon *Ezra* vſed to the Iewes returned from captiuity, to make them obedient to the Lord, *Seeing thou, O Lord haſt giuen vs ſuch deliuerance, ſhall wee returne any more to breake thy Commandements?* But much more ſhould it binde vs to doe ſeruice to our Lord Ieſus: ſeeing he hath made vs free by his bloud, ſhall we againe make our ſelues the ſeruants of ſin? The Lord neuer ſhewed a greater mercy on man then this, that he gaue his Son Ieſus Chriſt vnto the death for vs: and there can be no higher contempt done to God by man, then if after ſo great a loue ſhewed vs we ſhall ſtill refuſe to be his ſeruants: much will be required of him to whom much is giuen; thoſe Gentiles to whom the Lord reuealed himſelfe in goodnes only as their Creator, becauſe they did not glorifie him, the Apoſtle ſaith, *That the wrath of God was reuealed from Heauen vpon them*: and what wrath then mayſt thou look for, to whom the Lord hath manifeſted himſelf in mercy alſo, as thy Redeemer in Chriſt, and yet thou wilt not glorifie him? Thou receiueſt not him whom thy Father hath ſent vnto thee, neither wilt thou liue vnto him that gaue himſelfe to die for thee, but by thy wicked life thou crucifieſt againe the Son of God, & treadeſt vnder thy feet the bloud of the new Couenant: certainely *Sodome* and *Gomorrah* ſhall be in an eaſier ſtate in the day of iudgement, then the wicked of this generation: For in this laſt age the Lord hath ſpoken to vs by his Sonne, hee hath none greater to ſend after him. Thoſe labourers of the Vinyard that ſlew the ſeruants of the great Lord, were not for that inſtantly puniſhed, but when the Sonne came, and they had murthered him alſo, then was their iudgement no longer delaied. It was not written for the Iewes onely, in whom it was firſt accompliſhed, but for vs alſo, to whom the Father in this laſt age hath ſent his own Sonne, and by whom he hath ſpoken vnto vs from himſelfe; if we deſpiſe him, there remaines no more but a violent looking for of iudgement.

Profeſſors conuinced that ſerue him not.

Loue to thoſe whom he hath bidden loue for his ſake.

The third duty is, that for Chriſts ſake wee loue vnfainedly thoſe whom hee hath recommended vnto vs: our goodneſſe cannot extend vnto the Lord, neither haue we him talking with vs vpon earth, that wee may miniſter vnto him, may waſh his feet, and annoynt his bleſſed body with precious oyntments, therefore ſhould our delight be vpon thoſe his excellent ones that are vpon earth. When *Ionathan* was dead, *Dauid* for *Ionathans* ſake ſhewed kindneſſe to *Mephiboſheth*: Our *Ionathan* is not dead, he liues, and raignes in heauen, yet can we not declare our kindneſſe to himſelfe; let vs ſeeke ſome *Mephiboſheth*, ſome of Chriſts little, weak, and impotent children, of whom he hath ſaid; what ye doe to one of theſe little ones for my ſake, is done to me; and let vs ſhew kindneſſe vnto them, for the great loue which the Lord Ieſus hath ſhewed vnto vs.

Chriſt came to deſtroy ſin, curſed are they who nouriſh it.

*And for ſinne.*) Theſe words containe the end of Chriſts manifeſtation in the fleſh; which is, that in our nature hee might beare the puniſhment of our ſinnes, ſatisfie the iuſtice of God, and to aboliſh ſinne. Saint *Iohn* makes this cleare, when he ſaith, that hee appeared to deſtroy the workes of the diuell, that is, ſinne: for ſin being remoued, there is nothing in man but the workemanſhip of God. By this it is euident how highly they offend God, who abuſe the death of Chriſt, to nouriſh themſelues in their ſinne, being the bolder to commit ſinnes becauſe Chriſt dyed for them: ſurely this is to turne the grace of God into wantonneſſe. The Lord came to aboliſh ſinne, not to nouriſh it: *Chriſt once ſuffered, the iuſt for the vniuſt* (not that we ſhould ſtil abide vniuſt) *but that he might bring vs to God.* Thou therefore who continueſt vniuſt mayſt ſay, as thou haſt heard, that there is a Sauior come into the world, but canſt not ſay in truth, that there is a Sauiour come to thee: For where Chriſt comes, he worketh the worke for which he came, namely, he deſtroyes the worke of the diuell, that is, he enfeebles, and aboliſhes at the laſt the power of ſinne.

1 *Pet.* 3.13.

How Chriſt hath condemned ſinne.

*Condemned ſinne.*) Sinne by a Metaphor is ſaid to be condemned: for as they who are condemned, are depriued of al the liberty, power, & priuiledges they had before, and haue no more any place to appeare in iudgment, Col. 2. 14.

Ambroſ. in hunc locum.

ment, ſo hath the Lord Ieſus diſanulled ſin, that it hath now no power to command and condemne vs: he hath ſpoiled principalities and powers, and triumphed ouer them in the Croſſe, and hath nailed vnto it the obligation of ordinances which was againſt vs, and ſo *ſuſtulit illam quaſi authoritatem peccati, qua homines detinebat in inferno*, hath taken away that power and authority of ſinne, whereby it detained men vnder damnation. This hath hee done moſt lawfully & in iudgement, as we ſhal heare, bearing our ſins in his bleſſed body on the Croſſe; he hath ſuffered that puniſhment which the law required to be inflicted on man for ſin, & that in the fleſh, that is in the ſame nature of man which had offended.

Two head or chiefe-iuſtice Courts holden by God.

1 In the firſt, the ſinnes of Gods Elect are condemned.

For this word of condemnation imports a iuſt and lawfull proceeding of a Iudge in iudgement, which that we may the better vnderſtand, let vs conſider that there are two general & head iuſtice Courts, which the Lord hath ſet vnto men; the one is holden already, the other is to be holden: in the firſt, the ſinnes of all the Elect are lawfully condemned, that themſelues may bee abſolued; in the ſecond, the perſons of all the reprobate ſhall be iuſtly condemned. In the firſt, by the ordinance of God the Father, our ſinnes were layd vpon the backe of Ieſus Chriſt, and a law impoſed to him which was neuer giuen to any other, neither Angel or man, to wit, the law of a Mediator, that hee ſhould make vp peace betweene God and man; loue God in ſuch ſort that he ſhould by ſuffering preſerue the glory of his Fathers iuſtice, & yet make manifeſt the glory of his mercy: that he ſhould loue his brethrē in ſuch ſort, that he ſhould take the burthen of their tranſgreſſiōs vpon him, which as by the Father it was enioyned vnto him: ſo did hee willingly vndertake it; And therfore hauing our ſinnes imputed vnto him, hee preſented himſelfe for vs vpon the Croſſe as vpon a pannel before the Iudge, to vnder lie the law, which craued that our ſins ſhould be puniſhed to the death. The decree according to the law is executed, death; yea, an accurſed death as the puniſhment of ſin is laid vpon Chriſt: whereupon there followes of equity an abſolution of al thoſe for whom the Lord Ieſus ſuffered, as Cautioner, their ſin is condemned & made of no force to condemne them hereafter. The other generall Iuſtice Court will be holden in the laſt day, wherein al fleſh muſt appeare before the Lord, as their ſuperiour: and in that ſupreame and laſt Court of Iuſtice ſhall be condemned the perſōs of al thoſe, whoſe ſins were not condemned before in Chriſt Ieſus: onely therfore bleſſed are they who are in Chriſt: *He that heares my words, and beleeues in him that ſent me, hath euerlaſting life, and ſhall not come into condemnation, but hath paſſed from death to life.*

3 In the ſecond, the perſons of all the wicked ſhall be condemned.

Iohn 5. 24.

Chriſt did great workes when to mans iudgement he was weakeſt.

And laſtly, we may obſerue here what a powerfull Sauiour we haue; when (to the iudgement of man) he was weakeſt, then did he the greateſt work that euer was don in the world: he was powerfull in working of miracles in his life but more powerful in his death: for when he darkned the Sun, he ſhooke the earth; he made the rockes to cleaue; he rent the vale of the Temple aſunder, and cauſed the dead to riſe: *Mortuum Cæſarem quis metuat? ſed morte Chriſti quid efficacius?* If *Cæſar* be once dead, who will feare? Chriſt euen when he is dead, is terrible to his enemies: nothing can be more effectuall then his death. By it he did a greater work than was the creation of the world; by it he brought new heauens, and a new earth; by ſuffering death, he deſtroyed him who had the power of death; when he was condemned of man, he condemned ſin that it ſhould not condemne man: *Paſſus eſt vt infirmus, operatus vt fortis*, hee ſuffered as a weake man, but wrought as a ſtrong one. *Sicut ſerpens mortuus, &c.* As that Serpent without life (erected by *Moſes* in the wilpernes) ouercame the liuing Serpents that ſtung Iſrael; ſo the Lord Ieſus by ſuffering death, hath ſlaine that Serpent that liuing in vs, had ſtung vs vnto death. *Hic vides mortem morte peremptam, maledictum maledicto extinctum, & per quæ Diabolus iam ante valebat, per ea ipſa tyrannidē ipſius eſſe deſtructam*: here thou ſeeſt (ſaith *Chryſoſtome*) death ſlaine by death; and the tyranny of Sathan deſtroyed by thoſe ſame means, by which before moſt of all he preuailed.

Cypr. de duplic. martyrio.

Aug. de temp. ſerm. 7.

Macar hom. 1

Chryſ. hom. 2. in Math.

Chriſt a powerfull Sauiour ſtronger then Samſon: yea, ſtronger then that ſtrong one

Iudg. 16. 3.

O wonderfull worke! Surely the weakneſ of God is ſtronger then man: he is that *ſtrong One* indeed, ſtronger then *Samſon*: when the Philiſtins thought they had him ſure within the ports of *Azzah*, he aroſe at midnight, and took the doors of the gates of the City, and the two poſts, and carried them away with the barres thereof on his ſhoulders, vp to the top of the Mountaine which is before *Hebron*; but our mighty Conqueror and Deliuerer, the Lord Ieſus, hath in a more excellent manner magnified his power: for being cloſed in the graue, claſped in the bands of death, and a ſtone roled to the mouth of the graue, the Sepulchre ſealed, and guarded with Souldiers, he roſe again the third day, before the riſing of the Sun; he carrieth, like a victor, the bars & poſts of death away, as vpō his ſhoulders, and vpon the mount of Oliues he aſcended on high, leading captiuity captiue.

Chriſts power yeelds vs great comfort.

Like as therefore wee receiued before great comfort through the conſideratiō of Chriſts incomprehenſible loue toward vs, 2.Reg.18.35.

ſo is it now confirmed by the meditation of his power. Let Sathan boaſt like *Rabſache*, that the Lord is not able to deliuer *Ieruſalem* out of his hands, he is but a blaſphemous lyar, the Lord will rebuke him, and will ſhortly tread Sathan vnder our feete. It is the curſe of the wicked, *Hee ſhall be oppreſſed, and there ſhall bee none to deliuer him*: but bleſſed bee the Lord, who hath prouided a ſtrong Deliuerer for vs, who certainely ſhall ſet vs free from our enemies, and deſtroy all the oppreſſors of our ſoules. Glory therefore be vnto him for euer.

Deut.28.29.

Pſal.43 12.

VERSE 4. *That the righteouſneſſe of the Law might be fulfilled in vs, who walke not after the fleſh, but after the Spirit.*

2 Here followes the ſecond member of the explication, wherein hee ſhewes how we are deliuered from the commanding power of ſin.

Epeſ.5.26.

THe Apoſtle hauing taught vs in the former ver. how the Lord Ieſus hath freed vs from the condemning power of ſin, doth now let vs ſee how we are freed alſo from the cōmanding power of ſin; for he ſets down this to be the firſt and neereſt end of Chriſts death in reſpect of vs, the renouation of our nature, and conformity thereof with God his holy law, which he expreſſes more clearely in another place, when he ſaith: *That Chriſt gaue himſelfe to the death for his Church, that hee might ſanctifie it, and make it to himſelfe a glorious Church, not hauing ſpot or wrinckle, or any ſuch thing, but that it ſhould be holy and without blame.* This is the end which Chriſt hath propoſed vnto himſelfe, and whereof he cannot be fruſtrate; as he hath begun it, ſo he ſhall finiſh it, he ſhall conforme vs to the law, the righteouſneſſe thereof ſhall be fulfilled in vs, there ſhall not be left in our nature ſo much as a ſinfull motion or deſire, but he ſhall at the laſt preſent vs pure and without blame to his Father.

How the righteouſneſſe of the law is fulfilled in vs.

This righteouſneſſe of the Law, I vnderſtand to be that perfect obedience to the Commandements thereof, which the law requires, flowing from the perfect loue of God and our neighbour, and it is fulfilled in vs two manner of wayes: firſt, by application or imputation of Chriſts righteouſnes vnto vs; he is our head & we his members, and ſo are vnited with him, that now we are not to be taken aſſundry, but as one body with him. By vertue of the which communion it comes to paſſe, that that which is ours is his, and that which is his is ours: ſo that in our head wee haue fulfilled the law, and ſatisfied Gods iuſtice for our ſinnes. Secondly, it will be fulfilled in vs by our perfect Sanctification, though now we haue but begun Obedience and in part the Lord Ieſus at the laſt ſhal bring it in vs to perfection.

The Ieſuites collect here, that the Law is fulfilled in this life.

The Ieſuites of *Rhemes*, in their marginall nots on this Verſe, collect a notee which the word here rendreth not vnto them: *We ſee* (ſay they) *that the Law, which is Gods commandements, may be kept, that the keeping thereof is iuſtice, and that in Chriſtian men that is fulfilled by Chriſts grace, which by the force of the Law could neuer be fulfilled.* That the Law may be fulfilled, and alſo ſhall be fulfilled by the grace of Chriſt, who hath deliuered vs from the Law of ſinne, is euident out of the Apoſtles words; wee confeſſe it, and are comforted in it: this is an end which Chriſt hath propoſed vnto himſelfe, that he may make vs perfectly anſwerable to that holineſſe which the Law requireth, and in his owne good time he ſhall bring it to paſſe: but that the Law is fulfilled of men in this life, cannot bee proued, neither out of this place, nor any other place of holy Scripture. *Damnatum eſt peccatum, non extinctum*: Sinne is condemned (ſaith *Caietane*, one of their own) but not extinguiſhed.

This place proueth no ſuch thing.

Caietane.

That the Law is not fulfilled in vs, nor by vs, in this life is proued.

Amb. de pœniten. lib. 1. cap. 6.

And hereunto, beſide infinite teſtimonies of holy Scripture, agreeth alſo the ſuffrages of pure antiquity. *Non dicit familia tua Sanaſum medicum non requiro, ſed Sana me Domine, & ſanabor*: It is not (ſaith *Ambroſe*) the voyce of thy Family, I am whole and need not a Phyſician, but, heale me O Lord, and I ſhall be healed. *Tu audes Nouatiane, mundum te dicere, qui etſi operibus mundus eſſes, hoc ſolo verbo immundus fieris*. *Ambroſe* ſpake it to the Nouatian Hereticks of his time, & it may be fitly turned ouer to the Ieſuites of our time, *Dareſt thou, O Ieſuite, call thy ſelfe cleane and holy?* Albeit thou wert cleane in regard of thy workes, this one word were enough to make thee vncleane. With him alſo agrees *Auguſtine*, *Sunt quidem inflati vires ſpiritu elationis pleni, non magnitudine ingentes ſed ſuperbiæ morbo tumentes vt audeant dicere inueniri homines abſque peccato*: There are ſome (ſaith hee) like vnto veſſels blowne vp with winde, filled with a hauty ſpirit not ſolidly great, but ſwelled with the ſickneſſe of pride, who dare be bold to ſay, that men are found in earth without ſin: Of ſuch as theſe he demaunds in that ſame place: *Interrogo te, ô homo ſancte, iuſte, ſine macula, oratio iſta, Dimitte nobis debita noſtra, fidelium eſt, an catechumenorum? Certe regeneratorum eſt, immo filiorum: nam ſi non eſt filiorum, quia fronte dicitur Pater noſter qui es in cœlis?*

Ierem 17.

Aug. de verb. Apoſt ſerm. 29.

Ibidem.

c

vbi

makes not for their errour of perfect obſeruance of the law.

A queſtion for papiſts.

*vbi ergo eſtis, O iuſti, ſancti, in quibus peccata non ſunt?* I demaund of thee, (O man) thou who art iuſt and holy, this prayer; *Forgiue vs our ſinnes,* whether is it a prayer to be ſaid by Catechiſts onely; or to bee ſaid alſo of ſuch as are beleeuers and conuerted Chriſtians? Surely it is the prayer of men regenerated; yea, it is the prayer of the ſonnes of God, for they call God their Father in heauen; where than are ye, O yee iuſt and holy ones, in whom are no ſinnes? If the regenerate and ſonnes of God haue need to craue remiſſion of ſins, what are ye who ſay ye haue no ſinne? *If we ſay we haue no ſinne, we lie, and the truth is not in vs:* and our bleſſed Sauiour, to let vs ſee how farre we are from doing that which we ſhould doe, ſaith: *When yee haue done all that ye can doe, yet ſay ye are vnprofitable ſeruants.* Where becauſe they haue a ſilly ſubterfuge, that albeit we were neuer ſo righteous, yet for humilities ſake, wee ſhould ſay we are vnprofitable: I anſwere them, as *Auguſtine* anſwered the ſame obiection in his time, *Propter humilitatem ergo mentiris;* then for humilities ſake, thou lyeſt; but it is certaine, CHRIST neuer taught man to lye for humilitie: This is but a forged falſehood of their owne.

1 Ioh. 1.9.

Luke 17.12.

Aug. de verb. Apoſt. ſerm. 29.

Bern. in Annun. Mariæ.

And to ioyne the third witneſſe with the former two: *Bernard,* who liued in a very corrupt time, yet retained this truth, *Quis melior Propheta? de quo dixit Deus, Inueni virum ſecundum cor meum, & tamen ipſe neceſſe habuit diſcere Deo; Ne intres in iudicium cum ſeruo tuo?* who is better then the Prophet *Dauid?* of whom the Lord ſaid? *I haue found a man after mine owne heart,* yet had he need to ſay, *Lord, enter not into iudgement with thy Seruant.* And againe, *Sufficit mihi ad omnem iuſtitiam ſolum habere propitium, cui ſoli peccaui: non peccare Dei iuſtitia eſt, hominis iuſtitia indulgentia Dei.* It ſufficeth me for all righteouſneſſe to haue him onely mercifull to mee whom I haue onely offended: to be without ſinne is the righteouſneſſe of God, mans righteouſneſſe is Gods indulgence pardoning his ſinne: we conclude therefore with him: *Væ generationi huic miſere, cui ſufficere videtur ſua inſufficientia, immo inopia tanta, quia enim ad perfectionem illam, quam Scriptura tradunt, vel aſpirare videtur?* Woe to this miſerable generation, to whom their owne inſufficiency ſeems ſufficient: for who is it that hath ſo much as aſpired to that perfection which the holy Scripture commands vs?

Bern. Cant. ſer. 23.

Ber. ſerm. Cont. vitium ingrati.

Places of Scripture wherein godly men are called Saint and righteous.

But to maintaine their errour, they enforce theſe places of holy Scripture, wherein mention is made of Innocency, Iuſtice, and Perfection in the godly, whereupon they ſimply inferre that the Law is fulfilled. Their Paralogiſmes ſhall eaſily be diſcouered, if wee keepe *Auguſtines* rule: when the perfection of any man is mentioned, we muſt conſider wherein, for a man may be righteous in compariſon of others; ſo *Noah* was a righteous man in compariſon of that generation wherein hee liued, yet was he not without ſinne. A man may be alſo ſo called in compariſon of himſelfe, the Lord iudging a man according to that whereunto the greater part of his diſpoſition is inclined: for the Lord doth repute and account his children, not after the remanents of the old man, but according to the new workmanſhip of his grace in them; whereof it commeth to paſſe, that albeit in a great part they be ſinfull, yet the Lord giueth vnto them the names of Saints, righteous men.

In what ſenſe godly men are called perfect in holy Scripture.

Againe, in handling of the Apoſtles, *Philippians 3. Let vs as many as are perfect, be thus minded:* he moues the queſtion, ſeeing the Apoſtle hath ſaid immediately before, that he was not perfect, how doth he now ranke himſelfe among thoſe who are perfect? how agrees theſe two, that he is perfect and not perfect? He anſweres, the Apoſtle was perfect, *Secundum intentionem, non ſecundum prauentionem;* that is, perfect in regard of his intention and purpoſe, not in regard of preuention, and obtaining of his purpoſe. And hereunto agrees that of *Bernard; Magnum illud electionis vas perfectum abnuit, profectum fatetur,* that great choſen veſſell of election graunts profection, that is, a going forward, but denies perfection; for TELEIOS is not onely hee who hath come to the end, but he alſo who is walking toward it; we are ſo perfect in this life, that we are yet but walking to perfection: Therefore ſaith *Ambroſe, Apoſtolus aliquando quaſi perfectis loquitur, aliquando quaſi perfecturis, hoc eſt, aliquando laudat, aliquando cōmonet:* The Apoſtle ſpeaketh vnto Chriſtians, ſometime as vnto men that are perfect, other times as vnto men who are to perfect that which is required of them, that is, ſometimes he praiſes them for the good they haue done, and other whiles he admoniſhes them of the good they haue to doe. We conclude therefore with *Auguſtine, Perfectio hominis eſt inueniſſe ſe non eſſe perfectum,* this is the perfection of man, to finde he is not perfect.

Aug. in Pſal. 38

Bern in cant. ſerme. 49.

Ambroſ. in Rom cap. 8, verſe 9.

Auguſt. de temp. ſerm. 49.

How Zacary and Elizabeth walked in all the commandements of God. Luke 1.6.

And as for that place of Saint *Luke* where it is ſaide, that *Zacharie* and *Elizabeth* walked without reproofe in all the Commandements of God, becauſe the Ieſuites of *Rhemes* in their obſeruations would wreſt it to confirme their errour, we wil ſhortly make it manifeſt that it makes not for them. *Auguſtine* hath two reaſons, whereby he proues out of that ſame Scripture, that *Zacharie* was not without ſinne; firſt, becauſe he was a Prieſt, and was bound to offer as well for his owne ſinnes, as the ſinnes of the people. Secondly, in that the Euangeliſt ſaith, he walked in the Commandements of God, it is an argument that as yet he had not attained to the marke: to the which wee may adde the third, out of that ſame place, the dumbneſſe inflicted vpon him for his miſ-beleeuing, euidently proues hee was not ſo perfect as to be without ſinne. Beſides this, he cuſtomably diſtinguiſhes betweene *peccatum & crimen*, ſinne and a crime, that is, ſome grieuous offence that giues ſlander, and is worthy of crimination: *Sanctorum hominum vitam inueniri poſſe, dicimus ſine crimine*; we affirme that the life of holy men may be found without a crime. And againe, *Nunc bene viuitur ſi ſine crimine, ſine peccato autem qui ſe viuere exiſtimat, non id agit vt peccatum non habeat, ſed vt veniam non accipiat*: Now men liue well if they liue without crime, but he who thinkes he can liue without ſinne, doth not thereby make himſelfe free of ſinne, but debarres himſelfe from the pardon of his ſinne. And ſo much for refutation of their errour.

Heb.5.3.

Aug. Enchi.

The end of Chriſts death is our ſanctification, therefore it ſhould not be abuſed to giue liberty to ſinne.

Now for our inſtruction: we marke againe here, that ſeeing the end of Chriſts death is our Sanctification, it cannot bee but a mocking of the Sonne of God, and a treading of his holy blood vnder the vncleane feet of men, to make the death of Chriſt a nouriſhment of ſinne: let ſuch thoughts be farre from vs, that wee ſhould take liberty to ſin, becauſe we haue a Sauiour; this is to make Chriſt a Miniſter of ſinne; and as was ſaid, to build vp that which Chriſt came to deſtroy. O thou who loueſt the Lord IESVS, be it farre from thee to take pleaſure in that which made his bleſſed ſoule heauy vnto death: neuer nouriſh that life of ſinne, which was the cauſe of the death of Chriſt: but let vs daily *cleanſe our ſelues from all filthineſſe of the fleſh and ſpirit, and grow vp vnto full holineſſe in the feare of God*.

2 Cor.7.1.

Chriſt hath freed vs from the curſe of the law, not from the obedience thereof.

Rom.6.15.
Rom 7.12.
Rom.5.17.

Ambroſ. in Rom cap.8.

Rom.7.22.

For albeit by Chriſt we be deliuered from the curſe of the Law, yet are wee not exempted from the obedience thereof. In reſpect of the one, the Apoſtle ſaid, *we are not vnder the Law, but vnder grace*: in reſpect of the other, he hath ſaid that the law is good: and our Sauiour proteſts he came not to deſtroy the Law, but to fulfil it, both in himſelfe and his members, not onely by righteouſneſſe imputed, but alſo inherent. For the Law ſtands to vs a rule of our life, we loue the holineſſe thereof, and ſtriue to conforme our ſelues vnto it: *iuſtificati enim amici legis efficimur*; for men when they are iuſtified, become louers of the Law, which before they hated. So that hereby we are to try whether wee be in Chriſt, if we delight in the Law of God, if wee be grieued when our ſinnefull nature tranſgreſſes the precepts thereof, if we find a begun harmony betweene our affections, actions, and his commandements, by theſe and the like effects may we know that in Chriſt we are iuſtified.

We are ſure our begun ſanctification ſhal be effected.

Laſtly, we haue this comfort, that ſeeing our ſanctification is an end which the Lord Ieſus hath propoſed vnto himſelf, we may be ſure he ſhall attaine vnto it. In the firſt creation what hee commanded was done; he made light to ſhine out of darkneſſe, no impediment could ſtay that worke of the Lord: ſo is it in the ſecond creation; neither Sathans malice, nor the deceitfull allurements of the world, nor the ſinfull corruption of our owne nature, ſhall ſtay that worke of our perfect ſanctification, which the Lord Ieſus hath not onely begun, but alſo taken vpon him to accompliſh.

VERSE 5. *For they who are after the fleſh, ſauour things of the fleſh; but they who are after the Spirit, ſauour the things of the Spirit.*

4
Application of his former doctrine containing firſt a Commination of the wicked, wherein he declares their miſerable eſtate who walk after the fleſh.

HItherto we haue heard the propoſition of comfort, the reaſon of confirmation and explication thereof. Now, becauſe the Apoſtle reſtraines that comfort to thoſe *who walke after the ſpirit, not after the fleſh*: now in this third member of the firſt part of the Chapter, he ſubioynes an exhortation: Wherein by ſundry reaſons he diſſwades vs from walking after the fleſh, and exhorts vs to walke after the Spirit: wherein he keepes this order. Firſt, hee oppones thoſe two, *to walke after the fleſh, and after the Spirit*, as contraries; which cannot conſiſt. He lets vs ſee the miſerable eſtate of them who walke after the one, and illuſtrates it by the happy eſtate of thoſe who walke after the other; and then concludes, that they who are in the fleſh cannot pleaſe God, verſe 5, 6, 7, 8. Secondly, hee comforts the godly, leſt that they, conſidering the remanent fleſhly corruption which is in them, ſhould be diſcouraged with his former concluſion, v. 9, 10, 11. And thirdly, he ſubioynes the exhortation by ſundry reaſons diſſwading vs from walking after the fleſh.

Two ſorts of fleſhly things which the naturall man ſauours.

Firſt then, the Apoſtle oppones the diſpoſition of a carnall and ſpirituall man as contraries, which may not conſiſt: the carnall man ſauours carnall things, that is, he vnderſtands no other, hee liketh no other, hee inclineth to no other: For the word which hee vſeth in the originall is transferred to al the faculties of the ſoule, reaſon, will, appetite and ſenſe; and whatſoeuer is in him is all carnally affected: and theſe carnall things which he ſauours, are of two ſorts; the firſt, are abſolutely euill; to wit, the ſinfull luſts of corrupt nature: the ſecond, are thoſe carnall things which pertaine to this life, not ſimply euill of their owne nature, but in regard of their abuſe they become euill to the wicked. Firſt becauſe they ſeeke them in the firſt place, which is due to God and things heauenly. Secondly, becauſe they are bound to them with a ſlauiſh and immoderate affection. Thirdly, becauſe they ſeeke them for wrong ends, to make them ſeruants vnto their luſts. In a word, they doe ſo walk after theſe carnal things, that they goe a whoring from God, they ſeeke their portion in this preſent world, hauing neither hope to looke for, nor heart to follow thoſe things which are aboue.

The life of the Chriſtian and carnal man as different as the life of the bruit beaſt and the carnall man.

Yea, of ſo contrary diſpoſitions are the ſpiritual & the carnal man, that look what is the reioycing of the one, is a wearineſſe to the other: ſurely there is no greater difference betweene the naturall man, and the bruit beaſt, than is betweene the ſpirituall man and the naturall: for the beaſt cannot conceiue nor vnderſtand the excellency of that ſpirituall life whereby the Chriſtian liues, and is not ſo much as touched in his affection with a deſire thereof. Giue vnto the beaſt thoſe things wherunto the nature thereof is inclined, it craues no more; giue vnto a naturall man, the vaine pleaſures of ſinne, and periſhing things of this earth, hee cares not for the pearles of the Kingdome of Heauen. It is true, the ſpirituall man knoweth how miſerable the life of the naturall man is, becauſe he liued once that life himſelfe; but the naturall man cannot know what the life of the Chriſtian man is.

The fearefull and peruerſe eſtate whereinto man is come by falling from God.

And here we haue occaſion to conſider more deeply of that fearfull eſtate wherein Satan did caſt vs by the meanes of ſin, & of that ioyfull benefit of reſtitution we haue by the grace of our Lord Ieſus. The caſting of *Adams* body out of Paradiſe, was a ſmall loſſe, if it bee compared with the downe-throwing of his ſoule from al heauenly diſpoſitions. The Grecians conſidering the workemanſhip of mans body, compared him to a tree inuerted, his head and haire reſembling the rootes, being vpmoſt, his hands and feet that grew from it as branches, being downe-moſt, and therefore they called him ἄνθρωπος, a creature inuerted or turned vpſide downe; but if we ſhall looke to the peruerted eſtate of the ſoule of man, ſhall wee not ſee there a more pitifull change? the heauenly minde is become earthly: hee that walked with God in the ſimilitude of his nature, is now become a companion of beaſts; the ſoule which fed before vpon heauenly Manna, is now fed with the huſks of Acorns, meeter for ſwine then for men; that is, it ſauors onely carnall things, meeter for beaſts of the earth, then men, who are the generation of God. As *Ieremy* lamented the deſolation which the ſinnes of *Iſrael* had brought vpon them, ſo may we lament that fearfull eſtate wherein we are fallen by our Apoſtacy. O how is the beauty of *Iſrael* caſt downe from the Heauen to the Earth? How are the Noblemen of *Sion* comparable to fine gold, eſteemed as earthly pitchers? Her *Nazarites* that were purer then ſnow, and whiter then milke, how their viſage is blacker then the coale: Where is that glorious Image wherewith man was beautified by his creation? How is his light turned into darkeneſſe? How is hee couered with ſhame inſtead of glory? his viſage is withered, his beauty caſt downe from Heauen to Earth. The body made of Earth, ſtandeth vpright, and can looke to heauen, the ſoule which is from aboue, hath forgotten her originall, is crooked to the earth, and like a Serpent creeping on many feete, ſo walketh it after the duſt, with all her affections, ſauouring onely thoſe things which are carnall. This is mans miſerable eſtate by nature: the Lord open our eyes, that wee may ſee how farre wee are fallen by our Apoſtacie, how deadly we are wounded, that in time wee may make our recourſe to the Phyſitian of our ſoules, who now offers by grace to reſtore vs.

*Lam.* 2.1. & 4. 2.7.8.

The diuers diſpoſition of the Chriſtian and carnall man flowes from the diuerſity of their generation.
*Iohn.* 3.6.

But to returne: This diuerſity of diſpoſitions in the man naturall and ſpirituall, the Apoſtle deſignes to flow from the diuerſity of their generations, *they who walke after the fleſh*, that is, as our Sauiour expounds it, *that which is borne of the fleſh, is fleſh*: ſo then the cauſe why they are carnall, and ſauour onely the things of the fleſh, is becauſe they are onely partakers of a carnall generation. Euery creature, as ye may ſee, hath an inclination to follow the owne kinde; ſome liues in the earth, ſome in the water, euery one of them by inſtinct of that nature which they receiued in their generation, following ſo earneſtly their owne kinde, that a contrary education cannot make them to forſake it. The Fowle, whoſe kind is to liue in the waters, though ſhe be brought vp vnder the wings of another damme, whoſe kinde is to liue on the earth, ſo ſoone as ſhe is ſtrengthened with feathers, forſaking her education ſollowes her kinde ; ſo alſo in euery man, the diſpoſition of his affections and actions is anſwerable to the nature of his life. If hee haue no more but a naturall life, his cogitations, counſels, reſolutions, and actions are onely carnall; but if hee haue alſo a ſpirituall life, then ſhall he be able to mount aboue nature, hauing an inclination to heauenly things; for euery one who is riſen with Ieſus, ſeekes thoſe things which are aboue.

The contrary diſpoſition of the Chriſtian and carnall man appears,
1
In their Vnderſtanding.

*Iob 3.4.*

*Act.26.24.*

*Gen.19.*

*1 Ioh.5.20.*

*Aug. de verb. Apoſt. ſerm.17.*

Now this difference of their diſpoſitions, flowing from their different kindes, ſhall appeare the more clearely, if ye compare the affections, words, and actions of the one with the other. And firſt to begin at the Vnderſtanding, it is certain that the naturall man vnderſtands not thoſe things which are of God. Let Ieſus Chriſt ſpeake to naturall *Nicodemus* of regeneration, and *Nicodemus* ſhall conceiue that he ſpeakes of naturall generation ; Let *Paul* ſpeake before *Agrippa* of the heauenly viſion, and *Feſtus* ſhall count him a foole ; Let *Lot* ſpeake to his ſonnes in law of the iudgement to come vpon *Sodome* : and they ſhall eſteeme him as a mocker : Thus Naturaliſts can neither vnderſtand the words of mercy nor iudgement, to be allured with the one, or terrified with the other, for he minds onely earthly things; but as for the ſpirituall man, hee hath receiued that new minde, *whereby he knowes him that is the true one* : he is indued with new ſenſes, whereby he perceiues things which are excellent ; *Habet enim oculos interiores, quibus videt iuſtitiæ lumen*. he hath thoſe naturall eyes, whereby he ſeeth the light of righteouſneſſe.

2
In their Affections.

*Matthew 8.*

And if from the vnderſtanding we proceed to the Affections, whereupon can the naturall man ſet his Affections but vpon thoſe things which his vnderſtanding commends for good ? for euery man hath his heart inclined to that which according to his knowledge he thinkes beſt for himſelfe. The *Gaderens* will prefeire their Swine before Chriſt ; and Naturaliſts make more of their ſmalleſt earthly commodities, than of thoſe things which are aboue at the right hand of God ; but the Chriſtian accounts the teſtimonies of the Lord ſweeter vnto him then all the treaſures of the worldling ; he findes more ioy in the lightſome countenance of God, then in all abundance of Wheate and Wine; the beſt things of this earth hee accounts but dung ; the pleaſures of the world are loathſome vnto him, her glory is deſpiſed in his eyes : *Habet enim olfactum interius, de quo dixit Apoſtolus, Chriſti bonus odor ſumus Deo in omni loco, eſtq; verbum illi odor vitæ ad vitam* ; for he hath that internall ſenſe of ſmelling whereof the Apoſtle ſpeakes, *We are vnto God the ſweet ſauor of Chriſt in euery place* : This makes the word of God vnto him the ſweet ſauor of life vnto life : *Habet etiam guſtatum interius, quo nouit guſtare & videre quam ſuauis ſit Dominus*, and he hath that interior ſenſe of taſting, whereby hee can taſte and conſider how gracious the Lord is.

*Aug. ibid.*

*1 Cor.5.15.*

3
In their ſpeaking.
*Luke 6.45.*

*Act. 1.3.*

*Pſal.42.2.*
*Iudg.12.*

*Ambr. offic. lib.1. cap.18.*

*Cyp. lib.1. epiſt.3.*

*Ber. in aſcen. Dom. de Euan. lection ſer 1.*

Now touching their language, it is alſo framed according to their vnderſtanding and affections, *for out of the abundance of the heart, the mouth ſpeaketh* ; hee that is of the earth, is earthly, and ſpeaketh earthly things, but the ſpirituall man hath learned from his Lord to ſpeake of thoſe things *which appertaine to the Kingdome of God*, and delights, with *Dauid*, to tell *what God hath done vnto his ſoule*. As the Ephramites by their tongue were knowne from the Gileadites ; ſo the language of men ordinarily tels what countrey-men they are, whether Burgeſſes of Babel, or of the heauenly Ieruſalem. *Speculum mentis plerumq; in ſermone refulget* : The ſpeech (ſaith *Ambroſe*) is commonly a glaſſe wherein the minde is repreſented. *De ore & verbis ſuis vnuſquiſque proditur, & vtrum Chriſtum in corde ſuo an Antichriſtum habeat loquendo detegitur* : Euery mans ſpeech (ſaith *Cyprian*) doth ſoone bewray what he is, and by his ſpeech is diſcouered whether hee haue Chriſt or Antichriſt in his heart. *Qui in Chriſtum credunt, linguis loquuntur nouis, & vetera receſſerunt de ore eorum* : They who beleeue in Chriſt, ſpeak with new tongues, old things are departed out of their mouthes.

4
In their hearing.

*Iob 12.11.*

*Aug. de tem. Ser.54.*

The ſame is to be ſaid in like manner of their hearing, for the Chriſtian delights to heare of thoſe things whereof he delights to ſpeake. It is a paine to him to heare prophane language, which to a carnall man is a paſtime : He that is godly, like *Lot*, his ſoule is vexed when he heares a Sodomite ſpeake. To a godly man (ſaith *Iob*) the eare is the taſter of the ſoule, as the mouth taſts meat for the belly, and ſends none downe into it but that which is approued ; ſo the eare of the wiſe taſts words, and delights in no ſpeech but that which is powdred and good for edifying. It is a very godly ſaying of *Auguſtine*; *Spiritales nec tormentis ſeparantur à Chriſto, carnales verò etiam otioſis fabulis ſeparantur* : No torments can ſeperate ſpirituall men from the loue, remembrance, and meditation of Chriſt, but carnall men forgoe the remembrance and meditation of Chriſt for idle and vnprofitable fables.

5
In their doing

And laſtly, as concerning their actions: the naturall man hath no pleaſure in ſpirituall exerciſes of diuine worſhip; ſet him to any other worke, he doth it with ſome dexterity and cheerefulneſſe: but bring him to a ſpirituall worke, there hee faints and languiſhes: it is a wearineſſe vnto him to heare the word of God, in euery ſpirituall exerciſe he is like a creature out of the owne element, which hath no contentment: wheras the Chriſtian, by the contrary, loues the word of God more then his appointed food, and delights moſt in thoſe exerciſes which are meeteſt to edifie him in Chriſt. Thus the ſpirituall man hath a minde to know Chriſt, his affections ſet vpon Chriſt, his talke is of Chriſt, his actions are toward Chriſt, & Chriſt in the end he ſhall enioy, to his euerlaſting comfort.

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VERSE 6. *For the wiſedome of the fleſh is death, but the wiſedome of the Spirit is life and peace.*

The miſerable eſtate of them who walke after the fleſh deſcribed.

THe Apoſtle hauing ſet downe the contrary diſpoſition of the carnall and Chriſtian man, doth now ſhortly deſcribe the miſerie of the one, and happineſſe of the other. The carnall man hath not onely his will and affections ſet vpon euill: but alſo that which is beſt in him, his wiſedome and vnderſtanding are ſo farre peruerted, that it yeelds vnto him no fruit but death. In the ſoule of man are two chiefe faculties, the Vnderſtanding and the Will. The Vnderſtanding ſhould bee the gouernour and director of the counſels and actions of man; the Will ſhould be the follower, accompliſher, and executor thereof; but now is mans nature ſo corrupted, that neither reaſon which ſhould rule, is ouer-ruled by the will, or at leaſt the crooked is led by the blinde, that is, a blinded vnderſtanding directs the crooked will and peruerſe affections a wrong way: and what maruell then if both fall into the ditch? for where the eye which is the light of the body is darkened, how great muſt be the darkeneſſe of the whole man? and ſeeing the vnderſtanding facultie of the ſoule giues no counſels nor concluſions but ſuch as are deadly, what can the will and affections doe but runne headlong vnto the wayes of death?

In the ſoule of a carnall man the blind leads the crooked.

The moſt excellent knowledge of the naturall man brings out death.

This is that increaſe of knowledge, which we haue gotte by our apoſtaſie from God: this is the fruit wee haue plucked from off the forbidden tree, wee haue a wiſedome, which brings out death: the moſt excellent knowledge whereunto the quickeſt engines could euer attaine by the light of nature, profited them not vnto ſaluation. *Lactantius* compared all learning of the Philoſophers to a liueleſſe body wanting a head: in ſeeing they were blinde, in hearing they heard not, vnderſtanding they vnderſtood not, while they profeſſed themſelues to be wiſe they became fooles. As the ſenſes be in the head, ſo all ſpirituall vnderſtanding of the way of life is in Chriſt Ieſus; by naturall Philoſophy they attained to the knowledge of the creatures but learned not to know the Creator; by naturall reaſon they learned to diſcerne the ſophiſtry of men, but not to reſiſt the ſophiſtry of Sathan. By practiſe alſo of Morall Philoſophy they attained to a ſhew of thoſe vertues which they called Cardinall, to a ſhew, I ſay, but as for true Prudence, Iuſtice, Temperance and Fortitude, they attained not vnto them: without faith it is impoſſible to pleaſe God, neither can there be without it any thing which deſerueth the name of vertue: *Quid enim illis cum virtutibus, qui Dei virtutem Chriſtum ignorant?* For what haue they to doe with vertue, who are ignorant of Chriſt, the vertue and power of God?

Rom 1.

Neither naturall nor morall Philoſophie could profit men to ſaluation.

Naturaliſts are all blinde like *Samſon*

All this light that is in nature, is like to the ſight of blinded *Sampſon*, for as he without a guide could not finde one pillar of the houſe: no more can naturall vnderſtanding finde out ſo much as one of the articles of our faith: *naſcimur vniuerſi vix ciuitatis prorſus ignari*, we are all borne altogether ignorant of the way that leadeth to the Citie of God: ANOETOI, as the Apoſtle cals vs, without a mind to know any thing pertaining to our owne ſaluation. Whatſoeuer wiſedome man hath without grace, may lead him forward to euill, but cannot teach him to eſchew euill. *Achitophel* was counted wiſe in his time, and his wiſedome and counſell as the Oracle of God: but he had no wiſedome to foreſee nor preuent his miſerable end, hee hanged himſelfe in his impatience: yet is the wit of Naturaliſts in our time no better than his, they are wiſe in their owne eyes, and glory within themſelues, that by their ſubtill wits they haue gone through dangerous courſes, wherein others haue fallen: yet they know not their end, neither are ſure that the politique deuice wherein

wiſeſt among them cannot preuent their miſerable end more then A-*chitophel*, [illegible] leſſe the wiſeſt to come
2 *Sam* 17.

wherein they haue placed their confidence, ſhall not at length be a ſnare to themſelues. Therefore the ſpirit of God vouchſafeth not vpon the men of this world the ſtile of wiſe men, but cals them wiſe with a reſtriction: *they are wiſe* (ſaith *Ieremy*) *to doe euill. Wiſer* (ſaith our Sauiour) *in their owne generation than the children of God: Baſil* properly compares them vnto Howlets, which ſee ſomething in the night, but nothing in the day: ſuch are worldlings, they haue ſome vnderſtanding of the workes of darkeneſſe, but no iudgement how to approue themſelues to the light of God: wiſe to compaſſe things preſent, but careleſſe for thoſe which are to come.

*Ierem.1.22.*
*Luke 16.8.*

Compared to Howlets.
*Baſil.exham, hom.8.*

Where, if it be demaunded, why then doth the Apoſtle attribute wiſedome to them who walke after the fleſh? it is anſwered, *Prudentia dicitur, cum res ſtulta ſit, quia ſic ipſis videtur.* It is called wiſedome, becauſe ſo it ſeemes to them who haue it, albeit in very deed it be fooliſhneſſe. The iudgements of the carnall and Chriſtian man are ſo different, that either of them eſteemes another fooliſh, but the one iudges with a warrant, the other not ſo; *the ſpirituall man diſcernes all things*; he ſees by the light of God, that the wiſedome of worldlings is folly, but the naturall man ſo reſts on the conceits of his own mind, and hath ſuch liking of the courſe of his owne life; *That it ſeemes ſtrange to him the Chriſtian runnes not with him into the ſame exceſſe of riot*: therefore he ſpeakes euill of him, and diſdaines him as a foole; yea, the preaching of the Goſpell he accounts fooliſhneſſe? no maruell then he eſteemes them fooliſh, who order their liues according vnto it. When our Sauiour preached and wrought miracles among the Iewes, they ſaid he was poſſeſt and had a Diuell. When the Apoſtles, filled with the holy Ghoſt, preached to euery countrey people in their owne language, they were iudged to bee full of new Wine, as if Wine taught them to ſpeake languages which they neuer learned, and did not rather ſpoyle them of the vſe of their mother tongue; ſo quicke are Naturaliſts in diſcerning the works of the holy Ghoſt.

The carnall man and the Chriſtian either of them iudgeth other to be fooliſh.
*1 Cor.2.15.*

*1 Pet.4.4.*

*Ioh.8.48.*

*Acts 2.13.*

But as for the iudgement of the carnall man which he giues out either of the perſon or actions of the ſpirituall man, we are not to regard it, becauſe his light is darkeneſſe: but the ſpirituall man diſcerneth al things, and iudges of the miſerable eſtate of the naturall man with light and vnderſtanding. *Feſtus* may iudge wrongfully of *Paul*, but *Paul* will not change his ſtate with *Feſtus*; nay, not with *Agrippa*. Euery controuerſie will be decided one day, both the wiſe and the fooliſh Virgin ſhall bee knowne in their rankes: then ſhall Naturaliſts change their iudgement, and confeſſe that theſe were wiſe men, whom before they had condemned for fooles: for if they be wiſeſt who ſee fartheſt before them (as before we ſpake) and can prouide for the longeſt time, it is out of doubt that onely the Chriſtian is a wiſe man, who prouides for the eternity to come. *A prudent man ſees the plague before hand, and hides himſelfe, but the foole goes on, and is ſnared.*

But the Chriſtian iudges according to knowledge, ſo doth not the carnall man.

*Pro.27.12.*

*But the wiſedome of the Spirit is life and peace.*) This wiſedome is our renued vnderſtanding by the grace of Chriſt, called the wiſedome of the Spirit, becauſe it is reformed, and of new created by the Spirit, who hath made vs that were darkeneſſe before, now to be light in the Lord. The effects of this wiſedome are life and peace, ſuch as naturall men neither know nor haue, they cannot know them. Though the moſt ſpirituall and powerfull Teacher ſhould diſcourſe to a naturall man of that life and peace; yet ſhould he not be able to conceiue it: for as in nature thoſe things which are diſcerned by taſte cannot be knowne, vnleſſe they be taſted; ſo it is not poſſible that the value of ſpirituall things can be diſcerned of him who hath no ſpirituall ſenſes; *Quod ſenſus omni ſermone ſit efficacior.*

The vnhappy eſtate of them who walke after the fleſh deſcribed.

*Baſil.exhort.ad Baptiſ.*

What then? ſhall we thinke they haue no life, who haue not this wiſedome of the Spirit? none indeed, for that life which they liue, the holy Spirit calleth it a death. Though a naturall man ſhould liue *Methuſalems* yeeres, a quiet and peaceable life without feare; though *the rod of God come not neere him, and he be not in trouble as other men, yet while hee liues in pleaſure, hee is but dead; A ſtranger from the life of God, through the ignorance that is in him*: Yea, no carkaſſe of fleſh from which the life is departed, is ſo abominable in the eyes of man as is that ſoule in the eyes of God, which is not quickned by his Spirit. And beſides this, ſo ſilly a thing is the life of man it ſelfe, that *viuendo decreſcit*, by liuing it weares away; and when it continueth longeſt, *Non vita longa, ſed longa ægritudo eſt*; yet it is not a long life, but a long lingring diſeaſe; while we ſeeke to entertaine it by daily nouriſhment, *quotidianis medicamentis fulcimus morbum noſtrum*, we doe no other thing but ſtrengthen our diſeaſe by daily medicaments: let vs therefore become weary of it in time, and ſeeke our life in Chriſt; then begin we to liue, when we are quickned by his ſpirit vnto immortalitie, till then we haue neither life nor health.

The life of carnal men is but death.

*Iob 21.9.*
*Pſal.73.5.*
*1 Tim 5.6.*
*Ephes.4.18.*

*Aug de temp. ſerm.245.*

Carnall men haue not the peace of God. Iſa. 57. 21.

And as for the other effects of this wiſedom, which is peace, they haue it not who are not in Chriſt: *There is no peace to the wicked, ſaith my God:* a meek, quiet, & peaceable Spirit they haue not. As the waues of the Sea are ſtirred with euery winde, ſo are their mindes perturbed through the tumultuous deſire of their variable affections. And as for peace of Conſcience, which ariſeth of the ſenſe of Gods mercy towards vs in Chriſt; how can they haue it, whoſe life is a continuance in enmity with God? *for righteouſneſſe and peace doe kiſſe one another:* where there is no righteouſneſſe, how can there be peace? *Pax eſt hæreditas Chriſtianorum*, Peace is the heritage of Chriſtians. The wicked haue their owne carnall ſecurity, they bleſſe themſelues in their heart, when the word of the Lord doth curſe them; but the falſe concluſions of peace and ſafety which they haue laid in their owne hearts ſhall not preſerue them from that ſodaine deſtruction, which (as trauaile vpon a woman with child) ſhall come vpon them: Their ſecurity is like the ſecurity of *Ionas*, who ſlept moſt ſoundly, when hee had moſt cauſe to watch and pray; for the Lord was purſuing him as a fugitiue ſeruant, the officers of God gathered about him to lay hands on him, the winds commoued againſt him, the raging waues of the Sea refuſing all other ſatisfaction offered by the Marriners, rolled with violence about the barke wherein he was, determining not to reſt till they apprehended him: all his companions were afraid and compelled to cry euery man to his God, onely *Ionas* was ſleeping. What thinke yee? was this true peace? no indeed; but falſe ſecurity. It fareth euen ſo with the wicked, the Lord ſtands offended with them, the heauens aboue cloſed vpon them, hell beneath opened to receiue them, Sathan the deuouring Lyon hungring for them, waiting when they ſhall be giuen him for a pray; but they are eating, drinking, making merry in the depth of a dead conſcience, but certainly their ſecurity will end in a fearefull wakening; they ſhall be taken out of their bed of eaſe wherein they lie, and ſhall be caſt into that bottomleſſe deepe of the wrath of God, wherein their worme ſhall neuer dye, and their fire ſhall neuer bee quenched.

*Pſal. 85.*

*Aug. de temp. ſerm. 200.*

**Their ſecurity is like the ſecurity of *Ionas*.**

**A Chriſtian hath peace with God, and himſelfe, and his brethren, but not perfect in this life.**

*Greg. moral. in Iob. lib. 6.*

But to leaue them, and returne to the Chriſtian; it may be demanded, how is he partaker of peace? whoſe croſſes are ſo continuall as his? who more exerciſed with inward terrours then he? Is not his battell without intermiſſion? where then is his peace? To this I anſwere, wee haue indeed peace with God, with our ſelues, and our Chriſtian brethren, but our peace is not perfect, *Pax noſtra ex deſiderio Creatoris inchoatur, ex manifeſta autem viſione perficitur:* A begun peace we haue, ariſing of that feruent deſire wee haue towards our God; but it is the manifeſt viſion & cleare ſight of God that muſt perfect it: we attaine to the beginnings of this peace, *cum mentem Deo, & mente carnem ſubiugamus*, when we ſubdue the minde to God, and the fleſh to the minde; but it cannot be perfect, *Quam diu mens ignoratione cæcatur, & carnis ſua impugnatione concutitur:* So long as the minde is darkened with ignorance, & diſquieted with the aſſaults of the fleſh. And to the ſame purpoſe, ſaith *Auguſtine*, *Eſt nobis pax aliqua, quia condelectamur legi Dei ſecundum interiorem hominem, ſed non plena, quia videmus aliam legem in membris noſtris repugnantem legi mentis noſtræ:* Wee haue ſome peace within our ſelues, when wee finde that our inward man delights in the Law of God, but it is no perfect peace, becauſe we ſee another Law in our members rebelling againſt the Law of our minde: neither can our peace with our brethren here be perfect, *Cogitationes cordis noſtri inuicem non videmus, & quædam de nobis, quæ non ſunt in nobis, vel in melius inuicem, vel in deterius opinamur:* Thus haue we a peace, but not perfect, not without interruption.

*Aug. in Ioan. tract. 77.*

*Idem.*

Inward and outward troubles may interrupt our peace, but cannot take it away.

Yet our comfort ſtands, that howeuer our peace be interrupted by outward troubles and inward terrour of conſcience, yet it cannot bee taken from vs. Albeit no trouble for the preſent be ſweet, yet it worketh in vs good effects: by it wee are made more humble, more feruent in prayer, more abundant in teares; the hard heart by this holy hammer of God being made ſoft: ſo that ſanctified trouble, by the Lords wonderfull working, becomes a meane to eſtabliſh our peace. *Corda Electorum aliquando concuſſa, melius ſolidantur*, the hearts of the elect are beſt ſetled, after they haue beene ſhaken with croſſes. All the children of God finde this by experience, that their inward troubles are preparatiues to inward conſolations. As hee who goes to build a houſe, the higher hee intends to raiſe it, the deeper he layes the foundation thereof; ſo the Lord humbles them loweſt with his terrours, to whom hee purpoſes to communicate the higheſt meaſure of his conſolations, *As his ſufferings abound in vs, ſo ſhall our conſolation abound through him.* We will therefore that peace which we haue in Chriſt, and which he hath left vs, none ſhall be able to take from vs.

*Greg. moral. in Iob. lib. 2.*

*2 Cor. 1. 5.*

VERSE 7. *Becauſe the wiſdome of the fleſh is enmity againſt God: for it is not ſubiect to the Law of God, neither indeed can it be.*

Our life ſtands in peace with God.

THe Apoſtle proceeds, and giues the reaſon why he called *the wiſedome of the fleſh, death; becauſe it is enmity with God.* He proues it is enmity with God; becauſe neither is it, nor can it be ſubiect vnto the law of God.

Of this manner of reaſoning vſed by the Apoſtle, wee firſt learne, that our life conſiſts in our peace with God, and that our death is procured by our enmity with him. Compare ſinfull *Adam* with innocent *Adam*, and this ſhall be made manifeſt: ſo long as he ſtood at peace with God, he liued a ioyfull life, familiar with his Maker: but from the time he began the enmity by tranſgreſſion of the commandement, not onely was the preſence of God (ioyfull to him before) terrible now, but he became ſuch a terrour to himſelfe, that it was a death to him to liue in that ſtate of life. Oh that alway wee could remember this, that wee cannot offend the Lord, vnleſſe we ſlay our ſelues; all our rebelling againſt the Lord, is but a kicking of our heele againſt the pricke, the loſſe is our owne, we depriue our ſelues of life, but cannot ſpoyle the Lord of his glory.

How fooliſh man is when he entertaines enmity with God.

It is written of the *Sidonians*, that when *Herod* intended warre againſt them, they made friendſhip with *Blaſtus*, *Herods* Chamberlaine, and beſought him to make peace for them: the reaſon was, becauſe their Lands were nouriſhed by the King; therefore they were not able to beare his enmity. Alas, that we cannot be as wiſe in a greater matter! both our lands and our ſelues are nouriſhed by the King of heauen, wee are not able to endure his anger: if he pleaſe, he can make the heauen aboue vs as braſſe, and the earth beneath vs as Iron; if hee take his breath out of our noſtrils, we fall like clay to the ground, and are turned into duſt: How then is miſerable man ſo bewitched, that he dares liue in that ſtate of life which is enmity with God? *Do ye prouoke the Lord vnto Anger, are ye ſtronger then he?* No, no, aſſuredly if thou walke on in thy ſinnes, the Lord ſhall cruſh thee with a ſcepter of Iron, and breake thee in pieces like a Potters veſſell; ſo vnequall ſhalt thou finde the match, if thou contend with thy Maker: *O conſider this ye that forget God, leſt he teare you in pieces, and there be none to deliuer.* Shall the *Sidonians* intreat for peace, when *Herod* proclaimes warre, and ſhall man continue in enmity, when God from heauen proclaimes peace? farre be it from vs, that wee ſhould ſo doe. Away with this wiſedome of the fleſh which is enmity with God.

1 Cor. 10. 22.

Pſal. 2. 9.

Pſal. 50. 22.

No good in mans nature before it be renued: againſt the Semipelagians of our time.

Perceiue againe how the Spirit of God in ſuch ſort deſcribes the nature of man vnrenewed by grace, that no good is left in it: out of which the *Semipelagians* of our time, may draw their workes of preparation, or merits of congruity: for whereas in the ſoule of man there are but two faculties, the Vnderſtanding & the Will; the Spirit of God ſo deſcribes his Vnderſtanding, that not onely hee ſaith, the naturall man vnderſtands not the things that are of God; but as if that were not ſufficient to expreſſe mans miſerable eſtate, he addeth; *Neither indeed can he vnderſtand them, becauſe they are ſpiritually diſcerned.* And againe, his will he ſo deſcribes it, that it is not ſubiect vnto the Law of God, and hee addeth this (neither indeed can it be.) What more can be ſaid to abaſe the naturall pride of man? he hath ſuch a minde as neither vnderſtands, nor can vnderſtand the things of God, hee hath ſuch a will, as neither is ſubiect, nor can be ſubiect to the Law of God. This is the iudgement of Gods Spirit concerning the corruption of our nature, wee ſet it againſt the vaine opinion of all thoſe, who to magnifie the arme of fleſh, and the merits of man, dreame of a good in our nature without grace, which cannot be found in it.

A mind that neither ſees nor can ſee. 1 *Cor.* 2. 14.

A wil that neither is ſubiect to God, nor can be.

The praiſe of Gods power and grace is the greater, becauſe it reformes nature in being ſo farre peruerted.

Neither let any man inferring more of the Apoſtles ſpeech then himſelfe concludes, thinke it impoſſible that our rebellious will ſhould be made obedient: the Apoſtle takes not away this hope from man, onely he denies that nature is able to doe it. Nature without grace may increaſe enmity, but cannot make reconciliation: but that which is impoſſible to man, is poſſible to God. The nature of beaſts, birds, and creeping things hath beene tamed by the nature of man (ſaith Saint *Iames*:) but the tongue of man, though the ſmalleſt member in the body; yet ſo vnruly an euill, that no man is able to tame it. We cannot change one haire of our head, to make that white which is blacke; farre leſſe can we change our hearts, to make them holy which are vncleane. What then, ſhall wee be out of all hope? that which we are not able to do, ſhall we thinke it ſhall neuer be done? Let vs not ſo conclude: though

Iam. 3. 7.

Mat. 5. 36.

no man can tame the nature of man, the Lord can. *Paul* who was a rauening Wolfe in the Euening, the Lord made a peaceable Lamb in the morning. Naturaliſts haue written, that the blood of the Goat cauſeth the hard Adamant to breake; but the holy Scripture hath more ſurely taught, that the blood of Ieſus hath vertue to turne a ſtony heart into a ſoft; where it pleaſes the Lord, of ſtones to raiſe vp children to *Abraham*. There is nothing colder then Ice, yet, ſaith *Auguſtine*, it is melted and made warme by the helpe of fire. A thorny ground (ſaith *Cyril*) being well manured, becomes fertile, and *the Lord* (ſaith the Pſalmiſt) *turneth a barren Wilderneſſe into a fruitfull land*: he raiſes the dead, hee makes the blinde to ſee, and the lame to walke; hee cauſes the Eagle to renue her youth; ſhall we then cloſe his hands, and thinke it impoſſible for him to make the ſinners, conceiued and borne in ſinne, to caſt the old ſlough of nature, and become a new creature?

*Cyril. Cate. 2*

*Pſal. 107.*

*Pſal. 103.*

Iudge not raſhly of any mans reprobation.

And this haue I marked to keep vs from that preſumptuous iudging, as to conclude any mans reprobation becauſe of his preſent rebellion, thou knoweſt not what is in the counſell of God, though in regard of his conuerſation for the preſent hee be a ſtranger from the life of God. And againe for our ſelues, that wee may magnifie the mercy of the Lord our God, who hath done that vnto vs by grace, which nature could neuer haue done, that is, hath made our rebellious hearts ſubiect to his holy law, and we are ſure he will alſo performe that good worke which hee hath begun in vs.

The rebellion of the wicked againſt God, exempts them not from his dominion.

The word which the Apoſtle vſeth here to expreſſe mans naturall rebellion, οὐχ ὑποτάσσεται, noteth ſuch a rebellion of mans corrupt nature, as is not ſubiect according to order: We are not to thinke that any Rebell, were he neuer ſo ſtubborne, can exempt himſelfe from ſubiection; doe what he can, he bides vnder the Lords dominion; but a naturall man (ſaith the Apoſtle) giueth not orderly ſubiection vnto God. *Ieroboam* ſhooke off the yoake of his lawfull Lord, and *Rhehoboam* was not able to controll him. But let man repine as he wil, can he caſt off the yoake of the Lord? No, no, if man refuſe to declare his ſubiection by an humble ſubmiſſiō of his Spirit to the Lords obedience, the Lord for all that ſhall not looſe his ſuperiority, but ſhall declare his power vpon man by controlling him; he ſhall bruiſe him like an earthen pitcher with a ſcepter of yron, that refuſeth to bow his heart vnder the Scepter of his word. Let the wicked cry in the pride of their nature; *We will breake the bonds, and caſt off the yoake of the Lord*, yet hath he them faſt bound in chaines; goe where they will, his hand is ſtretched ouer them, and they ſhall not be able to eſchew it.

*Pſal. 2.*

How miſerable the wicked are, who being ſubiect to God by neceſſity, refuſe voluntary ſubiection.

O fooliſh and moſt vnhappy condition, wherein man liueth; rebelling againſt the will of his Superiour, and it profiteth him not, for by no meanes can he exempt himſelfe from his power; ſurely all the vantage that the wicked reape by repining againſt the Lord, is, that they multiply more ſorrowes vpon their owne head: *For with the froward, the Lord will ſhew himſelfe froward*: hee will walke ſtubbornly againſt them, who walke ſtubbornly againſt him, and adde ſeuen times more plagues vpon them. As the Bird ſnared in the grin, the more ſhe ſtruggleth to eſcape, the more ſhe is faſtned; ſo the wicked, the more they rebell the hardlier are they puniſhed; the faſter they flye from the hand of Gods mercy, the ſooner they fall into the hand of his Iuſtice.

*Pſal. 18.*

Nature vnregenerate doth not onely ſin, but multiplies ſinnes.

It is further here to be obſerued, that the Apoſtle ſaith, carnall wiſedome *is enmities with God*, the word he vſeth ἔχθρα, it is the plurall number, otherwiſe, it could not agree with the Subſtantiue φρόνημα: whereof we learne, how our nature not renued by grace, doth not only ſin, but multiply ſins & tranſgreſſions againſt the Lord. O how this ſhould humble vs, that wee haue not only ſinned, but alſo multiplied ſins! If any one ſinne be enough to condemne man, in what eſtate doth he ſtand, who hath gathered againſt himſelfe ſuch a heape of tranſgreſſions, *more in number then the haires of his head*? If *Adam* for one tranſgreſſion fled away from Gods preſence, what maruell if horrible feare and perturbation poſſeſſe the ſonnes of *Adam*, who haue multiplied againſt the Lord ſo many tranſgreſſions? If the earth once curſed for *Adams* ſinne, was curſed the ſecond time for *Cains* ſin, how oft is it curſed now? *If iudgement grow like wormewood, and euery diſobedience and tranſgreſſion hath it owne iuſt recompence of reward*: what a treaſure of wrath hath man now ſtored vp againſt himſelfe, who hath multiplied ſo many ſinnes againſt the Lord? An arme of the body once broken (ſaith *Auguſtine*) is not reſtored without paine and dolour to the patient, but if it be after broken, it is hardlier cured: a conſcience once wounded, is confounded at the light and preſence of God: what then ſhall be to them that haue wounded themſelues ſo often to death, and ſtabbed thorow their ſoules with innumerable tranſgreſſions?

*Pſal. 40. 12.*

*Gen. 4.*

*Heb. 2. 2.*

*Aug. de temp. ſerm. 38.*

Let no man therefore flatter himſelfe, becauſe his ſinnes are ſmall, but let him be humbled and mourne, conſidering that

Though our ſinnes were neuer ſo ſmal, this ſhould humble vs, that they are many; for in anything many ſmals make a great.

they are many. It may be thou art not guilty of the groſſeſt actuall ſinne, ſhall this diminiſh thy contrition? Is there any thing ſmaller then a pickle of ſand? yet many of them collected, become an heauier burthen then man is able to beare; the drops of water, though they be ſmall, yet if they be multiplied, become great riuers: It is not alwaies the great waues of the Sea that ouer-turne the Ship, but the drop that ſipes in at the leake ſhall ſinke her alſo, if it be neglected: let vs not then neglect to purge our ſoules, becauſe we are not ſtained with groſſe ſinnes, conſidering that the ſmalleſt ſinnes, often multiplied, are weighty enough to preſſe downe our ſoules to the loweſt hell, if we goe not to Chriſt to be eaſed of our burden.

Cauſe of enmity between God & man, is in man.

And laſt, we learne here, that the cauſe of enmity betweene God and man, is not in God, but in man, who will not ranke himſelfe in the roome of a ſubiect, and giue to the Lord the place of a Commander: there is no queſtion between the Lord and man, but this onely, whoſe will ſhould be done: the Lord craues that man ſhould ſubiect himſelfe to the will of God, but man aſpires to make his owne will the rule of his actions. In this miſerable eſtate lies man not renued by grace, hee hath ſet vp within himſelfe a will contrary to Gods moſt holy will, *Woe to him that ſtriueth with his Maker.* If the will of God be not done by vs, aſſuredly it ſhall be done vpon vs. *De his qui faciunt quæ non vult, facit ipſe quæ vult*, the Lord (ſaith *Auguſtine*) in a maruellous manner doth his will on them who doe that which hee will not; and therefore woe ſhall be vnto all which are oppoſite to Gods moſt holy will. *Quid tam pœnale quàm ſemper velle quod nunquam erit, & ſemper nolle quod nunquam non erit?* What greater puniſhment can there be then this, euermore to deſire that which neuer ſhall be, and alway to diſlike that which for euer ſhall be? A wicked man ſhall neuer obtaine that which he deſires, but ſhall ſuffer for euer that which hee diſlikes. For remedy of this rebellion, our Sauiour hath taught vs daily to pray, *Thy will be done in earth, as it is in heauen*; ſo wee pray, and the Lord giue vs grace that we may practiſe it, that in euery action of our life, denying our ſelues, wee may looke to our heauenly Father, enquire for his will, and follow it; ſaying with our bleſſed Sauiour: *Not my will, O Lord, but thine be done.*

*Eſay* 45 9.
Miſerable is that man who maintaines a contrary will to Gods will.
*Aug de cor. & gra cap.* 14.

*Mat.* 26.39.

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VERSE 8. *So then, they that are after the fleſh, cannot pleaſe God.*

He concludes the miſerable eſtate of them who walke after the fleſh.

HEre the Apoſtle concluds the miſerable eſtate of them who walke after the fleſh: affirming, that doe what they will, they cannot pleaſe God. To be in the fleſh, ſometime is taken in a good part, for it is all one with this (to liue in the body,) but here it is taken in an euill part: for to be in the fleſh, and to be in Chriſt, are oppoſite one to another; ſo that to be in the fleſh, is to be in the ſtate of nature vnregenerate, a ſtranger from the grace of Chriſt. And the phraſe is very ſignificant, for it imports an vniuerſall thraldome of mans nature vnto the luſts of the fleſh. That ſpeech of the Apoſtle to *Simon Magus*, *I ſee that thou art altogether in the gall of bitterneſſe*, ſignifies much more then if hee had ſaid, the gall of bitterneſſe was in him: and the Spirit of God, when he ſayes that a man is in his ſin, or in his fleſh, doth thereby expreſſe a far greater corruption of his wretched nature, then if he did ſay that ſinne and fleſhly corruption is in him.

*Acts* 8.23.
What it is to be in the fleſh

*Syricius* expounds this of the ſtate of marriage, wrongfully.

*Syricius* Biſhop of *Rome*, expounds this place of married perſons, affirming that they are in the fleſh, and ſo cannot pleaſe God; flatly againſt the Apoſtles owne commentary, for he wrote this Epiſtle to the godly *Romanes*, among whom were many married perſons, ſuch as *Aquila* and *Priſcilla*, whom afterward hee commends for godlineſſe, and of whom he ſaies, verſ. 9. *Ye are not in the fleſh, becauſe the Spirit of God dwels in you*: ſo doth the Apoſtle expound it himſelfe: and therefore the Pope is but a peruerſe interpreter of the Apoſtles minde, and his fauourers are but ſeducers, who will haue vs to ſeeke out of the boxe of his breaſt the true ſenſe and meaning of all Scripture.

The beſt actions of wicked men pleaſe not God.

Alwayes leauing them, let vs marke againe here the miſerable eſtate of ſuch as are ſtrangers from Chriſt. What an vnhappy condition is this, that a man ſhould liue in that ſtate of life, wherein, doe what he will he cannot pleaſe God? Let *Caine* ſacrifice with *Abel*, the Lord ſhall not accept it; let *Eſaus* teares, ſeeking a bleſſing from his father, be ſhed as abundantly as *Iacobs* were, when hee ſought a bleſſing from the Angell, yet ſhall hee not preuaile, hee ſhall not be bleſſed; let the Phariſe pray in the Temple with the Publican, hee ſhall not goe home iuſtified; and for worldly glory, let him be neuer ſo high among men, hee is but abomination

*Gen.* 4.5.
*Gen.* 27.3.8.
*Heb.* 12.17.
*Gen.* 32.26.
*Hoſ* 12. 4.
*Luke* 18.11.
*Luke* 16.

vnto

Pſalme.

Aug. in Ioan. c.7.v.28.

vnto God; yea, oftentimes worldlings, to whom *waters are wrung out of a full cup*, are counted bleſſed and happy; yet is it but ignorance that makes men account much of them, that are deſpiſed in the eyes of God. *Ideo malus fœlix putatur, quia quod ſit fœlicitas ignoratur*; for this cauſe is an euill man counted happy, becauſe men know not what happineſſe is. But whatſoeuer men be thought of by others, either for his ſhew of godlineſſe, of his ſhew of worldly glory: vnder which two ſhadowes, the moſt part of men deceiue the remanent; it is certaine that hee onely is bleſſed, with whom the Lord is pleaſed. If the tree be not good, it cannot bring forth good fruites: and if the perſon be not godly, his actions cannot be acceptable to GOD. It is in CHRIST IESVS onely that the Father is well pleaſed; except we be in Chriſt, neither can our perſons nor actions pleaſe the Lord. The Lord tranſlate vs yet further out of this vnhappy eſtate of Nature: The LORD roote vs, and ground vs in CHRIST IESVS, and ſtabliſh vs to abide in him for euer.

VERSE 9. *Now ye are not in the fleſh, but in the Spirit, becauſe the Spirit of God dwelleth in you, but if any man hath not the Spirit of Chriſt, the ſame is not his.*

The ſecond part of his application containes conſolation for the godly, and that two-fold:

1

Conſolation againſt the remanents of carnall corruption that are in vs.

THE Apoſtle hauing diſcourſed of the miſerable eſtate of them who walke after the fleſh, doth now turne him toward the godly, to comfort them, leſt they ſhould be diſcouraged with that remanent carnall corruption which they finde within themſelues; he ſhewes them that what he hath ſpoken of the vnhappy condition of carnall men, doth no way concerne them; for, *they are not in the fleſh, but in the Spirit*. In this verſe, the comfort is firſt ſet downe, and then a caution annexed vnto it; the comfort is for the weake Chriſtian; the caution for the preſumptuous profeſſour: the Apoſtle ſo terrifies the wicked, that he reſerues comfort for the godly; and he ſo comforts the the godly, that hee confirmes not the wicked in their ſinnes. No ſort of men are ſooner moued with the ſharpe ſpeeches of the word of God, then are the children of God. He hath ſaid before, they *who are in the fleſh, cannot pleaſe God*. Leſt this ſhould terrifie the godly, he ſubioynes; but as for you, *ye are not in the fleſh*: for, *the Spirit of God dwelleth in you*. Againe, no ſort of men are more ready to appropriate vnto themſelues the comforts of God, then they to whom they belong not, and therefore for their ſakes the Apoſtle ſubioynes the caution; *If any man haue not the Spirit of Chriſt, the ſame is not his.*

The word of God ſhould ſo be handled that it be applyed.

Where, firſt we may learn that the word of God ought ſo to be handled and receiued, that it ſhould be applied to the comfort of thoſe who are the ſonnes of conſolation, and to the conuiction of others: the Apoſtle doth now you ſee apply his former doctrine, letting them to whom hee writes, ſee the comfort and admonition which out of it ariſeth vnto them, ſo ought we alway to handle and heare the word of God, as conſidering what is our part and intereſt in it; for this word is written for vs, and doth ſo neerely concerne vs, that as *Moſes* ſaith, *It is our life*. It giueth ſentence either with, or againſt, euery man that heares it, being to the one the ſauour of life, to the other the ſauour of death. When *Iohn Baptiſt* preached that word of iudgement, *Now the axe is laid to the root of the tree, euery tree that bringeth not forth good fruit, ſhall be hewen downe and caſt into the fire*; his hearers ſo receiued it, as a word which touched them neerely, and therefore both People, Publicans and Souldiers, came to him and asked, *What ſhall we doe then?* So the Iewes in like manner asked *Peter*, being pricked in their hearts at the hearing of his Sermon, *What ſhall we doe then?* The ſame was the voyce of the Iaylor to *Paul* and *Silas* and it ſhould be the voyce of euery man as oft as he heares the word of God condemning his ſinnes, *What ſhall I doe then, that I may be ſaued?* As meate brought to the Table cannot nouriſh, vnleſſe it be applied to the mouth, and from thence ſent downe into the ſtomacke: ſo the word of God cannot profit vs, vnleſſe we ſo heare it, *Vt traijciatur in viſcera quædam animæ noſtræ, & tranſeat in affectiones noſtras*, that it be ſent into the bowels of our ſoule, and enter into our affections. If in this manner thou receiue the word of God, out of doubt thou ſhalt be ſaued by it: but in this is the faile, that moſt part of men heare the word of God as they would heare an Indian ſtory, or ſome other ſuch diſcourſe as did not concerne them: whereof is comes, that at this day, after long planting and watering, there is ſo ſmall a ſpirituall growth in grace and godlineſſe among vs.

Mat. 3.10.

Luk. 3.10.12 14.

Acts 2.37.

Acts 16.30.

Bernd.

How the Apoſtle giues iudgment of others that are ſpirituall.

Now for the words, *Ye are not in the fleſh, but in the ſpirit* that is, as ye heard before expounded, yee are not carnall men, but ſpirituall. Here it is to be enquired, ſeeing no man knowes the thoughts of a man, but the Spirit of God, how could the Apoſtle

know

1 *Sam.*1.

know that theſe Romans were ſpirituall? Was not *Eli* deceiued in iudging of *Anna*? ſhe ſought the Lord in the affliction of her ſpirit, and hee iudged that ſhe had beene a wicked woman: and may not godly men be deceiued on the other extremity, to thinke well of them who are euill indeed? I anſwer, the Apoſtle doth here write vnto a Church, & a publike fellowſhip or company of men, *ſeperate* from the remanent of the world, *by the heauenly vocation, called to be Saints*, and therefore might vndoubtedly write vnto them as vnto Saints and ſpirituall men, it being alway moſt ſure, that where the Lord gathers by his word a Church, hee hath alway in the middeſt thereof a number that belong to the election of grace.

A three-fold iudgment, firſt of our ſelues by faith ſecondly, by fruits; thirdly, by reuelation.

But to proceed further, and to ſee how farre wee may goe in iudging of a priuate man, wee muſt know that firſt there is a iudgement of faith; ſecondly, a iudgement of fruits; thirdly, a iudgement of extraordinary reuelation. By the firſt we can onely iudge our ſelues, and know our owne ſaluation, according to that of the Apoſtle, *Proue your ſelues if ye be in the faith, know yee not your owne ſelues, how that Chriſt is in you, except ye be reprobates?* By the iudgement of fruits we may alſo proceed and iudge of others, according to that rule of our bleſſed Sauiour; *Yee ſhall know them by their fruits; no man gathers grapes of thornes, or figs of thiſtles. Euery good tree bringeth forth good fruit, and a corrupt tree bringeth forth euill fruit.* Theſe firſt two are common to euery Chriſtian, the iudgement of fruits being helped by the iudgement of charity. Concerning the third, *Simon Peter* knew by extraordinary reuelation, that *Simon Magus* was a reprobate, a child of perdition: by it the Apoſtle *Paul* knew that the ſame vnfained faith dwelt in *Timothy*, which dwelt before in his grand-mother *Lois*, and in his mother *Eunice*: and by it *Iohn* the Euangeliſt knew that the Lady, to whom he wrote, was an elect Lady; but as for vs, wee are not to preſume the election or reprobation of any man by ſuch extraordinary reuelation.

1 *Cor.*13.5.

*Mat.*7.17.

*Acts.*8.

1 *Tim.*1.5

2 *Iohn* 1.1.

Comfort, that the Lord cals them ſpiritual, in whom remained carnal corruption.

Againe, we haue to marke for our comfort, how the Apoſtle cals them ſpirituall men, in whom notwithſtanding remained fleſhly corruption. The iudgement of the Lord and Sathan are contrary; there is in you (ſaith the deceiuer to the weake Chriſtian) fleſhly corruption; therefore yee are carnall; there is in you (ſaith the Lord) through my grace, a ſpirituall diſpoſition; therefore ye are ſpirituall. Sathan is ſo euil, that his eyes ſee nothing in the Chriſtian, but that which is euill: the Lord is ſo good, that he ſees no tranſgreſſion in Iſrael; hee iudgeth not his children by the remanents of their old corruption, but by the beginnings of his renuing grace in vs. One dram of the grace of Chriſt in the ſoule of a Chriſtian, makes him more precious in the eies of God, then any remanent corruption in him can make him odious: therefore is it, that the Lord giues vnto them the names of his *beloued*, his *ſeruants*, his *Sonne*, his *Saints*, who are ſo onely in part, and by a beginning. Both theſe are true, *He that is borne of God, ſinneth not*: and againe, *If wee ſay we haue no ſinne, we deceiue our ſelues. Illud ex primitijs noui hominis, iſtud ex reliquis veteris*; the one we haue of the fruits of the new man, the other of the remanents of the old man. Let vs therefore be continually diſpleaſed with our inhabitant corruption, that we deſpaire not, nor be diſcouraged; neither let vs ſo complaine of our ſinnes, that wee become falſe witneſſes againſt the grace of God which is in vs. If there were nothing in vs, but that we haue by nature, our eſtate were moſt miſerable: but ſeeing beſide nature, there is in vs a new workemanſhip of grace, from the which the Lord accounts vs new and ſpirituall men, we haue (thankes be to God) matter of comfort.

The Lord eſteemes of his children according to his new grace in them, not after their corruption.

1 *Ioh.*3.9.

1 *Ioh.*1.8.

*Auguſtine.*

Papiſts will haue none called ſpirituall men but their Clergie.

As Sathan is a lyar in denying the name of ſpirituall men to men regenerate, ſo his ſupposts, aduerſaries of the truth of Chriſt, are lying deceiuers, and vniuſt robbers, when they reſtraine this name to ſuch as are of their Clergy, which here the Apoſtle makes competent to euery man in whom the Spirit of Chriſt dwelleth. *Spiritualem non facit veſtis, locus, officium, opus, ſed Spiritus*: It is neither garment (ſayes one of their own) nor place, nor office, nor externall worke, that makes a man ſpirituall but the holy ſpirit dwelling in him.

*Perus.*

The Spirit of God where he dwels, works; where hee workes, hee workes not in vaine, therefore they cannot but be ſpiritual in whom he dwels.

*Becauſe the Spirit of God dwels in you.*) He ſubioynes here the confirmation of his former comfort; He hath ſaid vnto them, *Ye are not in the fleſh*, he proues it, *The Spirit of God dwels in you*; therefore yee are not in the fleſh, nor carnall, but ſpirituall. The neceſſity of the conſequence depends vpon the middeſt: that the Spirit of God where he dwels, is not idle, but workes; where hee workes, hee workes not in vaine, but effectuates that which he intends, he transformes them in whom hee dwels, into the ſimilitude of his owne image, hee is compared to fire that giues light, euen to them who are farre off, and heate to them who are neere hand, but tranſchangeth thoſe things into the nature of fire, which are caſt into it, with ſo maruellous a vertue, that Iron which is cold by nature, being put into the fire, becomes hot and burning: ſo doth that holy ſpirit illuminate euery one who comes into the world, but he changeth all thoſe in whom he dwelleth, he transformeth them into his owne ſimilitude, and endueth them with an holy and heauenly diſpoſition, then his argument is ſure, *the Spirit of God dwelleth in you*, therefore ye are not carnall but ſpirituall.

Strange, that two gueſts of ſo contrary nature as ſin and the holy Spirit ſhould dwell in one man.

In the end of the laſt Chapter the Apoſtle ſaid, that ſinne dwelleth in the man regenerate; *It is not I, but ſinne that dwelleth in me*, and here he ſaith, that *the Spirit of God dwelleth in the man regenerate*: this is ſtrange, that two gueſts of ſo contrary natures, ſhould both at one time haue their dwelling in man. I compare the ſoule of man regenerate to the houſe of *Abraham*, wherin there was both a free woman *Sarah*, and a bond-woman *Hagar*, with their children. *Iſmael* the ſon of the bond-woman, borne after the fleſh, is older and ſtronger then *Iſaac*, the ſonne of the free-woman, borne after the Spirit, that is, according to the promiſe: he diſdains little *Iſaac* as weaker, and perſecutes him; yet the comfort of *Iſaac* is, that though *Iſmael* dwell in the houſe of *Abraham* for a while, he ſhall not remaine: the ſonne of the bond-woman ſhall be caſt out, and ſhall not inherite the promiſe with the *ſon of the free-woman*: Such as houſe is the houſe of a Chriſtian, there dwelleth in it at one time both old Nature & new Grace, with their children: *the old man*, at the firſt, being older and ſtronger than *the new man*, doth perſecute him, and ſeekes by all meanes to oppreſſe him; but, at the laſt, he ſhall be coſt out.

*Rom.7.17.* The ſoule of man regenerate compared to the houſe of *Abraham*.

Maruailous, that the inhabiters is larger than the habitation.

This Metaphor of *dwelling*, doth alſo yeeld vnto vs exceeding great comfort: in all other habitations the lodging is larger then the inhabiter; but this is maruailous, that the lodging here is ſo little, and the inhabiter ſo great: that infinite Maieſty, whom the heauen of heauens cannot containe, who hath heauen for his Throne, and Earth for his foot-ſtoole, hath choſen for his dwelling and place of reſt, the ſoule of him that is poore, contrite, and trembles at his word. A wonderfull mercy, that the higheſt maieſty ſhould ſo far dimit it ſelfe, as that paſſing by all his other Creatures, he ſhould make choyſe of man to be his pleaſant ſanctuary.

The ſpeciall glory of a Chriſtian is, that God dwels is him.

From this it is euident, that this dwelling doth deſigne ſome ſpeciall preſence of God with his owne children, which he ſhewes not vnto others: It is true, he is preſent in euery place, bounded within no place, he containes all things, vncontained of any: where he dwelleth not as a Father, there he ſits as a Iudge, and is a terrour: which manner of way the damned are continually vexed with his preſence; but in the Chriſtian he dwels as a Maſter in his own family, as a Father with his children, quickning, ruling, and preſeruing them and prouiding for them. Worldlings may match the Chriſtian in externall gifts, but cannot compare with him in this internall glory, though without he be but an earthen veſſell, yet hath hee within an heauenly treaſure, for he is the habitation of God, in whom the Lord dwels by his Spirit. It was *Beniamin* his glory, that the Lord ſhould dwell between his ſhoulders; and the glory of *Ieruſalem*, that there the Lord dwelt betweene the Cherubins; but moſt of all the glory of a Chriſtian is, that the Lord dwelleth betweene the ſecrets of his ſoule: let worldlings reioice in their outward priuiledges, and in their preſumptuous minds leape like the mighty Mountaines, eſteeming themſelues high as mount Baſan; yet this is the glory of a Chriſtian, that God delights to dwell in him.

Worldlings may excede him in worldly gifts, but cannot match him in this.

*Deut.33.12.*

They ſhould be honoured in whom Chriſt dwels.

Let vs therefore make much of them who feare the Lord; though in regard of their outward eſtate they were neuer ſo baſe, wee ſhould not be aſhamed to doe them honour for his ſake who dwelleth in them. *Darius* preferred *Daniel*, becauſe the ſpirit was excellent in him; and *Pharaob* honoured *Ioſeph*, becauſe the ſpirit of God was in him; yea, the Angels are content to be Seruants and Miniſters to them who feare the Lord; they honoured Shepheards for Chriſts ſake with their preſence, which they did not to King *Herod* for all his glory: and ſhall not we delight in Gods excellent ones vpon earth? Surely, *Hee ſhall dwell in the Tabernacle of God, in whoſe eyes a vile perſon is contemned, but he honoureth them who feare the Lord. Hereby we know that we are tranſlated from death to life, becauſe we loue the brethren.*

*Gen.41.42.*

*Pſalme 15.*

The Metaphor of dwelling imports a continuance of Gods preſence with his children.

Not onely doth this Metaphor of dwelling import a familiar preſence, but alſo a continuance thereof, for hee ſoiournes not in vs as a ſtranger that lodges for ſome dayes, or months in a place, but hath ſetled his reſidence, to dwell in vs for euer: how euer by temporall deſertions he humbles vs, yet ſhall he neuer depart from that ſoule which once he hath ſanctified to be his owne habitation: and this comfort is confirmed to vs by moſt ſure arguments. The firſt is taken from the nature of God; *He is faithfull* (ſaith the Apoſtle) *by whom we are called to the fellowſhip of his Sonne Ieſus Chriſt our Lord: he will confirme vs, to the end that we may be blameleſſe in the day of our Lord Ieſus.* And againe (ſaith he) *I am perſwaded that he who hath begunne this good worke in you, will performe it, vntill the day of Chriſt.* That word which the Lord ſpake to *Iacob*, ſtands ſure to all poſterity, *I will not forſake thee, till I haue performed that*

Three arguments to prou that the regenerate are ſure of perſeuerance in grace

1

From the nature of God, who begets vs.

*Phil.1.5.6.*

which I promiſed thee. The Couenant of GOD is perfect and euerlaſting, and therefore with *Dauid*, wee will giue this glory vnto God, that he will performe his promiſe vnto vs, and bring forward his owne worke in vs to perfection. The ſecond argument is taken from the nature of that life which Chriſt communicateth to his members, it is no more ſubiect vnto death. *We know that Chriſt being raiſed from the dead, dyes no more.* This life (I ſay) is communicated to vs, for it is not wee that liue, but Chriſt that liues in vs. And the third is taken from the nature of that ſeed whereof we are begotten; for, as the ſeed is, ſo is the life that comes by it: now the ſeed (ſaith the Apoſtle) is immortall, *Wee are borne of new, not of mortall ſeede, but immortall*; our life therefore is immortall.

2
From the nature of that life communicated to vs.
*Rom.* 6.9.

From the nature of that ſeed whereof we are begotten.
1 *Pet.* 1.23.

But againe this is obiected, that the Spirit of the Lord departed from *Saul*; and that which *Dauid* prayes, *Take not thine holy Spirit from me.* To this I anſwere, that the Spirit is taken ſometime for the common and externall gifts of the ſpirit, ſuch as are beſtowed aſwell vpon the wicked as vpon the godly, as the gift of Propheſie, Gouernment, working Miracles, and ſuch like; and theſe once giuen, may be taken away againe: in this ſence it is ſaid, God tooke the Spirit that was vpon *Moſes*, and gaue it vnto the ſeuenty Elders: and ſo alſo it is ſaid, that the Spirit of God departed from *Saul*, there it is put for the gift of gouernment: ſometime againe it is taken for the ſpeciall and internall gift of ſanctification: this Spirit once giuen, is neuer taken away, for this gift and calling of God is without repentance, that is, they neuer fall vnder reuocation.

How the Spirit of God is ſaid to depart from *Saul*.
1 *Sam.* 16.14.
*Pſal.* 51.11.

To the ſecond, when *Dauid* ſaith, *Take not thy holy Spirit from me; and reſtore me againe to the ioy of thy ſaluation:* This imports not a full departure of Gods Spirit from him, otherwiſe he could not haue prayed; but that his ſinne had diminiſhed the ſence and feeling of that operation of the Spirit in him which he had wont to feele before: and ſo it is with others of Gods children, that either the neglect of the ſpirituall worſhip, or the commiſſion of ſome new ſins doth ſo impaire the ſence of mercy in them that to their iudgment the Spirit of God hath iuſtly forſaken them. This I confeſſe is a very heauy eſtate, and more bitter to them that haue felt before the ſweetneſſe of Gods fauour, than death it ſelfe, yet euen in the ſame eſtate wherein no comfort is felt, let patience ſuſtaine men, let them learne to put a difference betweene that which they feele, and that which is, and remember that this is a falſe concluſion to ſay, the Spirit of grace is not in thee becauſe thou canſt not feele him; for as there is a ſubſtance in the Oake or Elme, euen when it hath caſt the leaues, ſo is there grace in the heart, many times when it doth not appeare, and theſe deſertions which indure for a while, are but meanes to effectuate a neerer communion, [illegible] &c. he turneth away from thee (ſaith *Chryſoſtome*) for a ſhort while, that he may haue thee for euer with himſelfe.

How *Dauid* prayeth that God would not take from him his holy Spirit.

In ſpirituall deſertions we muſt diſtinguiſh betweene that which is and which we feele.

*Eſay* 6.13.

*Chryſoſt. in Mat. hom.* 14.

Now it remaines that wee conſider of thoſe benefits we haue by the dwelling of Chriſts Spirit in vs, & of the duties which we owe againe vnto him. The benefits are many, and great. *Si enim tanta ſit vis animæ in maſſa terreſtri ſuſtinenda, mouenda, impellenda, quanta erit vis Dei in anima, quæ natura agilis eſt mouenda?* For if the ſoule be of ſuch force to giue life and motion to this body, which is but a maſſe of earth, what ſhall the ſpirit of God doe vnto our ſoule, which naturally is agill? The wonderfull benefits that the body receiues by the dwelling of the ſoule in it, may lead vs ſome way to conſider of thoſe great benefits which are brought vnto the ſoule by the dwelling of the Spirit of God in vs.

VVhat great benefits come to the ſoule by the dwelling of Chriſts ſpirit in vs.

But of many we will ſhortly touch theſe two onely: the firſt is, that where this holy Spirit comes to dwell, hee repaires the lodging; Man by nature being like vnto a ruinous Pallace, is reſtored by the grace of Chriſt. This reparation of man is ſometimes called a new creation, ſometimes regeneration, and it extends both to ſoule and body: as to the ſoule, the Lord ſtrikes vp new lights in the minde, reſtores life to the heart, communicates holineſſe to the affections; ſo that where before the ſoule was a habitation for vncleane ſpirits, lying vnder the curſe of *Babell*, the *Iim* and *Zijm* dwelling in it, the *Oſtriches* lodging, the Satyres dancing, the Dragons crying within her Pallaces, that is, defiled with all ſorts of vile and vncleane affections; the Lord Ieſus hath ſanctified it to be a holy habitation to himſelfe. And as to the reparation of our bodies, it conſiſts partly in making all the members thereof weapons of righteouſneſſe in this life, and partly in deliuerance from mortality and corruptability, which ſhall be done in the day of reſurrection; which for the ſame cauſe is called by our Sauiour the day of regeneration, for then ſhall hee change our mortall bodies, and make them like vnto his owne glorious body: thus by his dwelling in vs haue we the reparation both of our ſoules and bodies.

1
He repaires the whole lodging of ſoule & body.

*Eſay* 13.21.
VVhat vgly gueſts dwelt in vs before he came to poſſeſſe vs.

The other benefit we enioy by his dwelling in vs, is the benefit of prouiſion; where hee comes to dwell, hee is not burdenable after the manner of earthly Kings, but his reward is with him: for he hath not choſen

2
He prouides all neceſſaries where hee dwels.

vs

*Iren. cont. Val lib.4.cap.28.*

vs *to be his habitation* for any need he had of vs, *ſed vt haberet in quem collocaret ſua beneficia*; but that hee might haue ſome on whom to beſtow his benefits: *Non indiget noſtro miniſterio vt domini ſeruorum, ſed ſequimur ipſum vt homines lumen ſequntur, nihil ipſi praſtantes, ſed beneficium à lumine accipientes*: hee hath no need of our ſeruice, as other Lords haue need of their ſeruants, but we follow him as men follow the light, giuing nothing to it, but receiuing a benefit from it.

Not like Kings of the earth, who oft-times are burdenable to them with whom they lodge.

*Aug. de verb. Apoſt. ſerm 15.*

It fals commonly out, that where men of meane eſtate receiue to lodge thoſe that are more honourable, they diſeaſe themſelues to eaſe their gueſts; but if thou receiue this rich ſpirit of the Lord to lodge, *non anguſtaberis, ſed dilataberis*, thou ſhalt not be ſtraited, but ſhalt be enlarged, ſaith *Auguſtine*: hee knew the comforts he reaped by this preſence of God, and therefore could ſpeak the better thereof vnto others; *Quando hic non eras, anguſtias patiebar, nunc impleſti cellam meam, & non me excluſiſti, ſed anguſtiam meam.* When thou Lord dwelteſt not in me, much anguiſh of minde oppreſſed mee, now thou haſt filled the cellers of my heart, thou haſt not excluded mee, but excluded that anguiſh which troubled mee. In a word, the benefits we receiue by him, doe not onely concerne this life, but are ſtretched out alſo to eternall life. *Dauid* compriſeth all in a ſhort ſumme, *The Lord is a light and defence, hee will giue grace and glory, and no good thing ſhall be with-holden from them that loue him.*

*Pſal.84.11.*

What duties of thankfulneſſe we owe to our Lord, who dwels in vs.

The greater benefits wee haue by the dwelling of Chriſt in vs, the more wee be obliged in our duty to him. O how ſhould that houſe be kept in order, wherein the King of glory is reſident? what daily circumſpection ought to be vſed that nothing be done to offend him? not without cauſe are theſe watch-words giuen vs, *Grieue not the Spirit: quench not the Spirit.* There are none in a family, but they diſcerne the voyce of the Maſter thereof, and follow it, they goe out and in at his commandement: if he ſay vnto one, Goe, he goeth, if to another, Come, hee commeth: if the Lord be our Maſter, let vs heare euery morning his voyce, and enquire what his will is wee ſhould doe, with a promiſe to reſigne the gouernment of our hearts vnto him; for it is certaine hee will not dwell where hee rules not: as hee will admit no vncleane thing within his holy habitation, ſo will he not dwel with the vncircumciſed in heart; the Lord will not take a wicked man by the hand, nor haue fellowſhip with the throne of iniquity. If holy men, when they ſee brothels, abhor them, and goe by them, how much more ſhall wee thinke that the moſt holy Lord wil deſpiſe & paſſe by their ſties which are polluted, rather like to the filthy ſtewes of *Sodome*, than the holy ſanctuary of Sion, for the Lord to dwell in?

*Epheſ.4.30.*
*1 Theſ.5.19.*
1
That wee diſcern the voice of our Maſter and obey it.
*Mat.8.9.*

*Macar. hom.12.*

That euery day he ſweepe and water his chamber with the beſome & teares of repentance. *Zach 13.1.*

And if hereby the weake conſcience be caſt downe, reaſoning within it ſelfe; alas, how can my beloued dwell with mee, who am ſo polluted and defiled? remember that the more thou art diſpleaſed with thy ſelfe, the more thy Lord is pleaſed with thee: for thy daily pollutions hee hath appointed daily waſhings *in that fountain which he hath opened to the houſe of Dauid for ſinne and for vncleanneſſe*. Sweepe out thy ſinnes euery day by the beſome of holy anger and reuenge, and water the houſe of thy heart with the teares of contrition. *Quoniam ſine aliquo vulnere eſſe non poſſumus, medelis ſpiritualibus vulnera noſtra curemus*: Seeing we cannot be without ſome wounds of conſcience, let vs daily goe to the next remedy, that with ſpirituall medicines we may cure them, chaſtiſing our ſelues euery morning, and examining our ſelues vpon our bed in the euening.

*Cyprian.*

That in his Temple there want not morning and euening ſacrifice.

And againe, ſeeing wee are made the Temples of the holy Ghoſt, there ſhould be within vs continuall ſacrifices offered vnto God, of prayer and praiſing, together with a daily ſlaughter of our beaſtly affections. Among the Iſraelites Princes were known by the multitude of their ſacrifices which they offered vnto God; but now, they who ſacrifice moſt of their vncleane affections, are moſt approued as excellent Iſraelites of the Lord, who can beſt diſcerne an Iſraelite. From the time the Lord departed from *Ieruſalems* Temple, the daily ſacrifice and oblation ceaſed: and where there is not in man neither praier nor praiſing of God, nor mortification of his beaſtly luſts; but the ſpirituall Chaldeans hath come in, and taken away this daily ſacrifice, it is an euident argument that the Lord dwelleth not there.

*Macar. hom 28.*

Baſtard profeſſors lodge this holy ſpirit in a wrong roome.
*Epheſ.3 17.*

Laſt of all, let vs marke here that the Apoſtle ſaith; this dwelling of the ſpirit is in vs, it is not without vs; *the kingdome of God is within vs*: if he dwell, he will dwell in our hearts by faith, for he himſelfe requires the heart. As for them who lodge him in their mouthes by profeſſing him, in their eies by aduancing them to heauen, in their hands by doing ſome workes of mercy, and not in their hearts, theſe are carnall men, not ſpirituall, pretend what they will: hypocrites who draw neere the Lord with their lips, but their hearts are farre from him; accurſed deceiuers, who hauing a male in their flocke, vowe and ſacrifice a corrupt thing vnto the Lord: which I do not ſpeak as if I did condemne the outward ſeruice done in body to the Lord, prouided it flow

from

1 Cor 6.20.

from the heart. *Ye are bought with a price, therefore glorifie God in your body, and in your ſpirit, for they are Gods.*

Humble geſtures of the body in publike exerciſes of diuine worſhip prophanly ſcorned by ſome:

And this alſo is to be marked for the amendment of two ſorts of men among vs, who are in two extremities: we haue ſome who are become ſcorners of the Grace of God in others; neither can they be humbled themſelues in the publike aſſemblies of the Saints, nor be content to ſee others expreſſe their inward motion by outward humiliation; they ſit downe in the throne of God, and condemne others for hypocriſie, not remembring, that the ſin of hypocriſie is to be reſerued to the iudgement of God, who onely knowes the heart, & that thoſe ſame things which they miſlike in their brethren, the Lord hath allowed in others. The Apoſtles precept commands vs to lift vp to the Lord pure hands in praier: *Dauids* practice teaches vs to aduance our eyes to the Lord: ſhall not thy brother lift vp his hands and his eyes to the Lord? ſhall hee not ſigh to God, nor mourne in his prayers like a Doue, as *Ezekiah* did, but thou incontinent wilt taxe him of hypocriſie? Wee read that *Iacob* ſought a bleſſing from the Lord with teares, and obtained it: *Eſau* ſought a bleſſing from his Father with teares and crying, and obtained it not: were the teares of *Iacob* the worſe, becauſe *Eſau* alſo ſhed teares? *Iudge not, leſt thou be iudged*; the iudgement of Hypocriſie (as I haue ſaid) belongeth to the Lord.

Superſtitiouſly abuſed by others.

On the other extremity are they, who thinke they haue done enough when they haue diſcharged ſome outward exerciſes of religion, though they take no paine to ſanctifie the heart to workes of diuine ſeruice. On the Sabbath they come to the houſe of God, they bow their heads like a bul-ruſh with the reſt, they pray and praiſe the Lord in the externall formes with the reſt of the congregation, but conſider not whether or no they come into the Temple by the motion of the Spirit, as *Simeon* did, if they pray and praiſe the Lord with prepared hearts, as *Dauid* did; neither try they when they go out, whether or no they haue met with the Lord, found mercy, and returne home to their houſes iuſtified, as the Publican did. It is true, we are to glorifie God with our bodies, becauſe they are his, but moſt of all with our ſpirits, becauſe God is a ſpirit; he loueth truth in the inward affection, and delights to be worſhipped in ſpirit and truth.

Seeing we are the Temples of God, we ſhould be more beautifull within, then without.

Wee are called by the Apoſtle the Temples of God. *Salomons* Temple the further in, was the finer: in the outward Court ſtood an Altar of Braſſe, whereupon beaſts were ſacrificed; in the inward Court was an Altar of Gold, whereupon Incenſe was ſacrificed; but the Sanctuary, or moſt holy place did farre exceed them both; in it was nothing but fine gold; in it the Lord gaue his Oracles from betweene the Cherubins; in it ſtood the Arke of the Couenant, wherein were the Tables of the Law. And ſo indeed the Chriſtian ought to be holy without, his lookes, his words, his waies, ſhould all declare that God dwelleth in his heart; he ſhould haue ingrauen, as it were, in his forehead, *Holineſſe to the Lord*, as *Aaron* had, but much more ſhould hee be holy within: between the ſecrets of his Soule ſhould the Lord haue his reſidence, and in his heart the teſtimony of GOD, which is, the word of God ſhould dwell plentifully.

Exod 28.36.

But the wicked are compared ſometime to open, and ſometime to painted Sepulchers.

But as for the wicked, they are either compared to open Sepulchers, their mouth being like that gate of the Temple called *Shallecheth*, out of which was carried all the filth of the Temple, the abhomination of their heart being made manifeſt by their mouth; or then in their beſt eſtate they are compared to painted Sepulchers, beautifull without, but within full of rottenneſſe; *hauing a ſhew of godlineſſe, wanting the power thereof*; but, *the man is bleſſed in whoſe heart there is no guile*: hee is a *Nathaniel* indeed, a true Iſraelite, who is one within, *whoſe praiſe is not of men, but of God*.

Mat 23.27.

Pſal 32.2.

Iohn 1.47.

Rom.2.29.

The ſecondary great queſtion in Religion is this, who are Chriſtians.

*But if any man haue not the ſpirit of Chriſt, the ſame is not his.*) The comfort being ended, now followes the Caution. Euery man (ſaith *Salomon*) boaſts of his owne goodneſſe; but the Lord (ſaith the Apoſtle) knoweth who are his. As the firſt great queſtion in Religion is concerning the Sauiour of the world, *Art thou he who is to come, or ſhall we looke for another?* So the ſecond is concerning them who are to be ſaued: if the iudgement be referred to man, now euery man among vs accounts himſelfe a Chriſtian: If iudgement be ſought from the Lord, here hee giues one anſwer for all; *If any man haue not the ſpirit of Chriſt, the ſame is not his.*

Math.11.3.

A ſoueraigne rule whereby Chriſtians of al eſtates muſt be tryed.

Albeit among men there be an allowable difference of eſtates; yet concerning Chriſtianity, both King and Subiects, rich and poore, learned and vnlearned, come all to be tryed by one rule. It is a common thing among men to eſteeme ſomewhat more of themſelues for the priuiledg of their eſtate, wherein they excell others; but the Apoſtle deſtroyes the pride of all their glory with one word, *If any man*; ſo hee ſpeakes without exception: be what thou wilt beſide, be thou neuer ſo noble, neuer ſo rich, neuer ſo learned, if thou haſt not the ſpirit of Chriſt, thou art none of his; all the priuiledges of men without Ieſus are nothing: that

that which is high among men, is abhomination to God: Man in his beſt eſtate is altogether vanity, the glory of fleſh is but as the flower of the field: the Spirit of the Lord iudgeth of all the glory of man as the pompe of *Agrippa*, hee came downe, ſaith Saint *Luke*, μετὰ πολλῆς φαντασίας, it is all but fantaſie and vaniſhing ſhewes: nothing commends vs to God, but this one, to haue the Spirit of Chriſt dwelling in vs.

*Acts* 25.23.

**Chriſt and his Spirit are not ſundred.**

Againe, we ſee here that Chriſt and his Spirit cannot be ſundred, except men will crucifie againe the Sonne of God. Let no man therefore ſay that he hath Chriſt, vnleſſe he haue the Spirit of Chriſt. As he is not a man who hath not a Soule, ſo hee is not a Chriſtian who hath not the Spirit of Chriſt: no man counteth that a member of his body, which is not quickned by his ſpirit; no more is he a member of Chriſt, who hath not the Spirit of Chriſt: *Hereby we know that we dwell in him, and he in vs, becauſe he hath giuen vs of his Spirit.* And as Chriſt and his ſpirit are not ſundred, ſo cannot the Spirit be ſundred from the fruits of the Spirit; now the fruits of the ſpirit are *Loue, Ioy, Peace, Long-ſuffering, Gentleneſſe, Goodneſſe, Faith, Meekneſſe, Temperance.* If the Spirit of Chriſt dwell in vs, and *if we liue in the Spirit, let vs walke in the Spirit:* This is the conuiction of carnall profeſſors, that while they ſay the Spirit of Chriſt is in them, they declare none of his fruits in their conuerſation: but to inſiſt ſomewhat more in this ſame purpoſe.

1 *Iohn* 4.13.

*Gal* 5.22 23.

24.

**Operations of the Spirit are two-fold.**

We are to know, that the effects and operations of the Spirit are two-fold: the one is generall and common operation, which he hath in the wicked, for *he illuminates euery one who commeth into the world.* Neither can any man ſay, that *Ieſus is the Lord, but by the Spirit:* euery ſparke of light and portion of truth, be it in whom it will, flowes (out of doubt) from this holy Spirit. That *Caiaphas* and *Saul* can Prophecie, that *Iudas* can Preach, all is from him: but of this manner of operation is not here meant; for this way he worketh in the wicked, not for any good to them, but for the aduancement of his owne worke. The other kinde of the holy Ghoſts operation is ſpeciall, and proper to the godly; by the which hee doth not onely illuminate their minds, but proceeds alſo to their heart, and workes this threefold effect in it, Sanctification, Interceſſion, and Conſolation.

1
**Externall, common to all men.**
*Iohn* 1.
1 *Cor.* 12.3.

2
**Internall and proper to the godly.**

**Three effects wrought by the ſpeciall operation of the Spirit in the godly.**

1
**Sanctification.**

Firſt, he is vnto them a Spirit of Sanctification, renuing their hearts by his effectuall grace, he firſt rebukes them of ſinne, he wakens their conſcience with ſome ſight of their iniquities, and ſenſe of that wrath which ſinne hath deſerued: whereof ariſes heauineſſe in their hearts, ſadneſſe in their countenance, lamentation in their ſpeech; and ſuch an alteration in their whole behauiour, that their former pleaſures become painfull vnto them, and others who knew them before, wonder to ſee ſuch a change in them. From this he proceeds, and leads them to a ſight of Gods mercy in Chriſt, he inflames their harts with a hunger & thirſt for that mercy, and workes in their hearts ſuch a loue of righteouſneſſe, and hatred of ſinne, that now they become more afraid of the occaſions of ſinne, then they were of ſinne it ſelfe: this reſiſtance made to the temptations, this care to eſchew the occaſions of ſinne, is an vndoubted token of the Spirit of Chriſt dwelling in thee.

2
**Interceſſion.**

This is the firſt operation of the Spirit, but it is not all, he proceeds yet further by degrees, for the kingdome of God is as if a man ſhould caſt ſeed into the earth, which growes vp, and we cannot tell how: firſt, it ſends out the blade; ſecondly, the eares; and then the cornes: ſo proceeds the kingdome of God in man by degrees. In the ſecond place the holy Spirit becomes to the godly a Spirit of Interceſſion, ſo long as we are bound with the cords of our tranſgreſſions wee cannot pray, but from the time he once looſes vs from our ſinnes, hee openeth our mouth vnto God; he teacheth vs to pray, not only with ſighs & ſobs that cānot be expreſſed; but alſo puts ſuch words into our mouths as we our ſelues who ſpake them, are not able to repeat againe.

3
**Conſolation.**

And thirdly, he becomes vnto them the Spirit of Conſolation; if he be vnto thee a ſanctifier, and interceſſor, he ſhall not faile at the laſt to be thy Comforter: if at the firſt after that thou haſt ſent vp ſupplications, thou finde not his conſolation deſcending vpon thee, be not diſcouraged, but be the more humbled; for alas, our ſins ſhorten his arme, & the hardneſſe of our hearts holds out his comforts: we muſt fall down with *Marie*, and lye ſtill waſhing the feet of Chriſt with our teares, before he take vs in his armes to kiſſe vs with the kiſſes of his mouth; & if we finde theſe effects of his preſence going before humiliation of our heart, and the grace of Prayer, wee may be out of all doubt that his conſolation ſhall follow after.

*Mat.* 26.

**That a Chriſtian who hath Gods Spirit knowes that he hath him.**

Of this it is yet further euident, againſt all thoſe who deny that the Chriſtian may be ſure of his ſaluation, that hee who hath the Spirit of Ieſus, knowes that he hath him: as he who hath life feeles ſenſibly that hee hath it, and is able truely to ſay, *I liue:* ſo he who hath the Spirit of Ieſus, knowes by feeling that he hath him, and is able to ſay in truth, *Chriſt liueth in me. Know ye not* (ſaith the Apoſtle) *that Chriſt Ieſus is in you, except ye be reprobates?*

*Gal.* 2.20.
2 *Cor.* 13.5.

This

And therfore may be ſure of ſaluation, is proued by three names giuen to the holy Spirit.

1 He is Gods Seale.

Epheſ. 4. 30.

2 Gods Earneſt 1 *John* 5. 10.

Rom. 8. 16.

3. Gods witnes.

This ſhall be further confirmed by conſidering thoſe three names which are giuen to the holy Spirit, from his operation in vs: he is the *Seale*, the *Earneſt*, the *Witneſſe of God*: the vſe of a Seale is to confirme and make ſure. One of theſe two therefore muſt the Papiſts ſay, that either none are ſealed by the holy ſpirit, or elſe they muſt confeſſe, that they who are ſealed are ſure. If they ſay that none are ſealed by his Spirit, they ſpeake againſt the manifeſt truth of God, *Grieue not the holy Spirit, by whom ye are ſealed againſt the day of Redemption.* And if they deny that they who are ſealed by him, are ſure of that ſaluation which God hath promiſed, & he hath ſealed, they blaſpheme, calling him ſuch a Seale as makes not them ſure who are ſealed by him: hee who hath the ſeale of a Prince, reſts aſſured of that which by the ſeale is confirmed to him: and ſhall not the ſeale of the liuing God, the Spirit of promiſe, confirme that man in the aſſurance of ſaluation, who hath receiued him? Neither is he only the Seale of God, but alſo the *earneſt of our inheritance, and the witneſſe of God: hee that beleeueth in the Sonne, hath a witneſſe in himſelfe:* What will the aduerſary of Chriſtian comfort ſay to this? If yee ſay that there are none to whom Gods Spirit witneſſes mercy from God, ye ſpeake againſt the Apoſtle, *The Spirit beares witneſſe to our Spirit that we are the Sonnes of God:* or if yee ſay that thoſe who haue this teſtimony of the Spirit, are not ſure of this mercy, ye blaſpheme as before, and ſpeake yet manifeſtly againſt the Apoſtle, who ſaith that the witnes of this Spirit vnto our ſpirit, maks vs to cry, *Abba Father.* But we will ſpeake more of this hereafter.

Luke 13. 27.

Sinne cauſeth the Lord to deny his own creatures.

But now to conclude this Verſe: ſeeing he who hath not the ſpirit of Chriſt, is none of his, whoſe then ſhall he be? certainly he is the vaſſall of Sathan; the Lord ſhall denie him, the Lord ſhall diſclaime him, as not belonging to him: *Depart from me ye workers of iniquity, I know not whence ye are.* O the bitter fruit of ſin! which cauſeth the Lord to denie that creature to be his, which once he made to his own Image. Let vs therfore hate our ſin vnto death; let vs in time make haſte to depart from iniquity, which ſhal at the laſt draw on that ſentẽce vpon the wicked; *Depart from me.* The Lord deliuer vs from it through Ieſus Chriſt our Lord.

## VERSE 3. *And if Chriſt be in you, the body is dead, becauſe of ſinne: but the Spirit is life for righteouſneſſe ſake.*

2 Conſolation againſt the fruit of ſin, ſpecially againſt death, whereunto we are ſubiect.

Hitherto hath the Apoſtle comforted the Chriſtian againſt the remanents of ſinne; now hee comforts him againſt the fruits and effects of ſinne, which hee findeth in himſelfe. The godly might haue obiected: Yee haue ſaid before, the fruit of carnall wiſdome is death; are we not ſubiect vnto death, and ſo to the fruits and effects of ſinne? what can wee iudge but that we are carnall? To this hee anſwers: firſt, by a confeſſion; it is true that the body is dead becauſe of ſinne, but if Chriſt be in you, the Spirit through his righteouſneſſe is endued with life: ye are not therefore ſo much to conclude that yee are carnall, becauſe death, through ſinne, is entred into your bodies, as to confirme your ſelues in this, that life through the righteouſneſſe of Chriſt is communicated to your ſoule, and ſo the ſumme of his comfort will be this, the death whereunto you are ſubiect, is neither totall nor perpetuall: that it is not totall, he declares in this Verſe, for it ſtrikes not vpon the whole man, but vpon the weakeſt part of man, which is his body; as for his moſt excellent part which is his ſoule, it is partaker of a life that is not ſubiect vnto death. That it is not perpetuall, he declares in the next Verſe, our bodies ſhall not abide for euer vnder the bands of death, the Spirit of Chriſt that now dwels in them, ſhall at the laſt raiſe them vp from death, and clothe them with immortality and incorruptability.

The death whereunto we are ſubiect is neither totall nor perpetual

The comforts of God are not common to al men indifferently.

Mat. 10. 12. 13

Math. 7. 6.

2 Reg. 9. 18.

*If (Chriſt be in you.)* Before the Apoſtle bring in his comfort, he permits a condition: to teach vs, that the comforts of God belong not indifferently vnto all men: hee who is a ſtrãger from Chriſt, hath nothing to do with theſe comforts. When our Sauiour commanded his Diſciples to proclaime peace vnto euery houſe they came to; hee foretold them, it ſhold abide only with the ſons of peace: he forbad them in like manner to *giue theſe things which were holy to dogs*, or *caſt Pearls before Swine*. This ſtands a perpetuall law to all Preachers, that they preſume not to proclaime peace to the impenitent & vnbeleeuing; but as *Iehu* ſpake to *Ieharams* horſemen, *What haſt thou to doe with peace?* ſo are we to tel the wicked, who walk ſtill in their ſins, that they haue nothing to do with that peace preached by the Goſpel.

Chriſts dwelling in vs is by his Spirit: no carnall preſence required to make our vnion with him.

Secondly, if we compare the former verſe with this, wee ſhall ſee that the manner of Chriſts dwelling in his childrẽ is by his ſpirit. To make vp our vnion with Chriſt, it is not needfull that his humane nature ſhould be drawne downe from heauen, or that his body ſhould be euery where, as the *Vbiquitaries* affirme; or that in the Sacrament the bread ſhould be tranſubſtantiate into his body, as the Papiſts imagine; his dwelling in vs is by his Spirit, & our vnion with him is ſpirituall; neither yet by ſo ſaying, doe we diuide his two natures, for they are inſeparably vnited in one perſonall vnion, which vnion doth not for all that import that his humane nature is extended ouer all, as his diuine nature is. *The heauens muſt containe him, till he come againe. Noli dubitare, ibi eſſe hominem Chriſtum, vnde venturus eſt*: Put it out of doubt, that the man Chriſt Ieſus is in that place from whence he ſhall come: Keepe faithfully that Chriſtian confeſſion; *He is riſen from the death, aſcended into Heauen, and ſits at the right hand of the Father, and that he ſhall come* from no other place but *from Heauen, to iudge the quicke and the dead*: and he addeth that which the Angell ſaid to his Diſciples, *This Ieſus who is taken vp from you into Heauen, ſhall ſo come as yee haue ſeene him goe into Heauen*: that is, (ſaith *Auguſtine*) *in eadem carnis forma atq; ſubſtantia cui profecto immortalitatem dedit, naturam non abſtulit*: that is, in that ſame forme and ſubſtance of fleſh to the which hee hath giuen immortality, but hath not taken away the nature thereof. *Secundum hanc non eſt putandum, quod vbiq; eſt diffuſus, vbiq; per id quod Deus, in cœlo autem per id quod homo*, according to his nature we are not to thinke that he is in euery place; it is true, that as God hee is euery where, but as man, he is in the Heauens: and this is for the condition.

*Acts* 3.21.
*Aug. Epiſt.* 57. *ad Dardan.*
*Acts* 1.11.

Now to the comfort: wee haue by Ieſus Chriſt a threefold comfort againſt death, whereof two onely here are touched. The firſt that the death whereunto we are ſubiect is not totall. The ſecond, that the nature and quality of our bodily death is chãged. The third, that it is not perpetuall, the body ſhall not for euer lie vnder death. The Ethnicks had alſo their owne ſilly comforts, but nothing comparable to ours. *Nazianzen* records, that *Cleopatra* Queene of *Ægypt*, demanding of certaine learned men, what kinde of death was without the bitter ſence of pain, receiues this anſwere: there is no death without dolour, but that death was moſt gentle which was brought on by the ſerpent *Aſpis*; and namely, that kinde thereof which is called *Hypnale*: becauſe they whoſe fleſh is vnuenomed with the poyſon thereof, doe incontinently ſleep vnto death; for which cauſe alſo ſhe made choiſe of it. And *Seneca* being by *Nero* to be executed to death, got it left to his own pleaſure (as great fauor ſhewed vnto him) to make choiſe of any death hee pleaſed, he choſe to bleed to death in hot Water. Others among them that offered themſelues to moſt fearfull deaths, ſuch as *Certius Regulus*, and others, had no comfort to ſuſtaine them, but a ſilly hope of immortall fame of their affection to their Countrey. It was (ſaith *Auſtine*) the ſilly comfort of the *Gentiles* againſt the want of buriall; *Cœlo tegitur, qui non habet vrnam*: and as comfortleſſe is the comfort of many baſtard-Chriſtians, which ſtands onely in a faire ſepulchre, prouided beforehand for themſelues in an honorable buriall, commanded and expected of them before death, and in abundance of worldly things, which they leaue to theirs behinde them; all which, as ſaith the ſame Father, *Viuorum ſunt ſolatia, non mortuorum*, are comforts to thoſe that are behinde, but no helpe to them who are dead. I note this, that conſidering the magnanimity of theſe Ethnicks in ſuffering of death: notwithſtanding the weake and ſmall comforts which they had to ſuſtaine them, wee may be aſhamed of our puſillanimity, who hauing from Chriſt moſt excellent comforts againſt death, are afraid at the ſmalleſt remembrance thereof. An euident argument that albeit many profeſſe him, yet few are partakers of his power, life, and grace, and that many haue him dwelling in their mouthes, in whoſe hearts he dwelleth not by his Spirit.

The comfort of Ethnicks againſt death, not comparable to ours and our courage inferior to theirs.

*Tit.* 1.16.

*The body is dead.*) He ſaith not, The body is ſubiect to death, but by a more ſignificãt manner of ſpeech, hee ſaith, The bode is dead. There is a difference betweene a mortall body, and a dead body: *Adams* body before the fal was mortal, that is, ſubiect to a poſſibility of dying: but now after the fall our bodies are ſo mortal, that they are ſubiect to a neceſſity of dying: yea, if wee will here with the Apoſtle eſteeme of death by the beginning thereof, our bodies are dead already. The Officers & Sergeants of death which are doloures, infirmities, and heauy diſeaſes haue ſezied already vpon our bodies, and marked them as lodgings, which ſhortly muſt be the habitation of death, ſo that there is no man, who is not preſently dead in ſome part or other of his body. Not onely is the ſentence giuen out againſt vs: *Thou art duſt, and to duſt thou ſhalt returne*, but is begun to be executed: our carcaſſes are bound with cords by the Officers of death, and our life is but like that ſhort time which is granted to a condemned man, betweene his doome and his execution: all which the Apoſtle liuely expreſſes when he ſaies, *The body is dead.*

Our bodies are not onely mortall, but dead.

The Officers of death haue bound vs already.

*Gen.* 3.19.

Whereof there ariſes vnto vs many profitable inſtructions: and firſt, what great neede wee haue (as wee are commanded) *to paſſe the time of our dwelling heere in feare, working out our owne ſaluation with feare and trembling*: ſeeing our ſinnes haue caſt vs into the hands of the firſt death, ſhall wee

1
Therefore ſhould we liue in the body vnder feare.
1 *Pet.* 1.12.
*Ibid.* 2.12.

The pittifull ſecurity of carnall profeſſors.

not cry without ceaſing, that wee may be deliuered from the power of the ſecond? Alas, it is pittifull that man ſhould ſo farre forget himſelfe, as to reioyce in the time of his miſery; to paſſe ouer the dayes of his mortall life in vanity and wantonneſſe, conſidering how the firſt death is already entered into his carkaſſe, not fore-ſeeing how he may be deliuered from the ſecond, but liues careleſly, like to the Apoſtates of the old World, who in the middeſt of their ſinfull pleaſures, were ſuddenly waſhed away with the waters of the wrath of GOD, and their ſpirits for diſobedience, ſent vnto the Priſon where now they are: and like thoſe Philiſtins, who banquetting in the plat-forme of the houſe of *Dagon*, their god, hauing minde of nothing but eating, drinking, and ſporting, not knowing that their enemy was within, were ſodainely ouerthrowne, and their banquetting-houſe made their buriall place: ſo ſhall it be with all the wicked, who liuing in a dead body, care for nothing but how to pleaſe themſelues in their ſinne: the pillar of their houſe ſhall be pulled downe, *deſtruction ſhall come vpon them like a whirle-winde, and in a moment ſhall ſudden deſolation ouer-take them.*

Pſal.58.9.
Pſal.73.19.

2
Death entred into the body ſhould repres our naturall pride.

And let this ſame meditation repreſſe in vs that poyſon of pride, the firſt ſinne that euer ſprung forth of our nature, next to infidelity, and laſt in rooting out. Wilt thou conſider, O man, that thou art but dead, and that thy body be it neuer ſo ſtrong or beautifull, is but a lodging of death, and what cauſe ſhalt thou haue to waxe proud for any thing that is in the fleſh? *Quid tu ſuperbis terra & cinis? ſi ſuperbientibus Angelis non pepercit Deus, quanto minus tibi putredo & vermis?* What haſt thou to doe to be proud, O duſt and aſhes? if God ſpared not the Angels when they waxed proud, will he ſpare thee who art but a rotten creature? yea, *Vermis, craſtino moriturus*, a Worme that muſt dye to morrow. If ſo it was done to an Angell (ſaith *Bernard*) what ſhall become of mee? *Ille intumuit in cœlo, ego in ſtrequillino*; Hee was puft vp in Heauen, and therefore was caſt downe from the place of his abhomination: if I waxe proud lying in a dung-hill; ſhall I not be puniſhed and caſt downe into Hell? So oft therefore as corrupt nature ſtirreth vp the heart of man to pride, becauſe of the flowers of beauty and ſtrength that grow out of it, let this humble thee; thy flowers, O man, cannot but wither, for the root from which they ſpring is dead already.

Bernard.

Aug ſer.21.

3
Should learne temperance and ſobriety.

And laſtly, is the body dead? then learne temperance and ſobriety: what auaileth it to pamper that carkaſſe of thine with exceſſiue feeding, which is poſſeſſed by death already? If men tooke the tenth part of that care to preſent their ſpirits holy & without blame vnto the Lord, which they take to make their bodies fat and beautifull in the eyes of men, they might in ſhort time make greater progreſſe in godlineſſe then they haue done: but herein is their folly, *Carnem precioſis rebus impinguant, &c.* They make fat their fleſh with delicat things, which within few dayes the wormes ſhall deuoure: *Animam vero non adornant bonis operibus*; but beautifie not the Soule with good workes, which ſhortly is to be preſented vnto God. Let vs refrain from the immoderate pampering of this fleſh: *Meats are ordained for the belly, and the belly for meates: but God will deſtroy them both.*

Bernard.

1 Cor.6.13.

Sathans ſhameleſſe impudencie diſcouered.

We haue here moreouer diſcouered vnto vs the ſhameleſſe impudency of Sathan, who dayly tempting man to ſinne, promiſeth vnto him ſome good by committing of it, as boldly, as if he had neuer ſatisfied his promiſe before. He promiſed to our Parents in Paradiſe, that if they did eat of the fruit of the forbidden tree, they ſhould become like vnto God; but what performed he? in ſtead of making man like vnto God, hee made him like vnto himſelfe: yet as I ſaid, ſo ſhameleſſe is that lying Spirit, that he dare as boldly promiſe vantage by committing ſin this day, as he did the firſt day to *Adam* in Paradiſe: notwithſtanding that we ſee, through miſerable experience, that death becauſe of ſinne is entred into our bodies. Is he not a deceiuer indeede, that did firſt ſteale from vs our birth-right and now would alſo take from vs the bleſſing? all theſe benefits we got by our firſt creation, he hath ſtollen them from vs with his lying words, and now he goes about by lyes alſo to ſteale from vs that bleſſing of reſtitution by Chriſt offered and exhibited vnto vs. *Iacob* iuſtly complained of *Laban* that he had deceiued him, and had changed his wages ſeuen times; but more iuſtly may we complaine of Sathan, who innumerable times hath beguiled vs, he hath changed our wages; how oft hath he promiſed vs good things, and behold what euill is come vpon vs?

Gen.31.7.

A good anſwere to be giuen Sathan in all his temptations to ſinne.

Happy were wee, if in all our temptations we did remember this, and reply to Sathan in this manner; The Lord rebuke thee, thou ſhameleſſe lyer from the beginning, with what face canſt thou ſpeak that vnto mee, wherein thou haſt beene ſo oft conuinced by ſo manifold witneſſes to be a manifeſt lyer? Of the fruits of ſin, which wee haue ſeene, wee are to iudge of the fruits of ſin which are not ſeene: if ſinne hath made vs ſo miſerable in this life, how miſerable ſhall it make vs in the life to come, if we continue in it? This is that wiſedome which the Apoſtle recommends to vs in that worthy ſentence, happy were wee if it were ſounded continually in the eares of our minde, as oft as wee are tempted vnto ſinne, *What fruit haue yee then in thoſe ſinnes whereof now yee are aſhamed?* Hee that will ſearch within himſelfe the fruit of his former tranſgreſſions, ſhall eaſily perceiue there is no cauſe why he ſhould commit ſinne, vpon hope of any better fruit in time to come. It was *Samſons* deſtruction, that notwithſtanding hee found himſelfe thrice deceiued by *Dalilah*, yet the fourth time he harkned vnto her deceitfull allurements: and it ſhall in like manner be the deſtruction of many, who notwithſtanding they haue found themſelues abuſed by Sathan in time paſt, yet will not learne to reſiſt him, but giues place to his lying entiſements, and are carried headlong by him into the wayes of death. Hee was a lying ſpirit in the mouth of *Ahabs* Prophets, to draw him forward in a battell, promiſing them victory, in the which hee knew aſſuredly that he ſhould dye: ſo is he a lying ſpirit in the hearts of the wicked, promiſing vnto him gaine, glory, or pleaſure; by doing thoſe works of ſin, whereof he knowes well enough they ſhall reape nothing but ſhame and euerlaſting confuſion.

Rom. 6.21.

Seeing he hath deceiued vs ſo oft, let vs beleeue him no more. *Iudg. 16.*

1 King. 22.

Againe, that we may yet ſee how fooliſh they are, who liue ſtill in their ſinnes, wee may marke heere that they are murtherers of themſelues, *the malice of the wicked ſhall ſlay themſelues*, his owne ſin which he hath conceiued, brought forth and nouriſhed, ſhall be his deſtruction. Euery man iudges *Saul* miſerable that died vpon his owne ſword; but what better are other wicked men? are not their ſinnes the weapons by which they ſlay themſelues? Thus are they twice miſerable, firſt, becauſe they are ſubiect to death; ſecondly, becauſe they are guilty of their owne death. Oh the pittifull blindneſſe of men! albeit in their life they feare nothing more then death, yet doe they entertaine nothing better than ſinne which cauſes death. In bodily diſeaſes men are content to abſtaine euen from ordinary food, when they are informed by the Phyſitian that it will nouriſh their ſickneſſe, and this they doe to eſchew death: onely herein they are ſo ignorant, that notwithſtanding they abhorre death, yet they take pleaſure in vnrighteouſneſſe, which brings on death.

How they who liue in ſinne, are murtherers of themſelues. *Pſalm 34.2.*

And laſtly, ſeeing wee are taught heere that ſinne brings death vpon the bodie, what marvaile the Lords ſtrikes the bodies of men by ſundry ſorts of diſeaſes, and ſundry kindes of death, ſeeing man by ſundry ſorts of ſinnes prouokes the Lord vnto anger? he frameth his iudgements proportionable vnto our ſinnes. *If yee walk ſtubbornly againſt mee, and will not obey mee, I will then bring ſeuen times more plagues vpon you, according to your ſinnes.* He hath famine to puniſh intemperance and the abuſe of his creatures; he hath the deuouring ſword to bring low the pride of man; hee hath burnings, feuers, and vncleane conſuming gouts, to puniſh the fiery and vnclean luſts and concupiſcence of man. If now the Lord, after that he hath ſtriken vs with famine and peſtilence, come among vs to viſit vs alſo with vnaccuſtomed diſeaſes, what ſhal we ſay? but the deſpiſing of his former fatherly corrections, and our ſtubborne walking againſt the Lord our GOD hath procured this vnto our ſelues? *Quid mirum in pœnas generis humani creſcere iram Dei, cum creſcat quotidie quod puniatur?* What marvaile the wrath of God increaſe euery day to puniſh men, ſeeing that increaſeth among men, which deſerues that God ſhould puniſh it?

Strange deaths and diſeaſes come vpon men through the growth of their ſinnes againſt God. *Leuit. 26.25.*

*Cyp. ad Demet.*

But there are two impediments which ſuffer not theſe warnings of God to enter into the hearts of men. The one is, albeit they finde within themſelues ſins condemned by the word of God, yet the plagues threatned againſt thoſe ſins, haue not light vpon them. This is that *roote of bitterneſſe* whereof *Moſes* warned *Iſrael* to beware: that they ſhould not bleſſe themſelues in their hearts when God doth curſe them, thinking they ſhall eſcape iudgement, notwithſtanding they do thoſe things which God hath forbidden them. *Salomon* marked this to be a great cauſe of iniquity, *becauſe iudgement is not executed ſpeedily vpon the wicked, therefore the hart of the children of men is ſet within them to doe wickedly.* But, O man, doſt thou not know that the iudgement of God is according to truth againſt all that commit ſuch things? *why deſpiſeſt thou the riches of his bountifulneſſe, and patience?* becauſe the Lord holds his tongue, & ſpares thee for a while, thinkſt thou that he will ſpare thee for euer?

Delay of iudgement confirmes the wicked in euill, and it is the firſt impediment which ſtayes them from repenting at Gods threatnings. *Deut. 29.18.*

*Eccleſ. 8.11.*

*Rom. 2.4.*

Euery iudgement of God executed vpon another Malefactor, may tell thee that thou ſhalt not eſcape: *Dies pœnæ nondum aduenit*, the day of puniſhment, of iudgement, of retribution is not yet come: though in this life the Lord ſhould not come neere thee, yet *thy iudgement is not farre off, and thy damnation ſleepeth not. Interim plectuntur quidam, quo cæteri corrigantur; tormenta paucorum exempla ſunt omnium.* In the meane time ſome are puniſhed, that the reſt may be corrected, the torments of a few are the examples of all. As the Lord Ieſus let thoſe eighteene men, on whom the

But they who are ſpared, ſhould learne wiſedome by iudgements executed vpon others.

*2 Pet. 2.3.*

*Cypr. de lapſis ſerm.*

Luke 13.

*Aug. de ciuit. Dei cap. 8.*

VVhy ſome wicked men are puniſhed in this life, and not others.

*Pſal. 58. 11.*

Tower of *Siloam* fell, for examples to all the reſt of the people: ſo euery one puniſhed before vs ſtands vp to vs as a Preacher of repentance, and an example to warne vs, that vnleſſe wee repent, wee ſhal periſh in like manner: *Si nunc omne peccatum manifeſta plecteretur pœna, nihil vltimo iudicio reſeruari putaretur: & ſi nullum nunc peccatum puniret Deus, nulla putaretur eſſe prouidentia*; If in this life euery ſinne were puniſhed with a ſeene judgement, nothing ſhould be reſerued to the laſt judgement: and if no ſinne were puniſhed in this life, it might be thought there were not a prouidence to regard it. The Lord therefore puniſheth ſome ſinnes in this life, to tell vs there is a God who iudgeth righteouſly in the earth; other ſinnes againe in his wiſe diſpenſation he puniſheth not in this life, to aſſure all men that there is a iudgement to come.

It is a great iudgment not to be corrected by God

*Hoſ. 4. 14.*

*Bern. in cant. hom. 42.*

*Philo lib. de confuſ. linguarum.*

*Pſal. 119. 71.*

*Pſalm. 73. 4.*

*Prouer. 1. 32.*

*Aug. Verb. Epiſt. 5.*

And leſt yet the wicked man ſhould flatter himſelfe by his eſcaping of preſent judgement, let him remember that a ſinner walking in his ſinnes, is ſore puniſhed when he is ſpared: for, I pray thee, is not this a iudgement threatned againſt the Apoſtate Iſraelites? *I will not viſit your daughters when they are Harlots, nor your Spouſes when they are Whores. Certè tunc magis iraſcitur Deus, cum non iraſcitur.* Certainly then is God moſt angry, when he ſeemes not to be angry at all. *Miſericordiam hanc nolo*, for my owne part (ſaith *Bernard*) I will not haue ſuch a mercy. *Inſignis pœna eſt, & vindicta impietatis conniuere Deum ac indulgere peccantibus, & vindicta impunitatem, ſed & longam concedere proſperitatem.* It is a notable puniſhment and reuenge of vngodlineſſe, when God winckes, and ouer-ſees ſinners, not onely granting vnto them impunitie, but alſo long proſperitie. *It was good for me* (ſaith *Dauid*) *that the Lord afflicted mee. The wicked becauſe they haue no changes, feare not God: And the proſperity of fooles deſtroyeth them.* He is happily conquered and ouercome (ſaith *Auguſtine*) from whom the liberty of ſinning is taken away: *Nihil enim infelicius felicitate peccantium, qua pœnalis nutritur impunitas, & mala voluntas velut interior hoſtis roboratur.* There is nothing more vnhappy then the happy eſtate of a ſinner, whereby penall impunity is nouriſhed, and their wicked will as an inward and domeſticke enemie is ſtrengthned. Thus are the wicked fearefully plagued when they are moſt ſpared, when they are giuen vp to their own hearts deſire, and their iniquity hath dominion ouer them; when the Lord hedges not in their way with Thornes, but giues them looſe reynes to go where they wil, to their owne deſtruction, this is *terribilis lenitas, & parcens crudelitas*: from which vnhappy condition the Lord deliuer vs.

2 Impediment. VVicked men repent not, becauſe they ſee the godly ſubiect to the ſame outward euils which come vpon them.

The actions and paſſions of the godly and wicked different in one and the ſelfe-ſame thing.

*Cypr. ad Demet.*

The other impediment that ſtayes the Atheiſts of our time from profiting by the threatnings of God, becauſe they ſee the ſame condition befalleth to the godly, which is threatned to the wicked. *Daniel* goes with the reſt into captiuity; *Ioſias*, no leſſe then the greateſt ſinner among the people, is ſlaine with the ſword; *Ezekias* alſo ſtricken with peſtilence; and many godly ones among our ſelues fall vnder the ſame externall plagues which are threatned againſt the wicked: therefore doe they deſpiſe Religion, and harden their hearts againſt the iudgements of God. But herein alſo they are pittifully blinded; for the godly and wicked differs farre one from another, euen when they are both doing the ſame externall actions. *Caine* and *Abel* ſacrificing together; the Publican and the Phariſee praying together, yet are as farre vnlike one another, as light and darkeneſſe: ſo when they ſuffer the ſame externall croſſes; yet there is a wonderfull difference between them: *Non idcirco vobis æquales ſumus, quia in iſto adhuc mundo conſtituti, carnis incommoda vobiſcum pariter incurrimus.* A very good anſwer for men of this world, who think they are in no worſe caſe then the children of God: thinke not that we are in as euil caſe as ye are, becauſe that ſo long as we are in this world, we are ſubiect to the ſame bodily inconueniences: for ſince puniſhment conſiſts in the ſence of pain, it is euident that he is not partaker of thy puniſhment, who is not partaker of thy ſorrow. *Manifeſtum eſt non eſſe participem pœnæ tuæ, quem non videris participem doloris tui.* In that ſame affliction wherein the one ſees the wrath of God, the other feels the loue of God; where the one, impatient of the yoke, murmures, rages and blaſphemes the Lord, the other poſſeſſing his ſoule in patience, reioycing in tribulation, bleſſes the Lord.

The condition being permitted, the comfort is ſubioyned.

Immortality of the ſoule moſt certaine.

*But the ſpirit is life for righteouſneſſe ſake.*) Hauing granted that our bodies are dead through ſinne, he now ſubioynes the comfort, that our ſoules are indued with a life which comes not vnder death, through the righteouſneſſe of CHRIST. Where firſt it comes to be conſidered, ſeeing euery mans Soule is immortall and alway liuing: what ſingular life is this, which heere the Apoſtle makes the comfort of a Chriſtian? To this I anſwere, it is true, euery mans Soule is immortall, though the Atheiſt deny it, experience proues it, the life of the Soule dependeth not on the life of the body, for if it were ſo, as the body decayes, the Soule ſhould decay alſo: for we ſee that euen in debilitate bodies, the Soule retaines its owne vigour; yea in the godly the life of the Soule ſhewes it ſelfe ſtrongeſt, when the life of the body is weakeſt. Beſides this, no carnall, mortal, nor corruptible thing can at any time content the ſoule to fill it: the body is ſoone ſatisfied with theſe periſhing things, in ſuch ſort that it craues no more; but as for the ſoule, all the delicate and pleaſant things of this world cannot ſatisfie or content it. *Non eſurientes animas, ſed eſuriem ipſam paſcunt animarum*: they feed not the hungry ſoule, but rather feede and augment the hunger of the ſoule. And laſtly, wee ſee in experience, that the ſoule now when it is within the body, hath his owne working and liuely operation, euen then when the body is aſleepe, and the ſences thereof cloſed vp: which is alſo confirmed by that conference which *Salomon* had with the Lord, when his body was ſleeping; beſide many other. And hereof *Tertullian* concluded the immortality of the Soule: *Ne in ſomnium quidem cadit anima cum corpore, quomodo in veritatem mortis cadet, quæ nec in imaginem eius ruit?* The ſoule doth not fall aſleepe with the body, how then ſhall wee thinke that it can verily dye it ſelfe, which cannot ſo much as fall vnder the ſhadow and ſimilitude of death?

*Bern. de perſecutione inſtinend. ca.22.*

*Tert. de reſur. carnis.*

**A two-fold immortall life of the Soule, whereof the one is proper to the godly, the other pertaines to the wicked.**

Thus the Athieſts being put by, the doubt ſtill remaines: Seeing euery mans Soule liues an immortal life, what comfort is this giuen here to the Chriſtian, that though his body be dead, his ſoule is liuing? To this I anſwer, there is a two-fold life of the Soule, one of nature, another of grace; by the one it liues for euer, by the other it liues for euer in happineſſe; the one is common to all men, the other is proper to the children of God, an immortall happy life: they haue it not of nature, but of grace, as heere the Apoſtle ſaith, through the righteouſneſſe of Chriſt, communicated vnto them. As for that naturall life of the Soule, the ſpirit of God, as wee ſaid accounts it but a death: when they are liuing in the body, he ſaith they are *dead in ſinne and treſpaſſes*, and when they are gone out of the body, though they liue; yet he cals their life but an euerlaſting death: thus are the wicked miſerable while they are in the body, more miſerable when they remoue out of the body: therefore *Salomon* comparing them among themſelues, accounts them happieſt that neuer haue beene.

*Ephes.2.1.*

*Eccleſ.4.3.*

**Man a compound creature.**

Secondly, wee ſee heere that man is a creature conſiſting of a ſoule and a body, where firſt it is to be admired how two creatures of ſuch contrary kindes and qualities as is the Soule and the Body, ſhould concurre together to make vp one man: and ſecondly, how this fearefull diuorcement is come betweene them, once ſo ſtraitly vnited by God, that where the one is partaker of life, the other ſhould be poſſeſt by death.

**Moſt maruailous of all the creatures, both in regard of his two ſubſtances.**

As for the firſt, the Lord hath created man in ſuch ſort, that he hath made him a compend of all his creatures: in reſpect of his body, hee hath ſome affinity with earthly creatures, becauſe he was made to rule ouer them; and in reſpect of his ſoule, he is a companion to the Angels: for this cauſe the Naturaliſts called man a little world; and *Auguſtine* counted man a greater miracle then any miracle that euer was wrought among men: where other creatures were made by the ſimple commandement of God, before the creation of man, God is ſaid to vſe conſultation; to declare, ſaith *Baſil*, that the Lord eſteemes more of man, than of all the reſt of his creatures: neither is it ſaid that the Lord put his hand to the making of any creature, ſaue onely to the making of man; and this alſo, ſaith *Tertullian*, to declare his excellency.

*Baſil. exham. hom.10.*

*Tertul. de reſur. carnis.*

**As alſo of their maruailous coniunction.**

Yet is not man ſo maruailous in regard of his two ſubſtances, as in regard of their coniunction. Among all the works of God the like of this is not to be found againe, a Maſſe of clay quickned by the ſpirit of life, and theſe two vnited together to make vp one man: Commonly, ſaith *Bernard*, the honourable agrees not with the ignoble, the ſtrong ouergoes the weake, the liuing and the dead dwels not together: *Non ſic in opere tuo, Domine, non ſic in commixtione tua.* It is not ſo in thy worke, O Lord, it is not ſo in thy commixtion.

*Bern. in die natal. dom. ſerm. 2.*

**This doctrine knowne, but not conſidered.**

This is a doctrine commonly talked of, that man conſiſts of a ſoule and a body, but it is not ſo duely conſidered, as it ſhould. It is a fearefull puniſhment which by nature lies vpon the ſoule, ſeeing ſhee turned her ſelfe willingly away from God, ſhe is ſo far deſerted of God, that ſhee regards not her ſelfe: though it be a very common Prouerbe in the mouthes of men, *I haue a ſoule to keepe*: yet haſt thou ſuch a ſoule as can teach thee to keepe any other thing better than it ſelfe: a fearful plague, that becauſe, as I haue ſaid, the ſoule cõtinued not in the loue of God, it is now ſo far deſerted, that it regards not the own ſelfe. This haue I touched, only to waken vs, that we may more deeply conſider of that doctrine which men think they haue lerned & know ſufficiently already, namely, that man is a compound creature, conſiſting of a ſoule and a body.

**How that harmony which was betweene the ſoule and body by creation, is now turned into diſagreement.**

But to returne, ſeeing at the firſt theſe two, the ſoul & the body were coioined together by the hand of the Creator, & agreed together in one happy harmony among themſelues, whence comes this diſagreemet, that the Soule being partaker of life, the bodie

Foure eſtates of mans Soule and body vnited.

ſhould be poſſeſt by death? I anſwere, wee are to conſider theſe foure eſtates of mans ſoule and body vnited. The firſt is their eſtate by creation, wherein both of them concurred in a happy agreement to ſerue their Maſter. The ſecond is the eſtate of Apoſtacy, wherein both of them in one curſed band conioyned, fell away from God; the faculties of the Soule rebelling againſt God, and abuſing all the members of the body as weapons of vnrighteouſneſſe to offend him. The third is the eſtate of grace, wherein the Soule being reconciled with God by the mediation of Chriſt, & quickned againe by his holy Spirit, the body is left for a while vnder the bands of death. The fourth is the ſtate of glory, wherein both of them being ioyned together again, ſhall be reſtored to a more happy life than that which they enioyed by creation. As for the firſt eſtate, we haue loſt it; as for the ſecond, the reprobate ſtand in it, and therefore miſerable is their condition; as for the third, it is the eſtate of the Saints of God vpon earth; as for the fourth, it ſhall be the eſtate of the Saints of God in heauen.

Comfort: our eſtate in this life is neither our laſt, nor beſt eſtate.

Let not therefore the children of God be diſcouraged by looking either vpon the remanents of ſinne in their ſoule, or the beginning of death in their body, for why? this eſtate wherein now we are, is neither our laſt, nor our beſt eſtate: our ſoules ſhall be tranſchanged into the bleſſed eſtate of glorious immortality; our ſoules without all ſpot or wrinckle ſhall dwell in the body freed from mortality and corruption, made like vnto Chriſts owne glorious body: which the Lord our God who hath tranſlated vs out of our ſecond miſerable eſtate into this third, ſhall not faile to accompliſh in his time.

Our ſoules being quickned; yet our bodies are left vnder death for foure cauſes.

Againe, it comes to be conſidered here; ſeeing by Ieſus Chriſt life is reſtored to the ſoule preſently, why is it not alſo reſtored to the body? why is the body left vnder the power of death, to be turned into duſt and aſhes? was it not as eaſie to the Lord to haue done the one as the other? To this I anſwer, that at any time life ſhould be reſtored to our bodies, is a mercy greater then we are able to conſider, if we will looke to our deſeruing: that for a while he will haue them ſubiected to the power of death, the Lord in his wiſe diſpenſation hath thought it good for many cauſes. Firſt, for performance of his truth: *Thou art but duſt, and to duſt ſhalt thou returne.* If a man had dyed not at all, or in this way, how ſhould the truth of God appeare? and if that death due to man, had not beene inflicted vpon him, how ſhould his mercy haue beene manifeſted? In this controuerſie GOD in his marueilous wiſedome hath ſetled: *Flet mors habet, & habet verum quod petet*, let death become good, and ſo both mercy and truth haue that which they craue; for in the changing of the curſed nature of death, and making that temporall which was eternall, doth his mercy appeare, and in the diſſolution of mans body into duſt for a time, doth his truth appeare.

Gen. 3.21.

For reconciliation of Gods mercy and truth.

*Bern. in annun. Mar. ſer. 1.*

2 For the cleerer declaration of Gods power.

Secondly, the Lord hath done it for manifeſtation of his owne power, accounting it a greater glory to deſtroy ſinne by death, then by any other meanes. Death is the fruit of ſinne, and the weapon whereby Sathan intended to deſtroy mankinde, and ſo deface the glory of the Creator: but the Lord cutteth off the head of this *Goliah* with his owne Sword, he turneth his weapon againſt himſelfe: by death he deſtroyes that ſame ſinne in his Children, which brought forth death. A maruailous conqueſt, that Sathan is not onely ouercome, but ouercome by the ſame meanes by which before hee tyrannized ouer men. And thirdly, the Lord ſuffers our bodies to taſte of death, that wee may the better conſider that excellent benefit which wee haue by Ieſus Chriſt: for if the death of the body (notwithſtanding that the nature thereof is changed) be ſo fearefull, as we ſee in experience, how miſerable ſhould wee haue beene, if the Lord had inflicted deſerued death both of Soule and Body vpon vs? And laſt, that we might be conformed to him who is the firſt borne among many brethren, it behoueth vs by death alſo to enter into his Kingdome.

*Chryſoſt. in Mat. hom. 2.*

3 For our inſtruction, that we may know what great mercy God hath ſhewed vpon vs.

4. For our conformity with Chriſt.

(*For righteouſneſſe ſake.*) This righteouſneſſe that bringeth life, is the righteouſneſſe of Chriſt, imputed to vs by Grace, as is euident out of that: *As ſinne hath raigned vnto death, ſo might grace alſo raigne by righteouſneſſe vnto eternall life.* Sinne which cauſeth death, is our owne, but that righteouſneſſe which bringeth life is of Grace. *Our perdition is of our ſelues, but our ſaluation commeth from the Lord, and from the Lambe that ſitteth vpon the Throne.* No preſeruatiue then againſt death but this righteouſneſſe; it preſently giues life vnto our ſoule, and afterward ſhall reſtore our bodies from the power of the graue: ſuch therefore as are the children of wiſedome, will be carefull in time to be partakers of this Iewell. This righteouſneſſe hath inſeparably annexed with it Sanctification: by thy Sanctification try thy ſelfe, and ſee whether or no thou haſt gotten life through the righteouſneſſe of Chriſt, deceiue not thine owne heart in the matter of Saluation, aſſure thy ſelfe ſo farre forth thou doſt liue, as thou art ſanctified. As health is to the body, ſo is holineſſe to the Soule: a body without health falls out of one paine into another

The life our Soule hath, flowes from Chriſts righteouſneſſe.

*Rom. 5.21.*

*Hoſ. 13.9.*

*Reuel. 7.10.*

This righteouſneſſe is knowne by ſanctification.

another till it dye; and a Soule without holineſſe, is polluted with one luſt after another, till it dye. As the Moone hath light, leſſe or more, according as it is in aſpect with the Sunne: ſo the Soule of man enioyes life, leſſe or more, according as it is turned or auerted to or from the Lord. Thus let euery man iudge by his ſanctification, whether or not he be partaker of that righteouſneſſe of IESVS which bringeth life vnto the Soule. Miſerable are thoſe wicked ones who want it; they are twice dead (ſaith Saint *Iude*) that is, both in ſoule and body, not ſo much as a heauenly breath or motion is in them: but wee ought to giue thankes vnto God, who hath giuen a beginning of eternall life vnto vs.

*Iud:* verſe 12.

Comfort: we haue a life which no death can extinguiſh.

Laſtly, there is heere a notable comfort for all the Children of God, that there is begunne in vs a life, which no death ſhall euer be able to extinguiſh: albeit death inuade the naturall vitall powers of our bodies, and ſuppreſſe them one after one; yea, though at the length he breake in vpon this lodging of clay, and demoliſh it to the ground; yet the man of God, who dwels in the body, ſhall eſcape with his life: the Tabernacle is caſt downe (that is the moſt our enemie can doe) but he who dwelt in it remoues vnto a better. As the Bird eſcapes out of the ſnare of the Fowler: ſo the Soule in death flighters out and flies away with ioy to her Maker: yea, diſſoluing of the body to the man of God, it is but the vnfolding of the net, and breaking open the priſon wherein he hath bin detained, that hee himſelfe may be deliuered. The Apoſtle knew this well, and therefore deſired to be diſſolued, that hee might be with Chriſt. As in the battell betweene our Sauiour and Sathan, Sathans head was bruiſed, and he did no more but tread on the heele of our Sauiour, ſo ſhall it be in the conflict of all his members with Sathan: by the power of the Lord Ieſus wee ſhall be more then Conquerours; *The God of peace ſhall ſhortly tread downe Sathan vnder our feet.* The moſt that Sathan can doe vnto vs, *Manducet terram meam, & dentem carni infigat, conterat corpus;* Let him licke the duſt, let him eate that part of mee which is earth, let him bruiſe my body: this is but to tread vpon the heele; my comfort is, that there is ſeed of immortall life in my Soule, which no power of the enemy is able to ouercome.

The priſon of the body being broken, the ſoule that was priſoner doth eſcape.

*Phil.*1.23.

*Gen.*3.

*Rom.*16.20.

*Ambr de pœn. lib.*1.*cap.*13.

It is true, that ſo long as wee enioy this naturall life with health of body, the loſſe that comes by the want of the ſpirituall life is not perceiued, no more then the defects of a ruinous houſe are perceiued in time of faire weather; but when thy naturall life is wearing from thee, if thou want the other, how comfortleſſe ſhall thy condition be when thou ſhalt finde in thine owne experience, thou haddeſt neuer more then a ſilly naturall life, which now is to depart from thee? In this eſtate the wicked either dye, being vncertaine of comfort, or then moſt certaine of condemnation. Thoſe who *are ſtrangers from the life of God through the ignorance that is in them*, hauing no more but the light of nature, the beſt eſtate wherein they can dye, is comfortleſſe, if for want of light they know not that wrath which is prepared for the wicked, and ſo are not greatly terrified; yet farre leſſe know they thoſe comforts, which after death ſuſtaine the Chriſtian, that they ſhould be comforted. The Emperour *Hadrian*, when he dyed, made this faithleſſe lamentation, *Animula, vagula, blandula, quæ nunc abibis in loca?* O ſilly wandring Soule, whereaway now wilt thou goe? and that other, *Seuerus*, proclaiming the vanity of all his former glory, cryed out, [illegible]: I haue beene all things, and it profits me nothing: the one ſaith, hee found no comfort of things that were before him: the other ſaith, hee found no comfort of things that were behinde. Thus the wicked die comfortleſſe, good things to come they neither know nor hope for, good things paſt profit them not. Or if they haue beene ſuch wicked men as by the light of the word haue knowne the will of their Maſter, and yet rebelled againſt their light, they goe out of their body, not onely comfortleſſe, but certaine of condemnation, hauing receiued ſentence within themſelues, that they ſhall neuer ſee the face of God: and ſuch was the death of *Iudas*: let vs not therefore reſt contented with the ſhadow of this vaniſhing life: let vs prouide for that immortall ſeede of a better life within vs, which receiues increaſe, but cannot decay: it waxeth ſtronger the weaker that the bodily life is, but cannot be weakned, farre leſſe extinguiſhed by bodily death: he that findes it within himſelfe ſhall reioyce in death, he ſhall dye in faith, in obedience, and in ſpirituall ioy, *Committing his ſoule vnto God as a faithfull creator*, he reſts in him whom he hath beleeued, being aſſured that the Lord will keepe that which he hath committed vnto him. The Lord worke it in vs for Chriſts ſake.

Wicked men die vncertain of comfort.

*Epheſ.*4.18.

Or moſt certaine of condemnation.

1 *Pet.*4.19.

VERSE, 11. *But if the ſpirit of him, who raiſed vp Ieſus from the dead, dwell in you, hee that raiſed vp Chriſt from the dead, ſhall alſo quicken your mortall bodies, becauſe that his ſpirit dwelleth in you.*

1.Cor.15.19.

He hath ſhewed our death is not totall, now he ſhewes that it is not perpetuall.

IT is a comfortable ſaying of the Apoſtle ; *If in this life onely wee had hope, of all men wee were the moſt miſerable* ; for it doth teach vs, that albeit in this life wee haue great comforts, through Ieſus Chriſt ; yet greater abide vs in the life to come. And therefore the Apoſtle contents not himſelfe barely to make mention of ſuch comforts as preſently wee haue ; but hee proceeds not to acquaint vs with greater comforts, which after wee ſhall enioy. He hath ſhewed vs that the death whereunto wee are ſubiect is not totall, for it ſtrikes onely vpon the baſeſt part of man ; Now he ſhewes that it is not perpetuall: the body ſhall not be kept for euer vnder the bands of death ; the Spirit of Ieſus, who now dwels in it, ſhall deliuer it from the bondage of corruption, raiſe it from the duſt, and quicken it vnto glory.

Euery promiſe of mercy is conditionall.

If we like Gods comforts, let vs take heed of the condition, on which they are promiſed;

*But if the Spirit, &c.*) Wee haue heere firſt of all to marke againe, that the Apoſtles ſpeech is not abſolute, but conditionall. All the promiſes of comfort made in the Booke of God, are conditionall. This is a great comfort ? *the Lord ſhall quicken your mortall bodies*, but conditionally, *that his ſpirit dwell in you*. Whom hath the Lord promiſed to ſatisfie ? ſuch as hunger for righteouſneſſe : whom hath he promiſed to comfort ; not the careleſſe nor wantons, but ſuch as mourne ; to whom hath he promiſed forgiueneſſe of ſinnes ? not to licencious liuers, but to the penitent ; to whom will he giue eternall life ? not to the Infidels, but to ſuch as beleeue. If wee eſteeme any thing of the comforts of God ; let vs take heede to the condition : for except the condition in ſome meaſure bee wrought in vs, the promiſe ſhall neuer be accompliſhed vpon vs. It were good for the men of this age to conſider this more deepely, who ſleeping in preſumptuous conceits of mercy, thinke, how euer they liue, they ſhall be ſaued. In all the whole Bible there is not one promiſe without an annexed condition. In the couenant betweene God and man, there is a mutuall ſtipulation ; as the Lord promiſeth ſomething to vs, ſo he requireth another thing of vs ; with what face canſt thou ſtand vp and ſeeke that mercy which God hath promiſed, who neuer endeuoureſt to performe that duty which God hath required ?

The benefits we haue through the indwelling of the Spirit in vs, are further declared.

Gal.2.20.

There was neuer a houſe-hyre ſo well payde.

Againe, we haue here occaſion to conſider thoſe excellent benefits which we haue by the Spirit of Chriſt dwelling in vs ; beſide that which we heard, *verſe* 10. As if thoſe were too little, he further doth vnto vs theſe great things : firſt, he giues life to the ſoule, and makes it in the body to liue the life of Chriſt, ſo that the Chriſtian may ſay: *Now I liue, yet not I, but Chriſt liueth in me*. Secondly, when ſoule and body are ſundred by death, he leads the ſoule to liue with God in glory, which is the ſecond degree of eternall life: and thirdly, he caſts not off the care of the body; but preſerueth the very duſt and aſhes thereof till the day of the reſurrection wherein he ſhall quicken it againe, reſtore it to its owne ſoule, and glorifie both, which is the third and laſt degree of eternall life. Surely, there was neuer a houſe-hyre ſo well paid in the world: thou who letteſt thy ſoule and body as a lodging for a ſhort while here on earth that he may dwel in it, O what recompence haſt thou to look for? he dwels with thee on earth, and thou ſhalt dwell with him in heauen, thou didſt lend him a lodging for a few yeares, and hee ſhall receiue thee into his euerlaſting habitation, and thou ſhalt be for euer with the Lord.

The holy Spirit ſhall keepe the body wherein hee dwelt, euen when it is laid in the graue.

Gen.46.4.

O what a kindneſſe.

Neither ſhall hee ſhew his mercy vpon thy ſoule onely, but as I haue ſaid, vpon thy body alſo : It would ſeeme that the Lord hath deſerted it as a contemptible thing, when it is laide downe in the graue : but be aſſured, that he who dwelt in it, will not leaue it ; nor caſt off the care thereof : no, not when it is turned into duſt and aſhes. Comfortable is that which the Lord promiſeth to *Iacob*, when he bad him goe downe to Egypt ; *Feare not to goe ; for I will goe downe with thee, and I will bring thee vp againe*. He fore-warned him that he ſhould dye in Egypt, and that *Ioſeph* ſhould cloſe his eyes, but hee promiſeth to bring vp againe his dead body vnto Canaan. O what a kindeneſſe is it ! that the Lord will honour the dead bodies of his children ? The praiſe of the conuoy of *Iacobs* corps, the Lord will neither giue it to *Ioſeph*, nor to *Pharoahs* ſeruants with their Chariots, who in great number accompanied him ; the Lord takes it vpon himſelfe, *I will bring thee vp againe* (ſaith the Lord ; ) the like kindeneſſe and truth doth the Lord keepe for all the remanents of his ſeruants. Is thy body conſecrated? is it a veſſel of honour, a houſe and temple wherein God is daily ſerued ? he ſhall honour it againe, he ſhall not leaue it in the graue : neither caſt off the care thereof;

but ſhall watch ouer the duſt thereof; though it taſte of corruption, it ſhall not periſh in corruption.

He is a holy Balme: whereby the body ſhall be preſerued immortall.

The holy Spirit who dwelt in thy body, ſhall be vnto it as a balme to preſerue thee to immortality: this ſame fleſh and no other for it (though it ſhall be diſſolued into innumerable pickles of duſt) ſhall be raiſed againe and quickned by the omnipotent power of this Spirit. It is a pitty to ſee by what ſilly meanes naturall men ſeeke the immortal conſeruation of their bodies, and cannot obtaine it: there is no helpe Nature may yeelde to prolong the life of the body but they vſe it, and becauſe they ſee that death cannot be eſchewed, their next care is how to keep it in the graue longeſt from rottenneſſe and corruption, and how when themſelues are gone, to preſerue their names in immortall remembrance with the poſterity: thus by the very inſtinct of nature, are men caried away with a deſire of eternity, but herein are they fooliſh, that they ſeeke it the wong way: *they lay out their ſiluer, but not for bread, they ſpend their labour, and are not ſatisfied.* Immortality and life is to be ſought there where the word of the Lord directs vs: let the Spirit of Chriſt dwell in thee, and thou ſhalt liue. Otherwiſe, though thou wert the greateſt Monarch of the World, though all thy meate were ſoueraigne medicines, though thy body were laid in graue with as great externall pompe as worldly glory can afford to any creature, and thy fleſh were emblamed with the coſtlieſt oyntments; theſe are but miſerable cōforts, periſhing preſeruatiues: thou ſhalt lie down in diſhonour, and ſhalt be raiſed in greater diſhonor to euerlaſting ſhame and endleſſe confuſion.

*Eſa.55.2.*

VVorldlings ſeeke immortality the wrong way.

Now we haue theſe three degrees of eternall life by the Spirit dwelling in vs, ſo are wee to marke the order by which hee proceeds in communicating them vnto vs: firſt, he reſtores life to the Soule; and ſecondly, he ſhall reſtore life to the body (ſaith the Apoſtle;) where the one is done, be aſſured the other ſhall be done; the one is the proper end of his firſt comming, therefore his Heraulds cryed before him: *Behold the Lambe of God, who taketh away the ſinnes of the world:* In his ſecond comming ſhall be the redemption of our bodies; when hee ſhall appeare, *hee ſhall change our vile bodies, and make them like to his owne glorious bodie.* Let this reforme the prepoſterous care of man; art thou deſirous that thy body ſhould liue? be firſt carefull that life be communicated to thy ſoule: for ſurely the redemption of thy body ſhall not follow, vnleſſe the reſtitution of thy ſoule goe before. *Oportet cor noſtrum confirmari humilitati cordis Chriſti, priuſquam corpus conformetur glorioſo corpori eius.* Our heart muſt firſt be conformed to the humility of Chriſts heart, before that our body be configurated to his glorious body; this is the firſt reſurrection; *Bleſſed are they that are partakers of it, for vpon ſuch the ſecond death ſhall haue no power.* But it is out of doubt, *qui non reſurgit in anima, reſurgit in corpore ad poenam,* he that riſeth not now in his ſoule from his ſinnes, ſhall riſe hereafter in his body to judgement.

Life is firſt reſtored to the ſoule, and then to the body.

*Iohn 1.21.*

*Phil.3.21.*

*Bern. de aduentu dom. ſerm.4.*

But now leauing the condition, to come to the comfort; *Hee that raiſed vp Chriſt from the dead,* ſaith the Apoſtle, *ſhall alſo quicken your mortall bodies.* What neceſſitie is there heere, that hee who raiſed Chriſt ſhall raiſe vs? yes indeed, the neceſſity is great; the head and the members of the myſticall body cannot be ſundred: ſeeing the head is raiſed from the dead, no member can be left vnder death: the Lord works in euery member according to that ſame mightie power, by which hee wrought in the head; his reſurrection neceſſarily imports ours, ſeeing hee aroſe not as a priuate man, but as the head of all his members, full of power to draw the body after him, & to communicate that ſame life to euery member, which hee hath declared in himſelfe: *Chriſt is riſen from the dead, and is made the firſt fruits of them that ſleepe:* the firſt fruit is riſen, the after-fruit ſhall in like manner follow. *Vixit in Cœlum carnem noſtram tanquam arrhabonem & pignus totius ſummae illuc quandoq; redigendae:* The Lord Ieſus hath carried our fleſh into heauen, as an earneſt and pledge of the whole ſumme, which afterward is to be brougt thither; hee hath not thought it enough to giue his Spirit vnto vs heere on earth, as the earneſt of our Inheritance, but to put vs out of all doubt, he hath carried vp our fleſh into heauen, and poſſeſt it in the Kingdome, in the name of all his members.

VVhat neceſſity is here, that he who raiſed Chriſt ſhal alſo raiſe vs?

*Ephes.1.29.*

*1 Cor.15.20.*

*Tertul. de reſu. carnis.*

*Who raiſed vp Ieſus from the dead.*) Then wee ſee that our Lord was once among the dead, but now is riſen from them; let vs not then be afraid when God ſhall cal vs to lye downe among the dead alſo: ſhall the ſeruant be aſhamed of his Maſters condition? or will the patient refuſe to drink that potion which the Phyſition hath taſted before him? No, wee muſt follow our Lord through the miſeries of this life, through the dolors of death, through the horrors of the graue, if we looke to follow him in his reſurrection, in his aſcention, to be amongſt thoſe hundred forty and foure thouſand in mount *Sion,* who hauing his fathers name writtē in their foreheads, follow the Lamb whereſoeuer he goeth, ſinging that new ſong, which none can ſing but they whom he hath bought from the earth.

Seeing our Lord was among the dead, let vs not feare when God cals vs to lye downe among them alſo.

*Reuel.7.*

When

What comfort Chriſts reſurrection giues vs againſt death.

*Mat. 28.5,6.*

When thoſe women came to ſeeke the Lord Ieſus in the Sepulchre, all the feare they had conceiued concerning Chriſts death, the Angels remoue, it by ſending them to meditate on the Reſurrection: *Why ſeeke yee him that liueth, among the dead? hee is not here, but hee is riſen.* We are not yet laid downe among the dead, but ere we goe to the graue, we haue this comfort, that the Lord by his power ſhall raiſe vs out of it; where the head growes through, the members will follow. *Per anguſtum paſſionis foramen tranſiuit Chriſtus, vt latum praeberet ingreſſum ſequentibus membris:* Our Lord is gone through the narrow paſſage of death, that he might make it the wider and eaſier to all his members, who are to follow him. We ſee by experience, the bodie of a man drownes not, though it be vnder the water, as long as the head is borne aboue: many of the members of Chriſt are here, in this valley of death, toſt to and fro in this Sea of Tribulation with continuall tentations, yet our comfort is, we cannot periſh, for our head is aboue, and a great part of the bodie liuing, and raigning with him in glory: there is life in him to draw forth, out of theſe miſeries, all his members, and he ſhall doe it by that ſame power, by which hee raiſed himſelfe from the dead.

Reſurrection is a worke of God, and not of man.

*Rom. 4.19.*

*Cyr. cate. 18.*

*Eſay 40.12.*

*Aug. ſerm. 64.*

For we are taught here that our reſurrection is a worke not to be done by man, nor the power of nature, but by the power of God: we are not therefore to harken to the deceitfull motions of our infidelity, which calles in doubt this Article of our faith: we muſt not conſider the imbecility and weakeneſſe of nature, neither meaſure heauenly and ſupernaturall things with the narrow ſpan of naturall reaſon; but as it is *Abrahams* praiſe, the father of the faithfull, that when God promiſed him a ſonne in his old age, he was not weake in faith, he conſidered not his owne body, which was dead, neither the deadneſſe of *Sarahs* wombe, but was ſtrengthned in the faith, and gaue glory to God, being fully aſſured that he who had promiſed was alſo able to doe it: ſo ſhould we ſanctifie the Lord God in our hearts, leaning to the word and promiſe of the euerliuing God, to whom the things are poſſible which are impoſſible vnto vs: for the Lord (ſaith the Prophet) hath the whole earth in his fiſt, and it is more eaſie to him to diſcerne one pickle of duſt from another, then it is to any man hauing his hand full of ſundry ſeedes, to open his hand and gather euery kind thereof into one by themſelues, ſeparate and diſtinct from the reſt. When thou heareſt (ſaith *Cyrillus*) that the dead ſhall be raiſed, ſuppoſe it not a ſtrange thing, yea count it not an incredible thing; but conſider who it is that takes it in hand to doe it: *Ille ſuſcitabit te, qui & creauit te,* The Lord who created thee, hee it is that ſhall raiſe thee.

Reſurrection confirmed by Scripture, by types, by practiſes of God in nature.

And for our farther confirmation let vs conſider how the ſpirit of God hath taught this Article of our reſurrection in ſundry places of holy Scripture, hath ſhadowed it by types and figures, hath cleared it by examples, and laſt of all by the practiſe and working of God in nature. As for Scripture, both Prophets & Apoſtles, as it were with one mouth, breathe out this verity. *They that ſleepe in the duſt* (ſaith *Daniel*) *ſhall awake, ſome to euerlaſting life, and ſome to euerlaſting ſhame and perpetuall contempt. I will redeeme them* (ſaith the Lord by *Hoſea*) *from the power of the graue, I will deliuer them from death: O death, I will be thy death, O graue I will be thy deſtruction.* Patient *Iob* in his greateſt extremity gaue out this notable confeſſion of his faith; *I am ſure that my Redeemer liueth, and he ſhall ſtand the laſt on the Earth; and though after my skinne, Wormes deſtroy this body, yet ſhall I ſee GOD in my fleſh, whom I my ſelfe ſhall ſee, and mine eyes ſhall behold, and none other for mee, though my reines are conſumed within mee.* And if we come to the new Teſtament, moſt cleare is that teſtimony of the Lord Ieſus; *The houre ſhall come, in the which all that are in the graues ſhall heare his voyce, and they ſhall come forth that haue done good, vnto the reſurrection of life: but they that haue done euill, vnto the reſurrection of condemnation.* The Apoſtles in like manner beare witneſſe to their Maſter; *If in this life onely wee had hope in CHRIST, of all men wee were moſt miſerable: but now is Chriſt riſen from the dead, and was made the firſt fruits of them that ſlept. For ſince by man came death, by man alſo came the reſurrection of the dead. For as in Adam all dye, ſo in Chriſt all are made aliue.* And againe, *Behold I ſhew you a ſecret, wee ſhall not all ſleepe, but wee ſhall all be changed, in a moment, in the twinckling of an eye, at the laſt trumpet: for the trumpet ſhall blow, and the dead ſhall be raiſed vp incorruptible, and wee ſhall be changed. For this corruptible muſt put on incorruption, and this mortall muſt put on immortality.*

1 Our reſurrection is confirmed by Scripture.

*Dan. 12.2,3.*

*Hoſ. 13.14.15.*

*Iob 19.25.*

*Iohn 5.28.*

*1 Cor. 15.19. 20.21.22.*

*Ibid 51.52.53.*

2 Reſurrection confirmed by types and figures, ſuch as *Ionas* body.

The ſame is in like manner ſhadowed in holy Scripture by ſundry types and figures, among which in *Tertullians* iudgement, the reſtitution of *Ionas* out of the Whales belly is one: albeit the belly of the Whale was more able to haue altered and changed the body of *Ionas*, by reaſon of the great heat that is therein, then the belly of the earth could haue beene by reaſon of her coldneſſe, yet is he reſtored the third day as liuely as he was receiued. The ſame hee thinkes of that Viſion of dry bones, *Ezekiels* bones Chap.38.

*Tertul. de reſur. carnis*

*Aarons* rodde. *Num.*17.

ſhewed to *Ezechiel*, which at once, at the word of the Lord, was knit together with ſinewes, and couered with fleſh and skin: this was not onely a prediction of the deliuerance of *Iſrael* out of *Babel*; but alſo a typicall confirmation of the reſurrection of our bodies. *Non enim figura de oſſibus potuiſſet componi, niſi ad ipſum oſſibus euenturum eſſet*: for that figure of the bones could not haue beene made, if the truth figured thereby were not alſo to be accompliſhed vpon ſuch bones. *Parabola de nullo non conuenit?* what Parable or ſimilitude can be brought from a thing which is not? Wee ſhall not read in all the Booke of GOD, that any Parable hath beene borrowed from that thing which neuer was, nor neuer will be. Of this ſort alſo is the flouriſhing of *Aarons* rodde, in the iudgement of *Cyril*, which being before a drye and withered ſticke, incontinent by the word of the LORD flouriſhed; hee that reſtored to *Aarons* rodde that kinde of vegetatiue life which it had before, will much more raiſe *Aaron* himſelfe from the dead. Of theſe figures ſhadowing the Reſurrection, many more are to be found in holy Scriptures.

Examples of the Reſurrection.

*Gen.*5. 2 *Kings* 2.

*Acts* 9.40. *Acts* 3.

As for example: in euery age of the World the Lord hath raiſed ſome from the dead to be witneſſes of the reſurrection of the reſt. Before the floud, hee carried vp *Henoch* aliue into Heauen, and hee ſaw no death: vnder the law *Elias* was tranſported in a fiery chariot: and in the laſt age of the world, not onely hath our Lord, bleſſed for euer, riſen from the dead, and aſcended into heauen, as the firſt fruits of them which riſe from the dead, but alſo by his power hee raiſed *Lazarus* out of the graue, euen after that ſtinking rottenneſſe had entred into his fleſh: and vpon the Croſſe, when hee ſeemed to be moſt weake, hee ſhewed himſelfe moſt ſtrong; he cauſed by his power many that were dead to come out of their graues, and to enter into the Citty. Yea, his ſeruant *Peter* by the power of the Lord Ieſus, raiſed the damſell *Dorcas* from death, and in the name of the Lord Ieſus made him that was lame of his feet to ariſe and walke: when we ſee ſuch power in the ſeruant of Chriſt, working in his name, ſhall wee not reſerue the praiſe of a greater power to himſelfe?

3 Gods working both in our ſelues and the creature confirmes the reſurrection. 1 *Cor.*15.

*Aug. de verb. Apoſt. ſerm.*34.

And laſtly, as for the practiſes of God in nature, we are not to neglect them: for the Apoſtle himſelfe brings arguments from them to confirme the reſurrection. He firſt propones the queſtion of the Atheiſts; *How are the dead raiſed vp, and with what body come they forth?* and then ſubioynes the anſwere; *O foole, that which thou ſoweſt is not quickned except it dye*: It is ſowne in the earth bare corne, and God raiſeth it with another body at his pleaſure: ſeeing thou beholdeſt this daily working of God in nature, why wilt thou not beleeue that the Lord is able to doe the like vnto thy ſelfe? *Qui illa reparat quæ tibi ſunt neceſſaria, quantò magis te reparabit, propter quem illa reparare dignatus eſt?* Seeing the Lord, for thy ſake, repaires thoſe things which are neceſſary to maintaine thy life, will hee not much more reſtore thy ſelfe, and raiſe thee vp from death vnto eternall life.

A two-fold meditation to confirme the reſurrection.

1 How of a little drop God made vs that which now we are. *Iuſt. Mart. apol.*2 *ad Senat. Rom.*

2 How God hath made vs of nothing to be that which now we are.

*Cyril catec.*4.

And to inſiſt in theſe ſame confirmations, which we may haue from the working of God in nature, both in our ſelues and in other creatures: if either with *Iuſtin* Martyr, we conſider of how ſmall a beginning, or then with *Cyril*, how of nothing GOD hath made vp man, we ſhall ſee how iuſtly the Apoſtle calleth them fooles who deny the reſurrection of our bodies. The Lord (ſaith *Iuſtin* Martyr) of a little drop of mans ſeede, which (as *Iob* ſaith) is powred out like water, buildeth vp daily this excellent workemanſhip of mans body: who would beleeue that of ſo ſmall a beginning and without forme, ſo well a proportionate body in all the members thereof could be brought forth? *niſi aſpectus fidem faceret*; were it not that daily ſight and experience confirmed it? why then ſhall it be thought a thing impoſſible to the Lord to re-edifie the ſame body, after that by death it hath beene diſſolued into duſt and aſhes? And againe, if with *Cyril* we will ſearch out our beginning, and conſider what we were this day hundred yeares, wee ſhall finde that wee were not: ſeeing the Lord of nothing hath brought out ſo pleaſant and beautifull a creature as thou art this day, ſhalt thou thinke it impoſſible to him an hundred yeares after this, or longer, or ſhorter, as it pleaſeth him, to reſtore thee againe, and raiſe thee from the dead? *Qui potuit id quod non erat producere, vt aliquid eſſet: id quod iam eſt, cum cecideret reſtituere non poterit?* he that could bring out that which was not; and make it to be ſomething; ſhal we think that he cannot raiſe vp againe that which now is, after that it hath fallen?

It is eaſier to reſtore one that hath bin, then to make one that neuer was.

Which of theſe two, I pray thee, is the greateſt and moſt difficult worke in thy iudgement (for vnto the Lord euery thing, that he wil, is alike eaſie,) whether to make one who neuer was, or to reſtore again one who hath bin? Doubtleſſe, to make a man in our iudgement is a greater thing then to raiſe him. In the worke of creation the Lord made that to be which was not: in the worke of reſurrection the Lord ſhall make that to be which was before: the one thou beleeueſt, becauſe thou ſeeſt it daily done; the other thou doubteſt of, becauſe it is to be done; but ceaſe to doubt any more, and of that which God hath wrought in thee already, that thou maiſt ſee it, perceiue that which is to be wrought in thee, ſuppoſe it be not apparant; *ex his quæ in te ſunt, perſpice ea quæ non apparent:* of fore-paſt works iudge of that which is to come, that thou maiſt learne to giue glory to God, and truſt in him who giues life to them that are dead.

*Cyril.*

Practiſes of God on creatures without vs, though they cannot beget faith, yet may they confirme it.

And if from our ſelues we proceed to other creatures, how many proofs in nature ſhall we find to confirme the reſurrection? The Trees that die in winter, and loſe both their leaues and fruit, are they not reſtored againe in the ſpring? The day which is ſlain by the night, and buried in darkneſſe, as it were in a graue, is it not reſtored againe in the morning? The ancient Fathers ſend vs to learne the ſame from the Phœnix. Many other workes of God in nature, though they cannot beget this faith in vs, yet are they profitable to help it where it is begun and are ſtrong witneſſes in their kinde to reproue the infidelity of Athieſts. But we haue aboue all to take heede to that moſt ſure word of the Prophets and Apoſtles whereat we began, and ſo to reſt in it, that when it ſhall pleaſe GOD the day of our change ſhall come, wee may (after the example of our bleſſed Sauiour) commend our Soules into the hands of the Lord, and be content that our Bodies, like pickles of liuely ſeede, be ſowen in the field of God, and ſet into the Earth, as it were with Gods owne finger, that in his owne good time they may ſpring vp againe to glory and immortality. *I know whom I haue beleeued, and am perſwaded that hee is able to keepe vnto the laſt day that which I haue committed to him.* And this for confirmation of our Reſurrection.

2 Tim.1,12.

The ſame bodies which now we haue, ſhall be reſtored vnto vs the ſame in ſubſtance.

We haue further this comfort, in that the Apoſtle ſaith; *The Spirit of God ſhall raiſe vp your mortall Bodies,* that our bodies wherewith now we are cloathed, ſhall be raiſed vp, and none other for them. Away therefore with that vaine opinion, that new Bodies ſhall be created, & giuen to Gods children in the Reſurrection. The glory both of his iuſtice, mercy, and truth, craues that theſe ſame bodies, and no other for them, ſhould be reſtored: for euery one muſt receiue according to that which they haue done in the bodie, whether good or euill. *Abſurdum eſt, & Deo indignum, vt hæc quidem caro lanietur, illa verò coronetur:* It ſtands not with the iuſtice & truth of God, that one body ſhould be torne in ſuffering, and another ſhould receiue the crowne, Shall the bodie of *Paul* be ſcourged, and another for it be glorified? ſhall *Paul* beare in his body the mark of Chriſts ſufferings, and not beare in that ſame body the crown of his glory? ſhall the wicked in their body worke the workes of vnrighteouſneſſe, and ſhall another body receiue the wages of their iniquity? It cannot be.

The iuſtice of God craues that ſo it ſhould be.

*Tertul.*

The mercy of God craues alſo that ſo it ſhould be.

And that the glory of his mercy craues that the ſame body ſhould be raiſed, is alſo euident, for why? ſhall Sathan giue that wound to man, which the Sauiour of men is not able to cure? ſhall the malice of the Diuell bring in that euill, which the mercy of God cannot remoue? ſhall the firſt *Adam* ſlay the body by ſinne, and ſhall not the ſecond *Adam* giue life vnto it by his righteouſneſſe? Can this ſtand with the glory of God, *dimidium tantummodo hominem reſtituere,* To reſtore only the one halfe of man? As theſe ſame Soules of ours which were dead, and none other for them, are quickned in the firſt Reſurrection: ſo theſe ſame bodies of ours, and none other of them, ſhall be rayſed from the dead in the ſecond Reſurrection: *reſtituet Deus corpora priſtina in Reſurrectione, non creabit noua.* As thoſe blinde men (ſaith *Ireneus*) whom, as we read in the Goſpell, Chriſt cured, receiued no new eyes, but onely ſight to the eyes they had before: and as that Sonne of the Widdow, and *Lazarus,* roſe in thoſe ſame bodies wherein they did dye; ſo ſhall the Lord in the Reſurrection reſtore to vs our old bodies, and not create new bodies to vs. And this warneth vs, that with great attention we are to vſe our bodies in moſt holy and honourable manner in this life; ſeeing they are to be raiſed vp as a veſſel of honour and glory in the life to come.

*Tertul.*

*Iren. cont. Valent. lib. 5.*

Our bodies ſhall be raiſed with new qualities.

Againe, when the Apoſtle ſaith, that the Lord ſhall rayſe vp our mortall bodies, we are to know, that ſo hee calleth them, in reſpect of that which they are now, not in reſpect of that which they ſhall be then. For in the Reſurrection the Apoſtle teacheth vs in another place, that our bodies ſhall be rayſed immortall, honourable, glorious, ſpirituall, and impaſſionable. Firſt, I ſay, the body ſhall be raiſed immortall, not ſubiect any more to death, nor diſeaſes, nor ſtanding in neede of theſe ordinary helpes of meat, drinke and ſleepe, by which our naturall life is preſerued.

2 They ſhall be honourable.

Secondly, our body ſhall be raiſed honourable, now it is laide downe in diſhonour; for there is no fleſh were it neuer ſo beautiful, or beloued of man, but after death it becommeth loathſome to the beholder; ſo that euen *Abraham* ſhall deſire that the dead body of his beloued *Sarah* may be buried out of his ſight: but in the reſurrection they ſhall be raiſed more honourable then euer they were, they ſhal be redeemed frō al their infirmities, euery blemiſh in the body

that

Members lame ſhall be reſtored.
*Tertul de reſur. carnis.*

that now makes it vnpleaſant, ſhal be made beautifull in the reſurrection, and euery defectiue member thereof ſhall be reſtored to integrity; *Membri detruncatio vel obtuſio nonne mors membri eſt; ſi vniuerſalis mors reſurrectione reſcinditur quanto magis portionalis?* for the periſhing of the member is no other thing but the death of the member: if the benefit of reſurrection cut off the vniuerſall death of the body, ſhall it not alſo take away the portional death of a member in the body? If the whole man ſhall be changed to glory, ſhall he not much more be reſtored to health? Out of all doubt the bodies of Gods children ſhall be raiſed perfect, comely, and euery way honourable; *Hoc eſt enim credere, reſurrectionem integram credere.*

3
They ſhall be glorious.
*Phil 3.21.*
*Mat-17.*

Thirdly, the body ſhall be raiſed a glorious body: *When he ſhall appeare he ſhall change our vile bodies, & make them like to his glorious body.* They who conuert many to righteouſneſſe ſhall ſhine like the ſtarres in the firmament: yea, *The iuſt*, ſaith our Sauiour, *ſhall ſhine like the Sun in the firmament.* A ſhadow of this glory we haue in Chriſts transfiguration on mount Tabor, his face ſhined as the Sun, and his clothes were white as the light. *Moſes* after forty daies talking with God on the Mount, came down with ſo bright a ſhining countenance, that the Iſraelites might not behold him; what then may wee thinke ſhall be the glory of the children of God, when they ſhall be tranſchanged with the light of Gods countenance ſhining vpon them, not forty daies onely, but for euer and euer? And if euery one of their faces ſhall ſhine as the Sunne in the Firmament: O how great light and glory ſhall be among them all? and if their bodies be ſo glorious, what ſhall be the glory of their ſoule? ſurely no heart can conceiue it, no tongue is able to expreſſe it.

4.
They ſhall be ſpirituall.

Fourthly, our bodies ſhall be raiſed ſpirituall, which is not ſo to be vnderſtood, as if our bodies ſhould looſe a corporall ſubſtance, and receiue a ſpirituall ſubſtance; but then ſhall our bodies be ſpirituall, as now our ſpirits by nature are carnall: which are ſo called becauſe they are ſubiect to carnall corruption, preſſed downe and carried away after earthly and carnall things; ſo ſhall our bodies then be ſpirituall, becauſe without contradiction they ſhall obey the motions of the Spirit: the body ſhall be no burthen, no priſon, no impediment to the ſoule, as now it is; the ſoule ſhall carry the body where it will, without reſiſtance: where now it is earthy, heauy, and tends downward, it ſhall thē be reſtored ſo lightſome and quicke, that without difficulty it ſhall mount from the earth to meet our Lord in the ayre. As our head aſcends on the mount of Oliues, and went through the clouds into heauen, ſo ſhall his members aſcend, that they may be with the Lord: they ſhall follow the Lambe where euer he goes. Let vs beleeue it and giue glory vnto God, for he who is the worker of our reſurrection, is alſo the worker of our aſcenſion. If the wit of man be able to frame a veſſell of ſundry mettals that naturally ſinkes to the ground, to ſwim aboue in the water, how much more (ſaith *Auguſtine*) is God able to make our bodies to aſcend vpward, and to abide aboue, albeit in regard of their naturall motion being heauy, they tend downward?

*Acts 1.11.*

5
They ſhall be impaſſionate.

Fiftly, our bodies ſhall be raiſed impaſſionable, free, I meane, from ſuch paſſions as may hurt or offend them, ſuch as terrour, feare, or griefe, but not from the paſſions of ioy; for no ſenſe of the body ſhall want its own obiect of pleaſure to delight it, and all for the greater augmentation of our glory. Let vs therefore yet againe be admoniſhed to vſe our bodies in all holy and honourable manner vpon earth, ſeeing the Lord hath concluded to make vs ſo honourable in heauen, where otherwiſe thou that defileſt thy body with vncleanneſſe, is it not a righteous thing with the Lord to ſend thee to *Gehenna*, a valley of vncleanneſſe? looke for it aſſuredly, if thou continue filthy ſtill, the Lord ſhall exclude thee out of heauenly *Ieruſalem*, thou ſhalt not enter into his holy habitation, but thy portion ſhall be with the vnbeleeuing, with Dogges, and with the abhominable, who ſhall haue their part in the lake that burnes with fire and brimſtone.

*Reuel. 21.8.*

Reſurrection of the body and wicked different:
1
In their cauſes: the one riſes by the citation of God, the other by vertue of their vnion with Chriſt.

Laſt of all, ſeeing the Apoſtle aſcribes the cauſe of our reſurrection to the Spirit of Chriſt dwelling in vs, it is to be enquired, how then ſhall the wicked riſe, in whom Chriſt neuer dwelt by his Spirit? To this I anſwere, that both the godly and the wicked ſhall riſe, but their reſurrections ſhall be farre different in the cauſe, manner, and ends thereof: As for the cauſe, the godly ſhall riſe by the efficacy of that quickening Spirit of Chriſt dwelling in them, they ſhall riſe by vertue of their vnion, with their Head the Lord Ieſus, as his members; receiuing that promiſed life from him, for which they haue looked long, and in hope whereof they laid downe their bodies willingly in the graue: but the wicked ſhall riſe by vertue of the powerfull Citation of God, by the blaſt of his Trumpet to appeare in iudgement, which they ſhall not be able to eſchew.

2
In the maner, the one with ioy, the other with feare and terrour.

They differ againe in the manner of their reſurrection; for the one ſhall riſe with ioy, the other with terrour and feare: The wicked ſhall no ſooner looke out of their graue, and ſee the face of the Iudge ſtanding in the aire, but at once, ſhame & confuſion ſhall couer them; that day of the Lord ſhall be vnto them a day of blacknes and darkeneſſe. Their ſoule as ſoone as it enters into the body, ſhall be vexed with new horrible feares, hauing experience of that wrath which already they haue ſuſtained out of the body, the feare of that full wrath which they know in the laſt day is to be powred vpon them ſhall wonderfully aſtoniſh them; glad would they be if they might creepe into their graues again; they ſhall wiſh that hils and mountaines would fall vpon them, and couer them; but all in vaine, because they did in the body that which they would, they ſhall now by conſtraint ſuffer in the body that which they would not.

*Reuel.6.16.*

3 In their ends, the one to glory, the other to ſhame, figured in *Pharaohs* two ſeruants.

And thirdly, the ends of their reſurrection are different; the one ſhall riſe to life, the other ſhame; and of this it is euident, that the reſurrection of the wicked is no benefit to them, properly it is no reſurrection, no more then the taking of a Malefactor out of priſon to be executed on the Scaffold can be called a deliuery; for their reſurrection is to caſt them out of one miſerable condition into a worſe, they are taken out of the graue, that they may be caſt into the bottomleſſe pit of the wrath of God; & this was properly figured in *Pharaoh* his two ſeruants, the Baker and the Butler; both of them were taken out of priſon, but the one to be reſtored to his Office, to miniſter before the King, the other to be executed vnto death: ſo ſhall both the godly and wicked come out of the graue, but the one to be for euer with the Lord, to ſtand before his Throne, miniſtring praiſes vnto him, and comforted with the fulneſſe of ioy which is in his face: the other to be baniſhed from Gods preſence, and ſent to euerlaſting condemnation. And therefore is it that in the ſum of our faith, the Article of our Reſurrection is put betweene the Article of the remiſſion of ſins, and that other Article of eternall life, to teach vs that then onely the Reſurrection of the body is a benefit, when remiſſion of ſinnes goes before it, and eternall life followes after it; whereof the Lord of his great mercy make vs partakers through Ieſus Chriſt.

*Gen. 40.*

Reſurrection is a benefit when remiſſion of ſins goe before it, & eternall life followes after it.

**Vers. 12.** *Therefore brethren wee are debters, not to the fleſh, to liue after the fleſh.*

Exhortation.

As it is true, concerning vs, that neceſsity lyeth vpon vs to preach, and woe will be to vs if we preach not; ſo it is true concerning you, that a neceſsity lyeth vpon you to heare, and woe will be to you if you heare not. It is commanded to vs, that when we ſpeake we ſhould ſpeake as the Oracles of God, and it is alſo required of you, that ye receiue this word, not as the word of man, but as it is indeed the Word of God: therefore, take heed how you heare; for as *Moſes* ſaid to the Iſraelites, ſo ſay we vnto you: *It is no vaine word concerning you, it is your life.* Yee haue heard that maine propoſition of Comfort, *There is no condemnation to them which are in Chriſt*; ye haue heard it confirmed, explained, and applied; the miſerable eſtate of them *who walke after the fleſh*, hath been ſhewed vnto you, as likewiſe the happy eſtate of them *who walke after the ſpirit*, & what comforts the godly haue both againſt the remanents, as alſo againſt the fruits of ſin, hath been declared vnto you. Examine your ſelues, and ſee how farre forth theſe comforts belong vnto you. If ye be ſuch as thinke with thoſe ſcornefull men in *Ieruſalem*, that yee haue made a couenant with death, and it ſhall not come neere you, then goe on in your ſecurity, and do that which is good in your owne eyes: but if ye finde by experience that death is already entred into your mortall bodies, be wiſe in time, ſee that thou haue this onely ſoueraigne comfort againſt death, the ſpirit of Chriſt dwelling in you: otherwiſe (flatter your ſelues in your ſecurity as you will) miſerable ſhall your end be.

Now the Conſolation being ended, the Apoſtle ſubioynes the exhortation: both theſe two, conſolation and exhortation are needfull for vs in the courſe of this life; the one to keepe vs that we faint not through the remanents of ſinne left in vs, and beginnings of death, which already haue ſeized vpon vs; exhortation againe to ſtirre vs vp when wee linger in the way of godlineſſe. For it fareth with vs as it did with *Lot* in *Sodome*, the Angels warned him of the eminent iudgement, and exhorted him to eſcape for his life, yet he delayed and lingred, hee could not be gotten out of *Sodome*, till they (as it were) violently thruſt him out. And albeit the Lord admoniſh vs early and late by his meſſengers, of that wrath which is to come vpon the children of diſobedience, and warne vs in time to flye to the mountaine of his ſaluation; yet, alas, ſo loth are we to forſake our

Conſolation and exhortation, both neceſſary for vs.

old ſins, that the Lord is forced to double his exhortation vnto vs; all which yet will not auaile vs, if the Lord lay not his hands of his grace vpon vs, and by his holy Spirit make vs obedient to the heauenly vocation. Let vs therefore take heede to the exhortations made to vs by the Lord, and that ſo much the more, becauſe it is moſt ſure, that the ſweetneſſe of Gods conſolation ſhall not be left of them who are not moued with his exhortation. *Contemplationis enim guſtus non debetur, niſi obedientia mandatorum*: the taſte of Gods mercy by contemplation, is only due to them who make conſcience of the obedience of his Commandements.

*Ber. ſerm. 46. in Cant.*

*Therefore.*) This particle is relatiue to the words proceeding: ſeeing it is ſo that by the Spirit of Chriſt dwelling in vs, we haue ſuch excellent benefits, we are debt-bound not to liue after the fleſh, but after the Spirit. Of this we haue firſt to learne, that euery benefit wee receiue from God, is an Obligation binding vs debters in ſeruice to God; *for much ſhall be required of him to whom much is giuen*: there is no reaſon why the abundance of Gods gifts, either temporall or ſpirituall, ſhould increaſe thy pride and careleſnes; but rather ſhould make thee more humble and carefull how to pleaſe him, conſidering that the more thou haſt receiued, the more thou oweſt. When *Dauid* forgetting that hee was the Lords debter, began to liue as his luſt commanded him, the Lord brought out againſt him his former benefits, as ſo many obligations to conuince him: *I annoynted thee* (ſaith *the* Lord) *King ouer Iſrael, I deliuered thee out of the hand of* Saul, *I gaue the thy Lords houſe, and wiues into thy boſome, I gaue thee in like maner the houſe of Iſrael and Iudah, and would moreouer, if that had beene too little, haue giuen thee ſuch and ſuch things. Wherefore then haſt thou deſpiſed my cōmendements, and done euill in my ſight, forgetting that thou waſt bound and obliged to me?*

Euery benefit of God is a new obligation binding vs to ſerue him.

Gods benefits ſhould not make vs proud; for he who hath receiued moſt, hath the more debt lying vpon him.

*2 Sam. 12. 2, 8, 9.*

This proceſſe of *Dauids* conuinction ſtands for an example to vs all, to warne vs; that vnleſſe we make the benefits of God obligations binding vs to ſerue him, the Lord ſhall vſe them as arguments to proue that iudgment is due vnto vs, and the greater the benefits, the greater the iudgments; for vnto them that walke not worthy of the honour of the good things they haue receiued from God, μέγεθος τῆς τιμῆς, the greatneſſe of honour ſhall be προσθήκη τιμωρίας, the augmentation of their puniſhment. And as this is true in temporall benefits, ſo much more in ſpirituall graces; as they are more excellent then the other, ſo doe they more binde vs then the other: both Iſralites and Ethiopians are debters to God, but the Iſralite more debt-bound than the Ethiopian, for the Lord hath not dealt with euery Nation as with Iſrael. Heare this word that the Lord pronounceth, *O ye Children of Iſrael, you onely haue I knowne of all the families of the earth; therefore I will viſite you for all your iniquities.* May ye not ſee heere that the Lord moſt ſtraitly doth puniſh the ſinnes of thoſe to whom he hath beene moſt beneficiall, when they become vnthankfull? The Gentiles who receiued no more but the light of nature, are conuinced, becauſe they glorified not God; what then ſhall become of the baſtard Chriſtian, who hath alſo receiued the light of the Goſpell, and yet doth not glorifie God? ſhall he not much more be condemned? doubtleſſe *Sodome* ſhal be in a better ſtate in the day of iudgement than he. Let vs therefore remember how the multitude of Gods mercies toward vs hath made vs many waies debters of ſeruice vnto him, that we may endeauour in feare and trembling to performe it.

This is cleared in the proceſſe of *Dauids* conuiction.

*Chryſoſt. in Mat. hom. 4.*

*Amos 3. 1.*

*Brethren, we are debters.*) The Apoſtle, you ſee inuolues himſelfe in the ſame obligation, acknowledging that he is debter of that ſame ſeruice which he requires of others. Our bleſſed Sauiour pronounces a fearful woe vpon the Phariſes; becauſe they laid heauy burthens vpon the people, and they themſelues did not ſo much as touch them with the finger: the ſame woe abides thoſe Preachers who require thoſe duties of the people, whereof they are not practiſer themſelues. A Precher may in a good conſcience require that thing of others, whereunto firſt of all he hath bound himſelfe: as it is ſaid of the Prince of Paſtors, that firſt he began to doe, and then to preach. It becomes him (ſaith *Tertullian*) that cōmends a thing to others, to purchaſe authority to his commendation, by practiſe of the ſame thing himſelfe, *ne dicta factis deficientibus erubeſcant*, leſt otherwiſe words without deeds be not able to hold vp their face, but forced to bluſh for ſhame: therefore alſo, ſaid *Bernard*, then ſhalt thou make thy voice powerfull vnto others, if thou make it knowne that thou haſt perſwaded thy ſelfe of that whereof thou wouldſt perſwade others: *validior enim vox operis, quam oris*, for the voice of the worke is ſtonger then the voice of the word. He that is not a feruent Diſciple of Ieſus Chriſt, ſhall neuer be a faithfull Doctor of the Church of Chriſt: and this for a warning for Preachers.

Preachers ſhould practice that which they preach to others.

*Acts 1. 1.*

*Tertul. de patientia.*

*Bern. in Cant. ſerm. 59.*

*Caluin.*

*Debters.*) Of this it is euident, that the Doctrine of grace proclaimes not liberty to men to liue as they will, but rather binds them to liue godly: there can be no higher contempt done to the Lord than to turne his grace into wantonneſſe. Certainely

Chriſt hath freed vs from all other ſeruice that we might be bound to his owne.

*Rom.3,28.*

He is a ſeruant of ſeruants, who is not the ſeruant of Chriſt Ieſus.

the iniquities of Pagans doe not halfe ſo much offend him, as the licenciouſneſſe of baſtard Chriſtians, who will ſin the more freely becauſe Chriſt hath ſuffered for ſin: they heare that a man is not iuſtified by good works, and therefore being deceiued by Satans ſophiſtry, they ceaſe to doe well, not conſidering that good workes muſt proue we are ſanctified, and ſanctification muſt proue that we are iuſtified. In the ſecond verſe the Apoſtle ſaid, that *Chriſt hath freed vs from the Law of ſin*, and here he ſaith, that *he hath made vs debtors to righteouſneſſe*: theſe are not contrary, they agree very well together, he hath looſed vs from the ſeruice of all other Maſters, that hee might binde vs the more ſtraightly to ſerue himſelfe.

*Ambroſe.*

And indeed, if Chriſt command vs, as he may, no other thing ſhall command vs beſide him; otherwiſe, if we be not ſeruants to him, wee ſhall be ſlaues to euery thing beſide him. *O quàm multos dominos habet, qui vnum non habet?* O how many Lords hath that man who hath not Chriſt to be his Lord? Aſſuredly there is nothing which wil not vſurpe ſuperiority ouer thee, who liueſt not as a bond-ſeruant to Ieſus Chriſt: either thy belly ſhall become thy God, and for a meſſe of pottage, with *Eſau*, thou ſhalt ſell thy birth-right and bleſſing, or a wedge of gold ſhall become thy confidence, & thou ſhalt not care for gaine to loſe a good conſcience: or then ſome other vncouth Lord who hath no title to thee ſhall tyrannize ouer thee. Thus we ſee, that the Chriſtian liberty we haue by Chriſt, makes vs free from the ſeruitude of ſinne, as the Apoſtle teacheth vs, and not free to commit ſinne, as the carnall Atheiſt conceiues it.

VVee are bound to doe God ſeruice by two great bands eſpecially.

1
Creation.
*2 Cor.9.7.*

It is a ſhame that a man craues that of his inferiour, which he giues not to his ſuperiour.

But ſeeing we are debters, let vs ſee with what bonds we are bound: ſurely the obligations are many, by which we are bound debters to the Lord; but ſpecially now we will ſhortly conſider theſe two, Creation and Redemption. It is a principle receiued among all men, that the fruit & vantage of a mans own workmanſhip ſhould redound to himſelfe. *Who planteth a Vineyard, and eats not of the fruit thereof? or who feedeth a flock, and eates not of the milke of the flocke?* No man begets ſons and daughters but hee will be honoured of them: he that hireth ſeruants requireth ſeruice of them, yea, *Balaam* will be offended if his Beaſt ſerue him not according to his pleaſure: this is the meaſure wherewith men mete vnto themſelues: what reaſon then is there we ſhould refuſe to doe that dutie vnto the Lord our Superiour, which wee craue to our ſelues from our inferiour? The Lord hath made vs, we made not our ſelues; his hands hath formed and ſhaped vs; the life we haue we hold it of him; we cannot abide a moment longer in this houſe of our earthly Tabernacle than the Lord thinkes expedient, his wil makes the laſt day: yea, as we ſaid before, all our neceſſary maintenance for this mortall life, is furniſhed out of his hand: ſeeing wee our ſelues craue ſeruice of thoſe to whom we giue the ſmalleſt things; ſhall wee not much more giue ſeruice vnto God, from whom we receiue the greateſt?

2
Redemption: here conſider firſt, that we are bought-ſeruants.
*1 Cor.6.20.*

*1 Pet.1.18.*

That which coſt Chriſt ful deare, men ſel good cheape.

The other is the bond of Redemption: wherein wee are to conſider theſe three things: firſt, that we are bought; ſecondly, that we are ſworn; thirdly, that we haue receiued wages before-hand, al for this end, that we ſhold ſerue him. *Ye are bought* (ſaith the Apoſtle) *with a price, therefore glorifie God in your bodies, and in your ſpirits, for they are Gods.* And againe, *We are redeemed, not with corruptible things, as gold and ſiluer*, from our vain conuerſation; *but with the precious bloud of Chriſt, as of a Lambe vnſpotted and vndefiled.* we ſhould not therefore liue as ſeruants of men, farre leſſe as ſeruants of Sathan and ſinne, but as ſeruants of that Lord who hath redeemed vs. Of all fooles thoſe are the greateſt, who ſell their life for the ſilly ſhadowes of ſinfull pleaſures, which Ieſus Chriſt hath bought with the greateſt price that euer was payed.

Secondly, Sworne ſeruants.

Not onely are we bought to be Chriſts ſeruants, but alſo we are ſworne; for Baptiſme, as on the part of God, it is a ſeale of the couenant of grace, to confirme that promiſe of remiſſion of ſinne, which God hath made to vs in the blood of Ieſus Chriſt: ſo on our part, it is a ſolemne reſignation of our ſelues, and our ſeruice to the Lord; wherein wee giue vp our names to be enrolled among his Souldiers and ſeruants, ſwearing, binding, and obliging our ſelues to renounce the ſeruice of the Diuell, the world, and the fleſh: and this oath of reſignation we haue renued, ſo oft as we haue communicated at his holy Table. Whereof it is euident, that they who haue giuen their names to Chriſt, and yet liue licenciouſly, walking after the fleſh, are forſworne Apoſtates, guiltie of perfidie and of foule apoſtaſie and deſertion from Ieſus Chriſt.

Thirdly, wee haue receiued wages beforehand for ſeruice to be done.
*Mal.1.10.*

And thirdly, not onely are wee bought and ſworne, but we haue receiued wages and payment in hand; which ſhould make vs aſhamed, if we haue ſo much as common honeſty, to refuſe ſeruice to the Lord, whoſe wages we haue receiued already. It may be ſaid to euery one of vs, which *Malachie* in the name of the LORD, ſpake to the Leuites of his time, *Who among you ſhuts the doore of the Temple, or kindles a fire vpon my Altar in vaine?* and who among vs can ſtand vp and ſay that he hath done ſeruice to the

Lord for nought? Conſider it when yee wil, for euery piece of ſeruice ye haue done to the Lord, ye haue receiued wages more then ten times. Who hath called aright on his Name, and hath not beene heard? Who hath giuen thankes for benefits receiued, and hath not found Gods benefits doubled vpon him? Who hath giuen almes in the Name of the Lord, and not found increaſe? I ſpeake not now of rewards which God hath promiſed, I ſpeake onely of that wee haue receiued already: the leaſt of Gods mercies ſhewed vpon vs already, doth far exceede all that ſeruice that wee, poore wretches, haue done vnto him: as therfore we are content to receiue the Lords pay, let vs neuer refuſe to giue the ſeruice of our bodies and ſpirits vnto him.

**But many receiue that from the true God which they returne not to him, but ſacrifice to Idols.**

*Hoſea 2.8.*

*Epheſ.5.18.*

But alas, is not this the common ſinne of this generation, to receiue good things out of the hand of God, and with them to ſacrifice vnto other gods, to whom they owe no ſacrifice at all? A horrible ſacriledge, a vile idolatry: for this the Lord complaines of the Iewes, *They haue receiued my gold, & my ſiluer, & made vp Baal to themſelues:* & the ſame complaint ſtands againſt the prophane men of this age. The couetous man; as riches increaſe, doth he not ſet his heart vpon them? though with his tongue he denie it; doth hee not ſay within himſelfe, that which *Iob* proteſted hee would neuer ſay to the wedge of gold, *Thou art my confidence?* The glutton when he hath receiued from God aboundance of wheate, oyle and wine, though hee know the commandement, *Be not filled with wine, wherein is exceſſe, but be filled with the Spirit;* yet how oft takes he in ſuperfluous drinke, & ſpares not for loue of it to grieue the Spirit, ſacrificing vnto his belly as vnto God, thoſe things which binde him to doe ſeruice vnto the Lord? Thus, neither are the benefits of God returned to doe honour vnto him from whom they come, but ſacrilegiouſly alſo abuſed to the making vp of *Baal,* or ſome other Idoll, abhominable to God, for which it is moſt certaine, that the more wages theſe Atheiſts haue receiued for doing ſeruice to God, which they neuer did, the more fearefull plagues and ſtripes from God ſhall be doubled vpon them.

**A double debt lying vpon vs: the one, the debt of ſinne, which we muſt ſeeke to be forgiuen, the other the debt of obedience, which we muſt ſeeke to performe.**

Again, we marke here, that there is a double debt lying vpon vs, the debt of ſinne, and the debt of obedience: we are freed of the one by an humble ſeeking & crauing of the remiſſion thereof, through Ieſus Chriſt; for the debt of ſinne the Lord Ieſus hath taught vs daily to ſeeke Gods diſcharge, *Lord forgiue vs our debts:* & indeed, as euery day we contract ſome debt; ſo it is great wiſedome by daily repentance to ſue the diſcharge of it: for they who neglect to do it, their debt multiplies vpon them, it ſtands vncancelled in the regiſter of God, written as it were with a pen of iron, or the point of a Diamond, and they ſhall at length be caſt into that priſon for non-paiment, wherein will be weeping and gnaſhing of teeth for euer. But as for the debt of obediẽce, wherof the Apoſtle here ſpeaks, we cannot with a good conſcience deſire the Lord to diſcharge it, nor exempt vs from it; but we muſt in all humility craue grace of God, that we, being enriched by him, who of our ſelues are poore, may be able in ſome meaſure to pay and performe it.

A three-fold comfort for the godly for the debt of obedience.

1 The Lord to whom we owe it, giues vs wherewith to pay it.

*1 Chro.29.14.*

2 He accepts for a time part of payment.

3 The more we pay of this debt, the more we are able to pay.

Where, if the weake children of God obiect and ſay: How then can we but drown in this debt, ſeeing no day of our life we can pay to the Lord that debt of obedience which we owe vnto him? To this there is giuen a threefold comfort: firſt, the Lord dealeth with vs as a louing liberal man dealeth with his debter, who knoweth that he hath nothing of his own wherwith to pay him, and not willing to put him to ſhame, ſtops priuately into his hand that which publikely againe he may giue vnto him: ſo the Lord conuaies ſecret grace into the hearts of his children, whereby they are in ſome meaſure able to ſerue him: but as *Dauid* proteſted, ſo may we al, Whatſoeuer we giue vnto the Lord, we haue it of his owne hand. Secondly, the Lord our God is ſo gracious that hee is content to accept part of paiment at our hand, till we are able to doe better. If our faith be but like a grain of Muſtardſeed, yet if it be true, the Lord will not deſpiſe it; though our repentance be not perfect & abſolute, though our prayers be weake, though we cannot do the good that we would, yet the good that we doe is accepted at his hands, through Ieſus Chriſt. And thirdly, we haue this comfort, that the more we pay of this debt of obedience, the more we are able to pay. In other debts it is not ſo; for if the more be paid out by him that is indebted, the leſſe remaines behinde vnto himſelfe: but here the more we pay, the richer we are; the doing of one good worke of ſeruice vnto the Lord, makes vs both more willing, & able to doe an other; the talents of ſpirituall graces being of that nature, that the more they are vſed, the more they are increaſed: and theſe ſhould worke in vs a delight to pay that debt which we owe vnto the Lord.

Good workes are debts, therefore not merits.

Laſt of all, we marke vpon this word, that the good we do is debt and not merit. When one of your ſeruants (ſaith Ieſus) hath done that which he is commanded, will one of you giue him thankes becauſe he hath done that which was commanded him? I beleeue not; he applyeth the Parable to his Diſciples, & in them to vs all;

Luke 17.7,8,9,10.

No pen-man of the holy Ghoſt did euer vſe the word Merit.

ſo likewiſe, *When you haue done all thoſe things which are commanded you, ſay that you are vnprofitable ſeruants.* Our Sauiour commands vs plainly to doe well, but as plainly forbids all preſumptuous conceit of our merit, when we haue done well. To ſpeake againſt good workes is impiety, and to preſume of the merits of our beſt workes, is Antichriſtian pride. No man led by the ſpirit of Ieſus, did euer vſe this word of Merit; it is the proud ſpeech of the Spirit of Antichriſt: ſearch the Scripture, and ye ſhall ſee that none of all thoſe who ſpake by diuine inſpiration, did euer vſe it: yea, the godly Fathers, who haue liued in darke and corrupt times, haue alway abhorred it.

The Fathers thought it ſmelled of preſumption. *Mac. hom. 5.*

*Bern. in Pſal. qui habitat Ser. 1.*

*In Cant. ſer. 61.*

*Serm. 66.*

*De quadruplici debito.*

If a man could liue (ſaith *Macarius*) from the dayes of *Adam* to the end of the world, and fight neuer ſo ſtrongly againſt Sathan, yet were he not able to deſerue ſo great a glory as is prepared for vs: how much leſſe then are we able to promerit it (that is his owne word) who ſo ſhort a ſpace are militant here vpon earth? *Pretendat alter meritum, ſuſtinere ſe dicat æſtus diei, ieiunare bis in Sabbatho, mihi adhærere Deo bonum eſt*; Let another man (ſaith *Bernard*) pretend merit, let him boaſt that he ſuffers the heate of the day, and that he faſts twiſe in the Sabboth; it is good for me to draw neere to the Lord, and put my hope in him: *Meritum enim meum miſeratio Domini, non ſum planè meriti inops, quam diu ille miſerationum non fuerit*: for my merit is Gods mercy; I ſhall not altogether want merits as long as he wants not compaſſion. And againe, *ſufficit ad meritum ſcire quod non ſufficiant merita*, this is ſufficient merit, to know that merits are not ſufficient: this he makes more cleare in that Sermon of his, *de quadruplici debito*: wherein hee declares how man is ſo many wayes debter to the Lord, that he cannot doe that which he ought, why then ſhall any man ſay that hee hath done enough, *Cum nec milleſimæ, imo nec minimæ parti debitorum ſuorum valeat reſpondere*, ſeeing hee is not able to anſwer the thouſand part, no, not the leaſt part of that debt which he oweth vnto God?

Our life ſhould declare whoſe ſeruants and debters wee are. *Phil. verſ. 19.*

*Iam. 2.18.*
*Mal. 1.6.*

*Chryſoſtin Mat.*

An accuſation of the carcles Chriſtians of our time.

*Pſal. 50.*

*Neh 13.26.*
*Micah. 7.3.*

*Mat. 7.21.*

*To liue.*) Wee haue heard that wee are debters: now haue we to ſee wherein we are debt-bound. We owe to the Lord not onely thoſe things which are ours, but (as ſaith *Paul* to *Philemon*) wee owe him our ſelues alſo. Euery mans life muſt declare who it is whom he acknowledgeth for a Superiour, and vnto whom hee ſubmitteth himſelfe a debter. *Shew me* (ſaith S. *Iames*) *thy faith by thy workes.* Shew me (ſaith *Malachy*) thy Father by thy ſonly reuerence toward him; let me know thy Maſter by thy obedience, and the attendance thou giueſt him. As *Cæſars* money is diſcerned by his image and ſuperſcription, ſo the Chriſtian is knowne by his conuerſation: he walkes after the Spirit, & by his deeds more then by his words he diſclaimeth the gouernement of the fleſh. But ſurely as *Chryſoſtome* complained of baſtard profeſſors in his time; ſo may we in our time of many to whom wee are Ambaſſadours in Chriſts name, we haue more then cauſe to feare, we haue beſtowed labour vpon you in vaine: for, I pray you, what part of your liues giues ſentence for you, and proues that ye are Chriſtians? Shall wee iudge by the place which ye delight moſt to frequent? are there not many among you oftner in the Tauerne, then in the Temple, filling your bellies intemperately at that ſame time, wherein the Sonnes and Daughters of the liuing GOD are gathered together into their Fathers houſe, to be refreſhed with his heauenly Manna? Shall we iudge you by your garments? doe they not in many of you declare the vanity of your mindes? If we eſtimate you according to your companions, what ſhall we thinke, but that yee are ſuch as thoſe are with whom yee delight to reſort? ye ſit in the ſeat of ſcorners; if thou ſeeſt a theefe, thou runſt with him, and art partaker with the adulterers. If we try you by your language, ye ſhall be found vncircumciſed *Philiſtims*, and not holy *Iſraelites*; for ye haue learned to ſpeake the language of *Aſhdod*? yee ſpeake (as *Micah* complained of the wicked of his time) out of the corruption of your ſoule; making your throat an open ſepulchre, ye ſend out the ſtinking breath of your inward abominations; by your euill and vncleane ſpeeches, ye corrupt the mindes of the hearers. And thus ſeeing euery part of your life giues ſentence againſt you, as a cloud of many witneſſes, teſtifying that yee are vncleane; what haue ye to ſpeake for you, to proue that ye are Chriſtians? Shall your naked word be ſufficient to doe it? no certainly, for againſt it the Lord Ieſus hath made exception before hand; *Not euery one that ſaith, Lord, Lord, ſhall enter into my kingdome*: your workes muſt be your witneſſes, and your deeds muſt declare who it is to whom ye acknowledge your ſelues ſeruants and debtors.

It is a difficult thing ſo to nouriſh the body, that wee nouriſh not ſinne in the body.

*Rom. 13.14.*

*Not to the fleſh.*) Sometime the fleſh ſignifies the body, and in that ſenſe we are debters vnto it; for the couenant (ſaith *Bernard*) which the Lord hath bound vp betweene the ſoule and the body, is not to be broke at our will, but at the Lords will; and in the meane time wee are bound to nouriſh it; but the fleſh here is put for the ſinfull luſts of the fleſh, and ſo are we no debters vnto it: *Take no thought for the fleſh,*

*fleſh, to fulfill the ſinfull luſts thereof.* But alas, the corruption of our nature is ſo great, that without great circumſpection we cannot nouriſh the body, vnleſſe we alſo nouriſh ſinne in the body: many, vnder pretence of doing duty to the one, faile in the other; they ſo pamper the body, that *they quench the ſpirit*; ouercome with gluttony, they are not able to pray. We are, with the godly, to keepe a meane between theſe two extremities: as a ſhip if it be ouer-laden, is eaſily ouerwhelmed by the water, or if it be too light and not ballaſſed, is eaſily driuen out of the due courſe by the winde; as a horſe if he be hungred, cannot ſerue his maſter, or if fed aboue meaſure waxes inſolent, and kicks againſt his rider: ſo is it with the body, neither would it be ſo weakened that it be not able to performe the workes of Chriſtian duty; neither yet ſo pampred, that it become a burthen to the ſoule, and an impediment to ſpirituall exerciſes. But in this age we neede not greatly to admoniſh men of the one extremity; the debt men owes vnto their bodies, is paid with a large meaſure, and running ouer, it is not onely ſerued to neceſſity, but ſo ouercharged with ſuperfluity, that oftentimes it loathes and abhors thoſe aliements, by which it liues; the ſoule in the meane time put to a ſober dyet, left famiſhed, without any morſell of heauenly bread, wherby it ſhould be refreſhed & ſtrengthned; whereof it comes that the luſts of the fleſh waxe ſtrong, and the life of the ſpirit wonderfully decayes.

Diſcipline, whereby we beate downe the body, would neither be too ſtrait, nor too remiſſe.

*Ephra Syr.lib. 1.6.p.9.*

But moſt men faile in exceſſiue pampeing the body.

Though the other member of the oppoſition be not here expreſt, yet it followes neceſſarily, wee are debters to the Spirit. And we may gather of theſe words, how there are ſundry Lords ſtriuing for the ſuperiority of man. The World with her pleaſures allures man to follow her, but pretend what ſhe will, in truth, her word is *decipiam*: The fleſh would haue man a ſeruant to her luſts, ſhe wants not her baits wherwith to beguile him; but in truth, her word is *inficiam*: Satan, ſtrongeſt of the three vſurpers, claimes ſuperiority ouer man, he craues that man ſhould fall downe & worſhip him; he wants not promiſes enow, faire in ſhew, but in truth his word is *interficiam*: Ieſus Chriſt our lawfull Lord, he alſo cals vpon vs, & exhorts vs to ſerue him, he hath life in the one hand, durable riches and honour in the other, and in truth, his word is *reficiam*, I will refreſh you. Now in this ſtrife, to whom ſhall we yeeld our ſelues, but vnto him who cries *reficiam*? Let vs therfore ſay with *Dauid, O Lord, no wight can make title to me but onely thou*: all others that exact any ſeruice of vs, are but vncouth Lords, to whom we are not obliged; they are but Tyrants, ſtriuing to oppreſſe vs; *Certant in me, de meipſo, cuius potiſſimum eſſe videar*, they ſtriue (ſaith *Bernard*) within me, about me, to which of them chiefly I ſhould ſeeme to appertaine: but, O Lord Ieſus, I am thine, I haue no King but thou: come therefore and raigne in me, and remoue theſe offences out of thy Kingdome: happy are they who can ſo render themſelues to the Lord, for in the houre of death, what is it that men craue more, then that the Lord Ieſus ſhould acknowledge them for his? Who will not in that houre beg that mercy at the hands of God, *Lord receiue my ſpirit?* but aſſuredly, if thou yeeld it not to him in life when he requires it, he ſhal not receiue it from thee in death, when thou wouldeſt render it to him. The Lord grant, that in our whole liues we may acknowledge our ſelues as debtors of daily ſeruice vnto him, ſo ſhall the Lord in death welcome vs, as his faithfull ſeruants, and receiue vs into his reſt.

Many Lords ſtriuing for ſuperiority our man, and to haue man their ſeruant.

*Pſal.119.94.* But forſaking the reſt, wee ſhould yeeld our ſelues ſeruants to Chriſt; and why?

VERSE 13. *For if ye liue after the fleſh, ye ſhall die, but if ye mortifie the deeds of the body by the Spirit, ye ſhall liue.*

THis word of the Lord pronounceth before-hand vpon you who liue after the fleſh a condemnatory ſentence, *Ye ſhall dye*: which how euer ye eſteeme to be light when you heare it, yet ye ſhall finde it heauy, when it ſhall be executed vpon you. To you againe, who mortifie the deeds of the body, by the Spirit, there is here pronounced an abſoluatory ſentence, *Yee ſhall liue*: which in the end ſhall yeeld you comfort, ſurpaſſing all that the pleaſures of ſinne, or gaine of vngodlineſſe can afford vnto you. As that Cherubin therefore ſtood in the entry of Paradiſe with the blade of a ſhaking ſword, to keepe *Adam* from the way of the Tree of Life: ſo the Apoſtle ſtands heere betweene vs and death, with a ſentence like a two-edged ſword in his mouth, to keepe the ſonnes of *Adam* as farre as he can, from the way of death: the one ſtood as a Miniſter of Gods iuſtice, the other ſtands as a meſſenger of mercy. The Lord hath ſworne by himſelfe; *As I liue, I deſire not the death of a ſinner, but that he ſhould returne, and liue*: he iuſtifies his word by deed, in all ages of the world he hath ſent out meſſengers to warne them to goe by the way of death:

The Apoſtle ſtands here as a meſſenger of mercy with a ſword in his mouth to terrifie men from the way of death.

*Gen.3.24.*

Not like that Cherubin, a Miniſter of iuſtice, to hold *Adam* out of Paradiſe.

*Ezec.18.32.* Both the word and deed of the Lord declare, that hee craues not the death of a ſinner.

ſo that now, if any man periſh, it is, becauſe hee ſtops his eares at the warning of the Watch-men of God: for thou canſt not ſay, but *Moſes* and the Prophets, Ieſus Chriſt and his Apoſtles and Preachers, haue met thee in the way of thy ſinne, and warned thee many a time by the word of the Lord, that if thou walk on in that way, thou ſhalt aſſuredly die; where thou paſſing by them all, ruſheſt headlong after the luſts of thy fleſh, and ſo thou periſheſt, and thy blood ſhall be vpon thine owne head.

As the Apoſtle to the preceding exhortation annexed an argument, *à debito*, from that which we are bound to doe; ſo now he ſubioynes another argument, partly *à damno*, from the loſſe we incurre if we doe it not, in theſe words, *If ye liue after the fleſh ye ſhall die*; and partly, *à commodo*, from the vantage we ſhall reape if we doe it, in theſe words, *If ye mortifie the deeds of the body by the Spirit, ye ſhall liue.* If we were ſuch men as we ſhould be, the former exhortation, taken from honeſty and dutie, were ſufficient to moue vs, but in that the Spirit of God doth alſo threaten vs with death, is an euident argument of the froward rebellion of our nature. The word of God is compared not onely to milke, but alſo to ſalt: we haue neede of the one, becauſe of our infancy, that being nouriſhed therewith we may grow: and becauſe of our corruption, we haue need to be ſeaſoned with the other: to both theſe ends ſhould Preachers vſe the Word of GOD, to ſome, as milke, for their nouriſhment; to others, as ſalt for amendment.

That the Spirit of God vſeth threatnings, is an argument of our rebellious nature.

The Word ſhould be vſed as milke to ſome, as ſalt to others.

But theſe are the times fore-told by the Apoſtle, wherein the itching eares of men cannot abide wholeſome doctrine, *They hate him that rebukes in the gate*, as *Achab* hated *Micaiah* to the death, becauſe he propheſied no good vnto him; that is, he ſpake not according to his phantaſie, but warned him faithfully of the iudgement which afterward came vpon him: ſo the hearers of our time can abide no Teachers, but ſuch as are after their owne luſts; but alas, they are fooliſh, for *are not my words good to him that walkes vprightly* (ſaith the Lord?) *Aduerſarius eſt nobis, quamdiu ſumus & ipſi nobis, quamdiu tu tibi inimicus es, inimicum habebis ſermonem Dei*: The Word of God is an aduerſary to none, but ſuch as are aduerſaries to themſelues, neither doth it condemne any, but ſuch as aſſuredly ſhal be condemned of the Lord, vnleſſe they repent. Stop thine eare as thou wilt from hearing of the threatnings of the Word, yet ſhalt thou not ſtop that iudgement which the word hath threatned againſt thee. There is a cry that will come at mid-night, & will waken the dead, but bleſſed are they who in time are wakened out of the ſleepe of their ſins, by the cries of the watch-men of God, for vndoubtedly a fearefull & painfull conſumption ſhall torment them for euer; who now cannot ſuffer that the ſalt of the Word ſhould bite their ſores to cure them.

But now men cannot abide the rebuke of Gods word.
2 *Tim.* 4.3.
*Amos* 5.10.
1 *King.* 22.8.

*Micah.* 2.7.

*Aug. ſer.* 1.

*Zach.* 7.11.

The oppoſition made here by the Apoſtle, warnes vs that a neceſſity lyeth vpon vs to mortifie our ſinfull luſts, it ſtands vpon our liues; vnleſſe we ſlay ſinne, ſinne ſhall not faile to ſlay vs. It is like a Serpent in our boſome, which cannot liue, but by ſucking out that bloud whereby wee liue: here is a wholeſome preſeruatiue againſt ſinne, if at euery occaſion we would carry it in our minde, we would make no doubt to put ſinne to the death, that our ſelues might liue. For alas, what pittifull folly is this? we hate them that purſue our bodily life, we eſchew them by all bodily meanes; we hate the oppreſſors that ſpoile vs of our worldly goods: onely we cannot hate Sathan to the death, who ſeekes by ſinne to ſpoyle vs of eternall life.

Either wee muſt ſlay ſin, or ſin ſhall ſlay vs.

*Aug de temp. ſerm.* 26.

That ſame Commandement which was giuen to *Adam* and *Euah*, *If ye eate of the forbidden Tree, ye ſhall die*, is in effect here giuen to vs all; *If ye liue after the fleſh, ye ſhall die*: let vs not make an exception where God hath made none: euery ſinne to vs is that forbidden Tree to *Adam*, if we meddle with it, we ſhall find no better fruit then that which *Adam* found on it before vs; There is a fruit which man ſeekes vpon the Tree of ſinne, and he ſhall not find it, *to wit*, profit, or pleaſure; and there is another fruit which God hath threatned, and Sathan ſaith, it growes not on the Tree of ſinne, but man aſſuredly ſhall finde it. Bitter death groweth vpon the pleaſant Tree of ſinne: For the wages of ſinne is death. Albeit there came no word from the Lord to teach this, former experience may confirme it: for what fruit haue we this day of our former ſinnes, but a guilty conſcience, which breeds vs much terrour, accuſing thoughts, and anguiſh of Spirit?

Euery ſin is to vs the forbidden Tree.

Men ſeeke on in that fruit which they ſhall not find, and find on it that fruit which they would not haue.

It is therefore a point of great wiſdome, to diſcerne betweene the deceit of ſinne, and fruit of ſinne. Before the action, Sinne is *Inimicus blandiens*, a flattering and laughing enemy: in the action, it is *dulce venenum*, ſweet poyſon; but after the action, it is *Scorpio pungens*, a pricking and biting Serpent. He that would rightly diſcerne the face of ſinne, when it ſtands before him to tempt him, let him looke backe to the taile of a ſinne which he hath committed already, and of the ſting which that

Great wiſedome to diſcerne betweene the deceit of ſinne, and fruit of ſinne.

ſinne

Sinfull luſts compared to the ſtreame of *Iordan*.

ſinne hath left behind it, let him learne to beware of the ſmiling countenance of the other, which will no leſſe wound him the ſecond time vnto death, if ſo be he embrace it; Moſt properly may the pleaſure of ſinne be compared to the ſtreame of the riuer *Iordan*, which carrieth away the fiſh ſwimming and playing in it, delighted with ſuch pleaſures as are agreeable to their kinde, euen till it deuolue them into the ſalt ſea, where incontinently they dye: euen ſo in the wicked, inordinate concupiſcence is as a forcible ſtreame which carryeth away with it impenitent men, playing and delighting themſelues in their luſts, till at length they fall into that lake which burneth with fire and brimſtone, out of the which there is no redemption for them.

And to the Locuſts with womans haire, Lyons teeth, Scorpions taile.

*Baſil in verb. Moſ. attende tibi.*

*Cyr. Catech.* 2.

2 *Pet.* 2.3.

The periſhing pleaſures of ſinne are paied home with euerlaſting perdition, it is done in moment, but when it is finiſhed, it bringeth out death, and breeds the Worme that will neuer dye: *Paruum ad horam peccatum, longæua autem eſt ex eo, & æterna verecundia:* It is the deuouring Locuſt of the bottomeleſſe pit, which hath haire like a woman, teeth like a Lyon, and a taile like a Scorpion: miſerable are they who are blinded with it; they may ſleepe in their ſinne, but their damnation ſleepes not: though their heads be laid downe, like the Kine of *Baſhan*, to drinke iniquity like water, yet their iudgement is not farre off, and they are but like vnto Oxen fed for the ſlaughter.

*Gal.* 6.8.

This life is a thorow-way, or middle paſſage, either to heauen or hel.

*Eccleſ.* 11.3.

We perceiue here further, that euery mans ſtate & condition in this life, is a prediction of that ſtate and condition which abides him when this life is gone; *He that ſoweth to the fleſh, of the fleſh ſhall reape corruption: but he that ſoweth to the Spirit, ſhall reape immortality and life.* As no man commeth either to a Palace, or a priſon, but by the entry thereof, ſo no man goeth either to heauen or hell, but by the way thereof: A wicked life is as a thorow-way to that priſon and place of darkeneſſe, he who goes on in it without returning, ſhal out of all doubt, when he hath paſſed the pathway, enter into the priſon: and a godly life is the very way to Heauen; He that walks in it, perſeuering to the end, ſhall enter at the laſt into that Palace of glory, which is the Paradice of God. *Salomon* ſaith, that where the tree fals, there it lies: & experience teacheth vs, that it fals to that ſide on which the branches thereof grow thickeſt: if the greateſt growth of our affections and actions ſpring out after the Spirit, out of doubt we ſhall fall to the right hand, and ſhall be bleſſed; but if otherwiſe thy affections grow downward, and thou walke after the fleſh, then aſſuredly thou ſhalt fall to the left hand, and dye in ſinne vnder the curſe of God.

They who liue in ſinne, are dead, and yet a worſe death abides them in hell.

The leaſt degree of their puniſhment ſhal be a fearfull famine of all worldly comforts.

*Ioel.* 1.12.

*Reu.* 18.14.

But ſeeing they who walke after the fleſh are dead already, how ſaith the Apoſtle, They ſhall die? To this I anſwere, both are true, preſently they are dead, and yet a more fearefull death abides them. That they who liue in their ſinnes are dead already, we ſhewed before: for ſinne is that vnto the ſoule of man, which Fire and Water are to the body; that is to ſay, an vnkindly Element, in the which it cannot liue: but certainly a more fearefull death abides them, which the Spirit of God cals the ſecond death, wherein they ſhall not onely liue depriued of life, wanting all ſenſe; yea, and all hope of the mercy of God, but ſhall alſo feele the full meaſure of his wrath due to their ſinnes powred out vpon them. Now, albeit they be dead in ſinne, and depriued of the fauour of the Creator, yet the vaine comforts of the creatures doe ſo bewitch and blinde them, that they know not how wretched and miſerable they are; but when the laſt ſentence of damnation ſhall be pronounced vpon them, they ſhall not onely be baniſhed from the preſence of God into euerlaſting perdition, where the fire of the Lords indignation ſhall perpetually torment them, but alſo the comfort of all Gods creatures, which now they haue ſhall forſake them. The leaſt degree of their puniſhment ſhall be a fearefull famine of worldly comforts: *The Pomegranate tree, the Palme tree, the Apple tree, ſhall wither. The Apples after which now their ſoule luſteth, ſhall depart from them, they ſhall finde none of them:* yea, if a cup full of cold water might comfort them, it ſhall not be giuen vnto them: Thus you ſee how they are dead, and yet a more fearefull death abideth them.

VVhy that ſecond death is called a wrath and a wrath to come.

Therefore the Spirit of God, to expreſſe the fearefulneſſe of that ſecond death, he calleth it a wrath, and giues it theſe two titles: firſt, he calleth it a wrath prepared by God. *Salomon* ſaith, The wrath of a King is the meſſenger of death: What then ſhall we ſay of the wrath of God? Secondly, he cals it a wrath to come, to teach vs that it far exceeds all that wrath that we haue heard or ſeene: the drowning of the originall world, the burning of *Sodome*, a great wrath, but nothing comparable to the wrath which is to come.

The place of the damned ſhewes the greatneſſe of their iudgement.

Beſides this, both the place, the vniuerſality, and the eternity of their puniſhment ſerues to let vs ſee, if we looke to them how horrible this death is which here is threatned againſt them who liue after the fleſh. As for the place, it is called *the*

*wine-*

Reue. 21.8.
Eſay 30.33.

*winepreſſe of the wrath of God, the lake that burnes with fire and brimſtome,* Topher, *prepared of old, deepe and large, the breath of the Lord, like a riuer of brimſtone, doth kindle it.* It is that great deepe which the damned ſpirits themſelues abhorre, they know it to be the place appointed for their torment, all that they craue, was onely that the Lord would not ſend them thither to be tormented before the time. It is called Ades, a place wherein is no light to ſee: therefore *Iude* called it *blackeneſſe of darkeneſſe*; and our Sauiour called it *vtter darkeneſſe*: there is in it a burning fire, but without light; a gnawing worme without reſt. Saint *Peter* cals it a *priſon*, and our Sauiour cals it *Gehenna*, for the horrible ſcriches of them who are burnt in it, and the vile and ſtinking filthineſſe wherewith it is repleniſhed.

*Iude verſe* 6.
*Mar.* 6.48.

1 Pet. 3.19.
*Mat.* 5 22.

The vniuerſality of it: Nothing in man ſhall be without paine, and all Gods plagues ſhall concurre to puniſh him.

And as for the vniuerſality of their paine, It is certaine, that as euery thing in them ſinned, ſo euery thing in them ſhall be puniſhed. No power of their ſoule, no member of their body ſhall be free from that wrath: Surely it ſhould aſtoniſh man to conſider this, for if now any one of Gods ordinary plagues, inflicted vpon any one member of the body be ſo inſufferable, how intollerable will that paine be? Hee who is now pained with the tooth-ach, takes ſome comfort when he ſees another tormented with the collicke; and he alſo if he ſees another burnt vp with *Anthonies* fire, beares his owne croſſe the more patiently, becauſe hee ſees a greater laid vpon another. No man in this life ſuffereth all things; one cryeth with the *Shunamites* ſonne, for exceſſiue dolour, *Alas my head, my head*; another with *Antiochus, my belly*: the third with *Aſa, my feete, my feet*: but what are all theſe comparable to that paine wherein head, belly, and feet, yea, the whole man ſhall be racked vpon the torments of Gods wrath, and that not with one plague onely, but with manifold? for, as all the waters of the earth run into the great Ocean, ſo all the plagues of God ſhall concurre and meet together in hell, for the puniſhment of the damned.

The eternity of it.

But yet the eternity of that paine doth ſtill increaſe the horror thereof: there ſhall be no end of their puniſhment, their fire ſhall neuer be quenched, their worme ſhall neuer dye; they ſhall ſeeke death as a benefit, and ſhall not finde it. The fire of *Sodome* was ended in a day; the deluge of water that drowned the originall world, laſted but a yeere; the famine that plagued *Ægypt* laſted but ſeuen yeeres; the captiuity of *Iſrael* was ended in ſeuenty yeeres: but this wrath of God vpon the damned ſhall endure for euer and euer. Thus we ſee what an horrible death the Apoſtle threatneth here, while he ſaith, *If ye liue after the fleſh, ye ſhall dye.* The Lord giue vs wiſe and vnderſtanding hearts, that we may ponder it according to the waight thereof, that it may be to vs a liuely voyce of God, to prouoke vs to flee from that fearefull wrath which is to come.

In the moſt regenerate there is ſome thing that needes to be mortified.

*But if yee mortifie, &c.*) Here followes the other member of the argument, taken from the great vantage wee receiue by mortifying the luſts of the body, if we doe ſo, we ſhall liue. Here alſo we haue firſt to conſider, that albeit the Apoſtle affirming before, *verſe* 9. that theſe godly *Romans* were not in the fleſh, yet now he exhorts them to a further mortification of the luſts of the fleſh, which were ſuperfluous, if there were nothing in them that needed to be mortified: then wee ſee cleerely, which wee may alſo feele in our ſelues, that ſo long as we liue in the body, there is euer ſome remanent life of ſinne, which we haue neede to mortifie and put out. In this battell we muſt fight without intermiſſion, till we haue gotten the victory: for who can ſay that he hath in ſuch ſort cut away his ſuperfluities, that there remaines nothing in him which hath neede of reforming? beleeue me, when they are cut off, they ſpring; when they are chaſed away, they returne; when they are once quenched, they kindle againe; except thou diſſemble, thou ſhalt alway finde within thy ſelfe ſomething that hath need to be ſubdued. There is nothing harder (*ſaith Cyrill*) than the Rocke, yet in the ſeams and clifts thereof the noiſome weed faſteneth her roote, and ſprings out: and albeit there be no man in the world ſtronger than a Chriſtian, yet is he oftentimes buffetted by Sathan; and ſinne, which hath faſtened her roote in him, ſends out her inordinate motions and affections, againſt which he hath need to fight continually.

For out of the ſtony rocke ſpring noiſom weeds. *Cyril.*

That which God Workes in vs, he cals it our worke.

But here it is inquired, how doth the Apoſtle require this of them, that they ſhould mortifie their luſts? lyeth it in the power of man to doe it? To this I anſwer, firſt, that as man gaue life vnto ſinne, ſo is he bound to put out the life thereof vpon no leſſe paine then condemnation; and therefore iuſtly is it required of him. Secondly, theſe ſame good workes which the Lord workes in vs, he is content to aſcribe them to vs, and cals them ours. Of our ſelues, we muſt ſay with the Apoſtle, *we are not ſufficient of our ſelues to thinke ſo much as a good thought*; our ſufficiency is of God, and it is he who worketh in vs both the wil and the deed; ſo he workes in vs, that

*Phil.* 2.13.
Therefore we ſhould be humble and giue God the glory.

1 Chro.29.19.

that he makes vs through his grace willing workers with him; through him that ſtrengthens vs we are able to do all things, and therefore the praiſe of all the good we can doe, ſhould be aſcribed vnto God. When *David* had offered to God abundance of ſiluer and gold, and other mettals which hee had prepared for the houſe of God, hee concludes in the humility of his heart, *What am I, O Lord, and what is my people, that we ſhould be able to offer willingly after this ſort, for all things come of thee, and of thine owne hand haue we giuen thee.* But much more when we doe any worke of Sanctification, for the building of our ſelues vp into a ſpirituall Temple to the Lord our God, we may ſay; O Lord, all the good we can doe, is of thee, and of thine owne hand wee haue giuen backe vnto thee, for except thou, Lord, hadſt giuen vnto vs grace, we ſhould neuer haue giuen to thee obedience.

Preſumptuous opinion of merit damned

Aug. de verb. Apoſt. ſerm. 2.

1 Cor.15.10.

Aug. hom.

Aug. de verb. Apoſt. ſerm.14.

Let therefore the preſumptuous conceit of merit, yet againe, be farre from vs; ſeeing the good which we doe is debt, and is done alſo by the Spirit of the Lord in vs, let vs reſerue the glory thereof vnto him. *Quære dona mea, non merita tua, quia ſi ego quærerem merita tua, non venires ad dona mea*: Seeke my gifts (ſaith *Auguſtine*, ſpeaking in the name of the Lord) not thy merits, for if I ſhould ſeeke thy merits, thou ſhouldeſt neuer be partaker of my gifts. When the Apoſtle S. *Paul* had reckoned out, how hee had laboured more abundantly in the worke of the Miniſtry then all the reſt of the Apoſtles, hee ſubioynes, as it were, by correction, *yet not I, but the grace of GOD in me*: teaching vs, when wee haue done all the good wee can, to be humble in our ſelues, and giue the glory to God; if he promiſe vs a crowne, *nihil coronat niſi dona ſua*, hee crownes no other thing but his own gifts; if by promiſe he bindes himſelfe a debter vnto vs, to giue vs a reward, *Debitor factus eſt nobis, non aliquid a nobis accipiendo, ſed quod illi placuit promittendo*: Hee is become a debtor vnto vs, not by receiuing any thing from vs, but by promiſing freely to vs that which pleaſed him; and therefore, when wee are exhorted to mortifie the deeds of the body by the Spirit, let vs firſt turne this and the like of theſe precepts into prayers, that the Lord would enable vs by grace to doe that which he commands vs, and then when in ſome meaſure wee haue done it, that we returne the praiſe and glory to the Lord.

A triall of our Mortification.

*Mortifie, &c.*) Seeing the firſt part of our Sanctification is called, Mortification, we are to conſider, how in this word there lurkes a rule, whereby euery man may try how farre forth hee hath profited in Sanctification: we ſee by experience, that the neerer a man drawes to death, the leſſe motion is in him, but after he is once dead, he moues not at all; preſent him pleaſant obiects, they delight him not; praiſe him, yet he is not puffed vp; ſpeake euill of him, yet he is not offended: euen ſo is it with the ſpirituall man, the greater progreſſe hee makes in Sanctification, the motions of ſin are euer the weaker in him, the pleaſures of the world moue him not, as they were wont; if thou praiſe him, the breath of thy mouth cannot lift him vp; if thou offend him, the more he is mortified, the leſſe hee is grieued. As a man (ſaith *Baſil*) being dead, is ſeparate from thoſe with whom he was conuerſant before; ſo he who is mortified, is inſtantly ſundred in his affections from thoſe who before were his familiar companions in ſinne: yea, thoſe actions wherein he delighted before, are a griefe vnto him now; it is a vexation of his ſoule to heare and ſee the vnrighteous deeds of the wicked, which were wont to be vnto him the matter of his ſport and laughter.

Death of ſinne takes not life away but reſtores it.

Therefore doth he wiſh, and ſo ſhould we, that we might alwaies die this kind of death, *Fœlix mors quæ alienum facit hominem ab hoc ſeculo*; Certainly it is a happy death which alienates, and turnes away the heart of man from the loue of this world; *Bona mors, quippe vitam non aufert, ſed transfert in melius*; for it is a good kind of death, which doth not take life away, but changes it into a better. But alas! how farre are wee from this ſpirituall diſpoſition? doth not the angry countenance of one in worldly authority terrifie vs? the diſdainfull words of men, doe they not put vs out of the ſtate of patience? if the world flatter vs, are we not puft vp? if ſhee frowne vpon vs, are we not caſt downe? and this our great weakeneſſe proceedes onely from the ſtrength of ſinne in vs: this lets vs ſee what cauſe we haue to be humbled, conſidering that hauing liued long in this time of grace, yet haue we profited little in the Mortification of our ſinfull luſts and affections.

Sanctification is a worke of difficulty, for it is a birth, a death, a circumciſion, &c.

Againe, out of this ſame word of Mortification, we learne that the worke of our Sanctification, is a worke of difficulty, not accompliſhed without labour, paine, and dolour, for it receiues theſe three names, as to be called, Mortification, Regeneration, and Circumciſion. As no birth, no death, no cutting of the fleſh can be without dolour and ſorrow; ſo the conuerſion of a ſinner is not wrought without inward paine and ſorrow. The infant that hath laid but nine moneths in the wombe of the mother, is not deliuered without great paine, ſuppoſe ſhe conceiued it with pleaſure: and ſhalt thou thinke to part with ſinne, which in thee was conceiued with thee; and which ſince ſo often thou haſt nouriſhed with pleaſure, and not to proue the dolours of the New-birth? No aſſuredly. In the worke of mans conuerſion, there is the contrite ſpirit, the humble heart, the mourning weede, the melting eye, the pale countenance, the voyce of lamentation; let no ſuch as feele them, if they finde therewith a ſundring of their affections from their old ſinnes, be troubled; for theſe are but the dolours of their New-birth; and for others, who know not theſe inward humiliations and wreſtlings of the children of God, they haue iuſt cauſe to ſuſpect themſelues, that they haue not ſo much as the beginning of Mortification, Regeneration, and ſpirituall Circumciſion.

The knife by which beaſtly luſts are ſlaine to be ſacrificed.

*By the Spirit.*) Nature will not deſtroy our ſinfull luſts, they are mortified by the Spirit of Chriſt, and therefore wee are to nouriſh and entertaine this Spirit, by the meanes before preſcribed. As thoſe beaſts which were ſacrificed to God vnder the Law, were firſt ſlaine by the knife of the Leuite, and then offered to God vpon the Altar; ſo the Lord Ieſus muſt mortifie our affections by the power of his word and Spirit, before they can be preſented acceptable ſacrifices to the Lord God.

*Mat hom.1.*

Temporall life is not the recompence of righteouſnes, and why? *1 Cor.15.19.*

*Ye ſhall liue.*) As I ſpake of death which is threatned, ſo ſpeake I of life here promiſed: this temporall life cannot be the recompence of righteouſneſſe; for it is common both to the godly and the wicked. *If in this life onely we had hope, of all men wee were the moſt miſerable*; but this life here promiſed is eternall life, the beginning whereof preſently we inioy by the Spirit of our Lord, who hath quickned vs, ſo that wee may ſay, *Now I liue, yet not I but Chriſt Ieſus liueth in me.* The accompliſhment thereof we looke for hereafter. Thus hath the Apoſtle ſet before vs, both life and death; he hath ſhewed vs the way how we muſt eſchew the one, and attaine to the other: The Lord grant that according to his counſell wee may make choiſe of the beſt.

*Gal.2.20.*

## VERSE 14. *For as many as are led by the Spirit of God, are the ſonnes of God.*

He proues the laſt part of his preceding argument.

IN this Verſe the Apoſtle ſubioynes a confirmation of his preceding argument: for in the laſt part thereof he hath ſaid, *If ye mortifie the deeds of the body by the Spirit, ye ſhall liue*; now he proues it. They who mortifie the deeds of the body by the Spirit, or they who *are led by the Spirit of God*, (for theſe phraſes are equiualent) *are the ſonnes of God*, therefore they muſt liue; the neceſſity of the conſequence is euident of that which followeth; the Sonnes of God *are the Heyres of God, heires annexed with Ieſus Chriſt*, and the heritage whereunto they are borne is eternall life, therefore of neceſſity they muſt liue.

The operation of the Spirit is either vniuerſall, extending to all his creatures.

Here firſt we haue to conſider what action & operation of the Spirit this is, which diſtinguiſheth the Sonnes of God from other men. The operations of the Spirit are diuers; he hath an vniuerſall operation, by which he workes in all his creatures, conſeruing, leading, and directing them to his owne determinate ends, for in him euery thing that is, hath the being, liuing, and mouing: as euery creature is made by God, ſo is it ruled and led by the ſpirit according to his appointment.

Or ſpeciall, and that is manifold.

He hath againe a more ſpeciall operation in man, and this alſo diuers: for firſt, all ſkilfull and cunning working of Artificers is a certaine operation of the Spirit: therefore is it that *Bezaleel* is ſaid to be filled with the Spirit of God, and thoſe cunning men to whom the Lord directs *Moſes*, for the making of *Aarons* holy garments glorious and beautifull, are ſaid there to be filled of the Lord by the Spirit of wiſedome: but this is not his operation whereby the ſonnes of God are diſcerned. Secondly, all gifts of gouernment are of the operation of the Spirit: in this ſenſe it is ſaid, that the Spirit of the Lord came vpon *Saul*, when of a common man, God made him a kingly man, meete for gouernment; and ſo alſo God tooke off the Spirit which was vpon *Moſes*, and communicated it to the ſeauenty Elders. Thirdly, propheeying and preaching is an operation of the Spirit; therefore ſaith *Moſes* of *Balaam*, when hee prophecied, that *the Spirit of God came vpon him*: and the Apoſtle teacheth vs, that *there are diuerſities of gifts, but one and the ſame Lord: diuerſity of adminiſtrations, but the ſame ſpirit: diuerſitie of operations, but God is the ſame, who workes all in all: for to one is giuen by the Spirit, the word of wiſedome, to another the word of knowledge, to another the gift of healing, to another the operation of great workes*, but none of theſe are the operations whereby the Sonnes of God are to be diſcerned; ſeeing all theſe hee workes alſo in the wicked.

*Exod.31.*

Cunning working of Artificers is of him. *Exod.28.2.*

Gifts of gouernment are of him.

Prophecying and preaching are alſo of him.

*Num.24.1.*

*1 Cor.12.*

Wee

And theſe former are common to the wicked, but he hath a ſingular operation in the godly whom he leads.

Wee are therefore more particularly to conſider how it is that the Spirit leads the Sonnes of God: the ancient Fathers expreſſe it in two words; he leades vs *monendo & mouendo*, that is, by informing our mindes with his admonitions; and inclining our hearts with his motions: for the holy Spirit leades vs not like vnto blinde men, who are led by their guide a way which they know not themſelues, but he opens our eyes, and lets vs ſee a farre off our heauenly *Canaan* and *Ieruſalem* which is aboue; for he that neuer ſaw the Lord, how can he follow him? or how can hee forſake the dung of the earth, who hath no eyes to diſcerne thoſe excellent things which are aboue? This illumination of our minde, is the firſt beginning of our ſaluation; therfore the Apoſtle praying for the Epheſians, craues, that *the Lord would lightē the eyes of their vnderſtanding, that they might know the hope of their calling, and the riches of that glorious inheritance prepared for the ſaints:* He prayeth alſo for the Philipians, that *they may abound more and more in knowledge, and in all iudgement, whereby they may diſcerne things that are excellent*. And for the Coloſſians, that *they may be filled with the knowledge of the wil of God, & of ſpiritual vnderſtāding*, teaching vs alſo to remember it in all our prayers, as a moſt neceſſary petition.

1 *Monendo*: By informing their minde.

*Epheſ.* 1.18.

And after that the ſpirit of God hath opened the eies of his children & carried them vp with *Moſes* to the top of *Piſgah*, that is, by heauenly contemplation giuen them ſome ſight of *Canaan*, then he alſo moueth their hearts, making them cheerful, willing & reſolute to walke toward it, for he draws vs not againſt our wils, but makes vs willing to follow him. It is true, he giues alſo to the wicked ſome taſte of the ioies of the life to come; but hee changeth not their hearts; they haue ſome new ſights of it, but retaine their old affections, they like it alſo but will not redeeme it ſo deare (as they thinke) as with the loſſe of their carnal pleſures in this life: but to the godly with the new mind, he giues them alſo a new heart, he inflames them with ſo feruent a loue of thoſe things which he had letten them ſee, that they are content to renounce the world, and accounteth her beſt things to be but dung, ſo they may obtaine the Lord Jeſus, and be made partakers of the high priſe of the calling of the Saints of God.

2 *Mouendo*. By alluring their hearts.

And beſides this, he doth in ſuch ſort conduct vs, that he remoues euery impodiment out of the way which may hinder vs; when hee carried his people Iſrael by his ſtrength to his holy habitation, O what impediments were in the way, the red Sea, the vaſte Wilderneſſe, the Riuer *Iordan*; *Pharaohs* horſemen and chariots purſue them behinde, to draw them backe againe; ſeauen mighty Nations of the *Canaanites* are gathered before them, to reſiſt, and hold them out of *Canaan*, but the Shepheard and leader of Iſrael, ſteps ouer all theſe impudiments, as if they had not been in the way, and places his people in the mountaine of his inheritance: and afterward when he concluded to bring his people from *Babel* homerward to *Canaan*, hee prepared a way for them in the Wildernes, he commanded the mountaines to be made low, and the valleys to be exalted, he commanded the crooked to be ſtraight, and the rough places to become plaine, and it was ſo. This is for our comfort, the Lord, who hath taken vs by the hand to leade vs into his holy habitation, ſhall remoue all impediments that are before vs; though Sathan, like a Lyon ſpoyled of his prey, ſnatch after vs, though hee double his tentations vpon vs, and with manifold afflictions compaſſe vs, though terrible death and the horrible graue ſtand before vs, threatning to ſwallow vs by the way, yet ſhall we ſee the goodneſſe of the Lord in land of the liuing, and ouer all our enemies ſhall bee more then conquerours, through him that loued vs, and hath taken vs into his owne hand, to lead vs to that inheritance which he hath prepared for vs.

3 By remouing all impediments out of the way which may hinder vs to follow him.

Comfort.

For it is manifeſt, that both the beginning, progreſſe, and perfection of our ſaluation is aſcribed to the Spirit of God in holy Scriptures: when we were dead in ſinne he quickned vs; when he had quickned vs, he gouerns and leads vs, and worketh continually in vs till he perfect vs. Thus is hee *the author and finiſher of our faith*, and all the glory of our ſaluation is his: as we cannot begin to doe well without him, ſo we cannot cōtinue in wel-doing without him: if he lead vs not, we wander from him, and weary our ſelues in the way of iniquity.

The beginning progres, and perfection of our ſaluation is from him.

*Heb.* 12.2.

It ſhould ſerue to humble vs, that we are pointed out here to be but babes & childrē, ſuch as cannot goe by our ſelues, vnleſſe we be led by another, as the Eunuch anſwered *Philip*, whē he asked, *Vnderſtandſt thou what thou readeſt?* How can I (ſaith he) *vnderſtand without a guide?* So wee may anſwere the Lord when he commands vs to walk in his way; How can we, O Lord, that are but children and new borne Babes, walk in thy way without a guide? It is a point of good religion, to turne the Lords precepts into prayers. *Send out, Lord, thy light & thy truth, let them lead me, let them bring me into thine holy Mountaine, and to thy Tabernacles. Let thy good ſpirit lead me unto the land of righteouſnes.* When the Lord threatned that he wold no more go before the children of Iſrael, to lead thē as he had done, *Moſes* took

In that we cannot walke without a guide, we are warned that we are but babes. *Acts* 8.30.31.

It is good religion, to turne Gods precepts into prayers. *Pſal.* 43.3. *Pſal.* 143.10

it ſo deepely to heart, that he proteſted hee would not goe one foot further, except the Lord went with him: and certainely if we knew the manifold inconueniences, wherinto we ſhall fall if the Lord forſake vs, we would neuer enter our feete into that way, wherein we ſaw not the Lord goe before vs in mercy to leade vs.

We ought to follow our guide, as Iſrael did the Lord in the Wilderneſſe.

Our life on earth ſhould be ordred as was the life of Iſrael in the Wilderneſſe; the Lord went before them by day in a cloud, by night in a pillar of fire: when the cloud remoued, they remoued, what way ſoeuer it went, they followed; where the cloud ſtood, they camped; thus the Lord led them by two and forty ſtations forty yeers in the Wilderneſſe: though *Canaan* was not farre from them, yet they entred not into it till the Lord directed them. The Lord hath in like manner (praiſed be his Name for it) brought vs out of the land of our bondage; he might, if he had pleaſed, long ere now haue entred vs into our *Canaan*, but it pleaſed him for a time to exerciſe vs, and to haue vs walking vp and downe this Wilderneſſe. Let vs poſſeſſe our hearts with patience, and reuerence the Lords diſpenſation: in the meane time, take heed that the Lord goe before vs, that his word ſhine vnto vs as a Lanthorne to our feete, and that his holy Spirit be our guide to leade vs in his righteouſneſſe: then ſhall we be ſure of an happy end of our iourney, when we liue not as we liſt, but vnder the gouernment of the holy Spirit; when our riſing and lying downe, our reſting and remouing, and all the actions of our liues are gouerned by his direction.

All that profeſſe Chriſt are not led by his Spirit.

*As many as are led by the Spirit.*) If all were led by the Spirit of God, the Apoſtle would not vſe this diſtinction; ſo many and no more are the ſonnes of God as are led by the Spirit of God. The name and dignity of the ſonnes of God doth not belong to all men who are the Lords by creation; nay, not to all thoſe, who are his by profeſſion: as in the Arke of *Noah* there was a curſed *Cham*, and a bleſſed *Sem*; as in the Schoole of Chriſt, a traiterous *Iudas*, and beloued *Iohn*; ſo are there many in this mixed fellowſhip of the viſible Church, who by outward profeſſion, pretend the ſtiles and priuiledges of the ſonnes of God, but are not of the Iſrael of God, belong not to the adoption. Thinke it not therefore ſufficient that ye are gathered to the fellowſhip of the viſible Church, but conſider what place yee doe poſſeſſe in it: I wiſh from my heart, that none among vs all were (in this barne-floore of Chriſt) like vnto chaffe, for it will be caſt out, and burnt with vnquenchable fire; but that wee may all bee found to bee that good Wheate, which ſhall be gathered into the Lords garner: it is indeed a great benefit, that we are brought to the fellowſhip of the viſible Church, which is (ſo to call it) the outermoſt Chamber of this houſe of God; but onely bleſſed are they who are led by the ſpirit, farther in, to that ſecret chamber, where God ſhewes his familiar preſence, & vnto which none are admitted, but they who are of the communion of Saints.

Mat. 3.12.

what ſpirit leads the wicked.

Iſa. 29.10.
Hoſ. 4.10.

And as for them who are not led by this Spirit of Grace, it is certaine they are miſcarried by another Spirit. Concerning their minde, the ſpirit of ſlumber couers their eyes that they cannot ſee, and concerning their heart, it is miſ-ruled by the ſpirit of fornication, which cauſes them to erre, and goe a whoring from God; thus are they led not as PROSAGOMENOI brought to the Lord in a peaceable maner, wherof I haue ſpoken, but as APOGOMENOI, driuen violently and carried away from the Lord, ouer-haled with the fury of their affections, ſnared of the Diuell, and taken of him at his will; reſiſting the holy Ghoſt, yea vexing the holy Spirit of the Lord. O miſerable and vnhappy condition! fearfull is the woe that lies vpon thoſe who follow their owne ſpirit: let vs therefore take heed to our ſelues, our wayes will declare what ſpirit is our gouernour. What made *Caleb* and *Ioſhua* truſt in the Lord, and reſt on his word, when all Iſrael murmured againſt him, prouoked him to anger, and compelled him to ſweare that they ſhould neuer enter into his reſt? What made them conſtant in ſo great a defection? the Lord declares it him ſelfe, *But there was another Spirit in my ſeruant Caleb*, ſaith the Lord. Certainly, they who are led by the Spirit of the Lord, will waite vpon him and follow him, albeit all the world ſhould forſake him: but as for thoſe who wander from the Lord in the way of iniquity, their deeds make it manifeſt they are led by the ſpirit of errour.

Acts 7.51.
Eſa. 63.
Ezek. 13.3.

Num. 14.24.

Al the ſonnes of God are partakers of his Spirit.

Laſt of all, we learne heere, that all the ſonnes of God are partakers of his Spirit; there is but one ſong among all thoſe thouſands triumphant in Heauen that follow the Lambe, and there is but one Spirit in all theſe militant vpon earth that follow the Lord. Earthly Fathers, were they neuer ſo wiſe and holy, doe not alway beget wiſe and holy children; Regenerate *Adam* hath wicked *Caine* for his eldeſt ſonne; faithfull *Abraham* hath [illegible] *Iſmael*; godly *Iſaac* bringeth out prophane *Eſau*; religious *Ezekias* begets idolatrous *Manaſſes*; but the Lord our God, whomſoeuer he begets, he communicates vnto them his owne Spirit, and transformes them into his owne

Image; and therefore they are conuinced to be ſhameleſſe lyers, who in their deeds ſhew forth the image of Sathan, and yet glory in word that they are the children of God; they are baſtards, and not the ſonnes of God, for it cannot be that the Lord ſhould beget children to any other image but vnto his owne.

VERSE 15. *For ye haue not receiued the ſpirit of bondage to feare againe, but the ſpirit of Adoption, whereby wee crie* ABBA FATHER.

1

A three-fold operation of the ſpirit in the Sonnes of God.

THe Apoſtle, to ſtrengthen his former agreement, ſets downe a ſhort deſcription in this and the ſubſequent verſe, of a three-fold operation which the Spirit maketh in them whom he leadeth: for firſt, he is vnto them a ſpirit of bondage, working feare: ſecondly, he is a Spirit of Adoption, working loue through the ſenſe of Gods mercy, for he not onely makes them whom he leads, the ſonnes of God but intimates vnto their ſpirits Gods loue towards them, which otherwiſe was vnknowne vnto them: and thirdly, hee is a Spirit of interceſſion, making vs to go with boldnes to the throne of grace, and call vpon God as vpon our Father. Of the which the firſt part of his argument is made clear, that they *who are led by* the Spirit of God, *are* the ſonnes of God: yea, by the teſtimony of the Spirit they themſelues know that it is ſo, and therefore in moſt homely and humble manner acknowledge him for their Father. This the Apoſtle propones in ſuch manner that he applies it particularly to the godly Romans, vnto whom he writeth; *Ye haue not* (ſaith he) *receiued againe the ſpirit of bondage vnto feare*, as ye did in the time of your firſt conuerſion; yee haue proceeded further, and haue experience of other operations; then yee felt him caſting you downe with the ſight of your ſinnes, but now ye feele him comforting you, and rayſing you vp with the ſenſe of Gods loue and mercy towards you in Ieſus Chriſt.

Why in his firſt operation he is called a ſpirit of bondage to feare.

The Spirit of God is called *a ſpirit of bondage vnto feare*, not as if he had made them in whom he worketh, ſlaues, or bond-men, but becauſe in his firſt operation hee rebukes them of ſinne in whom he worketh, and lets them ſee that bondage and ſeruitude vnder which they lye, which workes in them an horrible feare, but in his ſecond operation he is a Spirit of Adoption, making them free who were bound before; comforting them with the ſight of Gods mercy whom before he terrified with the ſight of their owne ſinnes, to the one he vseth the preaching of the Law, which diſcouers our diſeaſe; to the other, the preaching of the Goſpell, which points out the Phyſition. As the proclaiming of the Law wrought a terror in their hearts who heard it, ſo doth the preaching thereof: for who can heare himſelfe accurſed and condemned by the mouth of God, and not tremble? *Iohn* the Baptiſt began at the preaching of the Law; *Now is the axe laid to the root of the tree, euery tree that bringeth not forth good fruit, ſhall be hewen downe and caſt into the fire*: then hee proceeded and pointed out the Lambe of God that takes away the ſinnes of the world: by the firſt he prepared a way to the ſecond; for his Auditors being caſt downe in themſelues with the threatning, enquired earneſtly, *What ſhall we doe then, that we may be ſaued?* and were glad to heare of a remedy. It is out of doubt, that they who are not touched with a remorſe of their ſinnes nor a feare of the wrath to come, and into whoſe hearts neuer entred that care, *What ſhall I doe that I may be ſaued?* haue not knowne as yet ſo much as the very beginnings of ſaluation.

By the preaching of the Law he diſcouers ſinne and wrath due to it, which cauſeth feare. *Mat. 3. 10.*

He is not here comparing the Godly vnder the Law, with the godly vnder the Goſpell.

We are not then to thinke heere, that the Apoſtle is comparing the godly vnder the Goſpell, with the godly vnder the Law, but he is comparing the godly vnder the Goſpell with themſelues; their ſecond experience of the operation of the Spirit with the firſt: it is true that once (ſaith he) *Yee receiued the ſpirit of bondage, working feare*: this was his firſt operation in you, but now ye haue experience of another, and are made pertakers of a more excellent operation; hee is become vnto you a Spirit of Adoption, by whom yee call vpon GOD as vpon your FATHER.

For they vnder the Law had the ſame couenant of grace that we haue.

For the godly vnder the Law, were partakers of this ſame Spirit of Adoption, which we haue receiued, and were vnder the ſame couenant of Grace, but it was exhibited to them vnder types and figures: for the couenant of workes, whereof this was the ſumme, *Doe and liue*, being broken and diſſolued in Paradiſe through *Adams* tranſgreſſion, incontinent the Lord bindeth vp with man the other Couenant of Grace, whereof this is the ſumme, *Beleeue and liue.* All the godly Fathers before and vnder the Law looked for life in that bleſſed ſeed of the woman, IESVS CHRIST, whom they beleeued was to be manifeſted in the fleſh,

*Rom. 10. 9.*

and ſo they were ſaued: but as I ſaid, they had this couenant ſignified vnder legall ceremonies and ſhadowes, which were to be aboliſhed at the comming of the Lord Ieſus, as now they are, and in this reſpect the Apoſtle in that Epiſtle to the *Hebrewes*, calleth it *an old Couenant*, which was to bee diſanulled, not in regard of the ſubſtance, but of the manner of the exhibition thereof, for all they who haue beene ſaued from the beginning, are ſaued euen as wee are, euen by faith in Ieſus Chriſt; but as for that manner of exhibition by which it was propoſed to the Fathers, it is now aboliſhed. And this for vnderſtanding of the words.

We are receiuers of the Spirit, God the giuer.

*For yee haue not receiued.*) It is here to be obſerued that the Apoſtle calleth vs receiuers of the Spirit of Adoption, for it warneth vs that God is the giuer, & that therefore we ſhould be humble in our ſelues, and magnifie his rich mercy toward vs, *for what haſt thou, O man, which thou haſt not receiued?* and herewithall wee are admoniſhed to account much of thoſe meanes by which the Lord communicateth his Spirit vnto vs.

1 Cor. 4. 7.

The Lord giues his Spirit by the miniſtery of his word.

The Lord might haue illuminated the minde of that Eunuch by the mediate working of his owne Spirit, and made him vnderſtand that Scripture which hee was reading without an Interpreter, but it pleaſed him to doe it by the miniſtry of *Philip*: he might in like manner haue communicated his holy Spirit to *Cornelius* and his friends, but he would not doe it but by the miniſtry of *Peter*: he commandeth therfore *Cornelius* to ſend for him to *Ioppa*, where it is very worthy of marking, that in the very time of *Peters* preaching, the holy Ghoſt fell vpon the hearers: for it ſhould moue vs to reuerence the ordinance of God. *It hath pleaſed the Lord by the fooliſhneſſe of preaching, to ſaue ſo many as beleeue*, and ſo many ſhall beleeue as are ordained vnto eternall life. Be content therefore to receiue ſaluation by ſuch means as God in his wiſedome hath concluded to giue it, thinke not that ye can be contemners of the Word, and partakers of the Spirit: if ye be deſirous to receiue the Spirit of Adoption, reuerence this Miniſtery of the Word by which the Lord communicates his Spirit to ſuch as he will ſaue.

Acts 8.

Acts 10.

1 Cor. 1. 12.

Gods Adopted children are not exempted from all ſorts of feare.

*To feare againe, &c.*) It is heere to be enquired ſeeing none of the children of God liues on earth without feare, how is it the Apoſtle ſaies we haue not receiued the ſpirit of bondage to feare againe? That diſtinction of ſeruile and filiall feare, (by the one whereof the wicked feare God for his iudgements, and the godly for his mercies,) will not reſolue this doubt, for the godly alſo feare God for his iudgements, *My fleſh trembles for feare, becauſe of thy iudgements*: otherwiſe the threatning of Gods word were not to be vſed to Gods children, if they were not to be feared.

Pſal. 119.

Fiue ſorts of feare.

We are therefore to conſider that there are fiue ſorts of feare mentioned in the booke of God. The firſt, is a naturall feare: the ſecond, a carnall feare: the third, a ſeruile feare: the fourth, a filiall feare: the fift, a diabolicall feare.

1 A naturall feare.

The naturall feare is one of the affections of the ſoule, created by God; *Adam* was indued with it in the ſtate of innocency, and our bleſſed Sauiour wanted it not, of whom it is written, that when he prayed in the garden he began to be afraid.

2 A carnall feare.

Mat. 10. 28.

As for carnall feare, the obiect whereof is fleſh, or at leaſt that which fleſh may doe, it is a great enemy to godlineſſe, and therefore our Sauiour forbids it; *Feare not them who are able to kill the body, but feare him who is able to caſt both ſoule and body into hell fire*: yet are the deareſt of Gods children ſubiect vnto it. This feare made *Abraham* deny that *Sarah* was his Wife; made *Peter* deny that Chriſt was his Lord; this feare made *Ionas* refuſe to goe to *Niniuie*, and made that holy Prophet *Samuel* vnwilling to annoynt *Dauid*, for he feared leaſt *Saul* ſhould ſlay him: yet are they ſo ſubiect vnto it, that the feare of God at length ouercomes in them.

3 A ſeruile feare.

The third ſort is ſeruile feare, the obiect whereof is the iudgements of God onely: and this is proper to the wicked, they feare the plague of God, but ſo, that they loue their ſinnes, and hate and abhorre euery one that doth rebuke or reſtraine them from the courſe of their ſinnes.

4 A filiall feare.

Pſal. 130. 4.

The fourth is filiall, ſo called, becauſe it is proper to the ſonnes of God; they doe not onely feare him for his iudgements, but loue him and feare him for his mercy: *Mercie is with thee, O Lord, that thou mayeſt be feared.*

5 A Diabolicall feare.

Iames 2. 19.

As for the diabolicall feare, Saint *Iames* ſaith, the Diuels know there is a God, therefore they feare and tremble, they haue receiued within themſelues the ſentence of damnation, they know it ſhall neuer be recalled, they ſeek no mercy, nor ſhal they obtaine it: and the ſeruile feare of the wicked ſhall at the laſt end in this deſperate feare of the damned; finding themſelues condemned, without all further hope of mercy, they ſhall tremble and feare continually.

From what ſort of feare we are exempted.

Of this it is euident, that the feare whereof heere he ſpeakes, is the firſt part of filiall feare; namely, a feare of that puniſhment which is due to ſin, and to the godly is an introduction to worke in them feare of God for his mercies, conioyned with loue: ſo then his meaning is cleare, albeit in the time of your firſt conuerſion, you were ſtricken with a feare of that wrath which is the recompence of ſinne, yet now the ſpirit of Adoption hath not onely releaſed you of that feare of damnation, which you conceiued at the firſt, through the knowledge of your ſinnes, but alſo hath made you certaine of ſaluation, and aſſured that God is become your Father in CHRIST IESVS.

In the wicked, the feare of Gods wrath once begun, increaſes daily, till it proceed, as I ſpake, to that deſperate feare of the damned, but in the godly the feare of Gods iudgements is but a preparation to the loue of God, feare ſhall not alwayes abide in their hearts, for when God ſhall crowne them with his mercies, and his loue in them ſhall be perfect, then perfect loue caſts out feare: therefore *Auguſtine* compares the feare of Gods iudgements in the godly, to a Needle, that goes thorow the ſeame, and prepares in it a place for the thread which is to remaine: ſo doth the feare of Gods iudgements goe thorow the ſecret ſeames of the heart, and prepares a place for the loue of God, which ſhall abide and continue for euer in the godly, when feare ſhall be away. The Lord at the firſt deales hardly with his children, as our Sauiour dealt with the woman of *Canaan*, whom he comforted at the laſt; and as *Ioſeph* entreated his brethren roughly, whom at the laſt for tender compaſſion hee embraced with many teares: but all theſe terrours and feares wherewith God humbles his owne, are but preparatiues to his conſolations; at the length hee ſhall make it knowne to them, that he is their louing father: as for the wicked, though they haue not ſuffered from their youth the terrours of God, it is becauſe they are reſerued for them.

In the godly feare prepares a place for the perfect loue of God, and then departs it ſelf.

*Mat.* 15.

But in the wicked, feare of wrath once begun, increaſes, till it proceed to deſperate feare.

Neither are they euen now exempted from their own fears: for albeit there were none to reproue them, their owne conſciences ſend out accuſing thoughts to terrifie them; and if at any time they ſhall heare the Word of God faithfully and with power deliuered vnto them, then doe they much more tremble and feare; for the word ſtrengthens the conſcience to accuſe and terrifie them, but feare is both the firſt and laſt effect it workes in them; and therefore is it, that being ſo oft diſquieted with hearing of the Word, as *Fœlix* was with the preaching of *Paul*, they are no more deſirous to heare it, but rather hate it and abhorre it, becauſe it teſtifies no good vnto them, more then *Micaiah* did to *Achab*, and ſo they neuer attaine to this other operation of the ſpirit, they are not tranſchanged by hearing, into the ſimilitude of the ſonnes of God, neither receiue that comfort which comes by feeling the loue of God in Ieſus Chriſt.

Adoption is either naturall, or ſpirituall.

*The ſpirit of Adoption.*) Adoption is either naturall or ſpirituall; the ſpirituall Adoption is either of a whole nation, and ſo the Apoſtle ſaith that the Adoption pertained to the Iſraelites, becauſe the Lord choſe them to be a peculiar people to himſelfe; or then it is of particular men, and ſo it is a benefit belonging to the children of God onely; and of it ſpeakes the Apoſtle in this place. Naturall Adoption the Lawyer defined it to be, *Actum legitimum imitantem naturam, repertum ad eorum ſolatium qui liberos non habent.* A lawfull Act, imitating nature, found out for the comfort of them who haue no children of their owne: but ſpirituall adoption differs farre from it, for it is a lawfull act, not imitating, but tranſcending nature, found out by the Lord our God, not for the comfort of a father that wants children, but for the comfort of children that want a father. We being by nature miſerable Orphans, hauing no father to prouide for vs, it pleaſed the LORD our GOD to become our Father in Chriſt, and to make vs, by Adoption, his ſonnes and daughters, not for any benefit hee receiues of vs, for nothing can accreſſe by the meanes of any creature, to that moſt high, and All-ſufficient Maieſty, *Sed vt haberit, in quem ſua beneficia collocaret*, but that hee might haue ſome, vpon whom to beſtow his benefits; for the declaration of the glory of his rich mercy.

What naturall Adoption is.

How the Spirituall Adoption excels aboue the naturall.

The naturall giues to the Adopted the priuiledges of a ſonne.

But the ſpirituall giues alſo the new nature and conditions of a Sonne.

Yet both the Adoptions agree in this, that they flow from the pleaſure and good will of him who is the adoptant, and that they giue to him who is adopted, the priuiledges of a ſonne, which by nature he hath not, but where the naturall adoptant cannot change the nature of that man whom he hath adopted to be his ſonne, no more then *Moſes, qui Æthiopiſſam duxit, ſed non potuit Æthiopiſſæ mutare colorem*, who married an Æthiopian woman, but could not change the Æthiopians colour: but the Lord our God were we neuer ſo blacke, if he marry vs, he ſhall make vs beautifull; if by the grace of Adoption he make vs his ſonnes, by the grace of Regeneration, hee ſhal alſo make vs new creatures; al the ſons of God are made partakers of the Diuine nature. Take heed therfore vnto your liues and conuerſations, for if ye go on to ſpend the remanent of your dayes, after the inordinate luſts of the fleſh, and walke on in gluttonny and drunkenneſſe, in chambering and wantonneſſe, in adultery, in ſtrife and enuy, in couetouſneſſe, and ſuch other works of vncleanneſſe, wherein many among you doe yet continue, we muſt ſay vnto you, that ye haue not God for your

*Exod. 28.36.*

Father; but ye are of your father the Diuell, becauſe you doe his works: except we ſee in you the Image and ſuperſcription of God, and that yee haue ingrauen in your conuerſation, as *Aaron* had vpon his frontlet, *Holines to the Lord*, we cannot bleſſe you in the name of the Lord, nor acknowledge you for ſuch as are his by Adoption.

The ſonnes of God after their receiuing the Spirit of Adoption know that God is their Father.

And of this againe we marke, that the Sonnes of God know moſt certainely, that God is become their heauenly Father; for in this they are taught of God by his own Spirit to acknowledge him and call vpon him with boldneſſe, as vpon their Father. It is therefore a vile error, which that moſt comfortleſſe religion of the Papiſts renders to them who ſeeke comfort in it, that no man in this life can know whether hee be beloued or hated of God, nor can haue any certaine knowledge of his owne ſaluation, except it be by extraordinary reuelation; we improued it at length in the ninth verſe. It is true, naturall children may be ignorant of their earthly Father, and puft vp with a vaine conceit, that they are deſcended of a more noble Parentage then indeed they are: as the flatterers of *Alexander* would haue him to thinke that he was the ſonne of *Iupiter*, and not of *Philip*; but being wounded in a battell, he was taught by experience that hee was the mortall ſonne of a mortall Father, and therefore ſmiling vpon his flatterers, hee ſaide vnto them, This bloud ſeemeth to mee not to be ἰχὼρ, but αἷμα, that is, not like the ſtrong bloud of God, but the bloud of man. But as for the children of God they cannot be deceiued of their generation, they know that God is their Father, and with greater homelineſſe and more freedome of ſpirit, yea, and ſurer knowledge, they call GOD their Father, then any ſonne of the world is able to call on his earthly father.

No prayer to God without the Spirit of God.

*Whereby we cry.*) The Apoſtle here doth teach vs, that it is by the Spirit Adoption we pray vnto God: without that Spirit men may ſpeake of God, but without him they cannot ſpeake vnto God: Prayer is a proper action of the ſonnes of God. The Apoſtle, deſcribing them who are Saints by calling, ſaith, they are ſanctified by Chriſt; and call vpon the Name of the Lord Ieſus: he ioynes theſe two together, to tell vs, that they who are not called by God and ſanctified in Chriſt, cannot call vpon him; as for prophane men, it is certaine they cannot pray: though they repeate that Prayer, *Our Father which art in Heauen*; what elſe doe they but multiply lies as they multiply words?

*2 Kings 2.*

Onely the ſpirit of Adoption teacheth the children of God to pray: Prayer is vnto them like that fiery Chariot, in the which *Elias* was carried from earth to heauen; by it they are tranſported to haue their conuerſation with God, and ſpeake to him in ſo familiar manner, that they know not thoſe things which are beſide them, neither ſee they thoſe things which are before them; being in the body, they are carried out of the body; they preſent to the Lord ſighes which cannot be expreſſed, and vtter to the Lord ſuch words as they themſelues are not able to repeate againe; and that all this proceedes from the operation of the Spirit, who bends vp their affections and teacheth to pray, is euident by this, that when this holy Spirit intermits or relents his working in them, they become ſenceleſſe and heauy hearted; more ready to ſleepe with *Peter*, *Iames* and *Iohn*, than to watch and pray with Ieſus; yea, ſuppoſe it were in the very houre of tentation.

How the godly ſometime are tranſported in Praier.

*Mat. 26.38.*

The godly ſhould cry together, not one againſt another.

*We cry, &c.*) The Apoſtle, you ſee, reckons himſelfe among others, who cryes by the Spirit of Adoption; though the children of God be many, yet ſeeing they are all led by one Spirit, they ſhould all cry for one thing vnto God: the aſſemblies of the Church militant on earth ſhould reſemble as neere as they can, the glorious aſſemblies of the Church triumphant in Heauen: Many are they who follow the Lambe, their voyce is like vnto the voyce of many waters, yet they all ſing but one ſong; ſo ſhould there be among vs that are Chriſtians but one voyce, ſpecially when we meete in the publike aſſemblies of the Church: though wee were neuer ſo many, yet our affections and deſires ſhould concurre in one, and all of vs ſend vp one voyce to the Lord. We ſee that in nature, coniunction of things which are of one kinde, makes them much ſtronger; many flames of fire vnited in one, are not eaſily quenched, many ſprings of water if they meete together in one, make the ſtronger Riuer, but being diuided are the more eaſily ouercome. S. *Iames* ſaith, *The prayer of one righteous man auaileth much, if it be powred out in faith*: What then ſhall we thinke of the prayers of many? Oh what a bleſſing might we looke for, if wee could ioyne in one to call vpon God? but now alas, where one with a contrite heart cries to God for mercy, how many by continuance in ſin cry to him for iudgement? what maruell then if the arme of the Lord be ſhortned toward vs, and he doe not helpe vs?

Vnion of deſires in praier commended.

*Iam. 5.16.*

As many hands lift a burthen importable to one, ſo

As they who reſolue to lift any heauy burthen, ioyne their hands together vnder it, and ſo by mutuall ſtrength make that eaſie to many, which was impoſſible to one: ſo when we are aſſembled together to lift from off our heads, by vnfained repentance, that burthen of the wrath of God, which our ſinnes haue brought vpon vs, if there be among vs no deceiuers, but that euery man in the ſincerity of his heart, ioine his earneſt ſupplication with the praiers of his brethren, what a bleſſing may we looke for? Take heed therefore how you behaue your ſelues in the holy aſſmblies of the armes of God, how you cry with your brethren; if ye be deceiuers, yee ſhall not be partakers of that bleſſing which ſhall come vpon them who worſhip him in ſpirit and truth; where they ſhall goe home to their houſes iuſtified, and reioycing, through the teſtimony of the ſpirit, that their ſinnes are forgiuen them, ye ſhall goe out as *Cham* went out of the Arke, more prophane than ye came in, with the curſe of God vpon you, becauſe you ſet not your hearts to ſeeke his bleſſing.

Not in publike prayers one but in priuate alſo is vnion in prayer commended.

Neither is this vnion of our deſires onely to bee obſerued in our publike prayers, but in our priuate alſo: ſo our Sauiour taught vs to pray, as remembring others with our ſelues; *Our Father*, and not my Father onely; to tell vs, that in the armes of our affections we ſhould preſent our brethren to God with our ſelues. We greatly offend the Lord, when wee haue finiſhed our prayers, ſo ſoone as wee haue powred out ſome few petitions for our ſelues, as if Gods glory were to be aduanced in no other but to vs alonely. If *Abraham* prayed for *Sodome*, becauſe he knew that *Lot* was in it; ſhall we not pray for *Ieruſalem*, wherein are ſo many of his Sonnes and Daughters, his *Lots* indeede and choſen inheritance? Wee are now all in Chriſt made Prieſts to our God, and therefore as *Aaron*, when he went in before the Lord, carried with him on his breaſt in twelue precious ſtones, the names of the twelue tribes of *Iſrael*, ſo are wee in our prayers to God, to preſent in our hearts with our ſelues, the reſt of our brethren.

*Reuel.1.6.*

They are baſtard children who pray for themſelues, and not for *Ieruſalems* peace.

This is for them who forget the fellowſhip whereunto they are called; while they profeſſe themſelues to be the Daughters of *Ieruſalem*, and yet neglect to pray for her peace, they declare themſelues to bee but baſtard children: Yet their negligence is tollerable in regard of the malice of others, who make a ieſt with their mouthes at the diuiſions of *Reuben*, and with the prophane Edomite, reioyce at the deſolation of *Iſrael*: they increaſe with their ſpeech the diſeaſe of the paralitique body of this Church, but labour not to binde it vp by their prayers; with curſed *Cham* they make a ſport of the nakedneſſe of their Father, if they can ſee it, but couer it not with bleſſed *Sem*; therefore ſhall his bleſſing be farre from them.

Prayer why it is called a crying.

*Wo cry.*) Prayer is called a crying, not in regard of the loudneſſe of the outward voyce, but earneſtneſſe of the inward affection. It is true, that in publike prayers, he who is the mouth of the reſt, ſhould ſpeake ſo that others may follow him, and know whereto they ſhould ſay *Amen*: neither is it vnlawfull in priuate prayer, circumſtances of time and place permitting it; yea rather, the voice rightly and ſincerely vſed; is profitable to waken the affections, to hold vp thy hands with *Moſes*, to lift vp thine eies toward God with *Stephen*, to aduance thy voyce with *Dauid*: if with theſe alſo thou ioyne thine heart, as did *Deborah*, this is to make a ſweet and pleaſant harmony vnto the Lord.

*Exod.17.*
*Act.7.*
*Pſal.108.*
*Iudges 5.*

Vſe of the tongue not abſolutely neceſſary in prayer.

Yet none of theſe, the laſt excepted, is abſolutely neceſſary in Prayer. *Moſes*, his tongue was ſilent at the red Sea, (for any thing we reade) yet his affection and deſire was a loud crying voyce vnto God. *Anna* in the Temple powred out her heart vnto God, ſuppoſe *Eli* heard not her voice. The Lord needes not the tongue to be an interpreter betweene him and the hearts of his children: he that heareth without ears, can interpret the prayers of his owne children without their tongue.

*Exod.14.15.*
*1 Sam.1.12, 13.*

For the Lord knowes the firſt conception of prayer in the heart.

Some pray with their lips onely, theſe are accurſed deceiuers; let vs leaue that to hypocrites; ſome pray both with heart and mouth, and theſe doe well to glorifie God with both, becauſe he hath redeemed them both: others haue their tongue ſilenced, and can ſpeake no more then *Zacharie*, when he was ſtricken with dumbneſſe; yet are the deſires of their hearts ſtrong cryes in the eares of the Lord of hoſtes: he that knew *Ieremie* and *Iohn* the Baptiſt in the wombe, and ſaw *Nathaniel* vnder the figge-tree, doth alſo know the prayers of his children conceiued in their harts, though they ſhould neuer be brought forth by ſpeech of the mouth; and this for their comfort, who through extremity of ſickneſſe, or otherwiſe, are not able to vſe their tongues in Prayer to God.

*Luke 1.*

The Parents of Prayer.

Farther we learne here, that the Parent which begets Prayer is the Spirit of Adoption, the Mother that conceiues it, is the humble and contrite heart, for no proud, vnclean and hard hart can pray vnto God; the wings whereby it aſcends, are feruency and an heauenly diſpoſition; feruency is noted in the word of Crying: for as in crying there is an earneſtneſſe of the power of the body to ſend out the voyce, ſo in prayer ſhould there be an earneſtnes of the powers of our ſoule to ſend vp our deſires. As Incenſe without fire makes no ſmell, and therefore the Lord commanded it to be ſacrificed with fire in the Law: ſo praier

The wings wherby prayer aſcends.

without feruency ſends vp no ſweet ſmell vnto the Lord. Our heauenly diſpoſition required in prayer is collected out of this, that hee to whom we ſpeake is our Father in heauen; if our mindes be earthly, wee can haue no communing with him that is in heauen; we muſt therefore aſcend in our affections, enter within the vaile, if wee would ſpeake familiarly with our Father. Prayer this manner of way ſent vp, and preſented to our Aduocate and Interceſſor the Lord Ieſus, out of the hand of faith, cannot but returne a fauourable anſwere, if not at the firſt, as in the very time of Prayer, *Daniel* receiued his anſwere; yea, at the beginning of his ſupplication, as the Angell *Gabriel* informed him, the commandement came forth to anſwere him, yet ſhall not the Lord faile, in his owne good time to fulfill the deſires of them who feare him.

*Dan.9.22.23.*

Efficacy of Prayer, euery petition returnes with profit.
*Gen.18.*

Manifold examples of holy Scripture lets vs ſee, that Prayer this way powred out vnto God is moſt effectuall. At fiue ſundry petitions did not *Abraham* bring the Lord from fifty to ten? euery petition returnes to *Abraham* ſome vantage, faine would *Abraham* haue had *Sodome* preſerued for *Lots* cauſe: at his firſt requeſt he got this anſwere, that the Lord would ſpare it for fifty righteous mens ſake, if they might bee found in it; but at the laſt from fifty hee brings him to ten; as long as *Abraham* prayed, the Lord anſwered, and for euery petition, he yeelded ſomething to *Abraham*: and moſt comfortable it is, that the Lord ceaſes not from anſwering, till *Abraham* ceaſed from asking any more. When *Peter* prayed vpon the houſe top, hee fell into a trance, and ſaw a heauenly viſion. When Ieſus prayed vpon Mount-*Tabor*, he was transfigured. And if at any time the children of God be transformed from an earthly diſpoſition to a heauenly, they find in their owne experience, that it is in the time of prayer.

*Acts.10.*

*Matth.17.*

Sathan an enemy to the World and Prayer.

*Acts 16.16.*

*Zach.3.1.*

*Gen.15.*

Sathan for this cauſe is a moſt troubleſome enemy to the exerciſes of the word, and of prayer: becauſe the one is the Mother, the other is the Nurſe of all the graces of God in vs: either he makes them lightly to eſteeme the exerciſe of prayer, or then doth what he can to interrupt them in it: as that Pithoniſſe interrupted *Paul* while hee was going to pray; ſo hath that aduerſary a thouſand wiles, whereby either before prayer he ſeekes to diuert them to ſome other buſineſſe, or in the action to trouble them, and diuide the powers of the ſoule by vncomely and prophane motions. If *Iehoſhua* ſtand before the Lord, Sathan ſhall ſtand at his right hand to reſiſt him. Vnleſſe therfore with *Abraham* we driue away the rauening birds from our ſacrifice, vnleſſe with the Iſraelites we ſtand on *Ieruſalems* wall, with a weapon ready in our hand to repell the aduerſary, as oft as hee comes to ſtay the worke of God, it is impoſſible that our hearts can continue in feruent prayer to God.

Yet the reſtleſſe oppoſition of the aduerſary ſhould not make vs to breake off this exerciſe of prayer, but the more we finde Satan angry at our praiers, the more ſhould we be prouoked to pray: if he felt not himſelfe hurt, and his kingdome weakned by our prayers, he would not ſo buſily trouble vs in prayer: ye ſee he troubles vs not in ſuch exerciſes as trouble not him: ſpeake as long as ye will of worldly affaires, refreſh the body with eating and drinking, exerciſe the body in playing; in theſe and ſuch like he interrupts vs not, becauſe they offend him not; but if we goe by prayer to wound the head of the Serpent, then will he doe what he can to ſting vs.

Other exerciſes of religion may at a time be omitted with an excuſe but the neglect of prayer is vnexcuſable.

And herewithall let vs remember, that any other practiſe of religion men may omit it, and be excuſable, but the neglect of prayer cannot be excuſed. It may be at a time thou haſt not giuen almes to the needy, becauſe thou hadſt it not; it may bee thou haſt not come to heare the Word, becauſe thou haſt beene diſeaſed: but as for the neglect of prayer, wherewith wilt thou excuſe it? labouring with thy hands in thy vocation needs not to hinder the lifting vp of thy heart vnto God, if thine heart bee good, euery time and euery place is conuenient for prayer; with *Ieremy* thou mayeſt pray in the priſon; with *Daniel* in the den; with *Ionas* in the Whales belly; with *Dauid* in the bed; with *Iſaac* in the fields, with Ieſus on the Mountaine: for thou thy ſelfe art the Temple of the liuing God, the ſanctuary wherein hee will be worſhipped, and ſhouldeſt alway carry about with thee, and within thee that golden Altar, whereupon Incenſe ſhould be euery morning and euening ſacrificed vnto the Lord thy God, ſo that if thou doe not pray, it is becauſe thou wilt not.

*Ierem.36.*
*Dan.14.*
*Gen.6.*

*Luke 6.14.*

It is a ſtrong Prayer, if by the Spirit thou canſt call God thy Father.

*Abba Father, &c.*) But what is this that the Spirit teacheth vs to cry? the Apoſtle ſaith, that he teacheth vs to cry vpon God, as vpon our Father. Is this enough in prayer to call vpon GOD thy Father? yea, if thou canſt ſo call him from this ſpirit of Adoption (for all Gods children are not indued with a like grace of prayer) it is effectual enough to draw downe vpon thee all thoſe bleſſings which the Lord communicates to his ſonnes, his name ſhall be ſanctified in thee, his kingdome ſhall be aduanced in thee, hee ſhall teach thee to doe his will, thou ſhalt not want thy daily bread, he ſhall forgiue thee thy ſinnes, and preſerue thee that thou fall not into tentations: all comforts reſt vnder this name of a Father, if thou canſt ſo call him in faith, the riches of his mercies are thine.

What comfort we haue in this that wee may call God our Father.

As the heauens are aboue the earth, ſo are his thoughts aboue ours: if then earthly Fathers carry ſo kindly an affection toward their children, what louing affection may wee thinke is there in our heauenly Father toward vs? Shall I cauſe others to beare (ſaith the Lord) and remaine barren my ſelfe? Shall the Lord communicate to men the name & heart of a Father, and fill them with compaſſion toward their children, and ſhal he himſelf to whom the name of a father moſt properly belongs, want the hart & compaſſion of a Father toward his children? let it be farre from vs ſo to thinke. Seeing the Lord will haue ſuch tender mercy on vs that are mortal creatures, that not onely ſeauen times, but ſeauenty times ſeauen times wee forgiue our brother in the day, what readineſſe to forgiue the ſinnes of his children muſt there be in himſelfe? and ſeeing our Sauior in the Goſpel points out ſo great a commiſeration in that earthly father toward his prodigall ſonne, that when he ſaw him a farre off comming homeward, he ranne and met him, and fell vpon his face and kiſſed him; what louing kindneſſe may wee looke for at the hands of our heauenly Father, if we doe repent of our wandrings, and reſolue with our ſelues to returne vnto him?

Luke 15.

Prayer to creatures reproued.

Pſal.50.15.

Mat.5.9.

Againe, we ſee here that the holy Spirit teacheth vs to pray to none but to our Father: whom ſhall wee follow as Schoolemaſters in prayer? If we will be inſtructed of the Lord, *Call vpon mee in the day of thy trouble, and I ſhall deliuer thee, and thou ſhalt glorifie mee*: If we will be taught by Ieſus Chriſt: *After this manner* (ſaith hee) *ſhall yee pray: Our Father which art in Heauen*: If ye would know how the Spirit teacheth vs to pray, the Apoſtle here telleth you he teacheth vs to cry *Abba Father*: Theſe three are one and deliuer vnto vs one truth: what better Schoole-maſters to teach vs a true forme of acceptable Prayer vnto God can we haue then theſe? and therefore that doctrine which teacheth to pray to Angels or Saints departed, muſt proceed form the ſpirit of errour: for we are here otherwiſe taught of God: we cannot, ſaith the Apoſtle, call vpon him in whom wee beleeue not. As for the Angels, wee beleeue that they are, which the Sadduces did not, but we beleeue not in them, and therefore will not pray vnto them. In all the old Teſtament we reade no prayer made to *Abraham*, albeit he was the father of the faithful, none to *Iſaac*, or *Iacob*, or *Moſes*, or any other of the Fathers departed. In a hundreth and fifty Pſalmes, no prayer is made to Cherub, or Seraphin, though they in their Pſalter of the Virgin, haue turned ouer all the praiſes and petitions made to the Lord into petitions to our Lady; as if where *Dauid* ſaith, *O Lord, rebuke mee not in thine anger*, wee were all to ſay, O Lady rebuke me not in thine anger: and *and thou art my righteouſneſſe*, O Lady, thou art my righteouſneſſe, and ſo forth in the reſt: but we may boldly ſay with *Bernard*, *Libenter certè glorioſa virgo tali honore carebit*, the glorious Virgin is willingly content to want ſuch honour. The Angell would not ſuffer *Iohn* to proſtrate before him; *Doe it not* (ſaith he) *I am but thy fellow ſeruant*: this one of thoſe bleſſed ſpirits witneſſeth to vs in the name of all the reſt, that it is the will of the Saints of God in heauen, that wee who are vpon earth ſhould reſerue to the Lord his owne worſhip, and giue no part thereof to creatures, yea, they are offended when that honour is offered to them which is due to the Lord.

In all the ſcripture no prayer to *Abraham*, *Moſes*, &c. nor to Cherubin, nor Seraphin.

Pſal.6.1.

Pſal.31.1.

Bernard.

Reuel.19.10.

It is not in the Court of heauen, as in the Courts of earthly Kings.

Ambr. in epiſt. ad Rom.

Where, if that common obiection bee brought, which *Ambroſe* did obuiate in his time, *Poſſe nos per iſtos ire ad Deum, ſicut per comites peruenitur ad regem*, that men by ſuch mediatours may goe to God, as they goe to Kings by thoſe who are honourable in their Courts; to them we anſwere with him, *Hoc eſt miſeræ vti excuſatione*, this is to pretend a miſerable excuſe; for men goe to Kings by Courtiers, becauſe the King is but a man, *Et ad Deum autem quem nihil latet promerendum, ſuffragatore non opus eſt, ſed mente deuota*, but as for the Lord, from whom nothing is hid, there needs no ſuch Procurator to make him fauourable vnto vs, onely there is required a deuout minde: for in whatſoeuer place hee who is truely godly ſpeakes vnto God, the Lord ſhall anſwer him.

Euery tongue and language is ſanctified for prayer, if wee vnderſtand it.

They are builders of *Babel*, who ſpeake to the people in a language they vnderſtand not.

And laſtly, that the Apoſtle here ioineth two ſundry languages, *Abba Father*, it is to teach vs, that euery tongue is ſanctified to the vſe of Gods children, and that it is lawfull for vs to pray in any language, if ſo be we vnderſtand it: but to binde people to pray in a language they vnderſtand not, or for him that ſhould bee the mouth of God, in the exerciſe of diuine worſhip, to ſpeake to the people in a ſtrange language which they vnderſtand not, is a ſacrilegious tyranny. That which God powred out as a curſe on the firſt *Babel*, that one of them vnderſtood not what another ſaid, and the people knew not what the builders craued, in the ſecond *Babel* is receiued as a bleſſing. The *Chaldeans* a fierce and cruell Nation, were ſent againſt the *Iews*, ſpeaking to them in a language which they vnderſtood not, to puniſh in them the contempt of the voyce of GOD, which they would not learne nor vnderſtand: and now the meſſengers of Antichriſt, a cruell and merciles people, are come out, ſpeaking to the world an vncouth language, for puniſhment of them that receiued not the loue of the truth. A faithfull ſeruant of the Lord, had hee neuer ſo many languages had rather ſpeake in the Church fiue words with vnderſtanding, that others might bee inſtructed, than ten thouſand otherwayes: hee is but an hireling and a falſe Apoſtle, that purpoſely ſpeakes to a people in a language they vnderſtand not. We giue thanks to God, who hath deliuered vs from this moſt fearful captiuity and confuſion of *Babel*.

VERS. 16. *The ſame Spirit beareth witneſſe with our ſpirit, that we are the children of God.*

Albeit this operation of the Spirit (whereby he witneſſes vnto vs that wee are the children of God) bee ſet downe in the laſt place, yet in order of working it goes before the other: for certainly vnleſſe his holy Spirit teſtifie vnto vs, that God is become our Father, and hath made vs his children, wee dare not goe neere him, to craue good things from him. The beginning of our acquaintance with God flowes from him, *Herein is loue, not that wee loued him first, but that he loued vs; Who hath first giuen vnto him, and he ſhall be recompenced?* We muſt firſt receiue from God ſome ſecret information of his loue, and fatherly affection, or euer we be able to returne vnto him the deſires, the words, and the deeds of his louing children.

1 Iohn 4.10.
Rom. 11.35.

The great loue of our Father, which he hath ſhewed, by ſending his ſpirit into our hearts.

Here firſt appeareth the fatherly indulgence of the Lord our God toward vs: we are here in a valley of death, in heauineſſe, through continuall afflictions, the time is not yet come wherein the Lord will communicate to vs his glorious preſence, to fill vs with that fulneſſe of ioy which is in his face; the time is not yet come wherein we muſt aſcend to our Father, yet to keepe vs in the meane time that we faint not, the Lord hath ſent downe his holy Spirit into our hearts to comfort vs. O fatherly care! O wonderfull loue! when *Iſrael* was yet in the wildernes, the Lord ſent them ſome of the fruits of *Canaan* to comfort them, by the hand of *Ioſhua* & *Caleb*; but what was that, if it be cōpared with the firſt fruits of heauenly *Canaan*, which the Lord ſends to vs by the conduit of his holy Spirit? he hath not onely promiſed to vs by word that hee will poſſeſſe vs in our heauenly inheritance, but as if that were too little for vs, he ſends his Spirit with the fruit of that land vnto vs, *Righteouſneſſe*, *Peace*, and *Ioy*, for our further confirmation: that Spirit the Comforter, deſcended once according to Chriſts promiſe vpon the Apoſtles in a viſible manner, and doth daily alſo deſcend in a ſecret and inuiſible manner into the hearts of the godly, leſt the children of the marriage Chamber ſhould bee ſwallowed vp with heauineſſe, through the want of their Bridegroome. Albeit the Lord ſend not to you, who are men, as he did to *Daniel*, an Angel, to ſhew him that hee was greatly beloued of the Lord, nor to you who are Chriſtian women, as hee did to *Mary*, to declare to you that you are freely beloued of the Lord, yet hath he ſent down vnto vs a more glorious Ambaſſadour, not onely to ſpeake vnto our eares, but much more to witneſſe vnto our hearts that wee are the ſonnes of God.

Dan. 9.23.
Luke 1.28.

The teſtimony of the Spirit is knowne of none but thoſe who haue it.

Now as for the teſtimony of the Spirit, it is the ſecret voyce of God, whereby hee ſpeakes from heauen vnto thine heart, aſſuring thee, that he is thine, and thou art his: no man can conceiue what it is, vnleſſe hee haue receiued it, for it giueth *that new name*, which none can know but they who haue it; and that *hid Manna*, which none doe vnderſtand but they who taſte of it: it is not gotten but after long and vnfained humiliation, and is not kept without ſanctification; for euery ſinne which the godly commits, diminiſheth in them this teſtimony of the Spirit.

Reuel. 2.17.

A warning for carnall profeſſors, who take their preſumption for this teſtimony.

And this I would haue to be conſidered of two ſorts of men: firſt of carnall profeſſors, who take their owne preſumption for this teſtimony of the Spirit: in their conceit they put it out of all doubt, that they haue receiued the Spirit of Adoption, but their workes are a teſtimony againſt their words: for the Spirit of Adoption is alſo the Spirit of Sanctification; he firſt maketh men the new workemanſhip of God, created in Ieſus Chriſt to good works, and then witneſſeth to them that they are the ſonnes of God: Wilt thou make this holy Spirit the witneſſe of an vntruth? Will hee call thee the ſonne of God, whom hee neuer ſanctified? Be not deceiued, ſo long as thy life is prophane, boaſt what thou wilt of this inward teſtimony of the Spirit, thou art but a lyar againſt the holy Ghoſt, and a wilfull murtherer of thine owne ſoule by faithleſſe preſumption.

The

A comfort for weake Chriſtians, who are mooued by their wants to doubt of this teſtimony.

The other ſort of men are the children of God, who becauſe they find not alwaies within themſelues this teſtimony of the Spirit in a like meaſure, are therfore caſt down and made oftentimes to thinke they neuer had it; for as none are more ready to boaſt of the Spirit then they who haue him not; ſo non complaines more that they want him, then they who poſſeſſe him. The children of God in this being like vnto rich worldlings; who ſuppoſe they be poſſeſſors of much, yet the great deſire of more which is in them, cauſeth them to eſteeme that which they haue as nothing, and therfore comfort not themſelues with the lawfull vſe of that which they haue; but vexe their ſpirits with reſtleſſe thoughts for that which they want: euen ſo it is customable with the children of God, albeit they haue attained to a good manner of faith & loue of God, and are euen become rich in the grace of the Lord Ieſus; yet are they ſo deſirous of more, that many a time they eſteeme nothing of that which they haue; but goe about mourning and complaining that they haue no faith, no loue, no grace, no life; in which extremity wee ſee, that many in their weakeneſſe offend the Lord their God. Herein therefore is the Chriſtian to be admoniſhed, that he keeps mediocrity; to lament thy wants and thirſt for more grace, is a ſure token of a ſpirituall life, but let vs ſo complaine for that which we want, that we be comforted in God for that beginning and little meaſure of grace which wee haue; remember that the ſame mouth of God which commands thee to mourne, commands thee alſo to reioyce; we want not matter of both; matter wee haue of mourning, for which wee may lament with the Apoſtle, *O wretched man that I am, who ſhall deliuer me from the body of this death?* Matter of ioy we haue alſo in our God, for which we may reioyce with him, and ſay, *I thanke God through Ieſus Chriſt*: ſurely, it cannot be without vnthankfulnes vnto God ſo to mourne for our wants, that wee giue not praiſe to God for the begining of Grace we haue.

A neceſſary admonition ſo to mourne for that which we want, that we giue thanks for that meaſure of grace which we haue.

Rom. 7. 24.

Ibid. verſe 19.

This teſtimony of the Spirit is not alway perceiued in a like meaſure of them who haue it.

And for this ſame effect, let vs yet further conſider, that this Teſtimony of the Spirit is not at al times enioyed in a like meaſure, for that were to enioy heauen vpon earth. The Lord therfore doth in ſuch ſort diſpence it, that ſometimes he lets his children feele it for their conſolation, and againe withdrawes it from them for their humiliation: when they feele it, they ſo abound in ioy, that all the terrours and threatnings of Sathan, all his promiſes and allurements are deſpiſed of them, and trodden vnder their feet, they ſing within themſelues that glorious triumph of the Apoſtle, *Who ſhall ſeparate vs from the loue of God?* but this ioy proceeding from the fulneſſe of faith, continues not, the voyce of the Spirit of Adoption waxing ſomewhat more ſilent, feares and doubts ſucceed in that ſame heart which before abounded with ioy: and this for our humiliation.

Rom 8,53.

Comfort againſt ſpirituall deſertions.

But now in this eſtate, leſt the children of God be diſcouraged by the ſilence of the Teſtimony, let them firſt of all haue recourſe to the fore-paſt working of God in them, let them call to minde with *Dauid* the daies of olde, remember their ioyfull ſongs, by which they haue prayſed God, their humble praiers by which many a time they haue gotten acceſſe to the throne of grace, and theſe heauenly motions which haue replenished their ſoules with ioy, and from the former foot-ſteps of his grace, let them diſcerne his preſence euen then when they cannot perceiue them. And next, let them conſider that the godly in the time of their deſertion, which is their ſpirituall diſeaſe, are euill Iudges of themſelues; for they perceiue not that which they poſſeſſe: there may be an inuincible hope of mercy in that ſoule, wherein for the preſent there is no ſence of mercy; and this all the children of God may marke in their owne experience: for whereof I pray thee hath it come, that thou a weake man haſt foughten ſo long againſt principalities and powers? haſt endured ſo many yeares the fearefull aſſaults of Sathan; thou haſt beene troubled with doubting, but haſt not deſpaired; thou haſt beene caſt downe, and haſt not periſhed; thou haſt fallen, and yet riſen againe; thy enemy hath thruſt ſore at thee, yet hath hee not preuailed againſt thee. No power, no pollicy of Sathan hath euer been able to quench in thee that ſparke of life which the Lord hath breathed into thee. Out of all doubt, thy ſtanding hath beene from the Spirit of Adoption, who hath wrought in thine heart a deeper ſence of mercy, then that any contrary power is able to roote out, yea, or thou thy ſelfe art able to perceiue, he who hath cauſed thy ſtanding both in thy tentations, which are from thine aduerſaries, and in thoſe deſertions, whereby the Lord hath exerciſed thee. Thus haue we comfort not onely in the glorious effects of Gods mercy wrought in vs, when we feele his preſence, but alſo by our ſtanding & perſeuerance in deſertions, wherein it ſeemes to vs that the Lord hath abſented himſelfe from vs with his wonted comforts; for the Chriſtians ſtanding in deſertions proues that he was not deſerted; apparant deſertions are not deſertions indeed. *Surely the Lord will not faile his people, neither forſake his inheritance.* Againe, the ſtanding againſt ſo many aſſaults of the Diuell,

The ſtanding of a Chriſtian in his apparant deſertions, proues that he was not deſerted indeed.

*Pſal.* 94. 14.

proues that the leaſt ſparke of Chriſts liuely grace in a Chriſtian, is ſtronger then that the gates of hel are able to preuaile againſt it. Be therefore comforted, O thou man of God; for if it had beene in Sathans power to haue quenched thy life, he would haue put it out long ere now: be aſſured thou ſhalt preuaile and obtain the victory, in the ſtrength and might of that mighty Lord, the Lord Ieſus Chriſt.

VERSE. 17. *If wee be Children, wee are alſo Heires, euen the Heires of God, and Heires annexed with Chriſt.*

How glorious the priuiledges of a Chriſtian are.

THe priuiledges of a Chriſtian, albeit they bee commonly ſpoken of, yet becauſe they are not conſidered, are commonly contemned: men not deepely pondering with themſelues, what a high preferment this is, that a veſſell of clay ſhould be made the Temple of the liuing God, and the heire of wrath ſhould become the heire of grace and glory: therefore the Apoſtle in this Chapter deſcribing the excellent ſtate of a man iuſtified by faith in Chriſt Ieſus, from the time that once hee began to make mention of the benefits hee hath by Chriſt, can hardly make an end; but from one proceeding to another, hee aſcends by a continuall gradation, till at length he come to ſuch an height, that he is compelled to breake off the courſe of his ſpeech, and to conclude with an examination, *What ſhall we then ſay to theſe things?* Hitherto hee hath letten vs ſee, how by Chriſt we are deliuered from condemnation; how we are made the free-men of God, freed from ſinne and death; how wee are alſo made the Temples of God, wherein he dwelleth by his Spirit, and that yet more alſo, wee are made the ſonnes of God. And now he goes vp a degree further, to tell vs that we are the *heires of God, and heires annexed with Chriſt Ieſus.* What ſhall we then ſay, but as the Pſalmiſt ſaith of the Citty of God: *Glorious things are ſpoken of thee, O thou Citty of God:* ſo will we ſpeake of euery Citizen thereof, Glorious things are ſpoken of thee, O thou man of God. *Bleſſed are the people whoſe God is the Lord,* and are called to this happy fellowſhip, wherein they are made ſubiect vnto him who is King of Saints. Let vs be glad and reioyce in the Lord, let our hearts and our mouthes be filled with his praiſe. *Except the Lord had [illegible] we were [illegible]* [illegible] but now the lines are fallen vnto vs in pleaſant places, and we haue a faire heritage: bleſſed be the God of Iacob [illegible] from henceforth and for euer.

Psal,87.3.

Psal,144.15.

Psal.16.6.

The ſonnes of God cannot but liue becauſe they are the heires of God.

*If we be Children*, &c. For the Apoſtles order in theſe words, we are to remember, that the Apoſtle heere inſiſts in the confirmation of that part of his teaching, that they who are the ſonnes of God ſhall liue. Now he lets vs ſee the neceſſity therof, *The ſonnes of God are the heires of God*, and the heritage wherevnto they are borne, is eternall life, therefore of neceſſity they muſt liue.

Gods goodnes is ſhewed to all his creatures, but his inheritance is reſerued to his ſonnes.

We haue here firſt to conſider that high preferment wherevnto wee are called in Chriſt, not onely to be the ſonnes of God, but declared alſo to be the heires of God. The heire in a family hath this prerogatiue, that albeit the hand of his Father bee not cloſed from giuing good things vnto others, yet the inheritance is reſerued for him. As *Abraham* gaue gifts to the ſonnes of *Keturah*, but kept his beſt things for *Iſaac*: ſo the Lord our God ſhewes his great bountifulneſſe, in that he makes his Sunne to ſhine, and his Raine to fall downe vpon the vniuſt, no leſſe than the iuſt; yet herein ſtands the comfort of his children, that he reſerues his beſt and moſt excellent things for them. Neither is it his creatures that he giues to them, but he giues himſelfe vnto them in a portion: as he promiſed to *Abraham*, ſo he performes it to all the ſeed of *Abraham*; I am thy exceeding great reward: and therefore doe the godly ſo craue him, that without him nothing can content them. *O Lord, thou art my portion* (ſaid *Dauid.*) *My ſoule ſaith to the Lord, thou art my portion* (ſaid *Ieremy.*) But as for them who can content themſelues with the gifts of God, ſuppoſe they neuer enioy himſelfe, they declare they are but ſeruants (who are not to bide in the houſe for euer) and not the ſonnes of God.

Gen,25.

Mat.5.45.

Psal.119.57.

Lam.3.24.

All the ſonnes of God are his heires, and yet the inheritance is not diminiſhed.

Againe, we haue to marke heere, that albeit the Lord haue innumerable ſonnes, yet are they all his heires. No Monarch in the world can beautifie his children with this priuiledge, as to make them all his heires, and not diminiſh his Empire; but the Lord herein declares the riches of his glorious inheritance, that all his ſonnes are his Heires, and yet the inheritance enioyed of many is not the leſſe. Neither are we to thinke this impoſſible: for ſeeing the Lord hath endued the Sunne in the firmament with his property, that albeit the light thereof be communicated vnto many, yet is it not the leſſe in it ſelfe. *Plurimum [illegible] (ſi poſſit) [illegible] quanta erat & illi poſſidentur, & illa [illegible]*: It feedes the

Aug.de verb. dom. in Euan. Ioan.ſerm.64.

the eyes of many, they are nouriſhed, & it is not diminiſhed: may we not much more thinke that the heauenly light communicated to many, ſhall for all that not be impayred? In earthly inheritances it is ſo, the more be partakers of them, the leſſe they are, but it is not ſo in the heauenly, there needs no ſtriſe among the brethren for diuiſion of the inheritance, for the rich portion of one ſhall be no preiudice to another.

They who were borne in the firſt age of the world, ſhall not be perfected without vs. *Heb.*11.40.

Neither ſhall we that are called to be the ſonnes of God in this laſt age of the world, ſuffer any preiudice, that many hundred yeares before vs, ſome haue beene entred heires of that Kingdome, *God prouiding a better thing for vs, that they without vs ſhould not be perfected.* *Adam* the firſt that euer was made the ſon of God by creation, and afterward the firſt ſonne of God alſo by regeneration, together with the reſt of thoſe faithfull Patriarches that followed him, hath in regard of yeares, long before vs inherited the promiſes, yet ſhall it not preiudice them who in the laſt age of the World are called to the fellowſhip of the faith of Chriſt, yea, he that ſhall be the laſt borne ſonne of God in the earth by regeneration, ſhall alſo be partaker of this priuiledge of the inheritance. And this ſhould greatly encourage vs to ſerue our God, conſidering that howeuer many of our brethren be entred before vs, whoſe example ſhould confirme vs, yet the portion prepared for vs, ſhall not be the leſſer.

**In earthly inheritances the Father dies, or the ſonne inherit, but here the ſon muſt die, or elſe he cannot inherit.**
***Pſal.*101.26.**

There is alſo another difference: for in the earthly inheritances the father muſt firſt dye, before the ſonne come to the full poſſeſſion thereof; but in the heauenly we our ſelues muſt dye, that we may poſſeſſe the inheritance. For our Father is the *Ancient of dayes: the heauens are the workes of his hands, they ſhall periſh, but he doth remaine: they ſhall waxe old, as doth a garment, but he is the ſame, and his yeares ſhall not faile.* Hee is the Father of eternity, in whom there cannot fall ſo much as a ſhadow of change, farre leſſe is he ſubiect to death: but as for vs, by ſuffering death we muſt enter into our Kingdome; we cannot ſee him ſo long as we liue, nor be ſatisfied with his image till we awake: therefore ſhould the day of death be a ioyfull day vnto vs, becauſe it is the day of our entrance to our inheritance. Vnnaturall Worldlings reioyce at the death of their Parents, becauſe by it they come to the heritage: they carry merrieſt hearts within them, when they put on their blackeſt garments; but as for vs, we ſhould reioyce at the day of our owne death: it is not the day of our ſorrow, as naturall men accounts it, but the day of our delight, in the which we enter into the fruition of our heauenly inheritance.

***Pſal.*17.15.**

Theophilact.

He cals vs not onely *the heires of God, but annexed heires with Ieſus Chriſt*, that ſo he may ſhew, *Nos grandes futuros hæredes*, that we are to be great heires. The Lord Ieſus hath a two-fold right to his Fathers inheritance: one by his eternall generation, and ſo he is the heire of God, in a manner proper and peculiar to himſelfe onely: the other he hath by conqueſt, for by the merit of his death he hath conquered eternall life for all his brethren: and this right he communicates vnto vs, whereby we alſo become heires annexed with him: in the firſt he admits no companion, in the ſecond, hee cals vs to be partakers with him.

Chriſts twofold right to the inheritance, and how in the ſecond onely we are annexed with him.

How all theſe great mercies ſhould prouoke vs to walke worthy of our heauenly vocation.

And this ſerues vnto vs, not onely for a ſpeciall comfort in the houre of temptation, and day of death, as we marked before, but ſhould alſo prouoke vs to anſwere the heauenly vocation by a holy diſpoſition: ſeeing we are the ſonnes of God, ſhall we not reſemble his Image? ſeeing we are called to be heires of an heauenly inheritance, ſhall we any more minde earthly things? Farre be it from vs, that we ſhould be prophane like *Eſau*, who ſold his birth-right for a meſſe of Pottage; or like *Demas* we ſhould forſake the fellowſhip of our Brethren, and imbrace this preſent World: but let vs rather with the holy Apoſtle, account all things to be but dung, in reſpect of the excellent knowledge and fellowſhip of our Lord Ieſus. Seeing Chriſt muſt be our comfort in death, when all other comforts will forſake vs, let vs make him our ioy and pleaſure in life, that ſo both in life and death he may be an aduantage to vs: for theſe things, for which miſerable worldlings forſake their God, ſhall in the end forſake them. Let a couetous man ſee in the houre of his death, thoſe treaſures of gold and ſiluer which he ſought in his life more than God, and they ſhall be no more pleaſure to him than was thoſe thirty pieces of Siluer to *Iudas*, which he tooke in exchange of Ieſus Chriſt. Preſent a ſpoonfull of Wine to the drunkard, whoſe belly was his God in his life time, and he ſhall not be able to receiue it. Let the Harlot ſtand at that time in the ſight of the whoremonger, ſhe may increaſe his ſorrow, and terrifie his conſcience, but ſhall not render him comfort. Yet theſe are the ſtrange gods after which moſt part of the World goes a whooring: but let vs not caſt in our portion among them; we are partakers of the heauenly vocation, called to be the Sons and Daughters of the liuing God; bleſſed ſhall we be, if we walke worthy of our calling.

***Gen.*25.**
**2 *Tim.*4.**
***Phil.*3.8.9.**

For Sathans ſilly offers, are not to be compared to theſe high honours whereunto God hath called vs in Chriſt.

For wee ſee here whereunto we are called, by adoption we are made the Sonnes of God, and brethren of Chriſt; of rebels, we are made the ſeruants of God, yea more then that, the friends of God. *Henceforth call I not you ſeruants, but friends*; yea, more then friends, he hath made vs Brethren; *He that ſanctifieth, and they who are ſanctified are all one: wherefore, he is not aſhamed to call them Brethren.* O wonderfull comfort! the Father cryes from Heauen, *This is my beloued Sonne, in whom I am well pleaſed, heare him*: the ſonne againe ſpeaking to vs on earth, ſaith, *I goe vp to your Father, and my Father*; he that is my Father is alſo your Father, therefore goe ye vnto him, and call vpon him as your Father, *O qualis ille dominus, qui omnes ſeruos ſuos facit amicos ſuos, & quod multo maius eſt, fratres ſuos!* O what a ſweet Lord is he who makes all his ſeruants his friends, and which is much more, his Brethren: Surely the yoke of Chriſt is eaſie, and his burthen is light, we are called to be annexed partakers with him of all the good that is in him. The Lord therefore more and more confirme vs, that deſpiſing all the ſubtill offers of Sathan, whereby he would ſteale vs away from the loue of Chriſt, and delighting in that high dignitie, whereunto we are called, our hearts may cleaue to the Lord for euer, without ſeparation.

Iohn 15. 15.

Hebr. 2. 11.

Mat. 17. 5.

Iohn 20. 17.

*Mat.* 11. 30.

# HEAVEN OPENED.

VVHEREIN
THE COVNSELL OF GOD,
CONCERNING MANS SALVATION,
is ſurther manifeſted; ſo that the Chriſtian, effectually
*called, may heare himſelfe, after the Croſſe,*
ordained to the Crowne, and read his owne
name written in *the* BOOKE
*of* LIFE.

Being the ſecond benefit we haue by our Lord
IESVS CHRIST.

*Come and ſee*

Written by Mr. VVILLIAM COVVPER, Miniſter
*of Gods Word at* Perth.

LONDON,
Printed by IOHN BEALE and *T. B.* for ROBERT ALLOT, and are to
be ſold at his Shop in Pauls Church-yard at the ſigne of the
blacke Beare. 1629.

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I5

# TO THE MOST GRACIOVS, EXCELLENT, AND MIGHTY PRINCE, ANNE, Queene of Great-Brittaine, France, and Ireland, &c.

MADAME:

AS God in the firſt creation of one made two, ſo in the firſt inſtitution of marriage, did he againe vnite thoſe ſame two into one, that the Woman, ioyned in marriage with her Husband, might not onely reuerence him, as the rocke from whence ſhe was taken; but much more loue and honour him as her Head, vnder whom ſhe liues. If they had not agreed in one, to diuide themſelues from God, no diuiſion had euer fallen out among themſelues, but that which God made very good, Sathan working vpon the mutability of their will, turned into euill; ſo that the Woman in ſteed of an helper became a tempter of the man to ſinne, and the Man in ſteed of a defender, became a dilater of the Woman to God for ſin. But the Lord Ieſus, who came into the world to deſtroy the workes of Sathan, as he hath reconciled man and woman with God, ſo hath hee revnited them amongſt themſelues, adding this to all the former bonds of their vnion, that now they ſhould liue together as heires of the grace of life. In this moſt happy vniõ of both your Maieſties with God and among your ſelues, conſiſts your mutuall ſtrength and comfort, the welfare of your Highneſſe royall children, the terrour of your enemies, and common benefit of all your Maieſties well affected ſubiects. A good ſo *much the more carefully to be kept, becauſe Sathan, out of all doubt, ſpightfully doth enuy it, as being the very fountain, out of which doth flow that great and common good, both to your royall poſterity, and loyall people, the aſpect of your Highneſſe fauourable countenance looking in loue one of you to another, & both of your Maieſties in coniunct compaſsion to your people, ſweeter then the influence of the vndiuided* Pleiades, *bringing to Church and Common-wealth, vnder your happy raigne, a flouriſhing ſpring of innumerable bleſsings. We doe therefore bleſſe the Lord who hath confirmed your royall hearts, and ſet it in the formoſt of your godly cares, how to keepe and increaſe this holy and happy band of loue, which keepeth you both. For the continuance whereof, as after my weake meaſure, I ſtand vp a daily ſuppliant vnto the Lord, among others your Highneſſe loyall ſubiects, ſo I doe humbly craue that your Highneſſe impute it not to me for preſumption, that I haue conioyned your Maieſties in the participation of this ſmall propine of the firſt fruits of my labours, whom I doe wiſh for euer to be conioyned in the communion of all good, preſent, and to come: but that rather according to your Highneſſe wonted fauour and clemency toward mee, your Maieſty would graciouſly accept it, as a teſtimony of my earneſt and vnfained affection toward your Highneſſe name and honour in this life, and euerlaſting welfare in the life to come.*

Your Maieſties moſt humble Subiect,

and daily Orator, WILLIAM COVVPER,

*Miniſter at* Perth.

# HEAVEN OPENED.

## THE SECOND PART OF THE Chapter; Containing Comforts againſt the CROSSE.

VERSE 17. *If ſo be we ſuffer with him, that we may alſo be glorified with him.*

The mortification of a Chriſtian conſiſts in two things.

THe mortification of a Chriſtian, whereunto the Spirit of God ſo frequently exhorts vs, conſiſts in theſe two; firſt, in a ſubduing by a holy diſcipline our inordinate luſts, which naturally rebel againſt the law of God: ſecondly, in apatient bearing of the Croſſe of Ieſus. In the firſt part of the Chapter; the Apoſtle hath exhorted vs vnto the one: and now in the ſecond, by many arguments he ſtrégthens vs againſt the other: vnleſſe we make ſome profit in the firſt point of mortification, it is certaine we ſhall neuer proceede to the ſecond. For the life of one affection is far leſſe than the life of the whole man: if for Chriſts ſake we wil not put out the life of one ſinfull affection, what hope is there, that for his ſake wee will lay downe our owne liues? Beſide that, a diſſolute life weakneth the ſtrength of the Soule, and makes it feeble in the day of affliction; ſo that *the heart cannot endure, nor the hands be ſtrong in that day wherein the Lord ſhall haue to doe with thee.* It is a cuſtomable policy of Sathan, firſt to corrupt men, & make them diſſolute in proſperity, that afterward he may the more eaſily breake them by aduerſity. When *Iuſtin* Martyr beheld the patient ſuffering of the Chriſtians, notwithſtanding that he was not as yet conuerted himſelfe, he gathered thereof, that they could not be men giuen to pleaſures; for it is moſt certaine, that men ouer-ruled by their affections, are either in trouble, feeble and effeminate, or wickedly deſperate, hauing in them no ſpirituall ſtrength to ſuſtaine it.

He will not quit his life that will not quit his affection for Ieſus Chriſt.

Ezec.22.14.

The connexion of theſe words with the former.

And for the connexion of theſe words with the former, the Apoſtle ſlides in here, cunningly, from the firſt part of his Treatiſe into the ſecond, and that by way of anſwering an obiection: for it might haue beene ſaid vnto him; Yee haue called vs the Sonnes of God, and the heires of God; but how can that be, our preſent eſtate and condition being ſo hard, and our life ſo full of troubles? To this he anſwers; It is very true that I haue ſaid, yee are not onely the ſonnes of God, but the heires of God, but conditionally, that firſt yee ſuffer with Chriſt, before ye can come to the fruition of the inheritance with him: ſo that the ſame argument taken from our afflictions, which nature vſeth to impugne our Adoption, the Apoſtle vſeth it to confirme vs ſo much the more in the certainty thereof. The words are to be red not *cauſaliter*, but *conditionaliter*, by way of annexed condition, not as if our preſent ſufferings were meriting cauſes of our glorification, but as conditions which the members of Chriſt muſt accept, which are to be glorified with him: for we goe by tribulations, as by a ſtrait and narrow way, vnto the top of the mountaine of GOD, wherein that treaſure of eternall life, which is the lawfull conqueſt of Ieſus Chriſt, but in regard of vs is the free gift of God, ſhall be communicated vnto vs.

Three principall arguments againſt the Croſſe, contained in this Treatiſe.

In this Treatiſe of comfort againſt the Croſſe, the Apoſtle deliuers vnto vs many arguments of conſolation, which we may reduce to theſe three. The firſt is taken from the end of our afflictions; *If wee ſuffer with him, we ſhall alſo be glorified with him* and this he continues and amplifies to the 26 verſe. The ſecond argument is taken from that preſent helpe which the Spirit miniſters vnto vs in all our afflictions; *Likewiſe the Spirit alſo helps our infirmities, &c.* ve.26. The third is, that our afflictions are meanes by which we are brought to a conformity with Chriſt, whereunto God in his eternall counſell hath predeſtinated vs, and ſo are not able to pre-judge our ſaluation; but by the contrary muſt of neceſſity worke for the furtherance, and aduancement thereof vnto vs; and this is ſet downe, verſe 28. *Alſo we know that all things, &c.* and confirmed to the 31. Verſe.

Our nature abhorres affliction.

It is not without cauſe, that the Apoſtle takes ſo great paines to confirme vs againſt affliction, becauſe our nature abhorres nothing more then it. When Ieſus went vp to the mountaine to preach, all his Diſciples went with him; but when he went to mount Caluary to ſuffer, they all fled from him: hee hath many Diſciples to follow him by profeſſion, but few to follow him by patient ſuffering. It was Sathans voice in *Peter* to our bleſſed Sauiour, when hee made mention of his ſuffering, *Maiſter, pittie thy ſelfe*; and it is his daily voyce in our corrupt nature, ſo oft as we are called to ſuffering; O man, pitty thy ſelfe! but the anſwere giuen by the head, were alſo good to be giuen by the members, *Goe behinde mee, Sathan*: He knowes very well, partly by the quickneſſe of his nature, and partly by long experience, being now very neere ſixe thouſand yeeres old, that man likes nothing worſe then the Croſſe: *Skin for skin, and all that a man hath* (ſaith he) *will hee giue for his life, &c.* Hee hath told vs himſelfe wherein his ſtrength lyes; to wit, that by trouble he preuailes moſt to make man impatient, and ſo driue him to blaſpheme God. And therefore moſt of all we are to confirme our weakneſſe againſt the Croſſe, ſince in it the enemy of our ſaluation placeth his principall ſtrength. Let vs harken to the Apoſtle, who as a Miniſter of Ieſus indeed, and a heauenly Phyſitian, ſent to vs from the Lord our God, doth here temper the bitter waters of *Marah*, and make them ſweet vnto all the Iſrael of God.

Iob 2.4.

The firſt principall argument againſt the Croſſe, is from the end of our afflictions.

The firſt argument of comfort is ſet downe in this latter end of the 17. Verſe, & it is taken partly from the nature of our ſufferings, they are ſufferings with Chriſt, and partly from the end thereof, which is to raigne with Chriſt in glory. Here firſt we learne, that ſuffering muſt goe before glory: *The Husband-man muſt labour, before he receiue the fruits; neither is hee that ſtriueth for a maſtery crowned, except he ſtriue as he ought.* The Prince of ſaluation was conſecrated by affliction, it behoued him firſt to ſuffer, and then to enter into his Kingdome. All that profeſſe him, are deſirous with the ſonnes of *Zebedeus*, to ſit, ſome at his right hand, and ſome at his left, but are not ſo content to drinke of his cup, and be baptized with his baptiſme. *Volunt omnes te frui, at non ita & imitare, conregnare cupiunt, ſed non compati*: They would all enioy thee, knowing that pleaſures for euermore are at thy right hand, but are not content to follow thee; they all deſire to raigne with thee, but not ſo to ſuffer with thee; but this is a prepoſterous way, it is to diuide thoſe things which the Lord hath here ioyned together, except firſt we ſuffer with him, we ſhall not hereafter raigne with him.

2 Tim.2.8.

Bernard.

Different courſes of the Chriſtian, and worldling.

Secondly, let vs marke here the different courſes of the Chriſtian and worldling: the Chriſtian by temporall trouble goes on to eternall glory, the worldling by temporall glory goes on to eternall ſhame. If ye go to the Schoole of Ieſus, the firſt A B C of religion taught you there, will be this; *If any man will be my Diſciple, let him deny himſelfe, take vp his Croſſe, and follow me*: If yee goe to the Schoole of Sathan, the firſt A B C, of Atheiſme taught there, is this, *All the kingdomes of the world will I giue thee, if thou wilt fall downe and worſhip mee.* The Lord Ieſus through light and momentany afflictions, leads his children to an infinite weight of glory; but Sathan through the preſent periſhing pleaſures of ſinne, leads his miſerable captiues to euerlaſting paine: therefore it is ſaid by our Sauiour of the one, *Bleſſed are yee that mourne, for yee ſhall be comforted*: and of the other, *Woe be to you that laugh now, for yee ſhall waile and weepe.*

Mat.10.38.

Matth.5.

Luke 6.23.

The end of the Chriſtian is better than his beginning: not ſo with the worldling.

As there is no compariſon betweene theſe two, ſo bleſſed ſhall wee be if wee make choyſe of the beſt. *Moſes* eſteemed the rebuke of Chriſt, greater riches than the treaſures of *Ægypt*; becauſe he had reſpect to the recompence of reward: and ſhall not we reioyce in our preſent afflictions, conſidering they are the way vnto our glory? *If we ſow in teares, we ſhall reape in ioy.* The end of the godly is better than their beginning, *for the light of the righteous increaſeth more and more, like the Sunne vnto the noone day*, they begin with teares, and they end with ioy: but the light of the wicked is like vnto the light of a candle, it ſhineth for a while, and incontinent ends in ſtinking ſmoake: as *Baltazars* banquet was concluded with a cup of wrath, ſo all the pleaſures of the wicked end in paine. At that banquet in *Cana*, the Lord Ieſus brought in the beſt wine hindmoſt, but Sathan doth with his miſerable banquetters, as the Gouernour of that feaſt ſpeakes, he preſents his beſt firſt, and after, when they haue well drunken, brings in that which is worſe; in the entry he preſents the deceitfull pleaſures of ſinne, but doleful and lamentable is their end: for what better

Pſalme 126.

Prouerbs 4.

Daniel 5.

Iohn 2.

portion can he giue vnto them, that is prepared for himſelfe? he is reſerued to blackneſſe of darkneſſe, tribulation, and anguiſh of Spirit, terror and horrible wrath, ſhame, and endleſſe confuſion, is prepared for him, and all thoſe who are portioners with him.

That Gods deareſt ſeruants haue bin hardly entreated in this life, yee may ſee in the Patriarkes.

Thirdly, we marke here Gods wonderfull diſpenſation in his working, in that he intreats thoſe men moſt hardly in this life, who are moſt dearely beloued of him, euen his Sonnes, and his excellent ones. If yee goe vp to *Abel*, yee ſhall ſee the firſt ſincere worſhipper of God mercileſly murthered by his Brother *Cain*: come downe to *Abraham*, named by the Apoſtle, *The Father of the Faithfull*, and ye ſhall ſee, albeit the Lord bleſſed him, yet hee wanted not ſome to curſe him: *Moſes*, albeit hee was faithfull in all the houſe of God, and receiued this praiſe, that ſuch a Prophet roſe not before him, yet how often was his Soule vexed with the vniuſt murmurings of his people againſt him? If yee looke to the Prophets, our Sauiour ſets downe a compendious deſcription of their ſuffering, in that rebuke of the Iewes, *Whom of the Prophets haue not your Fathers killed?* And againe, when he cals *Ieruſalem* a City, which killeth the Prophets, and ſtoneth them who are ſent vnto her.

Prophets.

And in the martyrdome of the Apoſtles.

And as for the Apoſtles, like as they were the witneſſes of Chriſt by preaching, ſo alſo by ſuffering. It is recorded by many, that *Peter* was beheaded by *Nero* at Rome, and that his brother *Andrew* was crucified with his head downward, by *Ægeus* in *Patris*, where he hung for the ſpace of three dayes, conuerting many to the faith of Ieſus. Saint *Luke* teſtifies, that *Iames* was beheaded by *Herod*, and *Iohn* was baniſhed by *Domitian* into the Ile *Pathmos*. *Philip* borne in *Bethſaida* is bound to the Croſſe, and ſtoned to death in Hierapolis. *Bartholomew* among the Indians, hath his skinne pulled off, and ſo martyred by *Aſtiages*. *Thomas*, after long preaching to the Medes, Perſians, & Bactrians, is at length thruſt thorow with a ſpeare, becauſe he refuſed to worſhip the Sun, and ſo ſtrengthned in the faith, dyed for the Lord Ieſus, whoſe reſurrection he could not beleeue, till he put his fingers into the holes of his ſide, which was pierced with the ſpeare for him. *Simon* the Canaanite was ſlaine vnder *Traian*, both becauſe hee was a Preacher of Ieſus Chriſt, and accuſed to be one of the linage of *Dauid*. *Matthias* that was choſen by lot in the roome of *Iudas*, is ſtoned to death by the Iewes. *Matthew* the Euangeliſt beheaded in *Egypt*: and *Marke* drawne through the ſtreets of *Alexandria* till he died. *Luke* was hanged on the branch of an Oliue tree: and *Paul* beheaded by *Nero*.

Sufferings are no teſtimonies of Gods anger.

Of all theſe, firſt we learne, that we are not to take afflictions as teſtimonies of Gods anger againſt vs, ſeeing we ſee that by them, the Lord hath exerciſed his beſt beloued ſeruants euer from the beginning: wherefore ſhall we thinke ſtrange concerning the fiery triall, if the Lord ſhould ſend it among vs to proue vs, as if ſome ſtrange thing were come vnto vs, ſeeing affliction now is, *via trita*, a troden path by all the godly that haue gone before vs? and therefore let vs not refuſe the chaſtiſing of the Almighty.

1 Pet.4.12.

Other Kingdomes are weakned with trouble, but the Kingdome of Chriſt encreaſeth by it.

Secondly, let vs not feare, leſt by affliction the light of the Goſpell ſhould be extinguiſhed. It is not with the Kingdome of Chriſt, as with other Kingdomes; they are weakened and worne at the length by trouble, but it encreaſeth and flouriſheth by it. Where other trees wither in winter, the Palme continueth greene; other buſhes are burnt with fire; but the buſh wherein *Iehouah* appeares, is not conſumed thereby; other Barkes are ouer-turned by the vehement inundation of waters, but the Arke of the Lord thereby is exalted. Neither is the Lord a prodigall waſter of the liues of his Children, but a wiſe and prouident beſtower of them, then onely when hee ſees that their death may be more profitable to his glory, their comfort, and edification of his Church, then their life can be. Therfore ſaid *Tertullian*, that the bloud of the Martyrs was the ſeed of the Church: and after him *Cyprian* marked it, *Quò plus ſanguinis effuſum eſt, eò magis fidelium effloruit multitudo*, That the more Chriſtian bloud was ſhed, the more the multitude of Beleeuers flouriſhed: ſo that the Romane Empire was not ſo much enlarged in the ſpace of two hundred and forty yeares, by the violent ſhedding of the bloud of others, as was the Church of Chriſt by patient ſuffering the ſhedding of her owne bloud, that fruitfull Vine, which hath ſprung out from that bleſſed ſtocke Ieſus Chriſt, the more it was cut by the bloudy knife of cruell perſecuters, the more hath it flouriſhed.

*Cypr. de dup. Mar.*

The wicked haue croſſes, but not Chriſts Croſſe.

Againe, we haue here this comfort, that the ſufferings of the godly are ſufferings with Chriſt. There is no man in the world, who wants his own croſſe; euen they who haue their fatteſt portions in the earth, haue it not without many ſorrowes, by vertue of that curſe, *In the ſweat of thy brow ſhalt thou eat thy bread, till thou returne to the earth*: and herein they are but miſerable: *Væ portantibus Crucem, & non ſequentibus Chriſtum*; Woe is vnto them who beare the Croſſe, and follow not Chriſt; comfortleſſe, fruitleſſe, and endleſſe will their ſufferings be. But as for the

*Gen.3.19.*

*Bern. apol. ad Abbat. Clun.*

The three Perſons of the Trinity are ſaid to ſuffer with the godly.

the godly; they are ſufferers with Chriſt, they ſuffer not alone; if *Ioſeph* goe to the priſon, the Lord ſhall goe with him, if the three Children goe to the fire, the fourth, like the Sonne of God ſhall go with them. God the Father proteſts that in all the troubles of his Children he was troubled, and that he hath ſuch a tender feeling of their afflictions, that hee who toucheth them, toucheth the apple of his eye: & the Lord Ieſus, the Son of God, when his Saints at *Damaſcus* were perſecuted, cried from heauen to the perſecuter, *Saul, Saul, why perſecuteſt thou me?* And as concerning the holy Ghoſt, the Apoſtle teſtifies, *Bleſſed are ye if ye be railed vpon for the name of Ieſus, for the Spirit of God and of glory reſts on you: which on their part is euil ſpoken of, but on your part is glorified.* Thus we ſee, *quàm magnos habeamus commilitones*, how great and ſtrong fellow-warriours we haue to aſſiſt; the Lord being ſo preſent with vs, *non vt ſeruos ſuos ſpectet tantùm, ſed vt ipſe luctetur in nobis*, that he doth not onely behold his ſeruants in their conflicts, but he himſelfe alſo doth wreſtle in them.

Acts 9.4.

1 Pet. 4.14.

[illegible]

Cypr. lib. 2. Epiſt. 6.

Three things required to make our ſufferings ſufferings with Chriſt.

Where for our further comfort, if any man be deſirous to know, whether his ſufferings be ſufferings with Chriſt, or not, let him conſider theſe three things: firſt, how Ieſus receiued the Croſſe as a cup giuen to him out of his fathers hand, neither looking to *Iudas* that betrayed him, nor to the *Iewes* that purſued him: Secondly, he receiued it not grudgingly nor impatiently, but with an humble ſubmiſſion of his will to the will of his Father. Thirdly, he ſuffered for this end, that he might aboliſh ſin, and deſtroy him who had the power of death. If theſe three concurre in thy ſufferings, thou maiſt be ſure they are ſufferings with Chriſt: firſt, if paſſing by the inſtrument of thy trouble, thou looke to the hand of God, tempering and giuing it vnto thee: ſecondly, if thou receiue it with an humble ſubmiſſion of thy ſpirit to him who is the Father of Spirits: and thirdly, if it worke in thee a mortification of thy ſinfull luſts and affections.

Comfort againſt inward afflictions.

And of this we haue to make our vſe in all our afflictions inward, or outward: & firſt concerning inward afflictions, if at any time it pleaſe the Lord to exerciſe vs with fearefull agonies of Conſcience, let vs looke vnto God, who kils and makes aliue, who caſts down and raiſes vp; let vs for a while beare his indignation, he abides but a moment in his anger; if we find that by them we are more humbled, wakened out of ſecurity, & ſtirred vp more feruently to pray, and that the life of ſinne is weakned in vs, let vs be out of all doubt that theſe inward troubles are ſufferings with Chriſt; whoſe ſoule for our ſins was heauy vnto the death, and his body did ſweat bloud, through the vehement anguiſh of his Spirit. And as for outward ſufferings, they are either ſuch as concerne our Name, our goods, or our perſons. As for thoſe which concerne our name: it is a ſingular policy of Sathan, to beare downe the Children of God in the eſtimation of others, *vt qui conſcientia ſua luce clareſcunt, alienis rumoribus ſordeſcant*, that they who are glorious in the light of their owne Conſcience, may be made filthy by the falſe reports of others, and ſo made vnprofitable to doe others the good that they would: but let vs in ſuch temptations learne from *Dauid*, to looke vnto God, and not to *Shemei*, vſing the vndeſerued contumelies of men, as profitable meanes to worke in vs that inward humiliation, which our manifold ſinnes, though not againſt man, yet againſt God require of vs: ſo ſhall we ſuffer with him, who being the innocent Lambe of God, ſuſtained neuertheleſſe great contradiction of ſinners, reproached to be one poſſeſſed with a Diuell, notwithſtanding that he was the very Son of God, filled in his manhood with the holy Ghoſt.

Comfort againſt outward Afflictions, which wee ſuffer, either in name; *Ambroſe.*

And as concerning the loſſe of worldly goods, who euer be the inſtrument, learne thou to take it as a cup out of the hand of thy heauenly Father, after the example of *Iob*, who paſſing by the Sabeans and the Chaldeans, looked to the hand of God, *The Lord hath giuen, and the Lord hath taken,* (ſaith he) *bleſſed be the name of the Lord.* It is not for lacke of loue that the Mother withdrawes from the Childe the vſe of the Pap, but that ſhe may acquaint him with ſtronger meate; and if the Lord take from vs theſe tranſitory things, it is not becauſe we are not beloued of him, but that wee may ſet our hearts vpon thoſe things which are more weighty and permanent; which if we doe, then are our ſufferings ſufferings with him, who being rich became poore, that in all things we might be made rich in him.

Or in our goods;

Iob 1.21.

And the ſame are wee to doe in thoſe troubles, which we ſuſtaine in our bodies: for if (as the Apoſtle ſaith) we haue had fathers of our bodies who haue corrected vs, and we haue giuen them reuerence, ſhould we not much rather be in ſubiection to the father of ſpirits that we might liue? and if we can yeeld our bodies to Phyſitians to be cut or burnt at their pleaſure, how much more ſhould we ſubmit them to the Lord in all humble contentment to be chaſtiſed, as he will? ſeeing he proteſts himſelfe he doth it not, but for our ſingular profit, *that we might be partakers of his holineſſe.*

Or in our perſons. *Heb.* 12.9.

*Wee ſhall raigne with Chriſt.)* Worldlings wreſtle for their corruptible crown, as vncertaine

In trouble it is expedient to looke vnto the end thereof.

certaine whether they ſhall obtaine it or no: but it is not ſo with the Chriſtian, we run not as vncertaine, we are ſure that if we ſuffer with Chriſt, we ſhall alſo raigne with him: though for the preſent no trouble be ſweet, yet is the end thereof moſt comfortable: and we are by the eyes of faith to looke vnto it, leſt our preſent manifold tentations driue vs into impatience, for as he that going through a ſtrong running Riuer is in danger to fall and drowne, by reaſon of the dizzineſſe of his braine, vnleſſe he fixe his eyes vpon the banke; ſo ſhall we be ready to faint in affliction, vnleſſe we looke to the comfortable end thereof. If we ſhall looke to *Lazarus* vpon the dunghill, and *Ioſeph* in the priſon, what can we iudge them to be, but miſerable men? but if we conſider their end, we ſhall ſee the one in *Abrahams* boſome, and the other raigning in great glory vnder *Pharaoh* in Egypt; then ſhall we ſay, *Verily there is fruit for the righteous*, and we ſhall finde it true, which here the Apoſtle ſaith, *That if we ſuffer with Chriſt, wee ſhall alſo raigne with him.*

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VERSE 18. *For I count, that the afflictions of this preſent time, are not worthy of the glory to be reuealed.*

Amplification of the firſt principall argument.

THe Apoſtle here ſubioynes an amplification of his firſt argument: we ſhall not onely (ſaith hee) raigne with Chriſt, but raigne in ſuch a glory, as doth farre ſurmount all our preſent ſuffring, that if they be weighed together in a ballance, the one ſhall be found but light in regard of the other.

He that taſted both of preſent ſuffering, and of glory to come, giues his iudgment here of both.

*For I count.*) The word the Apoſtle vſeth here, imports thus much, after reaſoning, I conclude; or, after iuſt reckoning, this is the ſum which I collect and gather: heere then are two circumſtances which greatly amplifie his purpoſe, one that he ſets not downe this as an vncertaine opinion, but as a moſt ſure concluſion gathered out of good reaſon. And againe, that it is the concluſion of ſuch a one, as by experience knew both: what experience the Apoſtle had of our preſent ſufferings, he telleth vs, 2 *Cor.* 11. what experience he had *of the glory to be reuealed*, he tels vs, 2 *Cor.* 12. ſo that his words we are to conſider this way; let other men count and reckon as they will, this is my reckoning, who haue proued them both, there is no compariſon betweene them. What knowledg he had of the weight of our preſent ſufferings, he tels you by a threefold vniuerſality: firſt, that he had ſuffered all kinde of croſſes, hunger, thirſt, cold, nakedneſſe, rods, ſtonings, impriſonings: ſecondly, that he ſuffered in all places, in the ſea, in the land, in the Citie, in the wilderneſſe, where euer he came to preach the Goſpel, there was he perſecuted by ſome one ſort of trouble or other: thirdly, that he ſuffered of all ſorts of perſons; both of the Gentiles, & of his own nation, both of open enemies, & of falſe brethren. Againe, as for his experience of the glory to be reuealed, he tels you how he was taken vp into Paradiſe, & there heard ſuch words as cãnot be reuealed. This concluſion therefore is the more to be eſteemed of vs, becauſe he who giues out this iudgement of the excellency of the one aboue the other, is ſuch an one, as had experience of them both, he made a iourney on earth from *Ieruſalem* to *Illyricum*, all which way preaching the Goſpell, he ſuffered many afflictions; he made another iourney frõ Earth to Heauen, whether in the body or out of the body, he could not tell, and there he ſaw that inutterable glory: & comparing with himſelfe theſe two together, he giues out this for a finall ſentence, that all our preſent afflictions are but light, in reſpect of that infinite weight of glory to be reuealed. As for worldlings, we are not to ſtand vpon their teſtimony: for as he cannot giue out right ſentence betweene two parties, that heares not both their cauſes, ſo cannot the worldly, who knowes ſomething both of the pleaſures and ſorrowes of this life, but nothing of the ioies which are to come, conſider how far the life to come is to be preferred before this: and therefore albeit in the concluſions of his heart he giues out ſentence in fauour of the life preſent, we are not to regard it, becauſe he hath not heard nor conſidered that which tends to the commendation of the other.

The one hee taſted in his iorney from *Ieruſalem* to *Illiricum*, the other in his iourney from Earth to Heauen.

How the certainty of the glory to come mittigates our preſent troubles.

We ſee then here, how that our ſtrength in troubles is greatly increaſed by the ſight, at leaſt by the certainty of that glory which will be the end of our trouble: this ſight made the Apoſtle count light of his preſent ſufferings: let *Stephen* haue his eyes in prayer to ſee the heauens opened, and Ieſus ſtanding at the right hand of God, & he ſhal not be moued with the ſtones which the *Iewes* violently throw at him: let *Moſes* ſee him who is inuiſible, and he ſhall not feare *Pharaoh*; let him ſee that recompence of reward, & he ſhal be better contented to ſuffer rebuke with the people of God, than to enioy the treaſures of Ægypt: this is that which made the Martyrs ſtand exulting &

reioycing, euen then when Infidels tormented their bodies. If they had beene in the Body, they had felt the pine, and it had diſquieted them; *Nunc verò non mirum ſi exules à corpore, dolores non ſentiant corporis*, but now no maruaile that being out of the body, they felt not the dolors of the body: and where thinke ye was then the Soule of the Martyr? certainly in a ſure place, euen in *Petra*, in the Rock inuincible, in the bowels of Chriſt, *Non ſua ſentit, dum Chriſti vulnera intuetur.* He feeleth not his owne wounds, while as ſtedfaſtly he fixeth his eyes vpon the wounds of Chriſt; neither will he be afraid for the loſſe of this life, who hath laid hold vpon eternall life, and is made ſure of a better.

*Bern. in Cant. ſer. 51.*

It ſhould make vs deſpiſe both the threatnings and allurements of men.

Let vs therefore pray vnto God diligently, that our eyes may be opened, to ſee the riches of that glorious inheritance, that as we ſpeake and heare of it, ſo in like manner we may ſee and feele it, for the ſight thereof makes all trouble eaſie, yea cauſeth the bitterneſſe of death to paſſe away: if the World threaten vs with her terrours, let vs remember they are not comparable to Gods terrours; *Let vs not feare them who kill the body, and are able to doe no more: but let vs feare him, who is able to caſt both Soule and body into Hell fire. Minatur homo carcerem, & Deus gehennam?* For what compariſon is here when a man threatens thee with Priſon, and God threatens thee with Hell? And if againe the World promiſe reward, and allure vs with her pleaſures, let vs remember they are not comparable to Gods pleaſures. In all ſuch temptations wherein we ſhall be ſolicited to looſe a good conſcience, for the gayne or glory of the World, let vs anſwer our tempters, as thoſe forty Martyrs anſwered the Emperours Deputie, who by promiſing many rewards, would haue intiſed them to make apoſtaſie from Ieſus Chriſt: *Putas ne te tantum poſſe dare, quantum eripere contendis?* Thinke ye (ſaid they) that ye are able to giue vs ſo much as ye would take from vs? *Non accipiemus honorem vnde nobis naſcetur ignominia.* We will none of that honour, out of which ignominie and ſhame ſhall ariſe vnto vs: a worthy anſwere indeed; for though we ſhould gaine the whole World, and loſe our owne Soule, what recompence can that be vnto vs?

*Mat. 10 8.*

Man cannot giue vs ſo much as they would take from vs.

How afflictions are Gods VVine-preſſe, to the godly, to preſſe out and make manifeſt his grace in them.

*Affliction.*) The Apoſtle commonly by two names expreſſeth our troubles; ſometimes hee cals them θλίψεις, and ſometime παθήματα: the firſt name they receiue in regard of the malice of our perſecutors who preſſe vs, and are vnto the godly the Wine-preſſe of God, to preſſe out that ſap and iuyce of grace which is in them, which how euer they doe for the worſt, the Lord turnes it vnto the beſt, making thereby that grace which lurked in them before, manifeſt vnto others, like vnto the good wine-berries of God, the more they are preſſed, the more the liquour of grace diſtilleth from them, and the ſweeter ſauor of life, to the edification & ſtrengthning of all their Brethren. But let their perſecutors know, that how euer this triall of the faith of the godly ſhall be found vnto their honor and praiſe, at the appearing of the Lord Ieſus, the fruit which they ſhall reape of their labor, is told them by the Apoſtle, it is a righteous thing with God, to render vengeance to them who trouble you: for euery cup of trouble which the wicked fill vnto vs, they fil with their own hands another cup of wrath vnto themſelues, which how euer for a while they ſet by them, yet, as the Lord liueth, they ſhall be compelled in the end to drinke them out: thus we ſee why our troubles commonly are called preſſings. The other name is ſufferings, & ſo they are called in reſpect of the godly, who beare them like the lambs of Ieſus, patiently and meekly, without grudging, or murmuring.

But woe to the inſtrument of their troubles.

Euery ſuffering renders not glory.

Where we are ſtill to be admoniſhed, that the ſufferings which end in glory, are thoſe that are ſufferings with Chriſt: many are ambicious of ſuffring, and take vp the croſſe before they be called vnto it, like thoſe *Circumcelliones* in the dayes of *Cyprian*; but certainly, glory growes not out of euery ſuffering, we muſt not ſuffer as contentious men, or vain-glorious: that God will bleſſe an humbly flying in trouble, rather then a preſumptuous ſtanding, we may ſee in *Peter*, if we compare him with the reſt of the Diſciples, for he fell more fearefully than the other. It is neither for vs to decline the Croſſe of our Maſter; for ſo we ſhall be found not to be his Diſciples; neither yet in the heate and pride of fleſh vndertake to beare it, leſt we be found preſumptuous, and God puniſh vs. It is properly marked by *Cyprian*, that the firſt Martyrs ſlain for Chriſt were Infants, teaching all that are to come after, what manner of men the Martyrs of Ieſus ſhould be; namely, ſuch as in regard of the cauſe for which they ſuffer are innocents, and in regard of their affection, are meeke and ſimple.

The time of our trouble ſhort, called an houre or a day.

*Pſalm. 125.*

*Of this preſent time.*) In the originall it is, of the time which is now. Hereby the Apoſtle will teach vs that our afflictions are but ſhort, and endure but a while. *The rod of the wicked ſhall not lye for euer vpon the backs of the righteous.* The time of our trouble in holy Scripture is called ſometime a day of triall, and ſometimes an houre of tentation. As our Sauiour ſaid to the three Diſciples, *Can ye not watch with me one houre?* ſo may he ſay to vs all, as oft as we faint vnder trouble, Can ye not ſuffer with mee one houre? It was the comfort that *Athanaſius* gaue to the Church in his time, that *Iulian* ſhould be but *Nubecula citò tranſitura*, a ſtormy little cloud, that wold quickly paſſe by: & it is certainly true, both of our troubles, and of all the inſtruments thereof, let vs wait a while on our God with patience, and we ſhall ſee them no more.

Mat.26.40.

How our life is but the life of a moment.

This ſhortneſſe of our afflictions depends vpon the breuity and vanity of our life, which in the eſtimation of Gods Spirit is ſo ſhort and vaine a thing, that hee vouchſafes not the name of life vpon it, without ſome reſtriction. Indeed it bewitcheth vs ſo, that in our falſe imagination we conceit there is more ſolidity and continuance in one yeare that is before vs, then in ten that are paſt by vs; the time which is paſt, is gone away like a thought, and that which is to come, we thinke it longer, then indeed by experience we ſhall finde it. But the Spirit of God, who beſt knowes it, giues vnto it the name of life, as I ſaid with a reſtriction, he calls it a momentany life, it is but a moment wherein we liue; if we judge aright we haue no more: for as for the moments which are paſt, they are dead to thee, and thou to them; and as for the moments which are to come, they are vncertain, and thou canſt not be ſaid to liue in them; ſo that no more is left to thee wherein thou canſt truely ſay I liue, but a moment, and this alſo muſt ſhortly goe away, and giue place to another, that ſo by ſucceſſion of moments one vnto another, thy ſily life may be prorogued for a while.

Sacred ſimilitudes, by which the holy Ghoſt ſhadowes the vanity of our preſent life. *Iob 7.6.*

*Iob 9.*

*Iob 14.*

But this ſhall yet better appeare, if wee conſider thoſe ſimilitudes, by which the Spirit of God deſcribes the vanity of this our mortall life. Patient *Iob* compares the life of man vnto the Weauers ſhuttle, which ſcarce is in at one end of the web, when it is out at the other, and he that lookes vnto it can hardly perceiue it. Hee compares it alſo to the winde that quickly flyeth by vs; and to the cloud, which ſpeedily vaniſhes; to a Poſt that runnes diligently, and reſts not till it comes to his end; to an hungry Eagle in the ayre, who ſeeing her prey a farre off, flyeth ſpeedily vpon it; to a flower that flouriſhes at once, but withers incontinent; and laſt of all, to a ſhip ſailing in the Sea before the winde, which for the preſent is ſeene, but within ſhort ſpace appeares no more, yea, doth not leaue behind her any footſtep or token that any ſuch thing was there; and as it is with them who ſaile in her, that how euer they change their action, yet goe they on in their courſe toward the wiſhed Hauen: ſo is it with vs, doe what we will, whether we care, or we ſleepe, we are haſting alway toward our ends. The Pſalmiſt againe compares our life to a ſpan or hand-breadth: to the graſſe which groweth vp in the morning, and is cut downe in the euening: to a ſleepe which ſlips away, before wee can know what wee were doing in it: to a dreame, which of all things is moſt fickle and vaine: to a thought, which is not well begunne, when it is ended: and laſt of all, to a declining ſhadow, as is the ſhadow of the Sun in the ſetting, which a man ſhall ſee on the top of a Mountaine leſſe and leſſe, vaniſhing till it be no more. The Apoſtle Saint *Paul* compares our life to a race, and Saint *Iames* compares it to a ſmoke or vapour.

*Pſal.*

The pleaſures of this life are worme-eaten.

Thus we ſee how little the Spirit of God eſteemes of that, whereof all the ſonnes of *Adam* account ſo much. Our ſinne hath ſhortned our dayes, and made them miſerable; the pleaſures of this life are worme-eaten, and the glory of fleſh is but like the gourd of *Ionas*, which the one day growes vp, and the next day is conſumed by the wormes. If *Salomon*, who proued all the pleaſures this life could yeeld, after tryal of them cryed out, *All is vanity*; if *Iob* when his wealth had worne from him, looking to his fore-paſſed dayes, was compelled to conclude, *I haue had for inheritance the monthes of vanity*: what, ſhall we looke to find more comfort in this wretched life, than thoſe men of God before vs haue found? let vs not thinke it, if we ſeeke our comfort in her periſhing gaine or glory, wee ſhall lament at the laſt; wee haue fiſhed all night and haue taken nothing; we haue wearied our ſelues and it doth not profit vs.

*Iob 14.5.*

He hath feweſt yeares, who hath liued moſt yeares.

O what a ſilly life is this! *quæ viuendo decreſcit*, which in liuing weareth away, and that which is worſe, not onely ſuddenly goeth away, but alſo *tranſeundo nos terit*, weares vs in the going by, and makes vs euer the longer the leſſe: and more of her daies this miſerable life hath lent thee, the fewer thou haſt. Worldlings account them who are aged men, of moſt yeares, but that they count wrong ſhall be made cleare by this ſimilitude: I admit, that one who had in his purſe ten thouſand pound, hath waſted all to one; will any man, ſpeaking of him, call him for that, a man of great riches? the moſt they can ſay (if they ſpeake in truth) is, that once he was wealthy, but now is become poore. It might haue beene ſaid of him who now is aged, when hee came firſt into the world, that hee was a man of many yeares, for then hee had fifty, ſixty, or ſeauenty yeares, as it pleaſed God to number them to thee, before to be ſpent; but now the more of theſe yeares thou haſt receiued, the fewer thou haſt remaining vnto thee ; ſo deceiueable a thing is this life, that when ſhe giues vs moſt, ſhe leaues vs leaſt. *Non enim accedunt nobis anni, ſed diſcedunt*, for yeares doe not ſo come to vs that they abide with vs, but that they goe from vs.

The word exponed.

*Are not worthy.*) The word is vſed to expreſſe things which being weighed in a ballance are found equall, and ſo his meaning is, that our preſent ſufferings are not of equall weight with that glory. We will not here ſtand out of this place to diſpute againſt the doctrine of merits, which might be deſtroyed by an argument, *à conſequenti*, onely we will anſwere that ſophiſticall reaſon, which the Ieſuites in their marginall notes on this place vſe, to ſtabliſh it : the workes of Chriſt cannot be denied to be meritorious, for the workes of men are the workes of Chriſt, being done in them by the Spirit of Chriſt, therefore are they meritorious.

Only the perſonall workes of Chriſt are meritorious.

That the workes of Chriſt are meritorious wee deny not, vnderſtanding thereby his perſonall workes, that is, thoſe which as Mediator he did in his owne perſon, in his owne bleſſed body, while hee was vpon earth : hee bare the puniſhment of our ſinnes : by the once offering vp his bleſſed body vpon the Croſſe, he made an attonement for vs, and ſatisfied his Fathers iuſtice, *by himſelfe he hath made the purgation of our ſinnes*, and ſo in his owne body hath finiſhed and perfected that action of meriting ; there needs no more to be done, neither by himſelfe in his owne body, nor by himſelfe in the bodies of his children, for meriting grace and life to them who are his, then that which he hath done already in his owne bleſſed body.

Workes of grace in regenerate men, are not ſupplements of Chriſts perſonal merit.

As for the workes therefore which by his holy Spirit he workes in good men, he doth them not as ſupplements to his moſt perfect perſonall merits, for ſo his perſonall merits ſhould be found vnſufficient: which were blaſphemy to thinke : but he workes them in the godly as effects of his vertue, whereby he communicates to them thoſe benefits, which once in his owne perſon he hath perfectly merited, *to wit*, righteouſnes, and life, and that for the beginning and finiſhing of their conformity with him.

They are not pure and perfect.

Secondly, thoſe workes which Chriſt by his Spirit workes in vs, are in ſuch ſort wrought by him, that they are not wrought without vs, and therefore cannot be perfectly holy, and conſequently meritorious. As the fountaine is, ſo muſt the water of the ſpring be ; as our ſelues are, ſo muſt our workes be : we our ſelues in a great part are vncleane, and vnregenerate, what worke then perfectly cleane and holy can be done by vs?

Our preſent vaine and ſinful pleaſures requited with an infinite weight of wrath.

But leauing them and their errour, let vs marke here for our inſtruction, that the inequality betweene our preſent ſufferings and that glory conſiſts in theſe two, the one are light and momentany, the other of an infinite weight and eternall : and as our ſufferings for theſe reſpects are not worthy of the glory to be reuealed ; ſo are not the preſent periſhing pleaſures of ſin of any wroth to be compared with that infinite weight of eternall wrath which is due to them. As the ſeauen yeares of Famine in Ægypt did eat vp the former ſeauen yeares of plenty : ſo ſhall the endleſſe ſorrowes of the wicked make all their former pleaſures to be forgotten : the dayes ſhall come vpon them, in the which they ſhall ſay, *I haue no pleaſure in them.* Oh that men could conſider this double loſſe they incur by continuing in their ſinnes ; *Eſau* ſold his birth-right for a meſſe of pottage ; & *Adam* loſt Paradiſe for an Apple ; and thou more to be lamented that becomes not wiſe by their example, loſeſt like a foole that glory to be reuealed for a flower : for what better are the beſt things of this world, than the flower of the Roſe, which wanteth not its owne thornes and vermine ? being plucked in the garden, it withers in thy hand before thou canſt bring it home to thy houſe and yet for the like of theſe thou doeſt forgoe thoſe things which are aboue, and more then that, redeemes thoſe ſhadowes, by bringing vpon thy ſelfe that infinite weight of wrath which is to be vpon all the children of diſobedience.

Iohn 16.20.

*Of the glory.*) The end of our preſent ſufferings, here we ſee, it is glory. *Ye ſhall weepe and lament* (ſaith out Sauiour) *and the world ſhall reioyce, ye ſhall ſorrow, but your ſorrow ſhall be turned into ioy.*

Comfort comes ſometime before trouble, ſometime in trouble but alway after trouble to the godly.

Sometime God giues his children notable comfort before trouble, as *Elias* receiued a double portion before his forty dayes faſting. *Peter, Iames,* and *Iohn*, ſaw the glory of Chriſt transfigured on mount Tabor, before they ſaw his fearefull and bloudy ſweat in the garden; it pleaſed the Lord by the ſight of the one to confirme them, that the ſight of the other ſhould not confound them : Sometime againe the Lord in the middeſt of trouble giues his children ſuch comfort, as deuours all their preſent ſorrowes ; to *Peter* in the priſon there appeared an Angell, and a light ſhining round about him ; and *Iacob* baniſhed from his Fathers houſe, ſees a more comfortable viſion at *Bethel*, than any that euer hee had ſeene at home : but albeit the Lord deales not alway with his children, as he did with theſe, yet are they all ſure of this comfort, glory ſhall be the end of their ſufferings.

*To bee reuealed.*) The Apoſtle calleth it

Our glory is prepared, but not reuealed.
*Aug. de Sanctis ſer. 46.*

Exod. 33.18.

*Exod. 40.38.*

*Moriamur vt videamus.*

it a glory to be reuealed: he telleth vs in another place, that it is prepared already; yea, it was prepared before the foundation of the world, but it is not yet reueled; *beatitudo illa comparari hic poteſt, poſſideri nō poteſt*; that felicity may be obtained here, but cannot be poſſeſſed here. *Noli ergo quærere in via, quod tibi ſeruatur in patria*: Seeke not therefore that in the way, which is kept for thee till thou come to thy country: let vs poſſeſſe our Soules in patience, waiting for that which in this life is neither reueled, nor can be poſſeſſed. *Moſes* beſought the Lord to ſhew him his glory, and he receiued this anſwere, No man can ſee it and liue: and when that glory filled the Tabernacle, it is ſaid, that *Moſes* could not enter into it. Seeing it is ſo, that our wretched nature cannot abide that glory, and wee cannot liue and ſee the Lord, let vs prepare our ſelues with ioy and contentment to dye, that we may ſee him.

Yet by the glory reuealed we may iudge of that glory which is not reuealed.

*Aug. de temp. ſerm. 99.*

*Bern. in Cant. ſerm. 47.*
God is good to them who ſeeke him, much more vnto them who find him.

*Aug. de temp. ſerm. 49.*

And in the meane time, by that glory which God hath reuealed in his workes, let vs iudge of that which is not reuealed; if theſe workes of God which wee ſee, be ſo beautifull, what ſhall wee thinke of thoſe wee ſee not? out of all doubt, among all the workes of God, thoſe which are inuiſible, are moſt excellent, as the body of man is a beautifull workemanſhip, but not comparable to the ſoule. This glory I count it the higheſt degree of eternall life: the firſt is, Righteouſneſſe; the ſecond Peace; the third, Ioy; the fourth is, Glory: Righteouſneſſe breeds Peace, and Peace breeds Ioy, and our Ioy ſhall be crowned with Glory: if the doing of the workes of righteouſneſſe bring ſuch comfort to the mind, as the godly finde in experience, how ſhall our comfort abound, when we receiue the reward of righteouſneſſe, which is Glory? *Si ſic bonus es quærentibus te, qualis es aſſequentibus?* If thou Lord be ſo good to them who ſeeke thee, what ſhalt thou be to them who finde thee? We may be aſſured that theſe firſt fruits of the Spirit, & the earneſt of our heauenly inheritance, wherein now ſtands our greateſt comfort, ſhall appeare as nothing, when that maſſe of glory ſhall be taken vp, and communicated vnto vs. As the light of the Sunne, when it ariſeth, obſcures the light of the Moone and Starres: ſo that glory, when it ſhall be reuealed, ſhall obſcure thoſe our ioyes which now we eſteeme to be greateſt. *[illegible] enim pulchra eſt facies illius, vt ea viſa, nihil aliud poſſit delectare*; ſo pleaſant is that face of God, that they who once ſee it, can be delighted with no other thing. The Queene of the South heard ſo very much of *Salomons* wiſedome, and of the glory of his kingdome, but as ſhe confeſſeth her ſelfe, the halfe of his glory was not told her; and ſo ſhall we one day not onely ſay with the Pſalmiſt, *As we haue heard, ſo haue we ſeene in the City of our God*, but ſhall be compelled to acknowledge, that the glory prepared for vs, by innumerable degrees, excels all that euer we heard of it. *Semper enim maiora tribuit Deus, quam promittit*; for the Lord our God giues alwaies greater things than he promiſeth.

VVe ſhal ſee much more in heauen than we can heare of it.

*Baſil. exhor.*

Meditation of the glory to come recommended to vs.

*Aug. de verb. dom. ſerm. 64.*

And yet albeit we cannot ſpeake of it as wee ſhould, let vs meditate vpon it as wee may: Where the Apoſtle is ſilent, who can ſpeake? when he was rauiſhed to the third heauens, he heard ſuch words as he could not vtter: and againe, the eye neuer ſaw, the eare neuer heard thoſe things which GOD hath prepared for them who loue him: *Facilius inuenimus quid non ſit, quam quid ſit*; It is more eaſie to tell what that life is not, then to tell what it is: yea certainely the Lord would neuer vſe it as an argument to comfort vs in trouble, were it not that it is his will that we exerciſe our mindes in the conſideration thereof. When the Lord firſt promiſed to giue *Abraham* the land of *Canaan* for inheritance, he commanded him to riſe and walke through the land, to view the length and the breadth thereof; albeit he was not to put him in a preſent poſſeſſion thereof, yet the Lord will haue him to view it, that the ſight of that which God had promiſed, might ſuſtaine and comfort him till the day of poſſeſſion came: ſo wee, though we be not preſently to be entred into poſſeſſion of our heauenly *Canaan*, yet ſeeing the Lord hath ſo commanded vs, let vs now and then goe with *Moſes* to the top of *Piſgah*, and view it; that is, let vs ſeparate our ſoules from the earth, and aſcend by prayer and ſpirituall meditation, and delight our ſelues with ſome ſight of that land, as it ſhall pleaſe the Lord to giue it vnto vs.

Our eſtate in heauen expreſſed vnder foure most comfortable names.
*Heb. 12.28.*

There are foure principall names by which the holy Spirit in Scripture expreſſes the felicity of the Saints of God in Heauen: firſt, it is called a life, and ſuch a life as is eternall: ſecondly, it is called a glory, and ſuch a glory as is a crowne of glory, and that of infinite weight: thirdly, it is called a Kingdome, and ſuch a kingdome as cannot be ſhaken: fourthly, it is called an inheritance, and ſuch an inheritance as is immortall, vndefiled, and that fadeth not away. Tell, O man, what is it thou wouldſt haue? Is there any thing thou loueſt better than life? is there any life better than a life of glory? is there any glory greater than a kingdome of glory? Is there any ſurer kingdome than that which is ours by the right of an inheritance, and a permanent inheritance? and yet theſe are the excellent things prouided and reſerued for them who patiently ſuffer with the Lord Ieſus Chriſt.

Foure things marked here concerning the life to come.

But to inſiſt in the words here vſed by the Apoſtle, let vs conſider in them theſe foure things. Firſt, the excellency of it, in the word *glory*. Secondly, the eternity of it, which is to be collected of the ſecret oppoſition made betweene it and our preſent ſufferings which are now. Thirdly, the manifeſtation of it, in this that he ſaith, it is yet to be reuealed. Fourthly, the verity and ſolidity of it, in that he ſaith, it is to be reuealed in vs.

1 The excellencie of it,

Firſt then the excellency of that life is to bee conſidered in the word *glory*. There ſhal be there no baſe nor conteptible things, all ſhall be glorious that is there, and our eſtate then ſhal be an eſtate of glory. Now we ſee the Lord but through a vaile, and in a mirrour, but then we ſhall ſee the Lord face to face, and ſhall in ſuch ſort behold his glory, that we ſhall be transformed into it. This change, as witneſſeth the Apoſtle, is begun by the ſight of God, which we haue in the Goſpell: *For euen now wee behold, as in a mirrour the glory of the Lord, with open face, and are changed from glory to glory by the ſame image, by the Spirit of the Lord*; but in heauen this change ſhall be perfected, and we ſhall be fully transformed into his holy ſimilitude, ſo that nothing ſhall be left in vs, but that which is his owne workemanſhip. O how hath the Lord magnified his mercy toward vs! He hath raiſed our honour from the duſt, and deliuered our ſoules from the lower hell, and hath made vs ſit with himſelfe in the higheſt places, where we ſhal be filled with the ioys which are at his right hand; we ſhall drinke of the riuers of his pleaſures; in his light we ſhall ſee light, and be tranſchanged by the light of his countenance.

Forty daies company with God, changed the face of *Moſes*, How much more? &c.

*Moſes* was forty dayes with God vpon Mount *Sinai*, and his face ſhined ſo brightly, that when he came downe, the people of *Iſrael* might not behold him. If forty dayes remaining with God did ſo tranſchange him, how ſhal we be changed, who ſhal for euer abide with him, and neuer any more come down from him? Our Sauiour Chriſt ſaith, that *the face of the iuſt ſhall ſhine in that day like the Sunne in the Firmament*. O what glory ſhall be among them all! when the glory of one ſhall be like the brightneſſe of the Sunne? *Sic, quid illic tunc erit ſplendor animarum, quando ſolis habebit claritatem lux corporum*? and when the light of that body ſhall be like vnto the light of the Sunne, how great, thinke ye, ſhall be the ſhining light of the ſoule? Thoſe three Diſciples that were with the Lord vpon Mount *Tabor*, were ſo filled with ioy at the glance of his glory which they ſaw, that they wiſhed they might bide there for euer; how then ſhall we be raniſhed, when we ſhall ſee that full manifeſtation of his glory? we ſhall neuer deſire to remoue out of that mountaine of God: another heart ſhall be giuen vs, and we ſhall become other men then wee are: ſo that as a little drop of water powred into a great veſſell full of wine, loſeth but the taſte and colour of Water, and becomes Wine; or Iron put into the fire, takes on after a ſort, the nature of fire, and as the ayre illuminated with the bright ſhining Sunne, ſeemes not ſo much to be illuminated, as to be light it ſelfe; ſo our ſoules and bodies, when the glory of God ſhall ſhine vpon them, ſhall be ſo wonderfully tranſchanged, that after a ſort, we ſhall become partakers of the diuine nature.

*Aug. ad frat. in Erem.*

If our bodies ſhall ſhine as the Sunne, what ſhall our ſoules be?

All the companions in that glory are the firſt born, all Noblemen of ſtrength and dignity.

Beſide this, the excellency of that glory ſhall yet better appeare, if we conſider the companions with whom we ſhall be glorified: There is the *Congregation of the firſt borne*, all of them are men of excellent ſtrength and dignity, not of baſe linage, but noble indeed; for by their ſecond birth they are the ſonnes of God, and brethren of our Lord Ieſus. The Citizens of *Tyrus* are deſcribed by *Eſay* to haue beene companions to Princes; but in that heauenly *Ieruſalem*, euery Citizen is a crowned King, and none but Kings are free men of that City, knit among themſelues by the band of one Spirit, into ſo holy a communion, that euery one of them accounts the ioy and glory of his brethren, an increaſe of his owne ioy. It is not there as heere vpon earth, where the ioy of one is the cauſe of ſorrow to another: the light of the Sunne darkneth the Moone, and the light of the Moone obſcureth the light of the Starres; if the one halfe of the earth be illuminated, the other is left in darkneſſe: but there the light of one augments the light of another, the glory of one ſhall be the glory of all, euery one of them reioycing, not onely becauſe the lightſome countenance of God ſhines vpon themſelues, but alſo becauſe they ſee their brethren admitted to the fruition of the ſame glory.

The glory of one of them augments the glory of another.

Specially the ſight of Ieſus, Lord of that family, ſhall increaſe our ioy.

But among all thoſe with whom we ſhall be glorified, there is one companion of our glory, who aboue all the reſt ſhall breed vs exceeding delectation, Ieſus Chriſt the man. O with what boldneſſe and ſpirituall reioycing, ſhall we ſtand in among the holy Angels, when we ſhall ſee the Lord of the houſe, the Prince of glory, clothed with our nature? Now we are ſure that our Redeemer liueth, and wee ſhall at the laſt day ſee him in our fleſh, we our ſelues ſhall ſee him, our eyes ſhall behold him, and none other for vs; and herein is our comfort, that albeit as yet we haue not ſeen him, we loue him, and reioyce in him with ioy vnſpeakeable and glorious.

Whether we ſhall know one another in heauen, or not.

And of this ariſeth vnto vs ſome reſolution of that doubt, which commonly is moued, whether one of vs ſhall know another in Heauen, or no? Shall we know the Patriarches, Prophets, the Apoſtles? It is true that theſe naturall delights, which now we haue one of vs in another ſhall vaniſh; yet (as I haue ſaid) the ioy that ſhall ariſe vnto vs of the glorification of others, leadeth vs to thinke that wee ſhall know them. *Peter*, *Iames*, and *Iohn*, did they not know *Moſes*, and *Elias*, talking with the Lord Ieſus, albeit they had neuer ſeen them before? And did not *Adam* ſo ſoone as hee wakened out of his ſleepe know *Euah*, that ſhe was bone of his bone, and fleſh of his fleſh, albeit he had neuer ſeene her before? And ſhall we thinke that the ſecond *Adam* reſtoreth leſſe knowledge to his redeemed, than they loſt in the firſt *Adam*?

The conſideration of the place ſhewes the greatneſſe of that glory.

Laſt of all, the conſideration of the place wherein we ſhall be glorified, will lead vs to conſider the excellency of that glory. As for the place, our Sauiour ſometime calleth it *Paradiſe*, there being no meeter place in the earth to ſhadow it, then was that Garden of *Eden*, the habitation of man in the ſtate of innocency; ſometime hee calleth it his Fathers houſe, wherein are many manſions: ſometime the euerlaſting habitations. The Apoſtle calleth it the third Heauens; a houſe not made with hands, but eternall in the Heauens. Wee ſee in this compoſition of the world, that fineſt things are ſituate in higheſt places; the earth as groſeſt is put in the loweſt roome, the water aboue the earth, the ayre aboue the water, the fire aboue the ayre, the ſphears of Heauen, purer then any of them, aboue the reſt; but the place of our glory is aboue them all, in the Heauen of Heauens, which doth not onely note the excellent purity thereof, but ſhewes alſo what excellent purity is required in all them who are to inhabite it.

Three places of our reſidence: the firſt is our mothers wombe, the ſecond is the earth, the third is the heauens.

There are three places (ſaith one) wherin the ſonnes of God at three ſundry times make reſidence according to Gods good pleaſure. The firſt is in our mothers wombe; the ſecond in this earth: the third is that Palace of glory which is aboue: from the firſt, the Lord hath brought vs to the ſecond; and from the ſecond, we reſt in hope that the Lord in his owne good time will bring vs to the third. If we compare theſe three together, in time, in bounds and in beauty, wee ſhall finde the ſecond doth not ſo farre excell the firſt, as the third excels the ſecond.

Compared together in time.

The ordinary time of our remaining in our Mothers womb is nine moneths; the time of our ſoiourning in our ſecond houſe is farre longer, threeſcore and ten times twelue months: but in our third houſe, neither dayes, moneths, nor yeares ſhal be reckoned vnto vs, for it is the place of our euerlaſting habitation.

Compared in bounds.

If againe we compare them in bounds and largeneſſe of place, we ſhall finde, that as the belly of a woman is but of narrow bounds, in regard of this ample vniuerſe, ſo this is nothing in compariſon of that high Palace, wherin are innumerable manſions, prepared for many thouſands of elect Men and Angels. For, if one ſtarre be more than the whole earth, what is the Firmament which containes ſo many Starres? And if the Firmament bee ſo large, what ſhall we thinke of the Heauen of Heauens, which hath no limits within which it is bounded?

Compared in beauty and pleaſure.

And laſtly, if we compare them in beauty and pleaſure, O then what a difference ſhall ariſe! When thou waſt in thy Mothers belly, though thy body was indued with thoſe ſame Organs of ſenſes, yet what ſaweſt thou, or heardeſt thou there? Euery ſenſe wanting the owne naturall obiect, could breed thee no delight; but this thy ſecond houſe, thou ſeeſt it repleniſhed with variety of al neceſſary and pleaſant things, no ſenſe wanting innumerable obiects, that may delight thee; and yet all the beauty and pleaſure of this earth is as farre inferiour to that which is aboue, as it is ſuperiour to that which the Infant had in the mothers belly. The firmament, which is the ſeeling of our ſecond houſe, beautified with the Sunne, Moone and Starres, ſet in it by the hand of God, and ſhining more gloriouſly, than all the precious ſtones in the world, ſhall be no other thing, but the neather ſide of the pauement of our Palace. *Iohn* the Baptiſt ſprung for ioy in the belly of his mother *Elizabeth*, when the Lord Ieſus came into the houſe, in the wombe of his mother *Mary*: but afterward when he ſaw the Lord Ieſus more clearely face to face, and pointed him out with the finger, *Behold the Lambe of God*; when hee ſtood by him, as a friend, and heard the voice of the Bridegroome, hee reioyced in another manner: ſo in very truth, all the reioycing that wee haue in the houſe of our pilgrimage, is but like the ſpringing of *Iohn* Baptiſt in the mothers wombe, in compariſon of thoſe infinite ioyes wherewith wee ſhall bee repleniſhed, when wee ſhall meete with our Bridegroome in our Fathers houſe, where we ſhall ſee him face to face, and abide with him for euer.

The ſeeling of our ſecond houſe, is but the pauement of our third houſe.

*Luke* 1.14.

*Iohn* 1.36.

*Ahaſſuerus* banquet not comparable to our marriage banquet. *Eſth.*

It is written of *Ahaſhuerus*, that hee made a great banquet to his Princes and Nobles, which laſted for the ſpace of an hundred and foureſcore daies, and when hee had done with that, hee made another banquet to his Commons, for the ſpace of ſeauen daies; the place was the outmoſt Court of the Kings Pallace; the Tapeſtry was of all ſorts of colorus, white, green, and blew, faſtned with cords of fine linnen and purple, through rings and pillars of ſiluer, and marble; the beds were of gold and ſiluer; the pauement of porphire, marble, alabaſter, and blew colour, the veſſels wherein they dranke were all of Gold; all this he did, that he might ſhew the glory of his Kingdome, and the honour of his maieſty. If a worme of the earth hath done ſo much for declaring his begged glory, & rauiſhed men into admiration thereof, how I pray you, ſhal the Lord our God the great king, declare his glory; when hee ſhall make his banquet, couer his Table, and gather his Princes, that is, his Sonnes, thereunto, not for a few daies, but for euer, not in the outmoſt Court, but in the inner Court of his Pallace? Surely, no tongue can expreſſe it: for ſeeing he hath decked this world wherein we ſoiourne, and which I haue called the outmoſt Court of this Palace, in ſo rich & glorious manner, that he hath ordained lights both by day & night to ſhine in it, and hath prepared a ſtore-houſe of Fowles in the ayre, another of Beaſts in the earth, and the third of Fiſhes in the Sea, for our neceſſity; beſide innumerable pleaſures for delectation; what glory and variety of pleaſures may wee looke for, when he ſhall ſeparate vs fully from the children of wrath, and aſſemble vs all into the inner Court of his owne Pallace, into the Chamber of his preſence? Wee may well thinke with the Apoſtle, that the heart of man is not able to vnderſtand thoſe things, which God hath prepared for vs; and therfore will reſt with *Dauid*, *Bleſſed is the man whom thou chooſeſt, and cauſeſt to come vnto thee, hee ſhall dwell in thy Courts, and be ſatiſfied with the pleaſures of thine houſe.*

If the outward court of Gods palace be ſo furniſhed as wee ſee, what is the inner?

*Pſal.65.*

2
The eternity of it.

This being ſpoken as concerning the excellency of that life, in that it is called a life of glory: the next thing to be conſidered heere is the eternity thereof: for there is heere a ſecret oppoſition betweene our preſent ſufferings, of which the Apoſtle heere ſaith, they are but for now, and betweene that glory, which 2 *Cor.*4. he calls eternall: but herein wee inſiſt not, hauing ſpoken of it before.

3
The clarity and perſpicuity of it.
*Col.*3.3.

1.*Iohn* 3.

The third thing concerning this glory, here touched, is the clarity and perſpicuity thereof, *It ſhall be reuealed*, and not obſcured any more, as now it is. *Now our life is hid with Chriſt in God. Now are wee the ſonnes of God, but it appeared not what it ſhall be.* As our Head being the God of glory, came into the world in the ſhape of a ſeruant; ſo his members liue heere in earth in a contemptible eſtate, farre inferiour to their glory: therefore *Gregory Nazianzen* compares the life of man vpon earth, to a ſtage play, wherein oftentimes the Gentleman appeares in a Beggars weed, and the Beggar comes in with the royall robe and Scepter of a King; in the time of action they cannot be diſcerned, the honourable perſon being diſguiſed, is euill intreated, as if no honour were due vnto him, and he is placed in the ſeat of honour, who is not a man of honour: but when the play is done, and the diſguiſing Garments layd away, then euery man is knowne to be ſuch as indeed he is, and returneth to his owne place: it it euen ſo in this preſent world, the ſonnes of God appeare in moſt contemptible ſhapes: and on the other part, none more honourable than thoſe of whom we may ſay with the Pſalmiſt, *When they are exalted, it is a ſhame for the ſonnes of men.* But when the play ſhall be ended, the Maskes and Vailes ſhall be taken from the faces of men, and euery one ſhall appeare that which he is: the beggerly garment of *Lazarus* ſhal be taken from him, he ſhall be declared to be the ſonne of God, and gathered vnto *Abrahams* boſome; the purple garment of the rich Glutton ſhall in like manner be layd aſide, and then hee who ſeemed honourable in the werld, ſhall be ſent vnto hell, and couered with ſhame and confuſion.

Mans life on earth a ſtage-play, wherein men are diſguiſed, ſeming to be that which they are not.

*Pſalme*

4
The verity and ſolidity of it, it is within vs.

*Pſalm.*

The laſt thing to be conſidered here, concerning this glory, is the verity and ſolidity thereof: it ſhall not onely be reuealed vnto vs, but ſaith the Apoſtle, it ſhal be reuealed in vs, *ἐν ἡμῖν*. Where we haue to put a difference betweene the glory of a Chriiſtan, and the vain-glory of the worldling; the glory of *Ieruſalem* is within; the kings daughter is al glorious within, but the glory of worldlings is without them, for they either place their glory in the multitude of their attendants: *The glory of a King conſiſts in the multitude of his ſubiects*, if they haue no people to honour and obey them, their glory goeth to the ground; or in the teſtimony and commendation of men, counting it their glory to be prayſed of men. As the Camelion liues on the ayre, ſo liue they on the breath of other mens mouthes; if men commend them they are puft vp; if men ſpeak euil of them, they are caſt down. O ſilly glory, that is made vp and downe by the breath of another mans mouth! ſurely it can neither be ſtedfaſt nor ſtable. For as the Moone ſtands neuer in one ſtate,

*Prouer.*13.

Silly glory of wordlings as without them either in their followers.

but changes continually, becauſe it hath no light of the owne, but borrowes it from the Sunne, and therefore ſhineth more or leſſe as it is in aſpect with the Sunne, ſo is it with them whoſe glory depends vpon the teſtimony of others, that greatneſſe is made vp or downe, according to the praiſe or diſpraiſe of men; but hee who with *Iob* knoweth that his Witneſſe is in Heauen, will place all his reioycing in the teſtimony of a good conſcience; for that which at length wil be our glory, muſt be reuealed vnto vs.

Or in their gorgious garments.

Others againe are ſo fooliſhly vaine-glorious, that they place their glory in their garments. This is a begg'd and vaniſhing glory: from the Wormes Man borrowes ſilkes, to decore him: from the Shel-fiſh Pearles: from the earth ſiluer and gold: from the Sheepe, wooll to be his garments: from the Oxen their skin to be his ſhooes: from the Fowls feathers, to dreſſe him like a foole. Thus being clad like *Herod* on his birth-day, he will ſeeme to be an honourable man, fooliſhly reioycing in that which is the witneſſe of his ſhame, and ſhould be the matter of his humiliation: thus men hauing loſt that glory which God gaue them in the beginning, *Solicitè huc & illuc circumeunt, aliunde ſibi gloriam colligentes omni irriſione digniſſimam*, runne vp and downe with great care, gathering from other things a glory to themſelues, moſt worthy to be ſcorned.

*Chry. in Mat. hom.4.*

Vſe of this doctrine is to moue vs to exchange things preſent with things to come.

Now to conclude, as we haue ſome way ſeene the greatneſſe of this glory prepared for vs, ſo are wee to labour to haue our hearts inflamed with ſuch a loue and deſire thereof, that wee may deſpiſe the beſt things of this Earth as Dung, and account the greateſt glory of fleſh to bee as withering graſſe in compariſon of it, and may reſolue patiently to beare, yea, to reioyce in our preſent afflictions, vnder hope of that glory to be reuealed in vs. There is no man wee ſee that will refuſe to change for the better, hee exchanges ſiluer for gold, and giues lead for precious ſtones, though the better he gets be but in opinion: and ſhall not wee be content like the wiſe men of God, to forgoe the earth, and the pleaſures thereof, that we may inioy heauen? As for worldlings, it is no maruaile to ſee them take a dung-hill of earth in their armes, and ſay vnto it, *Thou art my ioy and my portion*: for they not being illuminated with the light of the liuing, make choyſe of that, which according to their light, they eſteeme to be beſt; or if at any time they haue taſted of the powers of the life to come, yet are they like to thoſe Merchants, who hauing taſted Wines which pleaſed them well, refuſe to buy them, being ſcared with the greatneſſe of the price which muſt be giuen for them: euen ſo haue they their owne ioy at the hearing of the word, and haue alſo their owne deſires to be glorified with Chriſt; but when they heare that before they inioy that glory, they muſt ſuffer with Chriſt, deny themſelues, forſake their ſinfull pleaſures, and ceaſe from their gainfull trade of wickedneſſe, they giue ouer the bargaine, they ſtumble and fall back to the former courſe of their vngodly life.

What taſte worldlings haue of the ioyes to come.

The onely cauſe why we walke ſlowly toward that glory, is becauſe we know it not.

But aſſuredly if we all knew thoſe things which belong to our peace, but now are hid from our eyes, ten thouſand worlds could not keepe vs back from them; and therefore ſeeing all the cauſe of our ſlow running towards that priſe of our heauenly calling, is in the darknes of our minds, let vs pray continually that the Lord would lighten the eyes of our vnderſtanding, that wee may know the riches of his glorious inheritance prepared for the Saints. And againe, Lord remember vs with the fauor of thy people, and viſit vs with thy ſaluation, that we may ſee the felicity of thy Choſen, and reioyce with the ioy of thy people, and glory with thine inheritance: which the Lord graunt vnto vs for Ieſus Chriſts ſake.

*Epheſ.*

*Pſal.*

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VERSE, 19. *For feruent deſire of the creature, waiteth when the ſonnes of God ſhall be reuealed.*

The Apoſtle inſiſts in the amplification of this glory.

He proues the greatnes and certainety of that glory, by two arguments.

1 From the feruent deſire which the creature hath to it by the inſtinct of Nature.

2 From the feruent deſire, which the godly haue to it by the inſtinct of grace.

WE haue heard hitherto the Apoſtles firſt principall argument of comfort againſt the Croſſe, taken from the end of our afflictions, ſet down in the end of the 17. verſe. *If wee ſuffer with Chriſt, wee ſhall raigne with Chriſt.* This argument hee hath amplified in the 18. verſe. We ſhall be glorified with ſuch a glory, as for weight and eternity ſhall farre exceed our preſent ſufferings. Now hee inſiſts ſtill in the ſame amplification, and hee proues that glory muſt bee both a great and a certaine glory. Firſt, becauſe the creature, by that inſtinct of nature which God hath put into it, waites for the reuelation of that glory. Secondly, becauſe the ſonnes of God who haue receiued the firſt fruites of the ſpirit, by inſtinct of grace, wait alſo for it. Now it can neither be a ſmall thing, nor yet vncertaine, which God hath taught his creatures, both by inſtinct of Nature and of grace to long for: but it muſt be ſome excellent and moſt certaine good, whereupon God hath ſet the inſtinct and deſire of his creature.

The order of his proceeding in the firſt argument.

This being the Apoſtles purpoſe, the order of his proceeding is ſhortly this: verſe 19. Hee ſets downe a propoſition of the creatures feruent deſire, to ſee that glory reuealed: thereafter he aſſignes two reaſons why they are ſo deſirous of it. The firſt is, verſe 20. taken from the preſent hard eſtate of the creature. The next is, verſe 21. taken from their future better eſtate, vnto the which they ſhall be reſtored, when the ſonnes of God ſhall be reuealed: and then he concludes this argument, verſe 22. And this purpoſe he handles at the greater length, becauſe in all the booke of God this ſubiect is not handled, ſaue in this place onely.

A propoſition of the feruent deſire of the creature expreſt by foure phraſes.

*For the feruent.*) Here, as I haue ſaid, he ſets downe a propoſition of that feruent deſire, whereby the creature waites for the reuelation of the ſonnes of God: and his earneſt expectation of the creature he expreſſes by foure very ſignificant phraſes: the firſt word ſignifieth ſuch an earneſt deſire, as we vſe to teſtifie by the lifting vp of our head, & attentiue looking for the comming of one, whom we would fain haue; with this he aſcribes to the creature a hoping: and thirdly, a ſighing and groaning, ſuch as is vſed of them, who lye vnder a heauy burden, whereof they would faine be eaſed, and laſt he ſaith, they trauaile in paine with vs: thereby declaring the vehemency of their deſire, that is like the earneſt deſire of a woman trauelling with child, who moſt earneſtly wiſheth to be deliuered.

Waiting, hoping, ſighing, groning aſcribed to the creature, to ſignifie their naturall inclination and inſtinct,

All theſe by a figure, and improperly aſcribed to the creature, ſignifie vnto vs, that forcible inclination and inſtinct of nature, whereby the creature bendeth it ſelfe to practiſe that good in the higheſt degree, for which it was made, to the glory of God and good of man; which becauſe it is not permitted to doe, being reſtrained by a ſuperiour power for the ſinne of man, therefore it is deſcribed vnto vs ſighing and groaning, weary of the preſent eſtate, and waiting for a better. As wee ſee that the Needle of the Marriners Compaſſe, touched with the Adamant, hath in it this naturall inclination, that it ſeekes continually toward the North, from which if it be reſtrained by a violent motion, it ſhakes and trembles continually, as a male content; but if it obtaine the owne end, and be once directly ſet toward the North, then doth it reſt: it is euen ſo with the creature, the Heauens and the Earth being ſubdued vnder the bondage of vanity, and their naturall inclination to good reſtrained, for our ſinnes, cannot reſt; but in their owne kinde, ſigh and groane, waiting for the day of their deliuerance: and this inſtinct of nature in the creature, is vnto the Lord as a certaine voyce of deſire, which he vnderſtands no leſſe, than hee doth the voyce of the mouth, or deſire of the heart in thoſe creatures whom hee hath indued with reaſon and ſenſe. This being ſpoken for the expoſition of the words, wee come to the doctrine.

A threefold vſe of uhe creature toward man.

We find in the holy Scriptures, a threefold vſe of Gods creatures toward vs: the firſt is vſe to ſerue vs, if we wil ſerue the Lord yea, vpon this condition, the Angels are not aſhamed to be called our miniſters and ſeruants. Their ſecond vſe is to croſſe vs when we offend God, then they ſerue either to puniſh vs in our perſon, or to hurt vs in our goods; for when we will not willingly honour God with the firſt fruits of our riches, but abuſe them to the fulfilling of our owne luſts, it is a righteous thing with God to taxe vs againſt our will, by ſending forth his officers and exacters, ſuch as the Caterpillar, and Palmerworme, to eate vp that tribute which wee owe vnto God, but haue refuſed to pay him. And thirdly, they ſerue to teach vs; for there is no creature in heauen or earth which doth not teach vs ſome leſſon: the Emmet learnes vs prouidence, the Foules of the ayre, and Lillies of the field teach vs to caſt our confidence on God: and heere the creature is brought in, teaching vs to become weary of our preſent ſeruitude of ſinne, and to long for our promiſed deliuerance.

How far man by apoſtacy hath degenerated from his originall glory.

This is that miſerable eſtate whereunto man is brought by his Apoſtacie from God. In the beginning man was made Lord and gouernour of all the creatures; in one day hee calleth them all before him, and gaue them names according to their kindes, as one who knew them better in their nature & vertue, then they did themſelues, and they all by comming at his call to his Court, acknowledged him, vnder God, their ſuperiour and Lord: this was a part of mans glory in the beginning; but now falling away from God, hee hath alſo ſo farre degenerated from his owne kinde, that he is become inferiour to the beaſts: as *Balaams* Aſſe was wiſer then his maſter; ſo the creatures in their kinde reproue the fooliſhneſſe of man, who was their Lord.

The waiting of the creature may make man aſhamed, who waits not for that glory.

*Waiteth.*) The word imports a continuall act of expectation, their expectation expecteth: this earneſt waiting of the creature may make vs aſhamed of our blockiſh dulneſſe, that haue not our minds and hearts ſet continually vpon that day of our redemption, notwithſtanding that exhortation belongs vnto vs, that we ſhould looke for that day, and haſte vnto it. As the creatures were not made for themſelues, but for vs, ſo they ſhall not be reſtored for themſelues, but for vs; for the greater augmentation of our glory: and if they who ſhall haue but the ſecond roome, long for that day, how ſhould wee long for it, for whom that glory chiefly is prepared?

1 Pet.3.

*When the ſonnes of God ſhall be reuealed.*) The ſonnes of God are now ſaid, not to be reuealed in two reſpects: firſt, becauſe their perſons are not reuealed: ſecondly, becauſe the glory & dignity is not yet reueal'd. As for the perſons of elect men, it is true the Lord knoweth who are his, and makes themſelues alſo, after their effectuall calling, to know that they are his; his Spirit bearing teſtimony vnto their ſpirits, that they are the ſonnes of God: He giues vnto them that new Name, which none knowes but they who haue it; but now they are not ſo reuealed, that they are knowne of the world; *For this cauſe the world knowes you not because it knowes not him.* The good wheate of the Lord is now ſo couered with chaffe, and his excellent pearles are locked vp in earthen veſſels, the veſſell is ſeene and contemned for the baſeneſſe thereof, the pearle is not ſeene, and therefore not eſteemed according to the excellency thereof: beſide this, there are many of the ſonnes of God not yet come into the world, and many already are gone out of it, whom we know not: but in that generall aſſembly all the Saints of God ſhall be gathered together into one, at the right hand of the Lord Ieſus, and ſhall be clearely manifeſted, that the wicked, their enemies ſhall know them, and be confounded to behold them.

The ſonnes of God now are not reuealed.

1
In regard of their perſons, which now are not knowne.

Ioh.15.20.21.

And of this ariſeth a warning to vs all, that none of vs deſpiſe another, but that euen thoſe who for the preſent are euill and contrary minded, we waite vpon them patiently, prouing, if at any time God will giue them repentance, that they may come out of the ſnare of the Diuell. The ſonnes of God are not yet reuealed; he that preſently is an enemy in regard of his rebellious conuerſation, what knoweſt thou whether in the counſell of God hee be one of Gods choſen children or not? And if he be ſo, thou mayeſt be ſure, that before he die, the Lord ſhall conuert him, if not of a perſecutor to make him a Preacher, as he did *Paul*, yet at leaſt a Profeſſor of that ſame truth which thou haſt embraced.

This learne vs not to deſpiſe other men, becauſe we know not what they are in Gods election.

Secondly, not onely are the perſons of Gods ſonnes vnknowne, but their glory now is alſo obſcured, & *their life is hid with Chriſt*; they are accounted the off-ſcourings of the earth, and intreated in the world as if they were the only men to whom ſhame and ignominy did appertaine: yea, their glory is not knowne to themſelues, euen thoſe who haue receiued the new Name, and the teſtimony of the Spirit recording to them that they are the ſonnes of God, when they looke to their contemptible bodies, and abundant corruption in their ſoules, they ſeeme vnto themſelues to bee nothing leſſe then the ſonnes of God. I, marke it, that we may learne to beware of Sathans pollicy, whereby he carrieth vs to iudge of our ſelues by our preſent eſtate, which cannot but breed in vs horrible feare and doubtings. To this craft let vs oppone that comfort of the Apoſtle, *Dearely beloued, now are we the ſonnes of God, yet doth it not appeare what we ſhall be*; It is but the beginnings, and not the perfection of grace and glory which wee haue in this life: by the beginnings let vs know that we are the ſons of God, and where we finde no perfection, let vs not be diſcouraged, remembring this is the time wherein the glory of the ſonnes of God is not yet reuealed.

2
In regard of their glory, which now is obſcured.
Col 3 3.

The ſonnes of God ſhould not iudge of themſelues by their preſent eſtate.

1 Iohn 3.

We are here againe further to conſider, that where the Lord giues vnto the reſt of his workes the name of a creature, hee vouchſafs vnto vs the names of ſons; ſhewing vs, that albeit in regard of creation wee are his creatures, and come vnder that ſame name with the reſt of his workes; yet now in regard of his grace communicated vnto vs, we are much more than that which we were by creation, and in that reſpect more eſteemed of by him than all the reſt of his workes beſide. As a Father counteth much more of his Sonne, whom he hath begotten, than he doth of all other things hee hath whatſoeuer: ſo the Lord our God eſteemes more precious vnto him, one of theſe his excellent ones, whom he hath begotten in his beloued Sonne the Lord Ieſus, than he doth of all other beſides. For their ſakes he reproues Kings, he alters the courſe of Nature, and turneth vp-ſide downe the ſtate of things in the world; yea, he ſhall declare at length that they are his onely treaſure: from the time that once he gets them all gathered vnto him, the adminiſtration of this world, as now it is, ſhall ceaſe and take an end.

Comfortable, that where the Lord cal the reſt of his works his creatures, he calleth vs his ſonnes.

Oh that we could ſtirre vp our hearts to a thankefulneſſe toward our God! ſhall we not honour him as our Father, who hath called vs his Sonnes? Shall wee any more ſet any of his creatures in our affection before him, who hath ſet vs in his heart

Our duty againe craues, that in our heart wee ſhould prefer the Lord aboue all his creatures.

bove all his creatures? Alas! how pittifull is the folly of man, who being ignorant of God, goeth doubting after the creature, as though the works of his hands were more to be beloued than himſelfe? Or if there were more beauty or vertue in the creature than in him who made it? True, indeed they haue their owne beauty, *Pulchrum cælum, pulchra terra, ſed pulchrior qui fecit illa*; the Heauen is beautifull, the earth is beautifull, but more beautifull is he that made them: the greateſt goodneſſe of the creature, is but the ſmalleſt ſparke of that goodneſſe which is in the Creator.

VERSE, 20. *Becauſe the Creature is ſubiect vnto vanity, not of it owne will, but by reaſon of him who hath ſubdued it vnder hope.*

The firſt reaſon of the feruent deſire of the creature, is taken from their preſent hard and euill eſtate.

THe Apoſtle hauing ſet downe in the former verſe a propoſition of that feruent deſire, whereby the creature waits for reuelation of the ſonnes of God, aſſigneth now two reaſons of their deſire: the firſt contained in this verſe, is taken from the preſent euill eſtate of the creature, which now *is ſubiect to vanity*. This vanity, as we take it, is oppoſed to that originall integrity, wherewith the creature was indued in the beginning, and it conſiſts in theſe two: firſt, that the curſe of God is laid on the creature for the ſinne of man: ſecondly, that the creature is abuſed contrary to its own will, which is alſo a conſequent of the curſe.

The creature is ſubiect to a two-fold vanity.
1 By the curſe, they are ſpoyled of originall beauty and vertue.

As for the firſt, the curſe of God inflicted vpon the creature for a puniſhment of man, hath ſpoyled the creature of originall beauty and originall vertue; the heauens now are beautifull, but nothing ſo beautifull as they were by the firſt creation; the earth alſo is ſpotted (like the face of a woman, once beautifull, but now deformed with ſcabbes of Leproſie) with thiſtles, thornes, and much barren wilderneſſe, which are the ſenſible effects of Gods curſe vpon it. They haue, in like manner, loſt much of their originall vertue: though the creature in its owne kinde intend it ſelfe to produce thoſe effects which it might haue done by the firſt creation, yet it is reſtrained and ſubdued by a ſuperiour power. The neerer the Sunne drawes to the end of his daily courſe, the leſſe is his ſtrength, for we ſee the Sunne in the euening decayes in heat; ſo it is, the longer by reuolution hee turnes about in his ſphere, he waxes alway the weaker: and to vſe the ſimilitude of the holy Spirit, as a garment the older it groweth, becomes the leſſe beautifull, and the leſſe able to warme him who weares it; ſo the creatures by continuance of yeeres, decreaſe in beauty and vertue. The ſinne of man hath brought this curſe vpon the creature, and the daily increaſe of mans ſinne brings a daily increaſe of the curſe. The firſt man that ſinned was *Adam*, and for his ſake God curſed the earth; the ſecond notorious ſinner we read of was *Cain*, and for his ſake God curſed the earth the ſecond time: and albeit the Lord doth not alway tell in expreſſe words, how euery abominable ſinner that hath ſucceeded *Cain*, hath in like manner drawne on a new curſe vpon the creature; yet that one ſerueth for all, to teach vs, that as ſin growes, ſo growes the curſe, and the multiplication of the curſe, brings with it a daily diminution of that originall vertue and beauty, which the creature had in the beginning.

2 The other part of the vanity is a three-fold abuſe of the creature.
1 Concerning God.

The other part of this vanity is the abuſe of the creature, which is threefold: firſt, concerning God: ſecondly, concerning the godly: and thirdly, concerning the wicked. Concerning God, this is a fearefull abuſe, that the creature which God made for his glory, is abuſed to his diſhonour; as when the Iewes tooke the gold and ſiluer which God gaue them, and made vp of it *Baal* to themſelues; or when the *Perſians* worſhipped the Sunne; and the Egyptians, Beaſts inſtead of GOD: for this vanity and bondage, the creatures in their owne kinde, ſigh and grone, complaining they ſhould be abuſed to another end, then that whereunto the Lord did make them; and whereas by their naturall inclination they would be alſo themſelues.

2 Concerning the godly.

Secondly, the creature is abuſed as concerning the godly, when they are compelled to doe euill to thoſe to whom they would doe good; for euery creature in its owne kinde, is naturally bent to be a comfortable inſtrument, and a ſeruant to the ſeruants of God; but otherwiſe, where the fire is forced to burne them, or where the Water to drowne them, or that they are in any ſuch ſort abuſed by the wicked to perſecute the ſeruants of God, it is againſt their will, a vanity and ſeruitude, whereof they faine would be deliuered.

3 Concerning the wicked, whom againſt their wil they ſerue.

And thirdly, the creature is abuſed, when they are compelled to ſerue the wicked Rebels [illegible], enemies of God, againſt their will. The Sunne is wearie of ſhining to the wicked, who hauing their eyes open to ſee the workes of God, and neuer their hearts nor mouthes open to glorifie him; the earth in like manner is wearied with the heauy burthen of ſinne, which daily increaſes vpon her; ſhe cryes vnto God, and deſires to be relieued of this bondage; yea, if the Lord did not reſtraine her, ſhe would open her mouth and ſwallow the wicked, as ſhe did *Corah*, *Dathan* and *Abiram*: and in very deed, when once the creature ſhall be ſet at liberty, and no ſuperior power ſhall hold them vnder this ſeruitude, then ſhall the creatures declare that they ſerued the wicked ſore againſt their will, for no creature ſhall render any more ſeruice vnto them; the Sunne ſhall ſhine no more vpon them, the Earth ſhall beare them no longer, and the Water ſhall not giue ſo much as one drop out of her treaſures to refreſh them.

The creatures being reſtored to their liberty, ſhall all concurre to plague the wicked.

To declare this, out of that one temporall iudgement inflicted vpon the ſtiffenecked Egyptians, we may take ſome notice how fearefull that laſt and vniuerſall wrath ſhall be, that ſhall be powred out vpon all the wicked being aſſembled into one. Out of the third heauen came his Angel to fight againſt them, and ſlew their firſt borne. In the ſecond Heauen the Sunne with-drew his countenance from them, as from a people of darkneſſe, not worthy of his light. In the third heauen the Elements by courſe fought againſt them: the fire flaſhed out terrbile flames into their faces; the ſoft Water guſhed out of the bowels of the clouds, and was turned into hard ſtones, to ſtrike them, who in the hardneſſe of their hearts rebelled againſt God: the ayre became peſtilentious to them, and corrupted their bodies with biles and botches: the Waters beneath were turned into blood; the earth was poyſoned with venemous flies, which made it rot; abominable Frogs made their land ſtink, for the lothſomneſſe of their ſinnes: their ſenſitiue creatures which ſerued them, were horribly plagued: their Flocks by land conſumed with murraine: their fiſh in the Sea rots and dyes: their vegitatiue Creatures are alſo deſtroyed: their Vines and Fig-trees are blaſted, the flaxe that ſhould haue clothed them; the barly that ſhould haue fed them are ſmitten, and there is nothing belonging to them, were it neuer ſo ſmall, but the wrath of God ſiezed vpon it. This was but a temporall and particular iudgement, yet doth it make vnto vs ſome repreſentation of that vniuerſall iudgement, wherein all the creatures of God ſhall concurre and lend their helpes to torment the wicked, when the full cup of Gods wrath ſhall be powred out vpon them.

How a will is aſcribed to the creature.

*Not of the owne will.)* This is (as wee ſaid before) figuratiuely ſpoken of the creature that it is ſaid to haue a will. For the will of the creature is no other thing, but the naturall inclination of the creature; and the meaning is, that the creature of its owne nature is not ſubiect to this vanity, but that it is ſubdued vnder it, by the ſuperior power of God, for the ſinne of man. Where if it be asked how ſtands this with iuſtice, that the creature which ſinned not, ſhould be ſubiected to vanity for the ſinne of man? The queſtion is eaſily anſwered, if we conſider that the creatures were not made for themſelues, but for the vſe and ſeruice of man, and that whatſoeuer change to the worſe is come vpon them, is not their puniſhment, but a part of ours. If earthly Kings without violation of iuſtice may puniſh their rebels, not onely in their perſons, but by demolition of their houſes, or otherwiſe in their goods and ſubſtance, how ſhall we be bold to reproue the Lords doing, who hauing conuinced man of a notorious treaſon, hath not onely puniſhed himſelfe, but defaced the houſe wherein he ſet him to dwell? Seeing he hath violated the band of his ſeruice vnto God, what reaſon is it that Gods creaturs ſhould continue in the firſt courſe of their ſeruice to him? Surely it ſtands with the righteous iudgement of God, that his creatures ſhould become comfortleſſe ſeruants to man, ſeeing man of his owne free-will is become an vnprofitable ſeruant to his God; yea, a wicked Rebell againſt him.

How ſtands it with iuſtice, that the creatures [illegible] ed for mans ſinne.

The fall of Angels, of man and of the creature compared.

And againe, that the Apoſtle ſaith, the change which is made in the Creature, is againſt the will of the Creature, it ſerues greatly for our humiliation. The fall of apoſtate Angels was a fall by ſinne, but with their will, and without a Tempter to allure them, and now is without any hope that euer they ſhall be reſtored. The fall of man was alſo a fall by ſinne of his own free-will, but not without the Tempter, and now not without hope of recouery and reſtitution. But the fall of the creature, was neither a fall of ſinne, nor of their owne will, but a caſting of them downe againſt their will from their originall ſtate, yet not without hope to be deliuered. Miſerable in the higheſt degree are apoſtate Angels, who of their owne free-will, withovt any exterior Tempter, haue deſerted their firſt habitation, and caſt themſelues into remedileſſe condemnation. Miſerable in the ſecond degree are reprobate men, who haue fallen of their owne free-will (ſuppoſe prouoked by an exteriour Tempter) and ſhall neuer be partaker of the reſtitution of the ſonnes of God. But herein hath the Lord magnified his mercy towards vs, that where we fel with Angels, and reprobate men, yet wee are reſtored without them. The conſideration of our fall ſhould humble vs, for in it we are worſe then the Creatures; they haue fallen from their glory, but not with their will; wee are fallen from ours, and we cannot excuſe our ſelues, but it was with our wil. Againe, the hope of our reſtitution ſhould greatly comfort vs, conſidering that the Lord hath vouchſafed that mercy vnto vs, which hee hath denyed vnto others.

We ſhould blame our ſelues when we are croſſed by the creature.

Further we are taught here, ſo oft as wee are croſſed by the creature, not to murmure againſt God, nor to blame the Creature, but to complaine vpon our ſelues: If the heauens aboue be as braſſe, and the earth as yron, if the Sea rage, and the ayre waxe turbulent, if the ſtones of the field be offences wherat we ſtumble and fall, if the Beaſts we haue bought or hired for our vſe, ſerue not vs at our pleaſure, let vs not fooliſhly murmure againſt them, as *Balaam* did vpon his Aſſe: what marnaile they keepe no conenant with vs, ſeeing we haue not kept couenant with our God?

Man and the creature for mans ſake are reſtored to hope, which neither Apoſtate Angels, nor reprobate men haue.

*Vnder hope.*) Herein hath the Lord wonderfully magnified his mercy towards *vs*, that he hath not onely giuen to our ſelues a liuely hope of full deliuerance, but alſo for our greater comfort hath extended the ſame toward the creature for our cauſe. The apoſtate Angels are not pertakers of this hope, as we ſaid before, that reſtitution promiſed in the Goſpell, was neuer preached vnto them: we reade that ſometime they haue giuen this confeſſion, that Ieſus is the Sonne of God, but they neuer ſent out a petition to him for mercy: for they haue receiued within themſelues an irreuocable ſentence of condemnation, and they know certainely that mercileſſe iudgement abides their wilful and malicious apoſtaſie; and reprobate men in like manner, haue no hope of any good thing abiding them after this life: and therfore, we are ſo much the more to magnifie Gods mercy toward *vs*, who by grace hath put a difference betweene *vs* and them, where there was none by Nature, and hath not onely giuen to vs our ſelues a liuely hope of reſtitution; but alſo for our ſakes hath made the creatures that were curſed for our ſinne, partakers of the ſame deliuerance with vs.

VERSE. 21. *Becauſe the creature alſo ſhall be deliuered from the bondage of corruption, into the glorious liberty of the ſonnes of God.*

The ſecond reaſon of the feruent deſire of the creature taken from their better eſtate which is to come.

HEre followes the ſecond reaſon, wherefore the creature feruently deſires the day of the reuelation of the ſonnes of God, and it is taken from that glorious eſtate, into the which the creature ſhall be tranſlated in that day. Where firſt wee haue to ſee what creature this is which ſhall be deliuered: and ſecondly, what the deliuerance is. The word *Creature*, is a generall name of all the workes of God, but here it is put for thoſe creatures which being made by God for man, were hurt by the fal of man, and ſhal be reſtored with him. And ſo vnder this name wee compriſe not reprobate Angels and men; neither thoſe excrements of Nature, which are bred of dung and corruption, neither thornes, thiſtles, nor ſuchlike, which are the fruits of Gods curſe vpon the creature for our ſinne, and are in that day to be deſtroyed, not reſtored: but by the creature we vnderſtand the heauens and earth, with the reſt of the elements and workes of God therein contained, made for the glory of God, and the vſe of man.

What creatures ſhall be reſtored.

*Ieſus* the reſtorer heales euery wound that Sathan hath inflicted vpon man.

Three obiects of Satans malice; firſt God; ſecondly man; thirdly, the creature.

And this is to declare that excellent deliuerance we haue by Ieſus Chriſt, there is no wound which Sathan hath giuen man by ſinne, but the Lord Ieſus by his grace ſhall cure it: he ſhall not onely purge our ſoules from all ſinne, and deliuer our bodies from the power of the graue and corruption, but ſhall deliuer the creatures our ſeruants from that curſe, which our ſinnes brought vpon them. To make this yet more cleare, we are to know that there are three obiects of Sathans malice. The firſt is God and his glory; the ſecond is man and his ſaluation: the third is the creature made for Gods glory and mans good. The principall obiect of Sathans malice is God and his glory, he hates the Lord with a deadly and irreconciliable hatred, ſo that if it lay in his power, he would vndoe that moſt high and holy Maieſty: but becauſe, rage as he will, he cannot impaire his ſacred Maieſty, he turnes him to the ſecondary obiect, which is man, and troubles him by all meanes, not ſo much for mans owne cauſe, as for the Lords, whoſe glory hee ſeekes to deface that ſhines in man. And if here alſo he cannot preuaile by reaſon that the Lord hath made a hedge round about man, hee turnes him to the third obiect of his malice, which is the creature; againſt which hee is ſo inſatiable, that if he can be licenſed to doe no more, yet doth he eſteeme it ſome pleaſure to him, to get leaue to enter into Swine, that hee may deſtroy them: and this hee doth, not that he accounts a beaſt his prey, for al the beaſts of the earth cannot ſatisfie this roaring lyon, but that, deſtroying the creature, he may driue man to impatience, and prouoke him to blaſpheme the Lord, as by theſe ſame meanes he made the *Gaderens* murmure againſt Ieſus Chriſt, and put him out of their land, and this hath been the courſe of Sathan euer ſince the beginning.

God ouerſhooteh Sathan in all his imaginations.

But bleſſed be the Lord our God, who ouer ſhoots Satan and al his intentions; that ſame man whom Satan wounded, hath the Lord reſtored, and ſhall ſet his Image more glorious in him then it w as before: and thoſe Creatures which Sathan defaced, for the hatred he carrieth to Gods glory and mans good, the Lord ſhall reſtore againe: the glory of God increaſeth as it is impugned; euery new declaration of Sathans malice ſhall end in a new declaration of Gods glory: neither is that enemy able to giue a wound to any of Gods children, but the Lord ſhall make it whole, and ſhall at the length confound Sathan by his own meanes.

To what vſe the creatures will ſerue in the day of reſtitution, wee ſhall know beſt when we ſee it.

And heere becauſe it is commonly demaunded, vnto what vſe can theſe creatures ſerue at this day, ſeeing we ſhall haue no need of the Sunne, nor of other naturall meanes whereby now our life is preſerued? To this I anſwere, that if the Lord will haue theſe workes of his hands to continue and ſtand as euerlaſting monuments of his goodneſſe, and witneſſes in their kinde of his glory; who is it that can contradict it? It is enough for vs, that we know they ſhall be deliuered and tranſchanged into a more glorious eſtate; but for what vſe, we ſhall beſt know in that day, when we ſhall ſee it: in the meane time reuerencing the Lords diſpenſation, let vs rather indeuour to bee partakers of that glory, than curiouſly to moue thorny, and vnprofitable queſtions concerning it.

How the Apoſtle ſaith, the creature ſhall be deliuered, ſeeing the Pſalmiſt ſaith, they ſhall periſh.

Now as for the manner of their deliuerance. Seeing the Apoſtle ſaith, that the heauen ſhall paſſe away with a noyſe, and the elements ſhall melt with heat, and the earth with the works therein ſhall be burnt vp with fire; and ſeeing the Pſalmiſt ſaith, they ſhall be deliuered: This doubt ſhal eaſily be looſed, if Scripture be made interpreter of Scripture. The Pſalmiſt in that ſame place expones the word of periſhing, by the word of changing; what this changing ſhall be, the Apoſtle here makes it manifeſt, while he cals it the deliuering of them from one eſtate into another: ſo that wee are not to thinke that they ſhall periſh as concerning their ſubſtance, but as concerning thoſe qualities of vanity, ſeruitude, and impotency, whereunto they haue bin ſubiected by the fall of man. As ſiluer and gold is changed by the fire, the droſſe periſheth, but the ſubſtance remaineth; ſo ſhal theſe creaturns be changed in that day, for which cauſe alſo they are called, *New Heauens, and new Earth.*

Reuel.21.

Seeing the glory of that kingdome requireth the creature be changed, how much more ſhould we be changed?

And out of this we may perceiue the neceſſity of that exhortation giuen vnto vs by the holy Apoſtle: *Seeing therefore that all theſe things muſt be diſſolued, what manner of perſons ought we to be in holy conuerſation and godlineſſe?* Seeing the ſimpleſt ſeruant who ſhall haue any place in that kingdome muſt be changed, and receiue a new liuery, how much more ought we our ſelues to be changed, who are the ſonnes and heires of that kingdome? let vs not deceiue our ſelues; no vnclean thing can enter into that heauenly Ieruſalem, without ſanctification we cannot ſee the Lord; vnleſſe we be purged from our droſſe, and purified and fined by the Spirit of the Lord, we ſhal not dwel in thoſe new heauens, wherein dwels righteouſneſſe.

2 Pet.3.12.

VERSE 22. *For we know that euery creature groneth with vs alſo, and trauaileth in paine together vnto this preſent.*

The ſame purpoſe further amplified by groning and ſighing of the creature

THe Apoſtle in this verſe concluds this purpoſe, with ſome amplification therof, for he aſcribes to the creature a groning with vs, and a trauailing together in paine, whereby he doth yet more expreſſe the vehemency of their deſire: for as hee that goeth vnder a heauy burden, grones and longs to be eaſed thereof, or as the woman which trauailes with child, hath a moſt earneſt deſire to be deliuered thereof, ſo the creature weary of this ſeruitude, longs to be eaſed.

Somtime God complaines to the creature, ſometimes the creature complaines to God vpon man: miſerable is man if he complaine not on himſelfe.
Iſa.1.

This groning of the creature is not to be neglected, ſeeing in holy Scripture wee finde, that ſometime God complaines to his creatures vpon the ſinne of man, and ſometime the creatures complaine to God; miſerable is man if he doe not complaine vpon himſelf. In the firſt of *Iſaiah*, there the Lord complains to his creatures vpō man. *Heare, O Heauens, harken, O Earth, I haue nouriſhed and brought vp children, but they haue rebelled againſt me, &c.* And heere againe the creature is brought in groning, and complaining, to God vpon man. The firſt bloud that euer the earth receiued into her boſome, ſent vp vnto God a crying voyce for vengeance & the Lord heard it, and now the earth maruailes in her kinde, that hauing receiued ſo much bloud of the Saints of God into her boſome, the Lord ſhould delay to reqnire it: ſhe wonders againe that the hand of the Lord eſtabliſheth her, and makes her beare vp ſuch a number of wicked men, as are a burthen to her, conſidering that once he cauſed her to open and ſwallow vp *Corah*, *Dathan*, and *Abiram*: and hath many a time ſince ſhaken her foundations; and deſtroyed by earth-quake notable Cities, making the houſes of the inhabitants thereof, their buriall place, the burden of ſinne being now wonderfully increaſed, ſhe maruailes that the Lord cauſeth her to beare it; and for this cauſe ſhe cries and grones to the Lord: and this complaining of the creature, wee are not to neglect it (as I ſaid:) for ſeeing they ſigh and grone for the vanity vnder which our ſins hath ſubdued them, ſhould not wee much more ſigh and grone for our owne ſinnes? aſſuredly if we doe not, wee are conuinced to be more ſenceleſſe then the ſenceleſſe creatures themſelues.

Trauilaing, two manner of waies aſcribed to the wicked in the Scripture.

Concerging this metaphor of trauailing, it is two manner of wayes aſcribed to the wicked in holy Scripture, and one manner of way to the godly. The firſt, their concupiſcence is compared to a mother that conceiues and trauailes continually without reſt, till it bring out ſinne, and ſinne being finiſhed, is compared in like manner to a mother that bringeth out death. And ſecondly, the imagination of their heart is compared to a mother, which conceiues cruell counſels, and miſchieuous deuices againſt the godly: all their dayes they trauaile with this birth, and would faine haue it brought out to perfection, but at length they bring forth a lie: *For the malice of the wicked ſhall ſlay himſelfe*, his miſchiefe ſhall turne vpon his own head, and his cruelty ſhal fall vpon his own pate. But as for the children of God, they trauaile in paine of the monſtrous birth of ſinne that is within them; not that they are deſirous to perfect and finiſh it, but to deſtroy and aboliſh it, as being a monſter within them which they abhorre, an adulterous birth, begotten by a moſt vnlawfull copulation betweene Sathan and their corrupted will; the father that begot this Monſter being Sathan, and the mother that conceiued it their corrupt nature: for this they ſigh, and cry vnto God with the Apoſtle: *O miſerable man! who ſhall deliuer me from this body of death?* This was his voyce vnto God, and ſhould much more be our continuall lamentation, ſeeing in ſinnes we are more abundant, and in grace farre inferior to that holy Apoſtle. The Lord therefore worke it in vs for his Sonne Chriſts ſake.

*Pſalm.1.*

One manner of way aſcribed to the godly.

*Rom.7.24.*

VERSE 23. *And not onely the creature, but we alſo who haue receiued the firſt fruits of the Spirit, euen we doe ſigh in our ſelues, waiting for the Adoption, euen the Redemption of our bodies.*

The ſecond argument, prouing the greatnes and certainty of that glory, is the feruẽt deſire the godly haue to it by inſtinct of Grace.

NOw followes the Apoſtles other argument, whereby hee proues the greatneſſe and certainty of that glory to be reuealed, and it is taken from that feruent expectation which the ſonnes of God haue of it. It can neither be a vaine nor a ſmall thing, but by the contrary both great and certaine, whereupon God hath ſet the deſire of his beſt creatures, by inſtinct of the Spirit of grace. So that we haue here firſt a deſcription of Gods children; they are ſuch as haue receiued the firſt fruits of the Spirit: ſecondly, a two-fold effect which this holy Spirit works in Gods children; firſt, a wearineſſe of their preſent bondage and ſeruitude of ſinne: ſecondly, a waiting by a conſtant expectation for a better. And this doth very much confirme the Apoſtles purpoſe, there being none on earth, who can better iudge of the excellency of that glory to come, then they who haue receiued the firſt fruits thereof. Out of all doubt the teſtimony of any one, who hath taſted of that ioy to come, is more worth to commend it, than is the contrary iudgement of a thouſand others to diſproue it.

The ſonnes of God, and the creature grone together, and ſhall be reſtored together.

*And not onely the creature.*) The Apoſtle proceedes from the teſtimony of the creature, to the teſtimony of the ſonnes of GOD: when hee ſpake of the creature, he ſaid, They ſigh and grone with vs, they trauaile together in pain with vs: and when he ſpeakes of the godly, he ſaith, We ſigh in our ſelues. As man was not made for himſelfe, but for the Lord, and therefore ſhould waite vpon him: ſo the creatures were not made for themſelues but for vs: and therefore where they are at couenant with vs, they in their kinde waite vpon vs, they goe with vs, they grone with vs, are grieued with vs, and ſhall neuer reſt till we be deliuered, let licentious men liuing in their ſinnes marke this: they ſigh not in themſelues with the godly, yea, they ſcorne their ſighings, and therefore ſhall not be reſtored with the godly, they grone not with the creature, and ſhal not be deliuered with the creature. O miſerable man! how vnhappy is that end, whereunto thy wanton

and

The wicked mourne not with them, and ſhall not be partakers ſo much of the deliuery of the creature.

and hard heart which cannot repent doth leade thee? thou ſhalt not ſtand in iudgement with the godly; where they goe, there ſhalt not thou goe; thou didſt not mourne with the children of the marriage chamber, and therefore ſhalt not enter with them into it to be comforted; thou ſhalt goe to another place, and mourne without them: the burthen of thy ſinnes which now thou feeleſt not, ſhall preſſe thee down to hell, and confound thee for euer; the creature that groned with the godly, ſhall be reſtored with them, and thou ſhalt not be reſtored. O how ſhalt thou be caſt down when the earth whereupon thou treadeſt, ſhall be deliuered into the glorious liberty of the Sonnes of God, and ſhall as a Seruant ſtand in the day of reſtitution, but thou as a Rebell, ſhalt be caſt into vtter darkneſſe, and ſhalt not be ſo much as partaker of the deliuerance of the creature!

A deſcription of the godly.

*But wee alſo who haue receiued the firſt fruits of the Spirit.*) In this deſcription of the godly, let vs conſider theſe three things. Firſt, that whatſoeuer grace we haue, we receiued it. Secondly, that grace we haue receiued is not full, but in part; for we haue onely receiued the firſt fruits of the Spirit. And thirdly, that the firſt fruits which we haue, are ſufficient pledges to vs of the plenitude and fulneſſe, which afterward we ſhall receiue.

**Learning vs humility, thankfulneſſe, and diligence in Prayer.**

The firſt of theſe learnes vs humility: *What haſt thou, O man, which thou haſt not receiued?* The Lord diſpenſes grace to euery one, according to his pleaſure, and we are but veſſels filled and emptied as hee will. Secondly, it learnes vs thankfulneſſe: whatſoeuer Grace we haue receiued, wee ſhould returne both the praiſe and the vſe of it to him who gaue it; as the waters by ſecret conduits come from the Sea, returne again openly into it, through the troughes, ſo that all men may ſee the returning, albeit they ſaw not the comming: ſo that grace, which the Lord by his Spirit ſecretly conuayes to the godly, doth againe publikely returne vnto him by prayſe and weldoing. And thirdly, it doth teach vs diligence in prayer; if we deſire increaſe of grace, we ſhould ſeek it from him of whom wee haue the beginning, and vſe all the meanes, ſuch as hearing, reading, praying, keeping of a good conſcience, by which grace may grow, and be entertained in vs.

**No plenitude, but firſt fruits of the Spirit haue we now.**

The next thing we obſerue is, that in this life we receiue not the plenitude and fulneſſe of grace, but onely the firſt fruits thereof. The vſe of this is, firſt to comfort the childrē of God, who are oftentimes diſcouraged with the ſenſe and feeling of their owne wants. It is one of Sathans ſtratagems to try thoſe by the rule of perfection, who are yet but in the ſtate of proficients, and we had need to beware of it. Shall I giue that vantage to the aduerſary, as to thinke I haue no Faith, becauſe it is weak? or I haue no loue, becauſe it is little? or no ſatisfaction, becauſe it is but in a begining? No, but I will ſo hunger & thirſt for more grace, that I will ſtill giue thankes for the grace I haue receiued; for here we haue no fulneſſe, our greateſt meaſure is as the firſt fruits, in reſpect of that which is to come.

Therfore are wee not to think that we haue no grace, becauſe we haue but beginnings.

This comfort vainly abuſed by prophane men.

On the other ſide, becauſe euery comfort which is giuen to the godly, is turned by prophane contemners and mockers into an occaſion and nouriſhment of ſinne; they are to know this comfort belongs not vnto them: It is a common thing to them to excuſe the want of all grace; O it is but a ſmall grace which in this life is communicated to the beſt, and they thinke their ſins are well enough couered, by this, that all men are ſinners; as if there were no difference betweene ſinne tyrannizing in the wicked, and captiued in the godly, or as if beginnings of grace in the regenerate did not ſeparate them, in regard of conuerſation from the vnregenerate, who are void of all grace. Let them therefore know that the Spirit of G O D, whom the godly receiue, is not onely called the firſt fruits, the carneſt, and the witneſſe of God, but alſo the ſeale and ſignet of the liuing God. As a ſeale leaues in the waxe that ſimilitude and impreſſion of the forme which is in it ſelfe; ſo the Spirit of God communicates his owne Image to all thoſe whom he ſeals againſt the day of Redemption, hee makes them new and holy creatures. And this conuinces carnall profeſſors of a lye, who ſay they haue receiued the firſt fruits of the Spirit, notwithſtanding that their workes be wicked and vnclean: they may rather, if they would tel the truth, ſay as thoſe who being demanded whether they had receiued the holy Ghoſt or no, anſwered, We know not whether there be an holy Ghoſt or no: ſo may they inſtead of bragging of the firſt fruits of the Spirit, ſay, In truth wee know not what ye call the firſt fruits of the Spirit.

**Why the Lord giues vs not in this life the principall, as well as the earneſt.**

And thirdly, out of this deſcription wee may gather, that albeit we haue no more but the firſt fruits of the Spirit, yet are they ſufficient to aſſure vs, that hereafter we ſhal inioy the whole Maſſe. In two reſpects it is cuſtomable to men to giue an earneſt penny in buying and ſelling, either when the ſum is greater then they are able to pay for the preſent, or when the thing bought is of that nature, that it cannot preſently be deliuered: but between the Lord & vs there is no buying nor ſelling, hee giues freely vnto vs both the earneſt and the principal, but firſt the one, and then the other ; not that the Lord is vnable to pay preſently all that hee hath promiſed ; but becauſe the principall is of that nature, that it cannot be receiued, till wee be prepared for it. As the Husbandman muſt ſowe, and tarry with patience till the Harueſt come, wherein he may ſheare ; as the Warriour muſt fight, before he obtaine the victory ; and the Wreſtler receiues not his Crowne, till he haue ouercome ? neither doth hee that runnes in a race, obtaine the prize, till he haue finiſhed it : ſo muſt the Chriſtian, in all theſe be exerciſed, before that the Lord poſſeſſe him in the promiſed Kingdome of his Sonne Chriſt Ieſus.

What comfort we haue now in the earneſt and firſt fruits of the Spirit.

And though payment of the principall for a time be delayed, yet for our comfort the earneſt and firſt fruits are preſently deliuered vnto vs, the Lord ſo dealing with vs, as he dealt with Iſrael in the wilderneſſe, when he cauſed the twelue Spies to bring with them, from the riuer of *Eſchol*, a branch of the Vine-Tree, ſo full of the cluſters of Grapes, that it was borne betweene two vpon a Tree, together with the Figs and Pomegranates, and other fruits of that Land, for no other end, but that *Iſrael* taſting of the firſt fruits of *Canaan*, might be prouoked to a more earneſt deſire thereof, as alſo to aſſure them that the Lord who had giuen them the beginnings, would alſo put them in poſſeſſion of the whole, according to his promiſe : euen ſo the Lord Ieſus, who hath gone before vs to our heauenly *Canaan*, not to view it onely, but to take poſſeſſion thereof in our name, hath ſent downe vnto vs ſome of the firſt fruits thereof, that we may taſte them, ſuch as peace of Conſcience, and ioy of the Spirit, that by proofe of the ſmall beginnings, we may know what excellent comfort is laide vp in ſtore for vs,

Two effects which the Spirit workes in the godly, firſt a ſenſe of their miſery for which they ſigh.

*We ſigh in our ſelues.*) Here followes now the two effects of the Spirit, weich hee workes in them who haue receiued it. The firſt, is a ſenſe of their preſent miſery which cauſes them to ſigh vnto God for deliuerance, and he ſaith, they ſigh within themſelues, to teach vs that it is not an hypocriticall and counterfeit, but an inward and godly ſorrow which the Spirit workes in the children of God. Which I doe not ſo ſpeake as if I did condemne thoſe ſighes which breake forth without; for ſometime the griefe of heart is ſo abundant in the godly, that not onely it breakes out in ſighing and mourning, but in ſtrong crying to God alſo ; but to reſtraine the hypocriſie of others, who make a fair ſhew of that in the fleſh, which is not in the Spirit. True religion ſtriues rather to be approued of God, than ſeene of men : one ſigh proceeding from the heart, is a louder crying in the eares of the Lord of hoaſts, and more forcible to moue him, than the noiſe of all the ſhouting Prieſts of *Baal*, when they are gathered together in one.

Sighing and mourning go before comfort.

We are therefore more deepely to conſider this, that the Spirit of God firſt teacheth vs to ſigh and mourne for our preſent miſery, before he comfort vs with a conſtant hope of deliuerance. If now wee mourne not, we ſhall not reioyce hereafter: it is onely mourners whom God hath marked in the fore-head, to ſaue frō the wrath to come : ſuch a continuall mourner was *Dauid*, who proteſts, that in the night hee watered hie couch with teares, and in the day mingled his cup therewith : and *Iob* in like manner, *My ſighing* (ſaith he) *comes before my eating*. The Saints of God are not aſhamed to profeſſe that of themſelues, which the mockers of this age eſteeme a womanly affection ; there is nothing to be found among them, but eating, drinking, ſinging, and contracting of one ſinne after another, with carnall reioycing ; but wo be vnto them that now laugh, for aſſuredly they ſhall weepe, the end of their ioy ſhall be endleſſe mourning and gnaſhing of teeth, they ſhal ſhed tears abundantly, with *Eſau*, but ſhall finde no place for mercy.

*Pſal.6.6.*

*Iob 3.24.*

*Luke 6.25.*
*Mat.5.4.*
*Gen.27.38.*

*Maries* teares pleaſed Chriſt better than the Phariſees delicates.
*Luke 7.38.*

Let vs therefore goe to the houſe of mourning with the godly, rather than to the banquetting houſes of the wicked, reioycing in their ſinfull pleaſures, At one time *Simon* the Phariſee gaue our Sauiour a dinner, and *Mary* who had bin a ſinner brought him the ſacriſice of a contrite heart, and the Lord eſteemed more of her teares, than of the Phariſes delicates. No banquet pleaſed the Lord Ieſus ſo well as a banquet of teares, poured from a truely penitent heart. The Lord is ſaid to gather the teares of his children, and keepe them in a bottle, thereby to tell vs that they are precious in his ſight : for he is not like fooles, who gather into their treaſures things which are vaine and needleſſe. But alas, how ſhall hee gather that which wee haue not ſcattered ? Where are our teares, the witneſſes of our vnfained humiliation before God ? The hardneſſe of heart hath ouer-growne this age, that albeit there be more then cauſe, yet there is no mourning. The ſonnes of *Cain* learned without a teacher to worke in braſſe and Iron, and the wit of man can make the hardeſt mettall ſoft, to receiue an impreſſion, but cannot get their owne ſtony heart made ſoft ; yea, the children of God find in experience, how hard a thing it is to get a melting hart. The Rocke rendred water to *Moſes* at the third ſtroke: but alas, many ſtrokes wil our harts take, before they ſend out the ſweet teares of

*Verſe 44.*

The deplorable hardnes of hart in this age, that cannot mourne.
*Gen.4 22.*

*Num.20.11.*

of repentance; this I marke, that knowing our natural hardneſſe, we may learne without intermiſſion to fight againſt it.

Seeing we haue ſo many cauſes of mourning without vs, the wholeſome eſtate of Gods Church.

For herein is our caſe ſo much the more pittifull, that hauing more than matter enough of mourning; yet wee doe not mourne: without vs, ſhould not the troubleſome eſtate of the Church of God, bee a matter of our griefe, though our priuate eſtate were neuer ſo peaceable? Godly *Nehemiah* being placed in the honourable ſeruice of King *Artaſhaſhte* the Monarch of the world, was not ſo much comforted with his owne good eſtate, as grieued at the deſolation of *Ieruſalem.* Decay of Religion, and increaſe of Idolatry, made *Eliah* weary of his life: the Arke of God captiued and the glory departed from *Iſrael* draue all comfort out of the heart of the wife of *Phinees*: theſe and many moe may teach vs, that the affliction of *Ioſeph* ſhould be matter of our ſorrow.

*Neh* 1.4.

1 *King* 19.4.

1 *Sam*.4.19.

*Amos* 6.6.

Cauſes of mourning within vs, our manifold ſins.

The cauſes of mourning within vs, are partly our ſinnes, partly our manifold tentations. As our ſinnes are contracted with pleaſure, ſo are they diſſolued with godly ſorrow. It is the beſt medicine, which is moſt contrary to the nature of the diſeaſe: our ſinne is a ſickeneſſe, wherein there is a carnall delight to doe that which is forbidden, and it is beſt cured by repentance, wherein there is a ſpirituall diſpleaſure and ſorrowing for the euill which wee haue done: this mourning for ſinne laſts in the godly ſo long as they liue in the body; yea, thoſe ſame ſinnes which God hath forgiuen, and put out of their affection, are ſtill in their remembrance for their humiliation, ſo that with good *Ezekiah*, they recount all their dayes, and their former ſinnes in the bitterneſſe of their heart: ſo long as ſinne remained in their affection, it was the matter of their ioy, but now being by grace remoued out of their affection, it becomes the matter of their ſorrow.

*Rom*.7.24.

2 *King* 20.23.

And our manifold tentations.

The other cauſe of our mourning, is our manifold tentations: for this world is no other thing but a ſtormy Sea, wherein ſo many contrary winds of tribulation blow vpon vs, that we can hardly tell which of them we haue moſt cauſe to feare. On euery ſide Sathan beſides vs with tentations, on the right hand, and on the left, *Vt quatuor angulis pulſata domus, aliqua ex parte ruinam faciat*, that the houſe being ſhaken at all the foure corners, may fall down in one part or other; no reſt nor quietneſſe for vs in this habitation, *Terrours within, fightings without. Propter quod vno conſilio migrandum eſt Chriſtianis*, for the which, it is beſt for vs with one aduice to conclude, that we will remoue; and in the meane time ſend vp our complaint to our Father in heauen, as the *Gibeonites* did to *Ioſhua*, ſhewing him how we are beſieged and enuironed for his ſake, and praying him to come with haſte and helpe vs.

*Gregor. moral.*

*Act*.20.19.

*Ioſh* 10.6.

The other effect the Spirit workes in vs, is a waiting for deliuerance.

*Waiting for the Adoption.*) Now followeth the other effect of the Spirit, for he not onely cauſeth vs (as wee haue heard) to ſigh and mourne for our preſent miſeries, but alſo comforts vs with the hope and expectation of deliuerance: though in this life we haue trouble, yet haue we no trouble without comfort. *Bleſſed be God, who comforts vs in all our tribulations* and beſide that which we preſently haue, it is yet much more which we looke for. The men of this world haue no ioy without ſorrow, *Euen in laughter their heart is ſorrowfull*; pretend what they will in their countenance, there is a heauineſſe in their conſcience, ariſing of the weight of ſin, but it is far otherwiſe with the godly, for euen in mourning they doe reioyce, and vnder greateſt heauineſſe they carry a liuely hope of ioyfull deliuerance.

2 *Cor*.1.3.4.

*Prou*.24.13.

The day of death, and day of reſurrection, earneſtly waited for by the godly.

Againe, we are to marke that the godly are deſcribed in holy Scripture, to be ſuch as doe not liue content with their preſent eſtate, but wait and long for a better: and ſpecially there are two dayes, for which the children of God are ſaid to wait; The firſt, the day of death, wherein they goe to the Lord: the ſecond, the day of appearing, wherein the Lord ſhall come vnto them: they ſoiourne in the body, more weary of it, then *Dauid* was of his dwelling in the tents of *Kedar*: they waite with patient *Iob*, till the day of their change come, and doe deſire with the Apoſtle to be diſſolued, that they may be with Chriſt: they pray for it ſo oft, as they vſe that petition, *Let thy Kingdome come*; ſeeking death ſo farre as it is a meanes to aboliſh ſinne vtterly, that Chriſt their King may alone raigne in them: but as for the wicked, the remembrance of death is terrible vnto them, and in their thought they put it farre from them, and when it comes, it comes vpon them vnlooked-for. As *Iehu* furiouſly came vpon *Iehoram*, and hee made with all his ſpeede to his chariot thinking to flye away, but in vaine, for the arrow of *Iehu* ouer-tooke him; ſo death comes vpon the wicked in a day, and place wherein they looked not for it, and they being terrified with it, run with all the ſpeed they can to their chariots, that is, to their refuges of vanity, but the dart of death ſurely ouer-takes them. Miſerable are they, whoſe comfort ſtandeth rather in an vncertaine delay of death, than in any certainety which they haue of eternall life.

*Iob* 14.14.

*Mat*.6.10.
*Luke* 11.3.

Death comes on the wicked, as *Iehu* came on *Iehoram*. 2.*King*.9.23.24.

But let vs bee prepared for it, as the

We would not ſoiourne in the body like, *Ionas* in the ſides of the ſhip, but like *Abraham* in the dore of the Tabernacle.

*Exod.*12.11.

*Gen.*18.1.

1 *King.*19.9.

*Ionas* 1.5.

good Iſraelites of God, with our loins girded vp, and our ſtaues in our hands, ready to take our iourney from Egypt to Canaan, whenſoeuer the Lord our God ſhall command vs. As fowles deſirous to flye, ſtretch out their wings, ſo ſhould man, deſirous to be with the Lord, ſtretch out his affections toward the heauens. *Abraham* ſat in the dore of his Tabernacle when the Angell appeared vnto him. *Elias* came out to the mouth of his Caue, when the Lord appeared to him: and we muſt all reioyce to come out of the Caue and Tabernacle of this wretched body, if we would meete with the Lord; yea, euen while as we dwell in the body, if in our affection we come not out; and ſtand as it were in the doore of our tabernacle, but like *Ionas*, ſleeping in the ſides of the Ship, we lye downe in the hollow of our heart, ſleeping in careleſſe ſecurity, it is not poſſible that the Lord can be familiar with vs.

The day of Chriſts ſecond comming longed for.

1 *Cor.*1.7.

*Phil.*3.

2 *Tim.*4.8.

*Heb.*9.28.

The other day for which the godly are ſaid to waite, is the day of Chriſts ſecond comming. The Apoſtle giues this as a token of the rich grace of God beſtowed on the Corinthians, that they *waited for the appearance of Chriſt*, and to the Philippians, he ſaith, *Our conuerſation is in heauen, from whence we looke for a Sauiour the Lord Ieſus*; yea, he giues it out as a marke of all thoſe who are to be glorified, when hee ſaith, *There is laid vp for me a crowne of righteouſneſſe, and not for me onely, but for all them who loue Chriſts ſecond appearing*. And againe, *Chriſt was once offered to take away the ſinnes of many, and vnto them that looke for him ſhall he appeare the ſecond time, without ſin, vnto ſaluation*.

As the Iewes waited for the yeere of Iubilee ſo ſhould we for the day of Chriſt, but alas few doe ſo.

*Reuel.*22.20.

*Leuit.*25.10.

Theſe and many moe places proue, that there is great ſcarcity of Faith and ſpirituall Grace in this generation, there being ſo few, that vnfainedly long for the day of his appearance: ſuppoſe euery man in word mumble vp that petition, *Let thy Kingdome come*, yet are they few who when Ieſus teſtifieth, *Surely, I come quickly*, can in truth anſwere with the godly, *Amen; euen ſo, come Lord Ieſus*; and all becauſe we are neither weary of our preſent miſery, nor certaine of that glorious deliuerance to come; otherwiſe we would long for it, and reioyce at the ſmalleſt appearance thereof. The Woman with child reckons her time as neere as ſhe can, and albeit others haue no minde of it, yea it is alway in her remembrance, becauſe that then ſhe hopes for deliuerance. Among the Iewes, as the day of their Iubilee drew neere, ſo the ioy of them that were in priſon increaſed, being aſſured that then they were to be releeued; and ſhould not wee much more reioyce, the neerer that the day of our eternall Iubilee draweth vnto vs, wherein all teares ſhall be wiped away from our eyes, & ſorrow and mourning ſhall flie away for euer.

The wounded conſcience, euen of the godly, deſires not death.

*Pſal.*51.9.

*Pſalme.*89.3.

*Luke* 2.29.

Where for the comfort of the weake Chriſtian, we are to conſider, whether the godly be alway in this eſtate, that they dare lift vp their heads with ioy, and pray for Chriſts ſecond appearance or not? To this I anſwere, that their diſpoſition herein is according to the eſtate of their conſcience: as the eye being hurt, is content to be couered with a vaile, and deſireth not to behold the light, wherein otherwiſe it reioyceth; ſo the conſcience of the godly being any way wounded, is afraid to ſtand before the light of the countenance of God, till the time that it be cured againe. And this made *Dauid* to craue, that the Lord would ſpare him a little, and giue him ſpace to recouer his ſtrength; but after mourning and earneſt calling for mercy, the conſcience being pacified, then doe the godly ſay with *Simeon*, *Now Lord, let thy ſeruant depart, for mine eyes haue ſeene thy ſaluation*.

Adoption is either begun, or accompliſhed, as we loke for it.

*For the Adoption.*) He ſaid before that we haue receiued the Spirit of Adoption, and now he ſaith, that we wait for Adoption: but wee muſt vnderſtand that there is a begunne Adoption, whereby wee are made the ſonnes of God; and that wee haue receiued already: there is in like manner a conſummate Adoption, whereby we are manifeſted to be the ſons of God, and entred into the full poſſeſſion of our Fathers inheritance, and that wee waite for.

There is alſo a twofold redemption: firſt of the ſoule from ſinne: ſecondly of the body from death.

*Epheſ.*1

*Iohn* 1.29.

*Reuel.*20.5.6.

*The redemption of our bodies.*) As there is a two-fold Adoption, ſo alſo a two-fold Redemption: the firſt is defined by the Apoſtle to be the remiſſion of our ſinnes, and that we haue receiued already: the ſecond is called in that ſame Chapter, the redemption of the poſſeſſion, and here *the redemption of our bodies*, and this we looke for to come. As the ſoule was firſt wounded by ſinne, and then the body with mortality and corruption: ſo the Lord IESVS the reſtorer, who came to repaire the wound which Sathan inflicted on man, doth firſt of all reſtore life to the ſoule by the remiſſion of ſins, which he hath obtained by his ſuffering in the fleſh: and therefore the Herald of his firſt comming cryed before him; *Behold the Lambe of God that taketh away the ſinnes of the World: This is the firſt reſurrection, bleſſed are they who are partakers of it, for vpon ſuch the ſecond death ſhall haue no power*: but in his ſecond comming we ſhall alſo be partakers of the ſecond redemption? hee ſhall redeeme our bodies from the power of the graue, wherein now they lie captiued and deliuer them from the ſhame of mortality and corruption.

Let

Comfort againſt the preſent baſe eſtate of our bodies.

Let this comfort vs againſt the preſent baſe and contemptible ſtate of our bodies: now they are but filthy ſinkes of corruption, and veſſels ſo full of vncleanneſſe, that the Lord hath appointed in the body fiue conduits to purge the naturall filth thereof, and after this they are to be laid downe in the bed of corruption, the wormes ſpred vnder them and aboue them (as it is ſaid of the King of *Aſher*) ſhall deuour and conſume their fleſh, the earth ſhall eat vp their bones, and turne them into duſt; the brain, which was the ſeate of many proud and vaine imaginations; becomes after death, oftentimes, the ſeate of the vgly toad; the reynes that were the ſeat of concupiſcence, engendreth Serpents; & the bowels which could neuer be gotten ſatisfied with meate and drinke, ſhallbe repleniſhed with armies of crawling wormes: but againſt all theſe we haue this comfort, that as preſently we haue obtained remiſſion of our ſins, ſo are we aſſured of a glorious redemption of our bodies, *Qui enim reſurgit in anima reſurget in corpore ad vitam*; for he that riſeth now in his ſoule, ſhall hereafter riſe in his body to eternall life.

*2 King. 19.*

*Bernard.*

He who hath the firſt redemption ſhal be ſure of the ſecond.

And of this euery man is admoniſhed, that if he loue his body, he ſhould in time take heed to the eſtate of his ſoule: ſee that it be partaker of the firſt redemption, which is the remiſſion of ſins, and be ſure thy body ſhallbe partaker of the ſecond redemption. It is a pittifull thing to ſee what prepoſterous care is taken by men for conſeruation of their bodily life: there is nothing they leaue vndone, *Vt differant mortem quam auferre non poſſunt*, that they may at the leaſt prolong and delay death, which they cannot cut away: but if men take ſo much paines, and ſuffer ſo ſtraight a dyet of body, and beſtow ſo great expences that they may liue a ſhort while longer vpon earth, what ſhould men doe that they may liue for euer in Heauen?

*Bernard.*

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VERSE 24. *For we are ſaued by hope, but hope that is ſeene, is not hope: for how can a man hope for that which he ſeeth?*

An obiection anſwered.

IN this Verſe and the ſubſequent, the Apoſtle anſwers an obiection: ſeeing he ſaid before that we haue receiued the Spirit of Adoption, how hath hee ſaid now that we are ſtil waiting for Adoption? He doth therfore teach vs, that both theſe are true, we are ſaued now, & we look for a more ful ſaluation hereafter; we are adopted now, and we look for the perfection of our Adoption hereafter: and that it is ſo, he proues here by this reaſon; the ſaluation that now we haue is by hope, therfore it is not yet come, nor perfected. The neceſſity of this conſequence depends vpon the nature of hope, which is of things that are not ſeene, nor as yet come to paſſe.

This verſe abuſed to impugne Iuſtification by faith.

This place is abuſed by the aduerſaries to impugne the doctrine of iuſtification by Faith: wee are ſaued, ſay they, by Hope, and therefore not by Faith onely. That we may ſee the weakneſſe of their reaſon, wee will firſt compare Faith and Hope, in that relation which they haue to Chriſt: ſecondly, in that relation which they haue mutually among themſelues. For we deny not, that Faith, Hope, and Loue, each one of them haue a place in the worke of our ſaluation; but the queſtion betweene vs and them is, concerning the right placing of them. First then, it is certaine, that both Faith and Hope looke vnto Chriſt; Ieſus Chriſt and that which he hath conquered vnto vs, is the obiect of them both, but diuerſly: for Faith enters vs into a preſent poſſeſſion of Chriſt and his benifits, *Hee that beleeueth in mee* (ſaith our Sauiour) *hath eternall life*: he ſaith not onely he ſhall haue it, but alſo that preſently he hath it. Hope againe lookes for a future poſſeſſion of Chriſt, which ſhall be much more excellent than that which preſently we enioy; for the poſſeſſion of Chriſt which now I haue by faith is imperfect and mediate: by Faith I know Chriſt but in part, by Faith I apprehend him but in part alſo: and this poſſeſſion I haue it mediately, to wit, by the meanes of the Word and Sacraments; but my hope directs me to looke for a more excellent poſſeſſion of Chriſt, within a ſhort while, in whom I ſhall enioy much more than now by the knowledge of my Faith I can ſee in him, or yet by apprehenſion of my Faith I can comprehend of him. And this is that perfect and immediate poſſeſſion of Chriſt which by Hope wee looke for.

Faith and Hope compared in their relation to Chriſt.

*Ioh. 3. 36.*

*1 Cor. 13. 9. 10.*

Faith and Hope compared in their mutuall relation between themſelues.

Now, as for their mutuall relation among themſelues, Faith is of things paſt, preſent, and to come: Hope is onely of things to come: Faith is more largely extended than Hope: we hope for nothing which we beleeue not; but ſomething wee beleeue, for which we hope not: We beleeue that the paines of hell abide the wicked, but we hope them not; for hope is an expectation of good to come; they may fall vnder feare, but come not vnder hope. Againe, Faith is the mother of Hope; for of that imperfect knowledge, and apprehenſion of Chriſt which I haue by Faith, there ariſeth in me an hope and expectation of a better. Hope againe, is not onely the daughter of Faith, but the conſeruer and nouriſher of Faith, the Pillar that vnder-props it, when it faints: for in this life, wee are beſet with ſo manifold tentations, the work of God ſeeming oftentimes contrary to his word, and things appearing to fall out otherwiſe than the Lord hath promiſed, that our Faith thereby is wonderfully daunted, and therefore hath need to bee ſupported by Hope, which teacheth alwaies with patience to depend vpon Gods truth, and to looke for a better. As for example, the Lord ſaith; *Call vpon mee in the day of thy trouble, I will heare thee, and deliuer thee, and thou ſhalt glorifie mee*: According to his promiſe the Chriſtian calling vpon GOD, and yet not finding deliuerance, his faith beginnes to faint, but then hope comes in, and ſuccoureth faith, and her counſell is, *The viſion is for an appointed time, at laſt it ſhall ſpeake, and not lye: though it tarry, waite, for it ſhall ſurely come, and not ſtay*: And this Faith being ſtrengthened by Hope, continues her prayers to God, vntill ſhe obtaine her promiſed and deſired deliuerance.

*Pſal.50.51.*

*Habake.2.3.*

The right place aſſigned to euery one of theſe three Faith, Hope, and Loue, in the worke of ſaluation.

And of this it is euident, in what ſenſe it is that the Apoſtle ſaith, We are ſaued by Hope, to wit, becauſe by it we are vpholden in trouble: for he is not here diſputing of the manner of our Iuſtification (which hee hath done before) but diſcourſing of thoſe comforts which we haue to ſuſtaine vs in affliction. If we ask by which of theſe three, Faith, Hope, and Loue, wee are iuſtified, that is, by which of them we apprehend Chriſts righteouſnes offered to vs in the Goſpell? The Apoſtle hath anſwered already, We are iuſtified by Faith. If ye demand which of theſe three chiefly ſuſtains vs in affliction: The Apoſtle here telleth you, that when Faith is weake, Hope ſaues vs that we deſpaire not; And if ye demand which of theſe three declares vs to be men iuſtified by faith in Chriſt; the Apoſtle tels you, We muſt declare our Faith by good workes; for Faith worketh by Loue: theſe are the right places which theſe three excellent graces of the Spirit hath in the worke of our ſaluation, and they goe ſo ioyntly together, that they cannot by ſundred.

The doctrine of iuſtification by faith only, takes not away Hope, and Loue.

Calumny of the aduerſary concerning this confuted.

When we ſay that a man is iuſtified by Faith onely, wee doe not therefore make the iuſtified man to be without Hope, and Loue. For albeit in the action of the apprehending, and applying of Chriſts righteouſneſſe, Faith onely workes, for which we ſay truely, we are iuſtified by Faith only: yet Hope and Loue haue other actions pertaining to ſaluation, neceſſarily requiſite in the iuſtified man. And this doth cleare vs of that falſe calumny wherewith the aduerſaries doe charge vs, as if wee did teach that faith might be without Hope or Loue, becauſe we affirme that we are iuſtified by Faith only. I ſay moſt truely, when I ſay, that among all the members of the body, the eye onely ſees; but if any man collect of my ſpeech, that the eye is onely in the body, without eare or hand, he concludes wrong. For, albeit in the faculty of ſeeing, I ſay the eye onely ſees, yet doe I not for that, ſeparate it from the communion of the reſt of the members of the body. In the Sunne, heate and light goe inſeparably together; of theſe two, it is the heate onely that warmes vs; doe I therefore ſay that the heate is without the light? Among all the graces of the Spirit, when I ſay that Faith only iuſtifies, I doe but point out the proper action of Faith; but doe not therefore ſeparate it from Hope and Loue. So farre iniurious are the aduerſaries of the truth vnto vs, when they accuſe vs for maintaining a faith which is without Hope, and doth not worke by Loue, which we neuer affirmed.

Hope of a Chriſtian is a ſtrong thing, depending on ſure warrants.

Of this now it is euident, that the Hope of a Chriſtian muſt be very ſtrong, ſeeing it ſuſtaines him in trouble; it is a pillar that ſuſtaines the whole building, and a moſt ſure anchor, which being faſtned vpon the Rocke Ieſus Chriſt, holds vs ſo faſt, that we who are weake veſſels, toſt to and fro with reſtleſſe tribulations, cannot be ouercome, it leanes vpon moſt certaine warrants, whereof now wee will onely conſider a few.

The firſt warrant of our Hope, is the word of God. 1 *Pet.*7.4.

The firſt warrant of our Hope is the word of God; whereof now onely we will touch theſe two comfortable places. The Apoſtle ſaith, *There is reſerued for vs in heauen an immortall inheritance vnto the which we alſo are kept by the power of God through Faith.* A word certainely full of all comfort; that inheritance which the Lord keepes for mee in Heauen, who can diſappoint me of it? And ſeeing I am kept by his power on earth for that ſame inheritance, who can take me out of his hand? he reſerues my portion in Heauen for me, he keepes me on earth for it; what then is there that is able to diſappoint me of this Hope? Againe, compare me theſe two together, that the Father ſpeaking from Heauen ſaith of Chriſt, *This is my beloued Sonne in whom I am well pleaſed, heare him*: The Sonne againe, to whom the Father hath ſent you, he ſaith; *Feare not little flocke, it is my Fathers will to giue you a kingdome*:

*Marke.*9.7.

*Luke.*12.32.

*not for your worthineſſe, but for the good pleaſure of his owne will*, O what a ſtrong conſolation and fortreſſe of our hope haue wee here ! the Father commands vs to heare his Sonne, the Sonne aſſures vs that it is his Fathers will to giue vs a Kingdome; therefore will wee, caſting away faithleſſe feare, poſſeſſe our ſoules in patience, looking by a conſtant hope for performance of that kingdome which hee hath promiſed vs.

The ſecond warrant of our hope, is the oath of God.

The ſecond warrant of our hope, is the oath of God : Surely the word of God in it ſelfe is as true when it it ſpoken, as when it is ſworne ; but for the ſtrengthening of our weake Faith, it hath pleaſed the Lord to ioyne his oath with his word, being willing to ſhew vnto the heires of promiſe more abundantly the ſtability of his counſell, he hath bound himſelfe by an oath, that by two immutable things, wherin it is impoſſible that God ſhould lye, we might haue ſtrong conſolation, who haue our refuge to hold faſt the hope which is ſet before vs.

*Heb 6.18.*

The third warrant of our hope, is the legacy of Chriſt.

The third warrant of our hope, is the legacy and teſtament of Chriſt, in the which he doth not onely by prayer recommend vs to Gods eternall mercy, but more particularly he aſſures vs that he is gone to prepare a place for vs, and that he wil come againe to receiue vs vnto himſelfe, that where hee is, there alſo wee may be. And further, ſpeaking to his Father, hee ſaith, *Father, I will that thoſe whom thou gaſt giuen me be with me where I am, that they may behold my glory, which thou haſt giuen me.* Shall wee thinke that the Father will diſanull the teſtament of the Sonne ? O how comfortable is it to compare theſe two ! The Father ſaith vnto the Sonne, *Aske of me what thou wilt, and I will giue it thee* : The Sonne againe asketh of the Father, *That they who are his, may be where he is* : ſhall we not then reſt in hope, aſſured to bee glorified with him ?

The fourth, is the bloud of the Lord Ieſus.

The fourth pillar of our hope, is the bloud of Ieſus Criſt, ſhed for vs, by which he hath ſubſcribed and ſealed al the promiſes of God to be *Yea*, & *Amen*. A Teſtament ſaith the Apoſtle, is ratified by the death of a Teſtator, and the Lord Ieſus by his death hath confirmed the teſtament : that bloud which he hath powred out as the price of our redemption, cryes continually vnto God for vs, vntill the redemption of our ſoules and bodies be perfected.

The fift, is the pledge of the Spirit, giuen vs on earth.

The fift warrant of our hope, is the pledge of the Spirit, which the Lord Ieſus, according to his promiſe, hath ſent downe into our hearts. *By him* (ſaith the Apoſtle) *wee are ſealed againſt the day of redemption, hee is an earneſt giuen vs from him who is faithfull and true*, and therefore may wee aſſuredly looke to receiue the principall ſumme. *Præſentia gratia atteſtatur fœlicitatē promiſſa gloria ſine dubio ſequuturam* : The preſence of grace now teſtifieth vnto vs, that the felicity of the promiſed glory ſhall certainely follow.

The ſixt, is the pledge of our nature taken vp into heauen.

And the laſt warrant is the pledge of our nature, which the Lord Ieſus hath carried from earth vnto heauen, and hath placed at the right hand of his Father, and therein hath taken poſſeſſion for vs, and in our name : therefore the Apoſtle ſaith, that *He hath entred into heauen as our fore-runner*, calling him ſo in regard of vs, who through him are alſo to enter in after him : theſe are the ſixe Pillars and ſtrong confirmations of our hope, which in all troubles ſuſtaine it vnder a certain expectation of that redemption of the poſſeſſion which is to come.

A ſhort deſcridtion of the nature of Hope.

*But hope that is ſeene, is not hope.*) The Apoſtle, to confirme his reaſon, ſubioynes a ſhort deſcription of the nature of Hope, that it is of things which are to come, and not yet ſeene: for that which is preſent, and a man ſeeth, he cannot be ſaid to hope for it: yea, then ſhall hope ceaſe, when wee ſhal enioy that which we hope for. *Spes tunc non erit, quādo erit res.* In the firſt of theſe words Hope is put for the thing hoped : in the ſecond, for the vertue of Hope it ſelfe : and thus much of Hope.

*Auguſtine.*

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VERSE 25. *But if wee hope for that which wee ſee not, wee doe with patience abide for it.*

The concluſion of his firſt Principall argument of comfort againſt the Croſſe.

THe Apoſtle heere concludes not onely this his laſt purpoſe, wherein hee hath taught vs, that the very nature of hope leades vs to looke for ſome better thing which is to come ; but alſo hee concludes his firſt principall argument of comfort, making this to be the end of all, that it becomes vs with patience to abide our promiſed deliuerance. And albeit, for memories ſake, we haue reduced all that hee hath ſpoken, into one principall argument, yet may we ſee how vnder this one, many particular reaſons are heaped vp together, tending all to this one concluſion ; that wee ſhuld abide it with patience. Firſt, we haue heard that the nature of our ſufferings are ſo changed, that they are now made ſufferings with Chriſt. Secondly, that the end of

Sixe ſeuerall reaſons of comfort, lurking vnder this one.

of them is to bee gloriſied with Chriſt. Thirdly, that the glory to come doth farre exceed in weight and eternity our preſent ſufferings Fourthly, that the creatures haue a feruent deſire of the reuelation of that glory. Fiftly, that they alſo who haue receiued the firſt fruits of the Spirit, are weary of their preſent miſery, and wait for the redemption to come. And laſt, that in all our troubles wee are ſaued, and ſuſtained with the hope of that which is to come, and not with a preſent poſſeſſion of that which we would haue. In al theſe reſpects, it becomes vs not only to be of good comfort for the preſent, but alſo patiently to looke for a better. The Apoſtle brings in his concluſion vpon his laſt argument, but we are to conſider, that it hath an eye to all that goes before, and that euery one of thoſe reaſons aforeſaid, ſerue to ſtrengthen this concluſion, that if we hope for that which is to come, then will we with patience abide for it.

The worldlings comfort is in things that are ſeen, the Christians not ſo.

We haue firſt to marke a difference betweene the Chriſtian and the Worldling; the Worldling hath his affection on things which are ſeene, he cannot mount aboue them; he hath receiued his conſolation on earth, his portion is here, and he poſſeſſeth his beſt things in this preſent life. It is farre otherwiſe with the Chriſtian, for in his affection he tranſcends euery thing which is ſubiect to ſenſe, hee is not now a poſſeſſor, but an expectant by hope of his beſt things, he hath them not in *re*, but in *ſpe*: therefore may we ſay to the Worldling, as our Sauiour ſaid to his kinſmen, *Your time is alway, but my time is not yet come.* The Chriſtian is that good Husbandman, who hath more comfort in that ſeed which hee hath ſown and couered with earth that he ſeeth it not, than he hath in that which hee ſees lying before his eyes in the barne, for hee knowes that the one, at the laſt, ſhall render him manifold greater increaſe than the other.

*Auguſtines* Allegory on the words of Chriſt. Luke 11. 11.

It is not an vnpleaſant Allegory which *Auguſtine* makes vpon theſe words of our bleſſed Sauiour: *If a ſonne aske bread of any of you that is a Father, will he giue him a ſtone? Or if he aske a fiſh, will he giue him a Serpent? Or if he aske an egge, will he giue him a Scorpion?* The Lord Ieſus being the higheſt Doctor that euer taught, doth teach in the loweſt manner, applying himſelfe to our capacity; by homely ſimilitudes of earthly things, he laboures to bring vs in all his doctrine to the knowledge of things heauenly. I know that the end of theſe parables is to confirme vs in this aſſurance, that if we ſeeke good things from the Lord, wee ſhall obtaine them, ſpecially, ſaith that ancient, if we ſeeke Faith, Loue, and Hope; three principall graces which we ought to craue from our heauenly Father, not vnproperly repreſented by the Bread, the fiſh, and the Egge. For as bread nouriſhes the hungry, & ſerues principally to preſerue the life of man; ſo loue is of that nature that it delights to nouriſh the needy, and to doe good vnto others, for *loue is bountifull*: the contrary hereof is the ſtone, which helpes not the life of man in his neceſſity, figuring the ſtony hearts of thoſe who being voyde of Charity are vnprofitable to others.

VVherein he compares Loue to Bread that nouriſhes

1 Cor. 13. 4.

Faith, to the fiſh that ſwims aboue.

The Fiſh againe not vnproperly repreſents Faith: for it ſwimmes not onely in the calme, but alſo in the ſtorme, in the middeſt of moſt turbulent waues it abides whole, and cannot be ouercome: the enemy hereof is that olde Serpent, who ſeekes by all meanes to quench our Faith, that being borne downe by the waues of ſtormy tentations, wee might periſh in infidelity.

And Hope to the Egge, wherein there is more good then appears.

And Hope may very well be compared to the Egge, wherein there appeares nothing to looke to but a drye and barraine ſhell, vnprofitable for nouriſhment, yet is there in it not onely meet nouriſhment, but alſo the greateſt Fowles which God hath made for the pleaſure and profit of man are procreated of it. The contrary hereof is the Scorpion, which hath his ſting in his taile; if wee keepe vs before it, the ſting therof ſhall not reach to the breaking of our Hope, then onely is our hope wounded when we goe backe, looking with the wife of *Lot* vnto *Sodome*, or with the carnall *Iſraelites* to the fleſh-pots of *Ægypt*. Let vs therfore, with the holy Apoſtle, forgetting that which is behind, endeuour our ſelues to that which is before, following hard toward the marke of the price of the high calling of God in Chriſt Ieſus, with conſtant hope and patience abiding thoſe things which yet we haue not ſeene.

The fectleſſe obiection of worldlings to Chriſtians.

And heere if the louers of this life and pleaſures thereof, obiect vnto vs, and ſay, what folly is this in you, that forgoing pleaſures which are ſeene, yee waite vpon thoſe which are not ſeene? Were it not better for you to inioy with vs theſe preſent things which are certaine, than to deferre your ioy for things to come, which are vncertaine? for, who euer came againe from the dead, to tell you that there is ſuch a ioy abiding you, as you looke for? to theſe Atheiſts wee anſwere, that it is no vaine nor vncertaine thing for which we waite: he that raiſed *Lazarus* from death the fourth day, and roſe alſo himſelfe from the dead the third day, being not to dye any more, hath come from them with a teſtimony which we know is true; for he is that faithfull and true witneſſe; thou that beleeueſt not, haſt the wrath of God abiding vpon thee, but hee that beleeues hath euerlaſting life: he hath forewarned vs of the endleſſe miſery of the one, in the perſon of the rich glutton, and of the endleſſe ioy of the other, in the perſon of poore *Lazarus*: hee told vs euen after his reſurrection from the dead, that hee was to aſcend vnto his Father, as hee hath done, and that hee will come againe, *that where hee is, there alſo wee may be,* and this we reſt aſſured that he will doe.

The fooliſhneſſe of worldlings rebuked by Chriſtians.

But as for you who are faithleſſe men, and by your ſcornefull ſpeeches would extenuate the hope of the children of God, you neither haue certaine pleaſures preſent, nor yet to come; you count vs fooliſh, becauſe we wait on pleaſures which are to come: but what are ye, who reſt preſently on that which indeed is not? Speake in truth, and tell, where are your pleaſures wherein you delight? What enioy you this day of theſe carnall pleaſures, for which you haue offended your GOD? In the moment wherein you had them, what were they? Tell if you can; and now if you goe to ſeeke them, where are they? Are they not gone from you, and ſo gone from you that they haue left behinde them a ſting of the guilty Conſcience to torment you? Doe not the pleaſures of one day deuoure and ſwallow vp the pleaſures of another? Thoſe dayes of thy life which were intended to thee before-hand, for dayes of pleaſure and triumph, are they not now vaniſhed? And is there not comming vpon thee a day of death which will be to thee a day of darkeneſſe and dolefull diſpleaſure, which ſhal ſwallow vp with one gape, not onely the ſenſe, but alſo the remembrance of all thy former delights.

Worldlings haue no preſent pleaſures: ſuch as are to come are vncertaine.

Where then are your pleaſues, O Worldlings, wherein ye reioyce? Preſent pleaſures ye haue not, thoſe which are paſt are vaine and comfort you not, and thoſe which are to come are vncertaine: in the ſmalleſt things how oft are ye deceiued? ye look for a faire day and a foule comes vpon you: ye looke for continuance of health, and ſickeneſſe vnaware ſiezes vpon you: ye comfort your ſelues with the hope of a good ſucceſſe of your affaires, and an euill ſucceſſe ouer-turnes incontinent all the counſels of your heart; thus the good for which ye looke to come, in your owne experience, you finde it deceiues you. Call not therefore any more vpon vs to follow you, and to drink with you of your periſhing pleaſures, wee haue had a proofe of yours, and found them to be vanity; but if ye will, come and take a proofe of ours, will you taſte of thoſe delicates whereunto God hath called vs? Will you eate of the fruit that grows vpon the tree of Life, diſcouered by the Goſpell, vnder the ſhadow whereof we delight to ſit? Righteouſneſſe ſhall breed you peace, and peace ſhall breed you ioy in the holy Ghoſt, and theſe ſhall in ſuch ſort delight you, that in regard of them, your ſoule ſhall loath all your former vain pleaſures wherin you delighted before.

Impatience in trouble proceeds from the want of hope.

Of this wee may ſee further, that as faith procreates hope, ſo hope procreates patience: ſo that the want of patience in trouble bewrayes the want of hope. What made *Saul*, who iu his firſt beginning draue Witches out of the Land, in his latter end to make his refuge to them? Surely, becauſe all hope had failed him that the Lord would anſwere him any more. When *Samaria* was beſieged and ſtraighted with famine, as long as *Iehoram* had any hope, he waited with patience vpon the word of *Eliſha*, that there ſhould bee great plenty ſhortly in *Samaria*: but when by the womans complaint hee vnderſtood that the famine was increaſt to that height, that his Subiects were forced to eat their children, his hope failed him, and hee concludes to attend no longer vpon the Lord, but vows in his impatience to cut off the head of *Eliſha.* Thus the cauſe of all impatience in trouble, that driueſmen to ſeek deliuerance by wicked and vnlawfull meanes, is onely the want of hope.

Licentiouſnes in proſperity proceeds from the want of hope.

Againe, if yee looke to thoſe who in proſperity lay down the raines of their affections with al licentiouſneſſe to goe after their deſired pleaſures, yee ſhall finde the onely cauſe thereof is want of hope; *Hee that hath* (ſaith Saint *Iohn*) *this hope in himſelfe, that he ſhall ſee God, purges himſelfe, euen as God is pure.* And this our Sauiour teacheth more clearely, in the Parable of that Seruant, who becauſe he thought within himſelfe that his Maſter would not come, began to beat his fellows inſtead of feeding them. So that the ground of all the Atheiſme of our time, is pointed out to bee the want of hope: there is no ſinne committed but through impatience; all proceeds of this, that mans vnregenerate and proud nature cannot contain it ſelfe within the limits preſcribed vnto it by the Lord: he that is gouerned with patience, is eaſily kept both in peace and warre from extremity of affection. If any man, prophane like *Eſau*, ſell his birth-right for a meſſe of pottage, that is, forgoe eternall life for the periſhing pleaſures of this life, it is becauſe he hath no hope; and therfore no maruaile if with patience he abide not for a better: but rather in impatience breake after his affections, to embrace thoſe things which are preſent.

Without patience no grace can be preſerued.

Among all the graces of the Spirit, this praiſe may be giuen to Patience, that it is the keeper of the reſt; if our Patience bee not firſt broken, we cannot be induced to the committing of any ſinne. Sinnefull concupiſcence proceeds from the impatience of continency; couetouſneſſe from this, that wee are impatient of our ſober eſtate. Therefore did *Tertullian* call patience ſuch a gouernour of the affaires that concerne God, *Vt nullum opus Deo complacitum perpetrare extraneus à Patientia poſſit*, that it is not poſſible for him who is a ſtranger from Patience, to doe any worke acceptable vnto God; for impatience is ſo great an euill, that by it, *optima quaque ſuffocantur*, the beſt things which are in man are choked; where impatience hath place, the grace of Prayer is ſilent. A man in the perturbation of his affection can neither heare any wholeſome admonition, nor doe any duty of loue to them vnto whom hee oweth it; therefore ſaith the Apoſtle, *Yee haue need of Patience, that after ye haue done the good will of God ye may receiue the promiſe*

Beſt medicine of our preſent euils is patience.

The patience of a Chriſtian conſiſts either in a ſuffering of our preſent euils, or in a patient expecting of our good that is to come. Our preſent euils are croſſes and afflictions, euils of their owne nature, being fruits of ſinne, yet changed vnto vs by the ſuffering of Chriſt. Theſe croſſes are either ſuch as come immediately from God, or mediately from men; when they come immediately from God, wee ſhould receiue them with thankeſgiuing, as a cup, ſuppoſe bitter, yet wholeſome, giuen vnto vs out of the hand of our heauenly Phyſition: where otherwiſe they are ſent vnto vs by the hand of men, we are there alſo not to ſuffer our affections to be diſquieted, by conſideration of him who brings it, but glorifying God who ſent it, to receiue it with patience; ſo *Dauid* not looking vnto *Shimei* the bringer, receiued the cup of his curſes as ſent from God.

The Chriſtian be where he will, ſhall not want curſed Cannanites to croſſe him.

As the Iſraelites wanted not Cananites to be prickes and thornes in their ſides; ſo the godly in this life, liue where they will, ſhall not want wicked men to croſſe them, which are vnto them, as thornes in their ſides to ſtab them, and waken them to call vpon God. The Popple growes in the field of God with the good Wheat neither is any man able in this life to ſunder the one from the other, it being the Lords diſpenſation, that both ſhould grow till the day of harueſt, and then the good Wheat ſhall be gathered into the barne, but the Tares ſhall be bound in ſheaues, and caſt into the fire. In the meane time, let the godly remember that euery wicked man among whom we liue, is a trial of our patience. As a ſkilfull Artificer vſeth lead to melt Gold, ſo the Lord vſeth the droſſe of the earth, which are the wicked, as meanes to purifie and perfect his owne children.

They are left for our tryall, and our Sauiour by his example teaches vs now to ſuffer them.

They are rods whereby hee corrects vs, they are thornes whereby he wakeneth vs, therefore haue wee need to be armed with patience, and to walke circumſpectly: the Lord will not haue them now to bee weeded out of his field, hee will haue them to remaine in the face of his viſible Church to the end of the world. *Patienter itaq; ferendum, quod non eſt feſtinanter auferendum:* Wee muſt therefore beare that patiently, which wee may not ſuddenly take away. And of this patient ſuffering our Sauiour hath giuen vs a notable example; he knew that *Iudas* was a theefe and a traitour, yet hee offered vnto him his bleſſed mouth, euen then when he came to betray him, hee knew that a fearefull woe did abide him; yet did he beare with him patiently, till his time came, for euery wicked man hath a particular day of iudgement aſſigned vnto him, wherein he ſhall be rooted out, as a noyſome weed, by the hand of God, beſide that generall deſtruction which abides them all.

What chriſtian Patience is.

But heere, leſt vnder pretence of that which I haue ſaid, men foſter that Patience which is meeter to be deſtroyed, let vs conſider what this true Patience is, which here is recommended: we may this manner of way define it, out of [a] *Auguſtine*: Patience is a grace of the Spirit flowing from Grace and Hope, *Qua æquo animo multa toleramus ne iniquo bona illa deſeramus, per quæ ad meliora perueniamus*; whereby we ſo ſuffer things that are euill, that wee forſake not thoſe things which are good, by which we may attaine to thoſe that are better: this excluds foure ſorts of men from the praiſe of Chriſtian patience.

Ethnick Philoſophers excluded from the praiſe of true Patience.

Firſt, it excludes Ethnickes: euen thoſe chiefe Philoſophers renowned for Patience; it is true, their ordinate behauiour may conuince the vnbridled affections of many profeſſed Chriſtians. In which ſenſe, *Baſil* commended *Socrates*: yet cannot their patience deſerue the praiſe of true vertue; for neither did their ſuffering proceed from the Spirit, ſanctifying their hearts by Faith, without which it is impoſſible to pleaſe God, nor was the end thereof directed to his glory; albeit, as ſaith the Apoſtle *After a ſort they knew him, yet did they not glorifie him*, and though they ſeemed *Omni virtutum genere præclari*, to excell in euery kinde of vertue, yet herein are they conuinced to be vniuſt, *quòd dona Dei non retulerunt ad ſuum authorem*, that they returned not the gifts of God to the author thereof but rather abuſed them in their own vaine glory, and ſo failing both in the beginning, as alſo in that end wherunto they ſhould haue bin directed, they cannot haue the praiſe of acceptable vertues to God, but are rather to be accounted ſhadowes of vertues, then vertue indeed: *Quid enim illis cum virtutibus, qui Dei virtutem Chriſtũ ignorant?* What haue they to do with vertue, that are ignorant of Chriſt, the true vertue of God? *Certè verus Philoſophus eſt amator Dei:* but the moſt excellent thing that euer they did, flowed rather from a loue of themſelues, and their owne glory, than from any loue of God.

Worldlings ſuſtaining great diſtreſſe for gaine, are alſo excluded from the praiſe of true Patience.

The ſecond ſort of perſons excluded from the praiſe of true patience, are worldlings: who howſoeuer they endure very much, and ſuſtaine great diſtreſſe in their bodies, and reſtleſſe cares in their mindes, yet haue not this end propoſed to them, that by the good which preſently they ſeeke, they may attaine vnto better. Our Sauiour hath recommended to vs that patience whereby we poſſeſſe our ſoules; he counts not of thoſe ſufferings, which men endure, that they may poſſeſſe thoſe things which are without them; for what is that poſſeſſion worth, whereby men poſſeſſe thoſe things which are without them, they themſelues being poſſeſſed within of worſe than thēſelues? They are called Lords, and are the ſeruants of ſeruants; haue Villages, Cities, and multitudes of men vnder their commandement, and they themſelues are captiued ſlaues vnder the ſeruitude of Sathan: but that Patience is praiſe-worthy whereby we poſſeſſe our ſoules in patience, euen then when wee ſuſtaine greateſt loſſe of things that are without vs: yet certainly all thoſe cares of Worldlings, which cauſe them to endure the neceſſities of hunger and thirſt, the heat of the day, and cold of the night, ſeeme to be but *licita quodammodo inſania*; that is, law full and tolerable furies, if they be compared with others.

Atheiſts, who pine themſelues to commit euill, excluded from the praiſe of of true patience.

This definition doth alſo exclude from the praiſe of this excellent vertue, thoſe miſerable Atheiſts who ſuſtaine great ſtreſſe and painfull labours, that they may commit euill. Theſe are they of whom *Salomon* ſaith, they cannot reſt, vnleſſe they haue done wickedly. And of this ſort were thoſe Iewes, who vowed they would neuer eate nor drinke, till they had the Apoſtles life: and thoſe Phariſaicall ſpirits, of whom our Sauiour ſaith, They compaſſe both Sea and land, to make one of their owne religion, and when they haue done, make him ten times more than himſelfe the childe of Sathan; this is wicked Patience: *Vera enim Patientia eſt amica bonæ conſcientiæ non inimica innocentiæ*: as in like manner, that loſſe of goods, want of reſt, and enduring of ſhame, which men ſuffer to obtaine the ſinfull pleaſure of their luſts. For patience is not *famula concupiſcentiæ*, the hand-maid of inordinate concupiſcence; but *comes ſapientiæ*, the companion of godly wiſdome. And laſt of all, here is ſecluded that Patience, by which men in the hardneſſe of heart, endure moſt ſtubbornly the puniſhment inflicted vpon them for their ſinnes; which is, *miſeranda potiùs durities, quàm miranda aut laudanda patientia*, rather miſerable hardneſſe to be pittied, than Patience worthy to be praiſed: for then is patience good, when the cauſe for which we ſuffer is good: It is not *pœna, ſed cauſa, quæ facit Martyrem*: Euery ſtrong ſuffering of torment makes not a man a Martyr, but the good cauſe for which he ſuffers: therefore are we commanded not to ſuffer as Murtherers, theeues, or euill doers, but as Chriſtians.

Carnall profeſſors, patient when God is diſhonoured, excuded from the praiſe of true patience.

And laſt of all, from this praiſe of Patience are excluded thoſe profeſſors, who being neither hot nor cold, can ſuffer with patience to ſee the Lord diſhonoured, and not be grieued thereat, fiery in their owne particulars, when they are croſſed; but more than cold and remiſſe in the cauſe of God: this is not Patience, but effeminate feebleneſſe. It is the praiſe of the Angell of the Church of *Epheſus*, that he could not ſuffer nor forbeare them that are euill, and it is the diſpraiſe of *Eli*, that when he knew his ſons did wickedly, he ſtayed them not. The Lord Ieſus, the moſt rare example of Patience that euer liued in the world, was greatly commoued, when he ſaw the houſe of GOD prophaned with merchandiſe: though we be but priuate men, yet the rebukes of thoſe who rebuke the Lord, ſhould fall vpon vs: if we loue the Lord, we cannot but be commoued when we ſee him offended; for no man can ſuffer that to be contemned which he loueth deerely: if we can doe no more, at leaſt our eyes ſhould guſh out riuers of water, when we ſee how the wicked will not keepe his Law.

The holy Spirit hath appeared ſometime in the ſimilitude of a Doue, ſometime in the ſimilitude of fire, teaching vs, &c.

But as for thoſe whom God hath placed in publique authority, there is more required of them, becauſe more is giuen them, they ought to plead with an holy anger the cauſe of Gods glory, following the good example of *Moſes*, who had his praiſe, that he was the moſt meeke man vpon earth; yet when the Lord was diſhonoured by Idolatry, his anger ſo increaſed, that he brake the Tables, thereby declaring the people to be moſt vnworthy, with whom the Lord ſhould keepe any couenant, he ſtamped their Calfe to powder, and executed the Idolaters vnto death. That ſame holy ſpirit, who once deſcended in the ſimilitude of a *Doue*, did afterward deſcend in the ſimilitude of Fire,to teach vs his two-fold operation: in ſome caſes hee makes thoſe vpon whom he deſcends like vnto the Doue,ſimple,meeke,patient, without any gall or bitterneſſe, and that is in offences done againſt our ſelues: otherwiſe in offences done againſt our God, he makes vs hot and feruent. Thus farre haue we ſpoken of Patience, which ſeeing it is ſo neceſſary a grace of the Spirit,we are to ſeek it from the Father of light,from whom euery manner of good gift doth deſcend vnto vs.

VERSE 26. *Likewiſe,the Spirit alſo helpeth our infirmities, for we know not what to pray for as we ought, but the Spirit it ſelfe makes requeſt for vs with ſighes which cannot be expreſſed.*

The ſecond principall argument of comfort, is from that helpe which preſently we haue in our trouble.

NOw followes the ſecond principall argument of comfort againſt the croſſe: the firſt was taken from the comfort which is to come, this is taken from the preſent comfort and helpe which we haue euen now: albeit affliction be a burthen heauier than we of our ſelues are able to beare it;yet the Spirit of Chriſt is preſent with vs, not as a ſpectator onely of our ſufferings, but as a party-helper of vs in al our afflictions. This Spirit is that Comforter whom the Lord Ieſus promiſed to ſend; he once deſcended vpon the Apoſtles in a viſible manner, in the ſimitude of clouen tongues of fire, and made euery one of them to ſpeake with new languages,and doth ſtill daily deſcend in an inuiſible manner vpon the children of God,working in them heauenly motions and ſpirituall ſtrength,whereby they ſtand in tentations: this is the ſumme of the argument.

We are full of infirmities, but our helpe is from the Lord, who is preſent with vs, not as a ſpectator onely, but as an helper.

Where firſt we haue to marke,that the Apoſtle aſcribes vnto vs of our owne nothing but infirmities; the helpe whereby we ſtand, he aſcribes it vnto the Lord: and it is to be marked, that when the Apoſtle aſcribeth vnto vs infirmities he will thereby point out vnto vs,that remanent weakneſſe and debility to doe any thing that is good;our beſt actions are rather a preaſing to doe good, then a perfecting of it. In a godly man his deſires are better then his deeds, he cannot doe the good that he deſires, as the Apoſtle plainly confeſſeth of himſelfe:but the wicked haue their deſires worſe then their deeds;for when they haue done moſt wickedly, yet haue they ſtill a deſire to doe more, till their tormenting conſcience waken them: and ſo whereas the one ſinneth of weakneſſe, the other ſinneth of wickedneſſe. Certainely,they who are truely godly,are ſo farre from wickedneſſe,that if they were ſuch men as they deſire to be,and could poſſibly performe that good which they ſtriue to doe,there would not be ſuch a thing,as a ſparke of the life of ſinne left remaining in them. Alwayes we liue vnder this hope, that the Lord, who hath already by his grace deliuered vs from wickedneſſe, will alſo in his owne good time deliuer vs from our weakneſſe:he ſhal make our deeds anſwerable to our deſires, and we ſhall become ſuch as may ſay,Now thankes be to GOD, for I doe the good which I would.

The Chriſtian is freed from wickedneſſe, not from wickedneſſes.

Why infirmities are left in vs after our regeneration.

Theſe infirmities after our regeneration are left in vs,partly as Antidotes againſt our naturall preſumption, as we may ſee in the holy Apoſtle,who leſt he ſhould haue been exalted out of meaſure, was buffeted with the angel of Sathan: and partly for our prouocation to praier, that hauing experience of our own weakneſſe,we might run to the Lord who is the ſtrength of our ſoule, and ſeeke his help by praier:whereunto,otherwiſe we are very ſlow by nature,notwithſtanding it be the beſt and moſt acceptable ſeruice that we can giue vnto God vpon earth. We haue marked this in experience, that as they who find not thēſelues bodily diſeaſed,ſeeke not the Phyſitian; ſo he that feeles not the ſpirituall infirmities of his ſoule,cānot pray vnto God to remedy them: the Lord hath vſed the infirmities of many as holy meanes to make them truly religious, who were prophane before, and for theſe cauſes are infirmities left in vs.

Our infirmities are manifold.

*Infirmities.)* So the Apoſtle ſpeakes in the plurall number, becauſe not one, but manifold are the infirmities whereunto we are ſubiect: whereof there ariſes to vs a two-fold warning. Firſt,that we take heed vnto our ſelues,and ſee where we are weakeſt, to the end, that there we may ſtrengthen our ſelues. The Philiſtims were very careful to know wherein *Sampſons* ſtrength lay, to the end that ſpoyling him of his ſtrength,they might ſpoyle him of his life: but Sathan by long experience knowes our infirmities, and ſets vpon vs there where he knowes that we are weakeſt. As therefore they who are beſieged, looke not ſo much vnto the ſtronger part of the wall, as vnto the weaker, that they may ſtrengthen it: ſo wiſdome craues that we ſhould looke moſt narrowly to our greateſt infirmities. He that hath Children, albeit hee loue them all, yet hath he moſt reſpect to the moſt infirme among them; and hee that hath many tenements of Land, haſtes

Wee ſhould ſtregthen our ſelues moſt where we are weakeſt.

ſooneſt to repaire that which is moſt ruinous; and among all the members of the body, we care moſt for thoſe that are weak or wounded. Seeing Nature hath taught vs to take heed to thoſe things which are ours ſhal we not much more take heed vnto our ſelues? It is euen a point of holy wiſdome, to conſider where we are weakeſt, & what thoſe ſinnes are vnto which we are moſt ſubiect, and by which Sathan hath gotten greateſt vantage againſt vs, that ſo we may take the more paines to make our ſelues ſtrong againſt it.

Yet ſo that we remember, that the enemy repulſed at one place, will aſſault another.

And after that by Prayer and ſpirituall exerciſes, thou haſt made thy ſelfe ſtrong, there where thou waſt wont to be weake, yet take heed vnto thy ſelfe; it is not one, but many infirmities whereunto we are ſubiect, and the crafty enemy can very well change his tentations vpon thee; if he be repulſed at any one part, whereat he was wont to enter, he will goe about and ſeeke vantage at another: & therefore ſeeing our enemy is reſtleſſe, and the matter he works vpon, is our manifold infirmities, let vs walke circumſpectly, and pray continually, ſtanding with the whole compleat armour of God vpon vs, that we may reſiſt him.

Comfort, our ſtanding in tentations paſt, proues we haue been ſupported by a ſtronger than he is that impugnes vs.

Where, for our encouragement let vs marke, that albeit our infirmities be many, and our Enemies ſtrong, yet in all our conflicts we are not alone, but haue an helper who ſuſtaines vs. And this thou maiſt find in thine owne experience, if thou wilt conſider with me, whereof comes this that ſo many yeeres thou haſt endured the battell againſt Principalities and Powers? Is it not of the Lord, whoſe ſecret helpe hath ſuſtained thee? How oft haſt thou beene compaſſed with fearefull tentations, ſtanding like *Iſrael* in the red ſea, with mountaines of waters about thee, threatning to ouerwhelme thee? How many times haſt thou receiued within thy ſelfe the ſentence of death, and beene ſo farre caſt downe, that thou haſt thought, with *Dauid*, there hath beene nothing for thee but death, and reiection from the fauour of God? How oft haſt thou looked to be ſwallowed vp of the Enemy, and giuen vnto him as a prey? and yet hath the Lord beyond thy expection deliuered thee from ſo manifold deaths: Mayeſt thou not feele that the powers of Hell are not able to quench the ſparke of light and life, which GOD hath created in thee? No, no, aſſuredly if it had beene in the power of Sathan to haue put it out, it ſhould haue beene done long ere now; but bleſſed be the Lord, it is he who keepes our Soules in life, and whoſe ſecret grace continually ſuſtaines vs.

How the holy Spirit beares with vs, and ouer againſt vs euery burthen laid vpon vs.

The greatneſſe of this comfort ſhall yet appeare the better, if we conſider the word here vſed by the Apoſtle, which ſignifies that he lifts with vs, and before vs, in the burthen. We ſee by daily cuſtome that the burthen which is too heauy for one, is made eaſie by the help of another; two ioyning hand in hand lift vp that which one is not able to doe; and the burthen of Affliction, which to our Nature is intolerable, by the helpe of the Spirit becomes portable and eaſie: for he lifts not onely ouer-againſt vs, but leſt our part of the burthen ſhould ouer-match vs, he lifts alſo with vs, which the double compoſition of the word imports: herein then is our comfort, that the Lord our God is not like vnto other Lords and Maſters of the world, if he ſend vs forth to doe any work in his name, he goes with vs himſelfe to aſſiſt vs, what good he commands vs to doe, he helpes vs to doe it, and whatſoeuer croſſe hee layes vpon vs, hee ſtrengthens vs to beare it; being, as I ſaid, euer preſent with vs, not as ſpectator onely, but as an actor.

Our infirmities proceed from the want of prayer.

*For we know not.*) The Apoſtle this way hauing generally ſet down his ſecond principall argument of comfort, proceeds to a particular explication thereof, wherin firſt he lets vs ſee that our infirmities proceed of the want of a ſpirituall diſpoſition to prayer: & ſecondly, that the way by which the Spirit helpeth our infirmities, is by the grace of prayer. Prayer then is here recommended vnto vs as a ſoueraigne remedy againſt our infirmities. In our heauieſt tentations we get comfort as ſoone as we get grace to pray, *Aſcendit præcatio, & diſcendit Dei miſeratio*, when Prayer goes vp, the mercy of GOD commeth downe: *deijcitur Satan cum tu aſcenderis*, Sathan is caſt downe when thou doſt aſcend by Prayer. At the Lords command the blinde ſees; the paralitique walkes, the dumbe ſpeakes, the deafe heares, ſhee that was ſicke of the Feauer riſeth and miniſters; then come theſe commandements out, when thy Prayer preuailes with the Lord, light comes to reſolue our doubts, comfort to mitigate our trouble, ſtrength to ſuſtain our weakneſſe: Bleſſed is the man to whom the Lord keepeth open his doore of refuge, that hee may ſay in the greateſt diſtreſſe with *Iehoſaphat: O Lord, we know not what to doe, neither is there ſtrength in vs againſt this people; but our eyes are toward thee*: for he may be ſure of comfort in time of neede.

*Auguſtine.*

*Ambroſe de fuga ſæculi. ac.* 7. Wee recouer our ſtrength by Prayer.

2 *Chron.* 20.12.

It is not an eaſie thing to pray.

Againe, wee learne here, that it is not ſo eaſie a thing to pray as commonly men profeſſe, it is thought of many that it is an eaſie thing to pray; therefore they begin it, and goe through it, as if it were a worke of no difficulty: but alas, if we knew our owne naturall inability, and how rare a grace,the grace of Prayer is, we ſhould not ſo vainly profeſſe in our words,that we can pray, as earneſtly beſeech him with the Diſciples, that he would teach vs to pray. As that Eunuch profeſſed that he could not vnderſtand without a guide, ſo may we, that we cannot pray without a guide: it is eaſie to ſpeake of God, but not ſo eaſie to ſpeake vnto God: he that will ſpeake to God (ſaith *Ambroſe*) muſt ſpeake to him in his owne Language; that is, in the Language of his Spirit.

*Acts 8.31.*

Prayer is a communing of the ſoule with God.

Prayer,is not a communing of the tongue with God, but of the ſoule with God, and of ſuch a ſoule onely as is taught by the holy Spirit how to pray: It is true the Lord vnderſtands the thoughts of euery mans heart,but the language acceptable to God, are thoſe motions of the heart which are raiſed by his own Spirit,and he that wants this Spirit,cannot ſpeak vnto God in Gods language. Let this ſerue to reforme the corrupt iudgement of many, who thinking themſelues able enough to pray, paſſe ouer their daies without the grace of Prayer: a fearefull puniſhment of carnall preſumption.

Our naturall inability to pray is,either in our corrupt vnderſtanding,by which we ſeek things vnlawfull.

This naturall inability to pray,conſiſts in theſe: ſometime the fault is in our vnderſtanding, *fallimur, putantes prodeſſe quæ poſcimus, cum non proſint.* We are deceiued,thinking thoſe things to be profitable for vs which are not: ſo the *Iewes* not content to be fed with Manna,according to the Lords diſpenſation, will haue fleſh, which the Lord giues them,but in his anger: and their poſterity not content with the Lords gouernment,will haue a King like other Nations,which the Lord gaue them,but in his wrath. Of this ſort are they,who ſend out in ſtead of lawfull prayers vnlawful imprications againſt their brethren; crying for the plagues of God vpon their neighbors, for euery ſmall offence, inſtead of the bleſſings of God: theſe are like the Diſciples that prayed for fire from Heauen to burne vp Samaria,not being led by a right Spirit; or rather like vnto *Corah*, *Dathan* and *Abiram*, who ſent vp to the Lord ſtrange fire, which at length brought downe a ſtrange iudgement vpon them.

*Num.16.*

Or in our corrupt affection, by which we ſeek things lawfull,for the wrong end.

*James 4.3.*

*Matt.6.33.*

Sometime againe we ſeeke that which lawfully may be ſought: the fault is not in the vnderſtanding, but in the affection; As when men ſeeke lawfull things for the wrong end, or in the wrong place. Of the firſt (ſaith Saint *Iames*) *Ye ſeeke and receiue not, becauſe ye aske amiſſe, that ye may conſume it vpon your luſts.* Of the ſecond (ſaith our Sauiour) *Seeke firſt the Kingdome of God, and other things ſhall be caſt vnto you*: the Lord is greatly diſhonored,whē we ſeek any thing before himſelfe: for remedy,let vs remember theſe rules. Firſt,that the thing we ſeek be good. Secondly, that we ſeeke the greateſt good in the firſt roome. And thirdly, that the ſecondary gifts we ſeeke them to the right end; namely, that they may be ſeruants to vs in our ſeruing of God onely, and that we abuſe them not as occaſions of ſinning againſt our God.

Weat good can we doe by Nature,ſeeing wee cannot ſo much as pray for our ſelues?

And further, wee may learne here how little cauſe either the Pelagian had of old, or the ſemi-pelagian papiſts haue now, to magnifie ſo farre the arme of fleſh,as to affirme that man vnregenerate hath power of his own free-wil,to make choiſe in things ſpirituall of that which is good: for ſeeing we cannot know what is good for vs, till the Spirit teach vs,what power haue we of our ſelues to make choiſe of it? It is true that men by the quickneſſe of their natural wit,haue found out many Arts and Trades, profitable for this naturall life; ſo *Iubal* was the firſt father of them who play on Harpes and Organes, and *Tubal-Cain* the firſt inuenter of cunning working in Braſſe and Iron: but as for ſpiritual things which concerne the life to come,man is not able by any power of nature to help himſelfe therein: for what can he do, ſeeing he doth not vnderſtand thoſe things that are of God?

*Gen.4.22.*

How the Spirit requeſts for vs.

*But the Spirit it ſelfe makes requeſt.*) The Apoſtle to the Galathians hath a commentary for theſe words, when hee ſaith, that God hath ſent downe his Spirit into our hearts, by which we cry *Abba father*: the requeſting then of the Spirit is no other thing,but his framing of ſuch deſires in vs, by which we requeſt God. And hereupon depends the efficacy of the praiers of Gods children: no maruaile they be effectuall to moue the Lord,ſeeing they are the birth of his owne Spirit,the effect of his owne operation; they come from him, and it is not poſſible that hee can miſlike them when they returne vnto him. If we ſhall take a view of example of holy Scripture, and Eccleſiaſtique ſtory, we ſhall find that the prayer of the godly hath done many wonderfull things; yea, what is it that feruent prayer hath not done?

Examples in holy Scripture prouing the efficacy of prayer.

*Abrahams* prayer opened the barraine wombs of *Abimelechs* houſhold, and cloſed vp the hands of the Angels who went to deſtroy Sodome, they could bring downe no fire vpon it, till *Lot* was remoued out of it. The prayer of *Moſes* parted the red Sea, and was more forcible to ouerthrow the Army of *Amalecke*, than all the weapons of Iſrael. The prayer of *Ioſhua* made the Sun ſtand ſtill in the firmament; and *Samuels* prayer brought lowd thunder, flaſhing fire, and heauy Haile-ſtones vpon the Philiſtims. *Eliah* by Prayer cloſed the heauens for the ſpace of three yeares and ſix

moneths,

mouths,and opened them againe. And this example Saint *Iames* applies to euery godly man, that wee ſhould not thinke they did theſe things by the priuiledge of their perſons, rather then the efficacy of their prayer; he ſhewes that *Eliah* was a man ſubiect to the ſame infirmities whereunto we are ſubiect, and that the prayer of any righteous man auailes much, if it be feruent, no leſſe than his: though wee worke not by prayer ſuch externall miracles as he did,yet doe wee by it draw downe inward grace, bringing light to the blinde, life to the dead,and make a wonderfull change by repentance: a worke full of miracles indeed in them who obtaine it.

**Examples in Eccleſiaſticke hiſtory.**

In like manner it is written, that *Aurelius Antonius* in his expedition againſt the Germaines, had in his armie a legion of Chriſtians, who by their earneſt praier vnto God, obained raine for refreſhment of his army, when it was like to periſh with thirſt; as likewiſe fearefull thundrings againſt their enemies, for which he then called that legion κεραυνοβόλος, *fulminatrix*, the thundring hand. Thus in all ages hath prayer beene ſo forcible, that it hath ſometimes altred the very courſe of Nature without,and at all times hath changed the courſe of corrupt nature within, in ſuch as had it.

**Comfort for the godly when they pray and are not inſtantly anſwered.**

Where if the children of God, who are of tender conſcience, obiect vnto me, that the more I ſpeake of the efficacy of Prayer, the leſſe is their comfort, conſidering that of a long time they haue called vpon the Lord, and can find no reliefe of their trouble: let them remember that in this tentation they are not without companions, godly men haue beene exerciſed with the like before them. *Dauid* a man after Gods owne heart, complaines oft times to the Lord, that he was hoarſe with crying; and that albeit he continued his prayer day and nigh, yet the Lord was to him as one that is deafe, and would no more be mercifull vnto him; but at length he is alway compelled to burſt out into glorious thankſgiuing, prayſing the Lord that hath heard his voice: and not onely ſo, but hee hath left this which hee found in his experience to be true, as a bulwarke of our faith vnto all poſterity. *Surely the Lord will not faile his people, nor forſake his inheritance. He endureth but a while in his anger; but in his fauour is life. Hee is the moſt high God that performes his promiſſes toward men.* Howſoeuer in our trouble we thinke many times that he hath forſaken vs, yet will he returne and reuiue his worke in vs, and not faile to fulfill the deſires of them who feare him. Thus looking vnto *Dauid*, let them not thinke euill to be tried with the ſame temptation by which *Dauid*, a man beloued of God was tried before them, and conſider that there is a difference betweene delaying and denying: the Lord for a time delayes that which he will not deny; *Non vt neget, ſed vt commendet ſua dona.* And againe, *Tardius dando quod petimus, inſtantiam nobis orationis indicit:* The Lord, when he is ſlow to giue that which we aske, doth it onely that he may commend his gifts vnto vs, and make vs more inſtant and earneſt in prayer.

1 Sam,12.20, 21.

Auguſtine. Chryſ.in Mat. hom.10.

**If the Lord refuſe that which wee will, it is becauſe it is not for our weale.**

For the better vnderſtanding of this, let vs diſtinguiſh our petitions: ſometime we ſeek thoſe things which are not ſo expedient for our ſelues to be granted as refuſed vnto vs, and in theſe *non audit nos ad voluntatem, vt exaudiat ad ſalutem*: the Lord regardeth not thy will, but thy weale. The Apoſtle buffeted by an Angell of Sathan, beſought the Lord to remoue that tentation from him, but obtained not his will, the Lord ſaw it was not for his weale: and not only do we read that men beloued of God, haue been refuſed in mercy, but others haue had their petitions granted in anger: which we may ſee not onely in the Iſraelites, who obtained fleſh when they ſought it, but in his anger; but alſo in thoſe damned Spirits, who ſought licenſe of the Lord Ieſus to enter into Swine, and obtained it, but to the greater augmentation of their wrath.

**And the refuſal of any thing to his owne, is not without the grant of a better.**

If therefore thy petition vnto God be for a thing abſolutely neceſſary to thy Saluation, be aſſured that how euer the Lord delay it, he ſhall not ſimply refuſe it: and if otherwiſe thou craue a thing not abſolutely neceſſary for thee, if the Lord refuſe to ſatisfie thy will therein, it is that he may doe according to thy weale. When the Diſciples asked Ieſus of the reſurrection, *Lord, wilt thou at this time reſtore the Kingdome of Iſrael?* He ſatisfied them not in that which they craued; *It is not for you* (ſaith hee) *to* 7. *know the times or ſeaſons which the Father hath put into his owne hand:* but another thing meeter for them, and leſſe craued of them, he promiſed vnto them: *But ye ſhall receiue* 8. *power of the Holy Ghoſt, when he ſhall come vpon you, and ye ſhall be witneſſes vnto me.* A comfortable anſwere indeed, an exchange moſt profitable for vs, and we reſt content with it; *So be it, euen ſo be it, O Lord*, giue vs thine holy Spirit, and deny vs any other thing thou wilt.

Acts 1.6.

**Prayer which obtaines all other gifts, is alſo a gift of God, therefore the praiſe of all is due to the Lord.**

And of this againe we learn, that we liue onely by mercy, for not onely thoſe things which we obtain by prayer, are begged by vs, and giuen by God, *For what haſt thou O man that thou haſt not receiued?* But we ſee here that prayer it ſelfe, whereby we get all things: is alſo a gift of GOD: If we wanted not of our own, we would not ſeek of another by prayer, and if we could alſo pray for our selues; we needed not another to teach vs. *Etiam ipsa Oratio inter gratiæ munera recensetur.* It is the Lord who commands, & worketh in vs both the will and the deede: vnto him therefore belongs the praise of all.

1 *Cor.*4.7.

Comfort for the godly, when no man will speake for them they want not Intercessors.

Wee haue here also to consider a great comfort for the godly, who are oft-times redacted to that estate, that there is none among men to speak for them; *Ieremy* cannot finde out *Ebedmelech*, neither haue the Prophets of the Lord one *Obadiah* to hide them: *Daniel* had none to speake for him, al stands vp that had credit, to procure that he may be cast into the denne: those that should be friends, oftentimes become foes to the seruants of God, but euen at this time their comfort is, that not onely they haue Iesus the iust, an Aduocate for them at the right hand of his Father, but haue also the Spirit of the Comforter within them, an Intercessour for them.

Miserable are those, who bend their tongues against them, for whom the holy Spirit makes request.

2 *Chron.*1.8.

Miserable therefore must they be, who bend their tongues to speake against those, for whom the holy Ghost maketh request vnto God: that rebuke which the Prophet gaue to *Iehosaphat*, when he went out to helpe wicked King *Ahab*, *Wilt thou helpe them that hate the Lord?* we may turne to those in our time, that are enemies to the Children of God. Wil ye hurt them whom the Lord helpeth? The children of God in al their infirmities, haue the holy Spirit for their helper; what euer man speaks against them, he maketh request vnto GOD for them. It cannot then otherwise be, but in the end comfort must be to them, and confusion vnto their enemies. That Oracle which *Zeresh* gaue to *Hamans* husband, shal assuredly proue true vpon all the enemies of God, in word or deed. If *Mordecai* be of the seed of the Iewes, thou shalt not faile to fal before him. If *Elisha* be the man of God, though not a fire from heauen, yet doubtlesse a wrath from heauen shall ouertake his enemies. Onely let those who are troubled by the malice of wicked men, make sure vnto themselues that they haue the spirit of grace, & of glory resting in them, partaker with them of their afflictions, and then let them be assured, that either their enemies shall become their friends, or then the righteous Lord shall render vengeance vnto those that trouble them.

*Esth.*

No malice of men can cut off the intelligence of a Christian with the Lord.

*With sighes.*) Last of all we learne here, that the godly haue an intelligence with the Lord their God, which no power of man is able to cut away. For howeuer they may be separated from the company of men, and locked vp in vnaccessible places, yet can no man hinder their accesse vnto God, and speaking with him; yea, suppose they should cut their Tongues out of their heads; for it is not by words, but by sighes they make request vnto GOD; and their sighes may well be increased by trouble, but cannot be destroyed. And herewith also let the Children of GOD comfort themselues, when they are brought vnto that extremity, that neither eye, hand, nor tongue can serue them in prayer; let them looke vnto good King *Ezekiah*, who being so weakned with bodily diseases, that he could not speake distinctly vnto God, yet his mourning like a Doue, and chattering like a Swallow, entred into the Lords eare, and brought backe a comfortable answere to him.

VERSE 27. *But he that searcheth the hearts, knoweth what is the meaning of the spirit, for he makes request for the Saints, according to the will of God.*

It is a stile onely competent to God that he is the searcher of hearts.

LEst any man should thinke the sighes of the godly of little auaile, because the Apostle saith, they cannot be exprest, the Apostle here obuiats the doubt, shewing that albeit we cannot expresse them; yet the Lord to whom they are made, he vnderstands them: for hee knows the meaning of the spirit. Wherein first occurs to be marked this discription of God, he is called the searcher of hearts. Many glorious stiles are giuen to the Lord in holy Scripture, and among the rest this one importing his great soueraigntie ouer all his creatures; many of his properties, after a sort are communicable to the creatures, but this is noway communicable: none but the Lord tries the reines, and searches the heart. And in this the Lord is brought in reioycing; *Am I a God neer hand, and not a God farre off? Can any hide himselfe in secret places that I shall not see him? Doe not I fill heauen and earth?* As for man, he is oftentimes so blinde, that he seeth not those things which are neere him, no more then *Hagar* did the Well that was before her; & how then shall he see things which are farre from him? Hee seeth not things which are plaine and reuealed, farre lesse can he vnderstand those that are couered. Old *Isaac*, when his eies waxed dim, was so deceiued, that he tooke *Iacob* for *Esau*, but the *Ancient of dayes*; who heares without eares and seeth without eies, cannot be so deceiued. *Samuel* may looke vpon *Eliab*, and thinke he should be King, because of his likely personage, but the Lord can tell him, This is not the man: for man beholds the countenance, but the Lord regards the heart.

*Iere.*23.24.

Of this we haue firſt to learne a leſſon of true godlineſſe, that ſeeing the Lord ſearcheth the heart, it becommeth vs in all our waies principally to looke vnto it. It is in the moſt part of men an argument of their Atheiſme, that they looke curiouſly to the decking of the body, which falleth vnder the eye of man, but regard not the hid man of the heart, which falleth vnder the eye of God. And againe, wee learne here, that it cannot be without great contempt to God, to ſin againſt him vnder the hope of ſecrecy; it is with thy ſinne to ioyne a mocking of God: for in effect thou ſayeſt with the Atheiſt, The Lord ſeeth not. A moſt high ſinne againſt his Maieſtie, whereby thou doeſt all thou canſt to pull out the eyes of the Lord, that he ſhould not ſee, or at leaſt thinkes ſo of him in the falſe concluſion of thy darkned minde. No maruaile therefore, that againſt ſuch as thou art, the Prophet threaten that fearefull curſe: *Woe be to them that ſeeke in deepe to hide their counſell from the Lord: their workes are in darkeneſſe, and they ſay, who ſeeth vs? or who knoweth vs? Your turning of deuices, ſhall it not be eſteemed as the Potters Clay? For ſhall the worke ſay to him that made it, He made me not? Or the thing formed, ſay of him that faſhioned it, He had none vnderſtanding? Vnderſtand, ye vnwiſe among the people, and ye fooles, When will ye be wiſe? He that planted the eare, ſhall he not heare? Or he that formed the eye, ſhall he not ſee? He that teacheth man knowledge, ſhall he not know? Certainly, the Lord knoweth the thoughts of the heart of man, that they be but vanitie.*

Let no man therefore ſin vnder hope of ſecrecy.

Eſa.29.15.

Pſal.94.8,9,10,11.

Let vs therefore ſanctifie the Lord God of hoaſts in our heart, let vs neuer ſeeke to hide our wayes from him, for that it is impoſſible: let vs learne of *Henoch* to make our liues a walking with God; and with *Dauid*, let vs alwayes ſet the Lord before our eyes: ſo in the middeſt of our owne houſe we ſhall walke in the innocency of our heart: where there is no eye of man to make vs aſhamed, the reuerence of God ſhal keepe vs from ſin. The feare of carnall men, is the countenance of men: what reſtrayned *Abner*, and made him vnwilling to ſlay *Aſahel*? *If I doe it* (ſaid he) *how ſhall I hold vp my face to thy brother Ioab?* But the awe of ſpirituall men is the countenance of God, this reſtrained *Ioſeph*, that in ſecret he durſt not commit adultery; and it was his reaſon to perſwade his brethren; *I feare God, and therefore dare doe you no euill.* Certainly this is onely true godlineſſe, when we liue ſo as vnder the eye of God, that the reuerence of his inuiſible Maieſty reſtraines vs from doing thoſe ſinnes which otherwiſe we might doe vnknowne, or at leaſt vncontrouled of men.

But let the eye of the Lord be an aw-band, euen in ſecret to keep vs from ſin.

Gen.44.18.

And ſo much the more let vs endeauour to attaine to this holy diſpoſition, becauſe howſoeuer our corrupt Nature cannot hide her crooked wayes from the Lord, yet ſhe deſires & ſtriues to doe it; and if her deeds and thoughts be brought vnto the light, it is ſore againſt her will: but the Children of God, renewed by grace, willingly preſent their hearts to God, that he ſhould looke vpon them. And this the Apoſtle points out here, when he ſaith; that not onely God knowes the heart, but that he ſearcheth the heart. Searching is the inquiſition of a thing which is hid and couered, and imports the contrary corruption of our Nature, which ſeekes to hide and obſcure it ſelfe from the Lord. As *Adam* preſently after his fall ſought to couer his nakedneſſe with Fig-tree leaues, ſo hath he tranſmitted this heritable euill to all his poſterity, that when they haue done wickedly they doe what they can to couer it: But in vain, for the Lord is ſuch a ſearcher, from whoſe eyes no man can hide that for which he makes inquiſition. *Laban* ſearched the Tent of *Iacob* for his Idols, and could not finde them though they were there: but what the Lord ſearches he ſhall find out: If *Saul* hide himſelf, the Lord can tell the people that he lurkes among the ſtuffe. As a light where it comes makes things to be ſeene which were hid in darkneſſe, ſo the Lord when he ſearches, ſaith he will ſearch with light, to tel thee, that were thy deeds neuer ſo ſecret, he wil make them manifeſt. Let vs not therefore like the prophane Atheiſts, ſeeke to hide our ſecrets from the ſearcher, but let vs liue as in the ſight of God.

The ſonnes of *Adam* ſeek to hide themſelues from the Lord.

But in vaine.

Neither is it without great cauſe, that the Lord paſſing by other things, looketh only to the heart, the heart being the eſſentiall difference that diſtinguiſheth a true Chriſtian from a counterfeit: for outward exerciſes of godlineſſe, the hypocrite in appearance may match the holy one. Yee ſhall ſee *Cain* ſacrificing no leſſe then *Abel*: yee ſhal ſee *Eſau* ſeeking the bleſſing with greater crying, and moe teares then *Iacob*: and *Saul* ſhall confeſſe his ſinne no leſſe than *Dauid*: and *Ahab* ſhall humble himſelfe in Duſt and Aſhes, more penitent-like than *Ezechiah*: the Phariſee ſhall be more abundant in faſting and giuing of almes, than the Publican. As he that doth paint a faire fire, may paint the colour and the forme of the bowing flame thereof, but can no way paint the heat thereof: ſo an Hypocrite can looke like a Chriſtian, ſpeake like a Chriſtian, and in outward actions counterfeit the Chriſtian, but can neuer attaine to the Chriſtians heart: therfore is it that the Lord moſt of all delights in the heart, and we

The heart only makes the difference betweene the true Chriſt and counterfeit.

we alſo moſt of all ſhould take heede vnto it, to keepe it holy.

It is in great wiſedome that God hath locked vp the heart of one man from another.

Beſides this, that the Lord hath locked vp the heart of one man from another, and hath reſerued the knowledge of the heart to himſelfe onely, the Lord hath done it in great wiſedome: for ſeeing that man diuided himſelfe by ſinne from GOD, their hearts, by nature, are ſo diſcordant among themſelues, that if their hearts were as manifeſt to others, as their faces, there could not be a fellowſhip nor ſociety entertained among men. Looke how many men are in the world, there are as many ſundry iudgements and wils, euery man hauing a Kingdome in his breſt, & ſo carried away with a deſire of his owne ſuper-excellency, that hee ſeeketh the aduancement of his owne will, with the ouerthrow of all others, whoſe will is not agreeable to his, if he might attaine vnto it. Againe, the heart of man is ſuch a bottomeleſſe fountain of wickedneſſe, that if it were manifeſted, the World ſhould be infected with viler abhominations, than any that yet are knowne in it: for if the tongue, which is but a little member of the body, when it fomes out but a ſmall part of that filth which abounds in the hart, be ſo forcible as to corrupt the honeſt minds & manners of the hearers, what ſhould be done if the heart it ſelfe were laid open, which is by nature but a ſtinking puddle, & filthy ſtore-houſe of all iniquity?

The Soueraignty of God ouer man, appeares in this, that he is vpon the ſecrets of their hearts.

And further, for the comfort of the whole Church of God, and euery member thereof, let vs marke the ſoueraignty of our God ouer all his creatures in theſe two, that not onely he is vpon their ſecrets whether they will or not, for he ſits in their hearts, but alſo hath ſoueraigne commandement ouer them, ſo that he can when he will, and will when his glory requires, either take their harts vtterly from them, or turn their own hearts againſt themſelues, as domeſticke enemies to torment them. And as for the firſt, it is manifeſt out of this place, that the Lord ſitteth vpon the ſecret counſell of the wicked; for he ſearcheth the heart. It was a great diſcouragement to *Benhaded*, King of *Aram*, that the ſecret concluſion which he laid with his Captaines in his cabinet-counſell, concerning the ordering of his battels againſt Iſrael, were diſcouered as they were concluded, by *Eliſha* the Prophet, vnto the King of Iſrael; and who reuealed them to *Eliſha*, but the Lord our God, who ſits as Moderator in the counſel of the wicked, whether they wil or not, to ouer-rule their determinations, and direct them to their owne end, which is the glory and good of his Church? Let our Enemies then take counſell and conſpire together as they will, he that doth ſit in the heauens ſhall haue them in deriſion. The counſell of the Lord ſhall ſtand, and what he hath decreed ſhall onely come to paſſe: let vs therefore reſt in them.

Man hath but his heart to hold him vp, and God can take it from him when he will.

It were good for men to conſider this, that albeit man be ſuſtained and vpholden by his owne heart, ſo that no other thing can helpe him if it faile him, yet it is in the Lords power to doe with it what he will: How oft haue we ſeen that the Lord being angry at man, paſſing by all the members of his body, and leauing them whole and ſound, hath ſtricken the heart with ſuch terrors, that moſt valiant men hauing eyes, could not ſee, hauing a tongue could not ſpeake, hauing hands, could not ſtrike to defend themſelues, and hauing feet, could not doe ſo much as run away? their heart being taken from them by God, they are left in a ſtrait and comfortleſſe eſtate. But farre more miſerable are they, when the Lord turns their own hearts againſt themſelues, and makes them a terrour to themſelues. A fearefull example whereof we haue in *Belſhazzar*, who ſeeing nothing without him, but the figure of a hand, which ſtirred him not, was ſo ſtricken and purſued with his owne heart within him, that his fleſh trembled, his countenance waxed pale, his knees ſmote one againſt another. If man cōſidered this, he would be loth to prouoke the Lord vnto anger, ſeeing he can neither ſuſtaine the wrath of God, nor eſchew it.

*Dan.* 5.6.

We haue need of great reuerence in prayer ſeeing wee ſpeake to him who ſearcheth the heart.

Moreouer, we are taught here, ſeeing our Prayer is a conference with him who ſearcheth the heart, that we ſhould alway pray with our heart; for otherwiſe, if we draw neere him with our lips, our heart being far from him, he wil curſe vs as deceiuers, that hauing a male in our flocke, doe ſacrifice a lame thing vnto the Lord; that is, in ſtead of the ſeruice of our hearts, doe offer vnto him the ſeruice of our lips. The Lord hath no delight in the ſacrifice of fools, who are raſh with their mouth to vtter a thing before him, not conſidering that he is in heauen, and they are vpon earth; the mouth may reach to men who are beſide vs, the heart only may reach to God who is aboue. It was a very godly proteſtation that *Dauid* made, *Try me, O Lord, and proue my thoughts in the night*, & ſee if at any time I haue ſpoken that to thee with my mouth, which I haue not thought with my heart: and albeit we haue not as yet attained vnto it, yet it is that holy ſincerity whereat we ſhould aime in all our Prayers, ſo to ſpeake vnto God, that our conſcience may beare vs record that we lye not, and that we haue ſpoken nothing with our mouth, which we haue not thought with our heart.

*Pſal.* 139.23.

We are therefore for the right ordering

of

Three things to be obſerued in Prayer.

1 That preparation goe before it.

of our prayers, to take heed to theſe three things. Firſt, preparation before prayer, Secondly, attention in prayer. Thirdly, reuerent thankſgiuing after prayer. As for the firſt, as *Moſes* & *Ioſhua* put oft their ſhooes before they came neere the Lord, ſo are we to remoue out of our hearts vncleane cogitations, and affections, whereby we haue trod in the filth of ſinne, before wee pray; for thoſe are neuer lawful, but moſt vnlawfull in the time of prayer. As for worldly cogitations they are ſometimes lawful, but neuer in the time of praier. As *Abraham* vſed his Aſſes to ſerue him for his iourney, but when he came to Mount Moriah, the place of the worſhip; he left them at the foot of the hill: ſo the thoughts of the world are ſometime tolerable; if we vſe them as ſeruants, to carry vs through in our iourney, from the earth to heauen, but we muſt not take them with vs into the holy place wherein the Lord is to be worſhipped.

Motiues to Preparation.

To helpe vs to this preparation before prayer, let vs conſider: firſt, that he to whom we ſpeake is the Father of light, and we are by nature but the children of darkneſſe; call therefore vpon him in the ſincerity and vprightneſſe of thine heart; for he loues truth in the inward affectiōs: ſecondly, he is the Father of glory, come therfore before him with feare and reuerence, for thou art but duſt and aſhes: thirdly, he is the Father of mercy, repent thee therefore of thy ſins, and then draw neere with a true heart, in aſſurance of faith.

2 That there be Attention in prayer.

The ſecond thing requiſite, is attention in prayer: the Lord to whom we ſpeake is the ſearcher of the heart, and therefore we ſhould beware that we ſpeake nothing to him with our mouth, which our hart hath not conſidered. For it is a great mockery to the Lord, to deſire him to conſider thoſe petitions which wee haue not conſidered our ſelues; we ſcarcely heare what we ſay our ſelues, and how then ſhall we craue the Lord may heare vs? We find by experience that it is not an eaſie thing to gather together in one, and keepe vnited the powers of our Soule in prayer vnto God, Sathan knowes that the gathering of our forces is the weakning of his Kingdome, and that then we are ſtrongeſt, when we are moſt feruent in prayer; and therefore doth he labour all that he can to ſlake the earneſtneſſe of our affection, and ſo to make vs more remiſſe in prayer, by ſtealing into our hearts if not a prophane, at leaſt an impertinent cogitation: ſo that vnleſſe we fight without ceaſing againſt the incurſion of our enemie, like *Abraham* driuing away the rauening Birds from his Sacrifice; vnleſſe we expell them ſpeedily, as oft as they come vpon vs, it is not poſſible that we can entertaine conference with God by prayer.

3 That after Prayer there be thankſgiuing to God.

And thirdly, after thy praier thou ſhouldſt come away with reuerent thankſgiuing. It is the fault of many careleſſe worſhippers, they goe vnto God as men goe to a Well to refreſh them when they are thirſty; they goe to it, with their face toward it, but being refreſhed, they returne with their back vpon it: euen ſo doe they ſit downe to their prayers without preparation, power them out without attention and deuotion, and when they haue done, goe away without reuerent thankſgiuing: whereas indeed euery acceſſe to GOD by Prayer, ſhould kindle in our hearts a new affection toward him, if we conſider that when we pray, and get any acceſſe, ſo oft are we confirmed in this, that he who hath the keyes of the houſe of *Dauid*, and opens and no man ſhuts, hath opened to vs an entrance to the Throne of Grace, which ſhall neuer be cloſed againe vpon vs: whereof there ſhould ariſe in our hearts a daily increaſe of ioy, which ſhould make vs to abound in thankſgiuing.

The curſe of *Moab* is vpon Prophane men, they pray and preuaile not.

(*Makes requeſt for the Saints.*) We haue further to learne, that none are partakers of the Grace of Prayer, but men ſanctified in Chriſt Ieſus: the Spirit requeſts for Saints, not for prophane & impenitent men, howſoeuer ſometime they babble for themſelues, yet are their prayers turned into ſin. The curſe of *Moab* is vpon them, *they pray and preuaile not*. As without ſanctification we cannot ſee God, ſo without ſanctification we cannot pray to God: euery one that cals on the name of the Lord, ſhould depart from iniquity. Do we not feele it by experience, that the farther we go from our ſins, the neerer acceſſe wee get vnto the Lord: and on the contrary, doth not the Lord proteſt againſt his people the Iewes? *Albeit ye make many praiers, yet I will not heare you, for your hands are full of bloud. Will you ſteale, murther, and commit adultery, and come and ſtand before me in this houſe, where my name is called vpon, before your eyes? Behold, euen I ſee it, and will for this cauſe caſt you out of my ſight.*

*Eſay* 1.15.
*Ierem.*7.9.

Seeing the Spirit requeſts for Saints only, how ſhall we know that hee requeſts for vs who are ſinners?

But here ſeeing it is for Saints onely that the Spirit requeſts; what ſhall then become of me, may the weake Chriſtian ſay, who am the chiefe of all ſinners? To this I anſwere, that in vs who are militant here vpon earth, both of theſe are true: wee are ſinners, and we are Saints, but in ſundry reſpects. *If we ſay we haue no ſinne wee lye, and the truth of God is not in vs:* And if our aduerſary ſay that there is nothing in vs but ſinne, he is alſo a lyer. That therefore wee may know how theſe are to be reconciled, let vs conſider that the Euangeliſt Saint *Iohn* ſaith, *Hee that is borne of God.*

1 *Iohn* 1.8.

1 *Iohn* 5.18.

*God, ſinneth not*; and in the ſame Epiſtle, ſpeaking alſo of men that are regenerate and borne of God, he ſaith, *If we ſay we haue no ſinne, we deceiue our ſelues.* The Apoſtle S. *Paul* ſpeaking of himſelfe in one and the ſelfe-ſame place affirmes, *That he did the euill which he would not*, and yet incontinent he proteſts, *That it was not he, but ſinne dwelling in him.*

Rom.7.15.17.

In the Chriſtian man are two men, the new, and the olde.

The reſolution of this doubt will ariſe by conſidering that in the Chriſtian man are two men, the new man, and the old; the one the workemanſhip of God, the other the workmanſhip of Sathan; the one but yong, little and weake in reſpect of the other, but little *Dauid* compared to the Gyant *Goliah*. Yet the new man who is weakeſt, hath this vantage, that he is daily growing, whereas the other is daily decaying; the life of the new man waxeth ſtronger and ſtronger, the life of the old man weaker and weaker, the one tending to perfection, the other wearing to a finall deſtruction.

God iudges of the Chriſtian by the New man, and not by the olde.

Now the Lord in iudging of the *Chriſtian*, looks not to the remanents of ſin in him, which are daily decaying, but to the new worke-manſhip of his owne grace in him, which is daily growing; according to it he eſteemes, iudges, and ſpeakes of the Chriſtian; from it he giues vs theſe names, as to call vs *Saints, righteous, &c.* not counting with vs what we haue beene, neither yet weighing vs by the corruption of ſinfull nature which remains in vs, but according to the new grace which in our regeneration he hath created in vs: *He ſees no iniquity in Iſrael*, and it is his praiſe *to paſſe-by the tranſgreſſions of his heritage.* But the Chriſtian by the contrary in iudging of himſelfe, he lookes moſt commonly to that whereunto the Lord lookes leaſt, his ſinnes are euer before him, the old man is continually in his ſight, as a ſtrong and mighty Gyant, whoſe force he feares, whoſe tyranny makes him to tremble, and by whom he finds himſelfe detained vnder miſerable thraldome farre againſt his will, and therefore all his care is how to ſubdue his tyranny, how to quench his life, and ſhake off his dominion in this Warfare: he ſighes, complaines, and cries vnto God with the holy Apoſtle; *O miſerable man, who ſhall deliuer me from the body of ſinne!* But becauſe ſo long as this old man hath a life, he neuer reſts to ſend out ſinfull motions and actions, which doe greatly grieue the children of God, therefore is it that he eſteemes himſelfe a miſerable creature; yea, and the chiefe of all ſinners. Thus ye ſee how it is, that God accounts his children *Saints*, and they account themſelues *Sinners*.

Num.23.21.

Rom.7.24.

Where againe Saint *Iohn* ſaith, that *He who is borne of God, ſinnes not*, and yet that *He who ſaith he hath no ſinne, is a lier*, both of theſe is true; *He that is borne of God*; that is, the new man, ſinneth not: for ſure it is that all the ſins which are committed by man, are either done without the knowledge of the new man, his vnderſtanding being as yet ſo weake, that he doth not know euery ſin to be ſin, or then if he know them to be ſins, they are done without his conſent or approbation, yea they are done ſore againſt his will, ſo that the *New men* in the ſinnes which are done in the body is a Patent, not an Agent.

How it is to be vnderſtood that he who is born of God, ſinneth not.

So that as an honeſt man captiued by violence, and againſt his will, is compelled to behold wicked and abhominable deede, which he would not ſo much as looke to, if he were free: ſo is the *New man* detained in the body as a captiue, & compelled to looke vnto that which he loues not; that is, to the ſinfull motions, vnruly luſts and affections of his corrupt nature, whereunto he conſents not, but proteſts againſt them, and for their ſakes becomes weary of ſoiourning in the body, ſo that *Ioſeph* was not more weary of his priſon, nor *Ieremy* of his dungeon, nor *Daniel* of the company of Lions, nor *Dauid* more weary of his dwelling in the tents of *Kedar*, than is the *New man* weary of his abiding in the body. He is like *Lot* in *Sodome*, whoſe righteous Soule was vext day by day, by hearing and ſeeing the vncleane conuerſation of the *Sodomites*: he is like *Iſrael* in *Ægypt*, kept in moſt vile ſlauery by the tyranny of *Pharaoh*, ſighing and crying: he is like the godly *Iewes* holden in captiuity in *Babel*, many things they ſaw there done, to the diſhonor of God, which they no way approued; and many things they would haue done, that they had no liberty to doe. So this new man perceiues many ſinfull motions and actions brought in vpon him by a ſuperior power, which are a griefe vnto him, and vexation of his ſpirit.

Pſalm.120.5.

The new man liues in the body like *Lot* in Sodome.

And this is the greateſt comfort of the *New man*, that whatſoeuer good he doth, he doth it with Ioy: and on the contrary, euill that is done in the body, it is a griefe to him to ſee it, yea he proteſts againſt it; *O Lord, this is not in I, but ſinne that dwels in me*, thou knowſt I like it not, I allow it not, I wiſh from my heart there were not done in me any thing that might offend thee. Onely happy, and thrice happy is the man, who with the holy Apoſtle is able to ſay ſo. Thus ye ſee in what ſenſe the godly are ſaid by the Euangeliſt in one place not to ſin, and in another not to be without ſin. The Lord worke this holy diſpoſition in vs, that the life of ſin may daily be weakned in vs.

Reioycing when hee doth good, grieued when he doth euill.

Rom.7.15.

(*According to God.*) We haue laſt of all

We ſhould not preſent petitions to God, which are not according to his will.

to marke here, that thoſe petitions which flow from the Spirit, are according to Gods will, and therefore as concerning temporall things, becauſe we know not abſolutely what is the will of God, whether health, or ſickneſſe, riches, or pouerty be moſt expedient for vs, we are to pray with a condition, if it be his will, but as for thoſe things which are directly againſt his will, it is a great mockery, if it be done with knowledge, or otherwiſe a groſe impiety to ſeek them from him. It is written of *Vitellius*, that one of his friends asking from him a certaine thing which he refuſed, and being impatient of the refuſall, did ſay to him, What auaileth thy friendſhip to me, if I cannot obtaine that which I craue? returned backe to his friend this anſwere; And what auaileth to me thy friendſhip, if for thy ſake I muſt do that which becomes me not? If ſuch equity be in a morall man, that he will not grant an vnlawfull thing, euen to his tender friend, how much more are we to thinke that it is the Lord our God? Away therefore with theſe curſed and abhominable ſacrifices, as to preſent vnto the Lord petitions which are not agreeable to his holy will.

A Chriſtian hath acceſſe to the Priuy-chamber of the great King, euer when he pleaſeth.

And laſt, to conclude this, that we may be encouraged to prayer, let vs conſider what an excellent priuiledge this is, that the Chriſtian ſo oft as he pleaſeth, hath liberty to ſpeak vnto the Lord his God. The Perſians thought it a piece of their ſilly glory, not to grant acceſſe eaſily vnto their Subiects, yea, not to thoſe of moſt noble rank, therefore ye ſee how afraid *Heſter* the Queene was to goe in vnto the King vnſent for. But the Lord our God, King of Kings, proclaimes vnto vs free acceſſe, as oft as we are diſpoſed to call vpon him, ready at all times to extend the Septer of his peace towards thoſe who ſeek him in Spirit and truth. Yea, though with *Dauid* thou preuent the morning, and riſe at midnight to call vpon him, thou ſhalt find him, euen then waiting vpon thee: *Inuenire potes, preuenire non potes*, Come when thou wilt, thou maiſt find him, but canſt not preuent him. Let vs therfore vſe our liberty well, and ſee we neglect not to begin in time our acquaintance with the Lord by frequent ſpeaking vnto him, if ſo be we looke hereafter for euer to remaine with him.

VERSE 28. *Alſo we know that all things worke together for the beſt to them who loue God, euen to them who are called according to his purpoſe.*

The third principall argument of comfort, is from the prouidence of God, working all things to the good of his owne.

NOw followeth the Apoſtles third and laſt principall argument of comfort, taken from the prouidence of God, which ſo ouer-ruleth all things that fall out in the world, that he cauſeth them to worke together, and that for the beſt vnto thoſe who loue him: and among the reſt, our afflictons are ſo farre from being preiudiciall to our ſaluation, that by the prouidence of God, which is the daily executor of his purpoſe, working all things according to the counſell of will, they become meanes helping vs forward to that end: namely, conformity with Chriſt, whereunto God hath appointed vs. The comfort is ſummarily ſet downe in theſe words, *All things worke together for the beſt, to them who loue God*: the confirmation thereof is broken vp in theſe words, *Euen to them who are called according to his purpoſe*; and the explication is ſubioyned in the two ſubſequent Verſes.

Manifold bleſſings of God are vpon the godly.

*Alſo.*) That is, beſide all the comfort which I haue giuen you before, I giue you yet this further: not one but manifold are the comforts which the Lord hath diſcouered for his children in holy Scriptures.

Pſal 34.19.

*Many are the troubles of the righteous, but the Lord deliuers him out of them all*: that is, for euery trouble the Lord hath a ſeuerall deliuerance. *Euery tentation* (ſaith the Apoſtle) *hath its owne iſſue*: euery horne that riſeth againſt vs to puſh vs, hath an hammer attending vpon it to repreſſe it (ſaith the Prophet) *Eſau* mourned to *Iſaac*, albeit he was prophane, yet he cried pittifully; *Haſt thou but one bleſſing, my Father?* But we, with the holy Apoſtle may bleſſe our heauenly Father, who doth ſo comfort vs in all our tribulations, that as the ſufferings of Chriſt abound in vs, ſo our conſolations abound through Chriſt: The ſtore-houſe of his conſolations can neuer be emptied.

1 Cor 10.13.

Zach.1.21.

Gen.27.38.

If the firſt-fruits of our comfort be ſo ſweet, what ſhall the full maſſe be?

The Lord our God hath not dealt niggardly nor ſparingly with vs, but a good meaſure of conſolation, preſſed downe and running ouer, hath he giuen vs in our boſome, his holy name be praiſed therefore. And yet how little is all this, which now we receiue, in compariſon of thoſe ineſtimable ioyes prepared for vs, the like wherof the eye neuer ſaw, the eare neuer heard, the heart did neuer vnderſtand? Surely the greateſt meaſure of comfort we haue in this life, is but the earneſt-penny of that principal, which ſhall be giuen vs hereafter: if the firſt-fruits of heauenly Canaan be ſo delectable; how ſhall the full maſſe thereof abundantly content vs, when we ſhall behold the face of our God in righteouſneſſe, and ſhall be filled with his image, and with that fulneſſe of ioy which is in his preſence, and thoſe pleaſures which are at his right hand for euermore!

None but a Chriſtian can know, the miſteries of the Goſpell.
*1 Cor 9.11.*
*1 Cor. 2.14.*
*1 Cor. 2.5.6.*

*Wee know.*) If ye ponder the Apoſtles words, ye ſhall finde that by an Emphaſis he reſtraines this knowledge to the Children of God, excluding worldlings and naturaliſts from it: *The ſpirituall man diſcerneth all things, but he himſelfe is iudged of no man. A naturall man cannot vnderſtand the things that are of God.* The Goſpell is wiſedome indeede, *But wiſedome in a myſterie, and wiſdome among them that are perfect.* Euery Article of our Faith, and point of Chriſtian doctrine, euery priuiledge of a Chriſtian is a myſtery: no maruaile therefore that the Goſpell be fooliſhneſſe to the naturall man who periſheth; the excellent things of Chriſtianity can be knowne of none, but thoſe who poſſeſſe them: the value, or rather vanity of earthly Iewels hath beene better knowne of ſome who neuer had them, than of others who haue inioyed them: but the Iewels of Gods children, ſuch as *Peace, Righteouſneſſe,* and *ioy in the holy Ghoſt*, can be knowne of none, but of him who doth poſſeſſe them: the *new Name*, none can know but he who hath it, neither can any know the ſweetneſſe of *hid Manna*, vnleſſe he taſte it.

Pearles which none know but they who haue them.

Worldlings ſpeake of them like Birds, counterfeiting the voyce of man.

If you go and ſpeak to a worldling of inward peace, and ſpirituall ioy, or of the priuiledges of a Chriſtian, ye ſhal ſeem to him a Barbarian, or one that ſpeakes a ſtrange language, which he doth not vnderſtand: or if he himſelfe ſpeake of them, as he hath learned by hearing, or reading, yet ſhal he ſpeake like a Bird, vttering voices which he vnderſtandeth not. As the bruit beaſt knowes not the excellency of mans life, and therefore doth delight it ſelfe with Hay and Prouender, ſeeking no better, becauſe it knoweth no better: ſo the naturall man knoweth not the excellency of a Chriſtian, and therefore doth diſdaine him, & eſteeme him a foole, a mad man, and the off-ſcouring of the world; he takes the dung of the earth in his armes for his inheritance: if he can obtaine the portion of *Eſau*, that the fatneſſe of the earth may be his dwelling place; if his Wheat, and his Oyle abound to him, he careth for no more; he knoweth not what it is to haue his ſoule made glad with the light of the countenance of God.

Worldlings curſed with the curſe of the Serpent.

This is your miſerable condition, O ye wretched worldlings, ye are curſed with the curſe of the Serpent, ye creepe as it were vpon your bellies, and ye licke the Duſt of the earth all the dayes of your life; ye haue not an eye to looke vp vnto Heauen, nor an heart to ſeeke thoſe things which are aboue. Moſt fearefull is your eſtate, we warn you of it, but it is the Lord who muſt deliuer you from it.

Sure knowledg of Chriſtian comfort is the mother of patince.
*Reuel. 4.*

This reſolute knowledge is the mother of ſpirituall courage, conſtancy, and patience; for why ſhall he feare in the euill day; yea, though the earth ſhould be remoued, and the mountaines fall into the middeſt of the Sea, who ſees the Lord ſitting on his throne, and the glaſſie ſea of the world before him, gouerning all the waltrings, changes and euents of things therein, to the good of them who loue him? Oh that we had profited ſo much in the ſchoole of Chriſt all our daies, that without doubting or making any exception, we could beleeue this which here the Apoſtle layes for a moſt ſure ground of comfort, that ſo we might change all our thoughts and cares into one; namely, how to grow in the loue of God: that in a good conſcience, wee might ſay to the Lord with *Peter, Lord, thou knoweſt I loue thee*; caſting the burthen of all the reſt of our feares, griefes, and tentations vpon the Lord, who cares for vs, and hath giuen vs this promiſe for a *Præmunire, All comes for the beſt.*

*Iohn 21.15.*

Other men hazard vnder hope, but the Chriſtian runs as ſure to obtaine.

The Souldier with courage enters into the battaile, vnder hope to obtaine the victory; the Marriner with boldneſſe commits himſelfe to the ſtormy ſeas, vnder hope of vantage, and euery man hazards in his calling; yet are they vncertain venturers and know not the end: but the Chriſtian runnes not as vncertaine, but as one ſure to obtaine the Crowne; for he knowes that *the God of peace ſhall ſhortly tread Sathan vnder his feet.* What then? ſhall not he with courage enter into the battell, wherein he is made ſure of the victory before he fight, knowing that all the warriours of Chriſt ſhall be more then conquerours, through him? *If we will onely ſtand ſtill, we ſhall ſee the ſaluation of the Lord. Gideon* with his three hundred fought againſt the great hoſt of *Midian* without feare, becauſe he was ſure of victory. *Dauid* made haſte, and ran to encounter with *Goliah*, becauſe he was perſwaded that GOD would deliuer him into his hands. The Iſraelites were not afraid to enter into the Riuer of Iordan, becauſe they ſaw the Arke of God before them diuiding the waters: And ſhall onely the Chriſtian ſtand aſtoniſhed in his tentations, notwithſtanding that the word of God goes before him to reſolue him that whatſoeuer fals out, ſhall come for the beſt to him? The Lord increaſe vs, and make vs to abound more and more in the loue of our God; *For perfect loue caſts out feare:* the Lord ſtrengthen our faith, that thorow theſe miſty clouds of affliction, which now compaſſe vs, we may ſee that comfortable end which God in his word hath diſcouered vnto vs.

*Rom. 16.20.*
*2 Chron. 20.17.*

To this effect we muſt beware of the ſubtil

ſleights

One of Satans ſleights is, to cauſe vs to iudge of the workes of God by their beginnings.

ſleights of Sathan, who to the end that hee may ſpoile vs of this comfort in trouble, endeauours by all meanes either to quench the light of God vtterly in our mindes, or at leaſt to darken and obſcure it by precipitation of our vnbeleeuing hearts: carrying vs headlong to iudge of the workes of God by their beginnings, and to meaſure our ſelues in trouble by our preſent eſtate and condition, not ſuffering vs to tarry while we ſee the end: whereof it comes to paſſe, that our hearts being toſſed to and fro with reſtles perturbations, like trees of the Forreſt ſhaken with the wind, we haſten in our neceſſities to be our prouiſors, in our dangers we will be our owne deliuerers, and euery way become the caruers of our owne condition. We haue ſo much the more need to beware of this precipitation, becauſe the deareſt ſeruāts of God haue fallen through it into fearefull ſinnes againſt the Lord. As we may ſee in *Dauid*, who being in extreme danger in the wilderneſſe of *Maon*, ſaid in his feare *that all men were lyers*. Is not this a great blaſphemy, to ſay, that the promiſes which the Lord made to him by *Samuel* were but lyes? And in his other extremities he is not aſhamed to confeſſe, that hee thought *that God had forgot to be mercifull, and had ſhut vp his tender mercy in diſpleaſure*: but when he ſaw the end, then he was compelled to accuſe himſelfe, and giue glory vnto God. *I ſhould haue beene dumbe, and not opened my mouth becauſe thou didſt it*. And againe, *I ſaid in my feare, all men are lyers*: for, notwithſtanding al *Samuels* promiſes, I looked for nothing but death, but now conſidering the deliuerance, I muſt ſay, *Precious in the ſight of the Lord is the death of his Saints*.

What inconueniences ariſe from this precipitation.

*Pſal.*39.9.

*Pſal.*116.10.

*Pſal.*116.13.

He that will iudge of *Lazarus* on the dung-hill, ſhall thinke him more miſerable than the rich Glutton.

Seeing this precipitation made *Dauid* to ſtumble and fall, may wee not feare leaſt it carry vs to the like inconuenience, vnleſſe wee learne to beware of it in time? Let vs not therefore iudge of the workes of God before they be ended. If we ſhould looke to *Lazarus* on the dung-hill, full of byles and ſores, hauing no comfort but from the dogs, and compare him with the rich Glutton clothed in purple, and faring daintily euery day, what can we iudge but that *Lazarus* is more miſerable of the two? Yet if we tarry till the Lord haue ended his worke, and *Lazarus* be conuayed to *Abrahams* boſome, and the rich Glutton be gone to his place, then ſhall the truth appeare manifeſtly, *All things worke together for the beſt to them that loue God*. Let vs therefore learne to meaſure the euent of things, not by their preſent condition: but by the prediction of Gods word; let vs cleaue to his promiſe, and wait on the viſion, which hath his owne time appointed, it ſhall ſpeake at the laſt, and ſhall not lye though it tarry, let vs wait for it, it ſhall ſurely come and not ſtay: let vs goe into the Sanctuary of God, and conſider the end, there ſhall we learne, *that there is no place to the wicked*, howſoeuer they flouriſh for a time, and that it cannot but be well with them who loue the Lord: *Marke the vpright man, and behold the iuſt, the end of that man is peace, but the tranſgreſſors ſhall be deſtroyed together, and the end of the wicked ſhall be cut off*. Thus both in the troubles of the godly, and proſperity of the wicked we ſhould ſuſpend our iudgement till wee ſee the end.

But we ſhall beſt iudge of the workes of God, if we tarry till they be ended.

*Eſa*, 48.22.

*Pſal.*37.37.

*All things worke together.*) Marke the ſingular priuiledge of the Chriſtian, not onely afflictions, but all other things whatſoeuer worke for the beſt vnto him, and not onely ſo, but they worke together. Many working inſtruments are there in the world, whoſe courſe is not one, they communicate not counſels; yea, their intentions oftentimes are contrary; yet the Lord bringeth all their works vnto this one end, the good of thoſe who loue him: whereeuer they be in regard of place; whateuer in regard of perſons; yea, howſoeuer diſagreeing among themſelues, yet are they ſo ruled by the prouident power of the ſupreame Gouernour our heauenly Father, that all of them worke together vnto the good of them that loue him. For albeit the Lord reſted the ſeauenth day from the worke of creation, ſo that hee made no new kinde of creature after that day, yet did hee not reſt from the worke of prouidence or gubernation: whereof our Sauiour ſaith, *My Father worketh hitherto, and I worke*. When man hath finiſhed a worke, he reſignes it to another to bee gouerned: as the Wright when he hath builded a ſhip giues it ouer to the Marriner to rule it; neither is man able to preſerue the worke of his hands, neither yet knowes he what ſhal bee the end thereof. It is not ſo with the Lord: as by the worke of creation hee brought them out, ſo by his prouident adminiſtration he preſerues them, and rules euen the ſmalleſt creatures, directing them vnto ſuch ends as hee hath ordained them for in the counſell of his will.

Gods wonderfull wiſedome in cauſing things of contrary quality, to agree to doe one worke.

God hath reſted from the worke of creation, not of gubernation.

How euer ſome Ethnickes haue been ſo blinde, as to thinke that God did neglect the ſmaller things vpon earth, *Scilicet is ſuperis labor eſt*: and Epicures alſo whoſe falſe conceptions of the diuine prouidence are rehearſed by *Eliphaz*: *How ſhould God know? How ſhould hee iudge through the darke Cloude? The Cloudes hide him that hee cannot ſee, and hee walketh in the circle of Heauen*: yet it is certaine hee rules not a part onely but all; he is not as they thought of him,

His prouidence extends to the ſmalleſt things.

*Iob* 22.13.14.

Pſal. 113.

1 Kings 20.

Auguſtine.

*A God onely aboue the Moone?* No, though he dwell on high, yet he abaſes himſelfe to behold the things that are on earth: hee is not onely a God in the mountaines, as the Syrians deemed, but a God in the valleyes alſo. There is nothing ſo great, nothing ſo ſmall, but it fals vnder his prouidence, yea, hee numbers our haires and keepes them, not one of them can fall to the ground without his prouidence. *Si ſic cuſtodiuntur ſuperflua tua, in quanta ſecuritate eſt anima tua?* If hee ſo keepe thy ſuperfluities, how much more will hee keepe thy ſoule?

In greateſt confuſion of things, let vs keep our comfort, the end of them ſhall be our good.

Let it therefore content vs in the moſt confuſed eſtate of things we can ſee fal out in the world, that the Lord hath ſaid, *All things ſhall worke for the beſt vnto vs.* Let vs not queſtion with *Mary, How can this be?* Nor doubt with *Sarah, How can I conceiue?* Nor with *Moſes, Where ſhall fleſh bee gotten for all this multitude?* but let vs, ſaith *Auguſtine*, conſider the Authour, and ſuch doubts ſhall ceaſe. As he hath manifeſted his power and wiſedome in the tempering of this world, making Elements of ſo contrary qualities agree together in one moſt pleaſant harmony, ſo doth it appeare much more in gouerning all the contrary courſes of men to the good of his owne children. One notable example whereof wee will ſet downe for all. *Iacob* ſends *Ioſeph* to *Dothain*, to viſite his brethren, his brethren caſt him into the pit, *Reuben* reſcues him, the Midianites buy him, and ſell him to *Potiphar*, his Miſtris accuſeth him, his Maſter condemneth him, the Butler (after long forgetfulneſſe) recommends him, *Pharaoh* exalts him. O what inſtruments are here, and how many hands about this one poore man of God? Neuer a one of them looking to that end which GOD had purpoſed vnto him; yet the Lord, contrary to their intention, makes them all worke together for *Ioſephs* aduancement in Ægypt.

Gen. 37. &c.

The end of all the waies of God is our good.

But now to the particulars. There is nothing in the world which workes not for our weale: all the workes of God, all the ſtratagems of Satan, all the imaginations of men are for the good of Gods children; yea, out of the moſt poyſonable things, ſuch as ſinne and death, doth the Lord draw wholeſome and medicinable preſeruatiues vnto them who loue him. *All the waies of the Lord* (ſaith *Dauid*) *are mercy and truth.* Marke what hee ſaith, and make not thou an exception where God hath made none: *All*, none excepted: therefore be thou ſtrengthened in the Faith, and giue glory vnto God, reſoluing with patient *Iob*, *Albeit the Lord ſhould ſlay me, yet will I truſt in him.*

Pſal. 25. 10.

Iob 13. 15.

Yea, euen when he ſeemes to be moſt angry with his Children, hee is working their good.

Iob 6. 4.

Iſa. 38. 17. 13. 14.

2 Cor. 7. 5.

Sometimes the Lord ſeemes to walke in the way of anger againſt his childrē, which hath moued many of them to powre out the like of theſe pitifull complaints, *The arrowes of the Almighty are vpon me* (ſaid *Iob*) *the venome whereof doth drinke vp my ſpirit, and the terroures of God fight againſt me: Thou ſetteſt me vp as a mark againſt thee, and makeſt me a burthen to my ſelfe. Thy indignation lies vpon me* (ſaid *Dauid*) *yea, from my youth I haue ſuffered thy terrors, doubting of my life. For felicity I haue had bitter griefe* (ſaid *Ezekiah*) *for the Lord like a Lion brake all my bones, ſo that I did chatter like a Swallow, and mourne like a Doue. I am troubled on euery ſide* (ſaid the Apoſtle) *hauing fightings without, and terrours within.* Yet in all this dealing the Lord hath a ſecret way of mercy, in the which he walkes for the comfort of his children, it is but to draw vs vnto him, that he ſhews himſelfe to be angry with vs. *Aduerſatur tibi Deus ad tempus, vt te ſecum habeat in perpetuum;* The Lord is an aduerſary to thee for a while, that he may for euer reconcile thee to himſelfe. And this albeit for the preſent we cannot perceiue, and can ſee no other, but that the Lord hath taken vs for his enemies, yet in the end wee ſhall be compelled to acknowledge & confeſſe with *Dauid, It was good for me, O Lord, that euer thou correctedſt mee*, for the Lord was maruailous in his Saints: *O the deepnes of the riches both of the wiſdome and knowledge of God, how vnſearchable are his iudgements, and his waies paſt finding out!* His glory is great when he works by meanes; his glory by appeares greater, when he works without means; but then his glory ſhines moſt brightly, when he workes by contraries.

Chryſoſt. in Mat. hom. 14.

Rom. 11. 33.

For the working of God with his children is by contraries.

It is a great worke that he opened the eyes of the blinde-man, but greater, that he did it by application of ſpettle and clay; meanes meeter to put out the eyes of a ſeeing man, than to reſtore ſight to a blinde-man: So he wrought in the firſt creation, cauſing light to ſhine out of darkeneſſe; ſo alſo in the worke of redemption, for by curſed death hee brought happy life, by the croſſe he conquered the crown, & through ſhame he went to glory. And this ſame order the Lord ſtill keepeth in the worke of our ſecond creation, which is our regeneration, he caſts downe, that he may raiſe vp; hee kils, and hee makes aliue, hee accuſeth his Children for ſinne, that ſo hee may chaſe them to ſeeke remiſſion of ſinnes, hee troubleth their conſcience, that ſo hee may pacifie them. And in a word, the meanes which hee vſeth are contrary to the worke it ſelfe, which hee intends to performe in his children. He ſent a fearfull darkeneſſe on *Abraham*, euen then when hee was to communicate vnto him moſt ioyfull lights; he wreſtled with *Iacob*, and ſhooke him too and fro, euen then when he came to bleſſe him; he ſtrooke the Apoſtle *Paul* with blindneſſe at that ſame time, when he came to open his eyes; he frownes for a while vpon his beloued, as *Ioſeph* did vpon his brethren, but in the end with louing affection ſhall he embrace them: he may ſeeme angry at thy prayers, as hee put backe the petitions of that woman of *Canaan*, but at length he will grant a fauourable anſwere vnto them. Let vs not therefore murmure againſt the Lord, by whatſoeuer meanes it ſhall pleaſe him to worke: It is enough wee know that al the waies of God, euen when he deals moſt hardly with his Children, are mercy, and tend to the good of thoſe who loue him.

**Satans ſtratagems are directed to the good of the godly.**

And as for Sathans ſtratagems, it is alſo out of doubt, that they worke for the beſt to them who loue the Lord, not according to his purpoſe indeed, but by the Lords operation, who directeth all Sathans aſſaults to another end then he intended, and trappeth him continually in his owne ſnare. If vnder the ſerpents ſhape hee deceiued *Adam*, vnder the ſerpents name ſhall the Lord curſe him, and all thoſe weapons whereby hee ſeeketh to deſtroy the worke of Gods grace *in vs*, doth the Lord turne to deſtroy the workmanſhip of Sathan in vs: I meane that whole Baſtard-generation of peruerſe affections, that Sathan hath begotten vpon our mutable nature, by a moſt vnhappy and vnlawfull copulation. *De veneno eius fit ſpirituale antidotum:* of this poyſon the Lord maketh a ſpirituall preſeruatiue.

*Am. Lib.1. de pæni. ca.13.*

**Sathans accuſations for ſinnes paſt, are vnto the godly preſeruitiues againſt ſin to come.**

The experience of all the Saints of God proues this, that Sathan by his reſtles tentations doth deſtroy himſelf: which is moſt euident both in his tentations for ſin committed, tending to deſperation, as alſo in his tentations vnto ſinne, tending to preſumption. Euery accuſation of the conſcience for ſinne paſt, is vnto the godly man a preſeruatiue to keepe him from ſinne in time to come, he reaſoning with himſelfe after this manner: If mine enemy doe ſo diſquiet my mind with inward terrour, for thoſe ſinnes which fooliſhly I did by his entiſement, why ſhall I harken to him any more, and ſo increaſe the matter of my trouble? for what fruit haue I of all thoſe ſins which I did by his inſtigation, but terrour and ſhame? And ſhall I looke that this forbidden tree can render vnto mee any better fruit hereafter? O what a faithleſſe traitour is Sathan, he entiſeth man vnto ſinne, and when he hath done it, he is the firſt accuſer and troubler of man for ſinne. When hee comes firſt vnto vs, hee is a tempter; when we haue finiſhed his worke (which is ſin) he is an accuſer of vs vnto the Iudge; and when he returneth, he returneth a troubler and tormenter of vs, for thoſe ſame ſinnes which he counſelleth vs to doe. Stop thine eare therefore, O my ſoule, from the voice of this deceitfull enchanter.

And his tentations to ſinne chaſes them to the throne of grace.

His tentations againe vnto ſinne, are vnto the godly man prouocations that ſpurre him forward vnto the throne of grace: for while as we find his reſtleſſe malice purſuing in vs that little ſparke of ſpirituall life, whereby the Lord hath quickned vs, and our owne weakeneſſe and inability to reſiſt him, then are we forced with *Iſrael* in *Egypt*, to ſigh for the thraldome, and to cry with *Iehoſhaphat, O Lord our God, wee know not what to doe; but our eyes are toward thee.*

2 Chr.20.12.

And who feeleth not this, that the grace of feruent prayer, wherin otherwiſe we faint, our heart being more ready to fall downe, then the hands of *Moſes*, vnleſſe they be ſupported, is greatly intended in the Children of God by the buffets of Sathan, as is manifeſt in the holy Apoſtle, *Magna certè poteſtas quæ imperat Diabolo, vt ſeipſe deſtruat*; A great power of God this is certainly, which commandeth Sathan to deſtroy himſelfe; *Si enim deſtruit, cùm hominem quem tentando ſupplantare ſtudet, ex infirmo fortiorē efficit*; For then doth hee deſtroy himſelfe, when the man whom hee ſeeketh to ouerthrow by his tentation, of a weake man is made ſtronger, by thoſe ſame meanes. Thus the Lord our God ouer-ſhoots Sathan in his owne Bowe, and cuts off the head of *Goliah* with his owne ſword: his holy name be praiſed therefore.

*Ambr. ibid.*

As the Philiſtims vnderſtood not *Sampſons* riddle, how ſweete cam out of the ſower, ſo cannot worldlings that comfort is in Croſſe.

*Iudges* 14.14.
*Rom.*5.3.
*2 Cor.*4.17.
*Heb.*12.11.

Now, as concerning outward afflictions, it is true, that as the Philiſtims culd not vnderſtand *Samſons* riddle, *How ſweet came out of the ſowre, and meat out of the eater*; ſo cannot Worldlings vnderſtand, that *tribulation bringeth out patience*, and that *our light and momentany afflictions cauſe vnto vs a farre more excellent and eternall weight of glory*: but the children of God haue learned by experience, that albeit no viſitation be ſweet for the preſent, yet afterward it brings *the quiet fruit of righteouſnes vnto them who are thereby exerciſed*, and that there is more ſolid ioy in ſuffering rebuke with Chriſt, than in all the pleaſures of ſinne, which endure but a ſeaſon. As *Moſes*, the typicall mediator of the old Teſtament, made by his prayer the bitter waters of *Marah* become ſweet; ſo Ieſus, the true Mediator, by his paſſion hath mittigated to his children the bitterneſſe of the Croſſe; yea, hath made it profitable vnto them.

Afflictions profitable to the children of God.

The prodigall Son concluded not to return home to his Father til he was brought low by affliction. *Hagar* was proude in the houſe of *Abraham*, but humble in the

Wilderneſſe: *Ionas* ſleepeth in the ſhip, but watcheth and praieth in the Whales belly: *Manaſſes* liued in *Ieruſalem* as a Libertine but bound in chaines in *Babel*, hee turneth his heart vnto the Lord his God. Corporall diſeaſes forced many in the Goſpell to come to Chriſt, where others enioying bodily health would not acknowledge him. The earth which is not tylled and broken vp, beares nothing but thornes and bryers; the Vines waxe wilde in time, vnleſſe they be pruned and cut: ſo would our wilde hearts ouergrow with the noyſome weeds of vnruly affections, if the Lord by ſanctified trouble did not continually manure them. *It is good therefore* (ſaid *Ieremy*) *for a man to beare the yoke in his youth*: And *Dauid* confeſſeth, *It was good for him that he was afflicted*: Yea, our Sauiour ſaith, *Euery branch that beares fruit, my heauenly Father purges it, that it may bring forth more fruit.*

*Lam* 3.27.
*Pſal* 119.71.
*Ioh*.15.2.

No worke can be made of Gold and Siluer without fire, ſtones are not meete for Pallace-worke, vnleſſe they be polliſhed and ſquared by hamering: no more is it poſſible that we can be veſſels of honour in the houſe of our God, except firſt we be fined and melted in the fire of affliction: neither can we be as liuing ſtones placed in the Wall of heauenly *Ieruſalem*, except the hand of God firſt beat from vs our proud lumpes by the hammer of affliction. As ſtanding waters putrifie & rot, ſo the wicked feare not God becauſe they haue no changes: *And Moab keepes his ſcent, becauſe hee was not powred from veſſell to veſſell, but hath bin at reſt euer ſince his youth*. And therfore (O Lord) rather than that we ſhould keepe the ſcent of our old naturall corruption, and liue in a careles ſecurity without the feare of thine holy name, and ſo become ſit-faſts in our ſinnes; no, rather O Lord change thou vs from eſtate to eſtate, waken vs with the touch of thine hand, purge vs with thy fire, and chaſtiſe vs with thy rods, alway (Lord) with this proteſtation, that thou keep towards vs that promiſe made to the ſonnes of *Dauid*, *I will viſit them with my rods, if they ſinne againſt me, but my mercy will I neuer take from them*: So be it, O Lord euen ſo be it.

The wicked putrifie and rot in their proſperity.

*Pſal*.55.
*Ierem*.48.11.
2 *Sam*.7.14, 15.

The ſame comfort haue we alſo againſt death, that now in Ieſus Chriſt it is not a puniſhment of our ſinnes, but a full accompliſhment of the mortification of our ſinne, both in ſoule and body: for by it both the fountaine and the fluxe of ſinne are dryed vp, all the conduits of ſin are ſtopped and the weapons of vnrighteouſneſſe broken. And though our bodies ſeeme to be conſumed and turned into nothing, yet are they but ſowen like graines of Wheat in the field and husbandry of the Lord, which muſt dye before they be quickned, but in the day of Chriſt ſhal ſpring vp again moſt glorious. And as for our ſoules, they are by death relieued out of this houſe of ſeruitude, that they may returne vnto him who gaue them: therefore haue I compared death to the red Sea, wherein *Pharaoh* and his Egyptians were drowned, and ſanke like a ſtone to the bottome, but the Iſraelites of God went through to their promiſed *Canaan*: ſo ſhall death be vnto you, O miſerable infidels, whoſe eyes the God of this world hath blinded, that no more then blinded Egyptians can yee ſee the light of God ſhining in *Goſhen*, which is his Church though yee be in it; to you, I ſay, your death ſhall be the very center of al your miſeries, a Sea of the vēgeance of God, wherin ye ſhall be drowned, and ſhall ſinke with your ſins heauier then a milſtone about the necke of your ſoules, to preſſe you downe to the loweſt hell.

Death workes alſo the good of Gods children.

Death compared to the red Sea: Egyptians drowned in it.

But as for you who are the Iſraelites of God, yee ſhall walke through the valley of death, and not need to bee afraid, becauſe the Lord is with you, his ſtaffe and his rod ſhall comfort you: albeit the guiltineſſe of fore-paſſed ſinnes, yet remaining in the memory, the terrour of hell, and horror of the graue ſtand vp on euery ſide, like Mountaines threatning to ouer-whelme you, yet ſhall ye goe ſafely through to the Land of your inheritance, where with *Moſes* and *Miriam*, and all the children of God, euen the congregation of the firſt-borne, ye ſhal ſing praiſes ioyfully to the God of your ſaluation.

But the Iſraelites of God ſhall goe through it.

Now in the laſt roome, concerning the imaginations of men againſt vs, wee ſhall haue cauſe to ſay of them in the end, as *Ioſeph* ſaid to his Brethren, *Yee did it vnto mee for euill, but the Lord turned it to good.* The whole Hiſtory of Gods booke is a cloud of manifold witneſſes concurring together to confirme this truth, therefore among many we will be content with one. When *Dauid* was going forward in battel againſt *Iſrael*, with *Achiſh* King of *Gath*, vnder whom he ſoiourned a while in the time of his baniſhment, the remanent Princes of the *Philiſtims* commanded him to go backe; and this they did for the worſt, to diſgrace him, becauſe they diſtruſted him, but the Lord turned it vnto him for the beſt: for if hee had come forward, he had beene guilty of the bloud of *Iſrael*, ſpecially of *Saul* the Lords anointed, who was ſlaine in that battell: from this the prouident mercy of GOD doth in ſuch ſort deliuer him, that no offence is done by DAVID to SAVL, or his people, becauſe *Dauid* came not againſt them, neither yet could the *Philiſtims* blame him, becauſe hee went backe

How the enemies of Gods children againſt their will procure their good.
*Gen*.50.20.

1 *Sam*.29.

by their owne command. So, a notable benefit *Dauid* did receiue by that ſame deede wherein his enemies thought they had done him a notable ſhame.

Death of the body to a Chriſtian is, but as the renting of *Ioſephs* garment from him.

And where otherwiſe it pleaſeth the Lord to ſuffer wicked men to lay hand on the bodies of his children, yet all they are able to doe, is but like the renting of *Ioſephs* garment from him. As hee doth ſuſtaine ſmall loſſe whoſe garment is cut, if his body be preſerued; ſo the Chriſtian when his body is wounded vnto the death, yet hath he loſt nothing which hee ſtriues to keepe, for he knowes it is but a corruptible garment, which would decay in it ſelfe, albeit there were no man to rent it. *Non ſunt itaq; timenda ſpiritui quæ fiunt in carne, quæ extra nos eſt quaſi veſtamentum.* Let not therefore our ſoules bee afraid for thoſe things which are done to our bodies, for it is without vs as a garment that doth but couer vs. Thus haue we ſeene how that there is nothing ſo euill in it ſelfe, which by the prouident working of God is not turned to the good of his children.

*Chryſoſtome.*

Since to euery Chriſtian all things worke for the beſt much more are we to think that this is the priuiledge of the whole Church. *Gen.* 12.3.

Whereof ariſe, yet vnto vs this further comfort; that ſeeing it is the priuiledge of euery one who loues the Lord, it muſt much more be the priuiledge of the whole Church, that promiſe made to the Father of the faithfull, *I will bleſſe them that bleſſe thee, and curſe them that curſe thee*, wee may eaſily thinke belongs alſo to all his ſeed, euen to the congregation of the firſt borne. *The Lord will be a wall of fire round about Ieruſalem, and the glory in the midſt of her*: hee will keepe her as the apple of his eye, and make Ieruſalem a cup of poyſon to all her enemies, and a heauy ſtone, which, whoſoeuer ſtriueth to lift, ſhall bee torne therewith; though all the people of the earth were gathered together againſt it, the weapons made againſt her ſhall not proſper, and euery tongue that ſhall riſe againſt her in iudgement, ſhall be condemned. This is the heritage of the Lords ſeruants, and the portion of them that loue him: for the Church is, that Arke which mounts vp higher, as the water increaſes, but cannot be ouerwhelmed: the Buſh which may burne, but cannot be conſumed; the houſe built on a Rocke, which may be beaten with winde and raine, but cannot be ouerthrowne.

A warning for Kings, and ſuch as are in authority.

The Lord who changeth times and ſeaſons, who takes away Kings, and ſets vp Kings, hath reproued Kings for his Churches ſake; yea, he gouerns all the Kingdomes of the earth in ſuch ſort, that their fallings and riſings, their changes and mutations are all directed to the good of his Church. In one of theſe two ſentences all the Iudges of the world may ſee themſelues and foreſee their end, for either that ſhal be fulfilled in them, which *Mordecay* ſaid to *Eſter*, *Who knowes if for this thou art come to the Kingdome, that by thee deliuerance may come to Gods people?* Or elſe that which *Moſes* ſaid to *Pharaoh*, the oppreſſour of the Church in her adoleſceney, *I haue ſet thee vp to declare my power, becauſe thou exalteſt thy ſelfe againſt my people.*

*Heſter* 4.14.

*Exod.* 7.

They who riſe to authority and not to the good of the Church ſhall aſſuredly fall.

May we not behold heere how vnſure their ſtanding is, and how certain their fall, who, when they are higheſt abuſe their power moſt, to hold the people of God loweſt? What elſe are they but obiects, whom the Lord hath raiſed vp to declare his power and iuſtice vpon them? If wee ſhal marke the courſe of the Lords proceeding, euer ſince the beginning of the world wee ſhall finde a bleſſing following them whom he hath made inſtruments of good vnto his Church, and that ſuch againe haue not wanted their owne recompence of wrath, who haue continued inſtruments of her trouble.

Examples ſhewing how God hath altered the ſtate of worldly Empires for the good of his Church.

When the Lord concluded to bring his Church from *Canaan* to ſoiourne in *Egypt*, he ſent ſuch a famine in *Canaan* as compelled them to forſake it, but made plenty in *Egypt* by the hand of *Ioſeph*, whom the Lord had ſent before as a prouiſor for his Church, and by whom *Pharaoh* was made fauorable to *Iacob*: but when the time came that the Lord was to tranſlate his Church from *Egypt* to *Canaan*, then he altered *Pharaohs* countenance, & raiſed vp a new King who knew not *Ioſeph*, he turned the Egyptians hearts away from *Iſrael*, ſo that they vexed *Iſrael*, and made them to ſerue by cruelty. Thus when the Lord will bring them to *Egypt*, he maketh *Pharaoh* fauourable, which alſo brings a bleſſing vpon *Pharaoh* and his people; but when the Lord will make them goe out of *Egypt*, he maketh another *Pharaoh* an enemy vnto them: whereby both they are made willing to forſake *Egypt*, and *Pharaoh* prepares the way for a fearefull iudgement on himſelfe and his people.

In *Pharaoh* king of *Egypt*.

In the Monarch of *Babel* and *Perſia*.

*Eſay* 10.6.

Againe, when the ſinnes of *Iſrael* came to that ripeneſſe that their time was come, and their day drew neare, the Lord ſtirred vp the King of *Babel*, as the rod of his wrath, and ſtaffe of his indignation: *He ſent him to the diſſembling Nation, and gaue him a charge againſt the people of his wrath, to take the ſpoyle and the prey, and to tread them vnder feet like mire in the ſtreetes*, and to this effect, that the Lord might be auenged of the ſinnes of *Iſrael*, he ſubdued all the Kingdomes round about them vnder the King of *Babel*, that no ſtop nor impediment ſhould be in the way to holde backe the rod of *Aſſur*, from *Iſrael*. But yet againe when the Lord had accompliſhed all his worke vpon *Iſrael*, and the time of mercy was come, and the ſeauenty yeares of captiuity expired, then the Lord viſited the proud heart of the King of *Aſſur*, and for his Churches ſake he altered againe the gouernment of the whole earth, tranſlating the Empire to the *Medes* and *Perſians*, that ſo *Cyrus* the Lords annoynted might performe to his people the promiſed deliuerance.

Therefore in our greateſt mutations our heart ſhould not be moued from confidence in God.
*Pſalme.*

All which ſhould learne vs in the greateſt changes and alterations that fal out in the world, to reſt aſſured that the Lord wil worke for the good of his Church: though the earth ſhould be moued, and the Mountaines fall into the middeſt of the Sea; yea, though the waters thereof rage, & be troubled, yet there is a riuer, whoſe ſtreams ſhal make glad the City of our God in the middeſt of it; yea, if they, who ſhould be the nouriſhing Fathers of the Church, forſake her, and become her enemies, they ſhall aſſuredly periſh, but comfort and deliuerance ſhall appeare vnto Gods people out of another place. The Lord for a while may put the bridle of bondage in the Philiſtims hand, to humble *Iſrael* for their ſinnes, but it ſhall be taken from them: at length his Church ſhall with joy draw water out of the Well of Saluation, and praiſe the Lord, ſaying: *Though thou wert angry with mee, thy wrath is turned away, and thou comforteſt mee; yea, Sion ſhall cry out and ſhout for ioy, for great is the holy one of Iſrael in the middeſt of her.*

Esay.

And therefore in our loweſt humiliations let vs anſwere our enemies: *Reioyce not againſt mee, O mine enemy, though I fall I ſhall riſe, when I ſhall ſit in darkeneſſe, the Lord is a light vnto me. I will beare the wrath of the Lord, becauſe I haue ſinned againſt him, vntill hee plead my cauſe, and execute iudgement for mee: hee will bring mee forth to the light, and I ſhall ſee his righteouſneſſe: then hee that is mine enemy ſhall looke vpon it, and ſhame ſhall couer him who ſaid to mee, Where is the Lord thy God? Now ſhall he be troden vnder as the mire in the ſtreetes. Yea, ſo let all thine enemies periſh, O Lord.*

What is a chriſtians beſt.

*For the beſt.*) This good, or beſt, is no other thing, but that precious ſaluation prepared to be ſhewed in the laſt time, reſerued in the Heauens for vs, and whereunto wee are reſerued by the power of God through Faith. Of this it is euident that our beſt is not yet wrought, it is only in the working, and therefore we are not to looke for it in this life.

A wicked man is at his beſt when he is firſt borne, for the longer hee liues, the more ſins hee multiplies.

There is a great difference in this, betweene the godly and the wicked: the one enioyes their beſt in this life, the other not ſo, but looketh for it. If it ſhould be demanded when a wicked man is at the beſt, I would anſwere, his beſt is euill enough: but then he is at the beſt, when hee comes firſt into the world, for then his ſinnes are feweſt, his iudgement eaſieſt; it had beene good for him that the knees had not preuented him, but that he had dyed in the birth. For as a Riuer which is ſmalleſt at the beginning, increaſes as it proceedes, by the acceſſion of other waters vnto it: ſo the wicked the longer he liueth, *waxeth worſe and worſe, deceiuing, and being deceiued, proceeding from euill to worſe*, til at length hee be ſwallowed vp in that lake that burns with fire and brimſtone.

*Ierem.9.3.*

A man continuing in ſin, compared to one gathering a treaſure, *Rom.2.*

And this the Apoſtle expreſſeth moſt ſignificantly, when hee compares the wicked man vnto one gathering a treaſure, wherein hee heapeth vp wrath vnto himſelfe againſt the day of wrath: for euen as the worldling who euery day caſteth a piece of money into his treaſure, in few yeares multiplies ſuch a ſumme, that he himſelf is not able to keep in mind the particulars thereof; but when he breaketh vp his box, he findes in it ſundry ſorts of Coine, which were quite out of his remembrance: euen ſo it is, and worſe with thee, O impenitent man, who not onely euery day, but euery houre and moment of the day doeſt multiply thy tranſgreſſions, and defile thy conſcience, by hoording vp into it ſome dead worke or other, to what a reckoning thinkeſt thou ſhall thy ſinnes amount in the end? though thou doeſt forget them, as thou committeſt them, yet the Apoſtle tels thee that thou haſt layd them vp in a treaſury.

With euery new ſinne hee gathers a new portion of wrath.

Yea, not onely haſt thou laid vp in ſtore thy ſinnes, but with euery ſinne haſt gathered a portion of wrath proportionable to thy ſin, which thou ſhalt know in that day wherein the Lord ſhall breake vp thy Treaſure, and open the Booke of thy conſcience, and ſet thy ſinnes in order before thee: *Then ſhall thine owne wickedneſſe correct thee, and thy turning backe ſhall reproue thee: then ſhalt thou know and behold, that it is an euill thing and a bitter, that thou haſt forſaken the Lord thy God.* Thou ſhalt bee aſtoniſhed to ſee ſuch a multitude of witneſſes ſtanding vp againſt thee; thoſe ſinnes which thou haſt caſt behinde thy backe, thou ſhalt ſee them ſet in the light of the countenance of God: woe then ſhall it be vnto thee, For the Lord then ſhall turne thine owne waies vpon thine head, the LORD ſhall giue thee to drinke of that Cuppe which thou haſt filled with thine owne hand, when thou ſhalt haue accompliſhed the meaſure of thine iniquity, and hee ſhall double his ſtripes

*Ierem.2.*

vpon thee, according to the number of thy tranſgreſsions.

A Chriſtians beſt begins in the day of his conuerſion.

Ioh. 7. 6.

But as for the children of God, if ye doe aske when they are at the beſt; I anſwere, Prayſed be God, our worſt is gone, our good is begun, our beſt is at hand. As our Sauiour ſaid to his kinſmen, ſo may we ſay to the worldlings, *Your time is alway, but my time is not yet come.* We were at the worſt immediatly before our conuerſion, for our whole life till then was a walking with the children of diſobedience, in the broad way that leads to perdition; then we were at the worſt, when we had proceeded furtheſt in the way of vnrighteouſneſſe, for then we were furtheſt from God: Our beſt began in the day of our recalling, wherein the Lord by his word and holy Spirit called vpon vs, and made vs change our courſe, turning our backes vpon Sathan, and our faces toward the Lord, and ſo cauſed vs to part company with the children of diſobedience, that where they went on in their ſinnes to iudgement, wee came home with the penitent forlorne, vnto our Fathers family. That was a happy day of diuiſion betweene vs and our ſinnes; in that day, with *Iſrael*, we entred into the borders of *Canaan* to *Gilgal*; there were we circumciſed, and the ſhame of *Egypt* taken from vs, euen our ſinne, which is our ſhame indeede, and which wee brought with vs euen from our mothers wombe. The Lord grant that we may keepe it in thankefull remembrance, and that we may count it a double ſhame to returne againe to the bondage of Egypt, to ſerue any more the Prince of darkeneſſe in bricke and clay, that is, to haue fellowſhip with the vnfruitfull workes of darkeneſſe; but that like the redeemed of the Lord, we may walke from ſtrength to ſtrength, till we appeare before the face of our God in Sion.

The day of our conuerſion was a day of diuiſion betweene vs and our old ſinnes, which wee ſhould not forget.

Seeing our beſt is not in this life, let vs poſſeſſe our ſoules in patience.

Alway this difference of eſtates between the godly and wicked, ſhould learn vs patience; let vs not ſeeke that in the earth, which our gracious father in his moſt wiſe diſpenſation hath reſerued for vs in heauen. Let vs not be like the fooliſh Iewes, who loued the place of their baniſhment in Babel, better than their home. Now our life is hid with God in Chriſt, and we know not yet what wee ſhall be, but wee know when hee ſhall appeare, wee ſhall be like him; the Lord ſhall carry vs by his mercy, and bring vs by his ſtrength into the holy habitation, he ſhall plant vs in the mountaine of his inheritance, euen the place which he hath prepared, and ſanctuary which he hath eſtabliſhed: then euerlaſting ioy ſhall be vpon our head, and ſorrow, and mourning ſhall flie from vs for euer. And now, till the Lord haue accompliſhed his worke in vs, let vs not faint becauſe the wicked flouriſh: howeuer they proſper; they are to be pittied more than enuyed; let them eate, and drinke, and be merry ſure it is, they ſhall neuer ſee a better life then that which preſently they enioy; they haue receiued their conſolation in this life, and haue gotten their portion in this preſent world.

How they are to be pitied, who reioyce in things preſent, as in their beſt things.

Surely, no tongue can expreſſe their miſery; and yet as *Samuel* mourned for *Saul* when God reiected him, and *Ieremy* wept in ſecret for the pride of his people, that would not repent of their ſinnes: how can we but take vp a bitter lamentation for many of you, whom in this time of grace, we ſee to be ſtrangers from grace? we wiſh from our hearts ye were not like the kinſmen of *Lot*, they thought he had but mocked, when hee told them of an eminent iudgement; and therefore for no requeſt would goe out of Sodome, but tarried till the fire of the Lords indignation did conſume them: but that rather as *Sarah* followed *Abraham* from *Chaldee* to *Canaan*, ſo yee would take vs by the hand, and goe with vs from Hell to Heauen: but alas, the luſts of the fleſh hold you captiue, or elſe the loue of the world doth bewitch you, but all of them in the end ſhall deceiue you: for all the labour vnder the Sunne, is but vanity and vexation of the ſpirit; when you haue finiſhed your taske, you ſhall be leſſe content than you were at the beginning; you ſhall be as one wakened out of a dreame, who in his ſleepe thought he was a poſſeſſor of great riches, but when he awaketh behold he hath nothing: or not vnlike that rich man who ſaid in his ſecurity, *Now my ſoule, thou haſt much good for many yeeres*: and euen vpon the next day redacted to ſuch extreme neceſſity, with that other who deſpiſed *Lazarus*, that he had not ſo much as a drop of colde water to coole his tongue withall: then ſhall you lament and ſay, *We haue wearied our ſelues in the way of iniquity, and it did not profit vs.*

Luke 12. 19.

Wiſed. 5. 7.

Miſerable Worldlings, who take more paines to get and keepe any thing than Ieſus Chriſt.

Alas, how ſhall I learne you to be wiſe? Is not this a pittifull blindneſſe? The Lord when he created man, made him Lord aboue all his creatures, and now vnthankefull man ſets euery creature in his heart aboue the Lord, O fearefull ingratitude! *Doe you ſo reward the Lord, O ye fooliſh people and vnwiſe?* There is nothing which yee conceit to be good, but when yee want it, you are carefull to ſeeke it, when you haue it, you are carefull to keepe it: onely you are careleſſe of the Lord Ieſus, though hee be that incomparable Iewell, which bringeth light in darkeneſſe, life in death, comfort for in trouble, and mercy againſt all iudgement: ye ſhould ſet him, as a ſignet on your heart, as an ornament on your head, and put him on as that glorious attire which gets you place to ſtand before God. But what paines doe ye take to ſeeke him? What aſſurance haue yee that yee are in him? Or what mourning doe yee make, for that ye doe not poſſeſſe him? Can you ſay in truth, that the tenth part of your thoughts, or words, haue beene beſtowed vpon him? No, no, it is the ſhame of many, that they haue taken more paines to keepe a ſignet on their hand, than euer they did to keepe Ieſus in their heart; they wander after vanity and follow lies, they forſake the Fountaine of liuing waters. *O conſider this, ye that forget God, leſt hee teare you in pieces, and there be none to deliuer you.*

Pſa.50 12.

How al things worke for the worſt to the wicked.

The laſt leſſon we obſerue in this part of the Verſe, is this: as all things worke for the beſt to them who loue the Lord; ſo all things worke for the worſt vnto the wicked: there is nothing ſo cleane which they defile not, nothing ſo excellent which they abuſe not. Make *Saul* a King, and *Balaam* a Prophet, and *Iudas* an Apoſtle, their preferment ſhall be their deſtruction: if they be in proſperity, they contemne God, and their proſperity becomes their ruine: if they be in aduerſity they blaſpheme him, and like raging waues of the Sea caſt out their owne dirt, to their ſhame: yea what ſpeake I of theſe things? euen their table ſhall be a ſnare vnto them, Ieſus Chriſt is a Rocke of offence vnto them, the Goſpell the ſauour of death vnto them, and their prayer is turned vnto ſinne; and what more excellent things then theſe? As a foule ſtomacke turnes moſt healthfull food into corruption: ſo their polluted conſcience turnes iudgement into gall, and the fruit of righteouſneſſe into worme-wood. And all this ſhould prouoke vs to an holy care to become good our ſelues, or elſe there is nothing, were it neuer ſo good, can be profitable to vs.

The perſons to whom the former comfort belongs are deſcribed to be ſuch as loue God and are called by him.

*To them that loue God.*) We haue heard the Apoſtles laſt argument of comfort, which is, that the Lord ſo ruleth all things by his prouidence, that thoſe things which ſeeme to be againſt his children, are made to worke together for the aduancement of their good. *Deus enim adeo bonus eſt, vt nihil mali eſſe ſineret, niſi etiam adeo eſſet potens, vt ex quolibet malo poſſit elicere bonum*: for God is ſo good, that he will ſuffer no euill to be, were it not he is alſo ſo powerfull, that of euery euill he is able to draw out good. Now we proceed to the perſon to whom this comfort belongs: who are firſt deſcribed to be ſuch as loue GOD: ſecondly, wee are called according to his purpoſe. Here are three things conioyned together, euery one depending on another. Firſt, the purpoſe of God, which is no other thing but this eternall and immutable decree concerning our ſaluation. Secondly, our calling, flowing from this purpoſe. Thirdly, a loue of God wrought in our hearts by this effectuall calling.

Three things, inſeparably ioined. Gods purpoſe concerning vs, 2. his calling of vs, 3. our loue toward him.

Theſe three are ſo inſeparably conioyned together, that from the loweſt of theſe wee may goe vp to the higheſt: of that vnfained loue of God which is in thee, thou mayeſt know that he loued thee, and in his vnchangeable purpoſe hath ordained thee to life. This is the greateſt comfort that can be giuen to men vpon earth, to let them ſee, that before the Lord laid the foundations of the earth, he firſt laid the foundation of thy ſaluation in his own immutable purpoſe, which being ſecret in it ſelfe, and obſcured from vs, is moſt manifeſted vnto vs by our effectuall calling. But of this wee will ſpeake more God willing hereafter.

None can loue God, but ſuch as he hath choſen and called.

The loue of God then is ſet downe here as a principall effect and token of our calling: As the Lord calls none effectually, but thoſe whom he hath elected: ſo none can loue him, but thoſe who are effectually called by him; yea, thou thy ſelfe who now loueſt the Lord, before thy calling loued'ſt him not, thy heart went a whoring from God, and thou preferred'ſt euery creature before him, and for the ſmalleſt pleaſure of ſinne thou cared'ſt not to offend him.

It is thought a common thing to loue God, but none can loue him, who are not beloued of him.

1 Iohn 4.10.

It is thought among the multitude a common thing, and an eaſie to loue the Lord, and euery man abhorres in word to be counted ſuch a monſter as hath not the loue of God, but they are farre deceiued; for man till he be called by grace, cannot loue the Lord: *Herein is loue, not that wee loued God, but that he loued vs.* If now we do know him, and know him ſo that we loue him; it is becauſe wee were firſt knowne of him, and ſo knowne that wee are beloued of him: not that there is any equality betweene theſe loues, or that we are able to match the Lord in affection; *Non enim pari vbertate fluunt hi duo amores*: for theſe two loues flow not in a like plenty: as the running of a little ſtrand is nothing in compariſon of the great Ocean: ſo is our loue to God as nothing, if it be compared with his incomprehenſible loue toward vs: yet it is moſt certaine, *Amor Dei amorem animae parit*, it is Gods loue to vs, which begets in the ſoule a loue to God: *Nemo itaque ſe amari diffidat, qui iam amat*, let no man therefore who loues God diſtruſt that he is beloued. It is very comfortable, that among all the Penne-men of the holy Ghoſt: none doe ſpeake more of loue then *Iohn*, euen hee who was Chriſts beloued Diſciple, whom he loued aboue the reſt: for it doth teach vs, that whoſoeuer is greatly beloued of God, ſhall alſo become a carefull practiſer of loue toward others.

He that would know Gods purpoſe toward him, let him go down to his owne heart, and not vp to Gods counſell.

That therefore we may know the heart of God toward vs, it ſhall not be needfull that we enter into his ſecret counſell, but let vs go & enter into our own hearts, and there we ſhall finde reſolution: albeit the Lord ſend not now to you, that are men, an Angell to witneſſe, as hee did to *Daniel*, that he was a man greatly beloued of God, or to teſtifie to you that are Women, that which he did to *Mary*, that ſhe was freely beloued of the Lord, yet ſo many of you as vpon knowledge, in ſincerity, can ſay with *Peter, Lord, thou knoweſt that I loue thee*, haue here a teſtimony no leſſe certaine, to wit, his owne Oracle in his word, to make you ſure that ye are beloued of him.

*Iob*.25.15.

Loue, the firſt affection that Sathan peruerted.

And that the comfort may be the more ſure vnto vs, ſeeing loue is the principall token of our calling, we will ſpeake a little of Loue, that ſo we may know whether we be endued with this moſt excellent grace of the ſpirit or no. Naturally the affection of Loue in man is ſo inordinate, that not vnproperly *Nazianzen* called it *dulcem tyrannum*, a ſweet tyranny, that by deceitfull allurements compels the whole man to follow it: and it is not onely in it ſelfe diſtemperated, but altogether ſet vpon wrong obiects, our loue being ſo ſet vpon the creature, that we neglect the Creator: a fearfull ingratitude, that where in the beginning the Lord ſet vp man as Prince and Ruler ouer all his creatures, putting all the workes of his hands in ſubiection vnder him, that man ſhould mete the Lord with ſuch vnthankefulneſſe, as to ſet in his affection euery creature before the Lord. *Doe ye ſo requite the Lord, O ye fooliſh people and vnwiſe?*

*Deut.*

And the firſt which in our regeneration is rectified by the Spirit of grace.

But as this was the firſt affection which Sathan through infidelity peruerted, turning it from the Lord, and ſetting it vpon the forbidden tree: ſo it is the firſt affection which in the regeneration is rectified by faith, and by which faith workes in the ſanctification of the reſt, turning it from the creature, and ſetting it vpon GOD. Where we are to conſider of the lawfull obiects of our loue, and of the due meaſure of loue we owe vnto euery one of them. The obiects of our loue are three: the firſt is God: the ſecond is our ſelfe: the third is our neighbour.

The firſt obiect of reformed loue, is God.

The firſt and principall obiect of our loue is the Lord our God, whom we ought ſo to loue that wee loue him aboue all things, and that for no other thing more than for himſelfe: in loue the Lord will not ſuffer a companion, neither Father nor Mother, Wife nor Children; nay, not thy owne life ſhould be ſo deare to thee, as that for any of theſe thou ſhouldeſt offend thy God, otherwiſe hee tels thee himſelfe that thou art not worthy of him, and hee will not reckon thee among thoſe that loue him: *Non amat Chriſtum, qui aliquid plus quàm Chriſtum amat*; Hee loues not Chriſt, who loues any thing more than CHRIST: and then doe wee loue ſomething more than him, if from him we ſeeke any thing more than himſelfe. This is a mercinary loue, when man loueth God for his gifts: It was obiected by Sathan vnto *Iob*, but falſely, for euen then when he was ſpoiled of all the earthly comforts which God had giuen him, yet the loue of God continued in him, from which hee bleſſed the Lord. As the woman which loueth her husband becauſe he is rich, is rather to be called a louer of riches, than of himſelfe: ſo the worldling, who with the carnall Iſraelite, doth worſhip God for his Wine and his Oyle, and the reſt of thoſe good things which God giues men, is but an hyreling, and not a ſincere worſhipper, nor a chaſte louer of the Lord his God.

*Aug. de temp. ſer.* 223.

The ſecond obiect of reformed loue is our ſelues: He cannot loue his brother who loues not himſelfe.

The ſecond obiect of our loue, is our ſelues: for in that the Lord requireth that I loue my neighbor as my ſelfe, it is manifeſt, that firſt of all I ought to loue my ſelfe. He that loueth not God, cannot loue himſelfe; and he who loueth not himſelfe, cannot rightly loue his neighbour: without the loue of God, all the ſelfe-loue which is in man is but ſelf-hatred. As the franticke man, who in his fury wounds his owne body, is pittied of al men, as one that hath no pitty of himſelfe: ſo the prophane man, who by multiplying tranſgreſſions ſlayeth his owne ſoule, is more iuſtly to be accounted an hater of himſelfe: it is the holy loue of God that firſt teaches thee to take heede vnto thy ſelf, to preſerue both ſoule & body from the wrath to come, and that worketh in thee an holy care to conforme thy ſelfe to the Lord whom thou loueſt: and with whom thou deſireſt to remaine for euer. Thus being taught to loue our ſelues, wee ſhall alſo learne to loue our neighbour; the ordered loue of our ſelues being (as I ſaid) that patterne, according to which we ſhould loue our neighbour. *Prius itaq; vide ſi noſti diligere teipſum, & tunc committam tibi proximum, quem diligas ſicut teipſum.* Learne therfore firſt of all to loue thy ſelfe, & then will I commit thy neighbour to thee that thou maiſt loue him as thy ſelfe. *Si autem*

*Auguſtine.*

*non* [illegible]

*nondum noſti diligere te, timeo ne decipias proximum ſicut te*; but if otherwiſe thou haſt not learned to loue thy ſelfe, I feare that as thou deceiueſt thy ſelfe, thou wilt alſo deceiue thy neighbour, louing him ſo, that thou draw him into the ſnare of ſinne with thy ſelfe, to both your deſtructions; this is not loue but hatred; for he who loueth any thing truely, hateth euery thing that would deſtroy it; as he that loueth a garment, hateth the moth that conſumeth it; and he that loueth a tree, hateth the worme that eateth it vp: ſo he that loueth a man, will alſo hate the ſinne that ſlayes the man: otherwiſe, if thou cheriſh that which deſtroyeth him, thou hateſt him indeed, and loueſt him not.

Man hath need to learn how to loue himſelfe rightly.

*Aug. ad frat. in Eremo ſer. 30.*

*Aug. lib. 2. offic. cap. 12.*

It is commonly thought a needleſſe leſſon to teach a man how to loue himſelfe, but in very deed it is moſt needfull, it being a common diſeaſe among men, *Amare res ſuas magis quam ſeipſos*, to loue any thing which is theirs better than themſelues, *& quis vtilem iudicet vita aliena, quem videt inutilem vita ſuæ?* and who can iudge that he can be profitable to other men, whom he ſeeth vnprofitable, yea, hurtfull vnto himſelfe? Though it be principally ſaid to Preachers, Yee are the light of the world, and ſalt of the earth, yet doth it alſo (ſaith *Chryſoſtome*) appertaine to euery Chriſtian: but he that hath not ſo much light as to ſhine to himſelfe, how ſhall hee ſhine vnto others? How ſhall hee guide them, except it be as the blinde leades the blinde, and both of them at length fall into the ditch? And he that hath no ſalt to powder his owne ſpeeches, nor to eate vp the corruption of his owne heart, how can he effect the reformation of others? Thus you ſee how the Spirit of grace reforming our affection of loue, ſets it vpon God, our ſelues, and our neighbour.

Loue to our ſelues and our neighbour ſhould be meaſured, but our loue to God ſhould bee without meaſure.

*Bern. in Cant. ſer. 20.*

Now as for the meaſure of our loue toward theſe, wee are to know that the loue of our ſelues and our neighbour is bounded and limitted, but the due meaſure of the loue of God is to loue him without meaſure. Three conditions are required in our loue to God: *to wit*, that wee loue him with all our heart, with all our minde, and with all our ſtrength: we muſt loue him earneſtly, that our loue draw vs not from him, but his loue may be ſtrong in our heart, as to baniſh out of it all other vnlawfull loue, *Et vincat dulcedo dulcedinem, quemadmodum clauus clauum*, that ſo the ſweetneſſe of Chriſt may ouercome in vs all ſweetnes of the creature, as one naile driues out another.

Three conditions requiſite in the loue of God.

*Mat. 19. 27.*

*John 14. 21.*

*Mat. 16. 22. 23.*

The Apoſtle loued IESVS with an hearty affection. *We haue* (ſaid they) *forſaken all things to follow thee*: yet had they not learned to loue him with all their minde, that is, wiſely, with knowledge and vnderſtanding; for they loued him ſo, that they liked not his ſufferings, and had no will that hee ſhould dye; the ſpeeches giuen out before hand by our Sauiour of his death, they could neuer conceiue them nor approue them: therefore did our Sauiour rebuke them; *If yee loued me yee would certainely reioyce that I goe vp to my Father*: out of doubt their affection was toward him, but they did not yet vnderſtand how good it was for the glory of God, and mans ſaluation, that IESVS ſhould die, and therefore could not reioyce in it. And the Apoſtle *Peter* when he heard that Ieſus behooued to ſuffer, becauſe hee loued him, ſaid to him; *Maſter, pitty thy ſelfe*, but receiued this anſwere, *Goe behind me Sathan, for thou vnderſtandeſt not the things that are of God. Culpant in vtroque non affectum, ſed conſilium*, blaming in them both, not their affection, but their vnderſtanding; yet afterward, when *Peter* was better informed, that Ieſus behoued to die, and riſe the third day, hee diſſwaded him no more, but rather promiſed that hee would dye with him; he had now learned to loue Ieſus not onely with his heart, but alſo with his minde; not earneſtly onely, but alſo wiſely: yet when it came to the point, he denyed his Maſter at the voyce of a Damſell, becauſe hee had not learned to loue him with ſtrength, as he did afterward: when he had receiued the holy Spirit in greater meaſure, he loued Ieſus euen to the very death, with ſo ſtrong an affection, that before the Counſell, hee chooſed rather to dye for Chriſt, then to deny him, *Licet vitam tunc minimè poſuit, depoſuit tamen*, in ſo much that albeit he loſt not his life, yet he freely laid it downe for Ieſus.

In this life we are far from that meaſure of the loue of God, which ſhould be in vs.

Theſe are the three, whereunto wee are to aſpire in all our life, to loue the Lord heartily, to loue him wiſely, (for inconſiderate zeale, and temerarious precipitation doth not pleaſe him) and to loue him with ſo ſtrong an affection, that wee chuſe rather to ſuffer death then to forſake him. But alas, how farre are wee from this holy diſpoſition? Who can ſay, he hath attained to that meaſure of holy Loue which the Law of God requireth in him? And therefore ſhould wee endeauour to grow daily in loue, earneſtly praying the Lord, that hee would breathe by his Spirit vpon that little ſparke of heauenly life which he hath created in our hearts, that it bee not extinguiſhed with the aſhes of our corruption, but may increaſe, and become a great flame, to burne vp our affections with ſuch a loue of God as may carry vp al the powers of our ſoule toward him.

Foure meditations helpfull to increaſe in vs the loue of God.

1 Wee ſhould loue him becauſe he himſelſe is the ſupreme good.

To this effect, let vs meditate feruently vpon theſe foure cauſes for which wee ſhould loue the Lord: firſt, for that which he is himſelfe; *to wit*, the fountaine of all goodneſſe, the greateſt and ſupreme good; if it be good that man would haue, let him loue the Lord to whom there is none like in goodneſſe. *Inuentio ſi potes aliquid pretioſum Deo, & dabitur tibi*, finde out if thou canſt any thing more pretious than God, and it ſhall be giuen thee. The Platoniſts by the light of nature ſaw that all the pulchritude and beauty which ſhineth in the creature, was but *Splendor quidam ſummi illius boni*, which ſhould trrnſport vs in our affection toward him from whom it came. *Pulchrum cœlum, pulchra terra, ſed pulchrior, qui fecit illa*; the Heauen and Earth are beautifull, but more beautifull is hee who made them: and therefore as oft as any good in the creature beginneth to ſteale our heart after it, let vs in our affection goe vp to the Creator, conſidering that the Lord hath not made theſe beautifull or profitable creatures that we ſhould goe a whoring after them, but that by them as ſteps, wee ſhould climbe vp to him that made them, and reſt in him.

2 Becauſe hee hath firſt loued vs.

Bernard

The ſecond cauſe that may breed the loue of God in vs, if we meditate vpon it, is, that the Lord hath firſt loued vs: *Inuenimus eum, ſed non præuenimus*, we haue found him, but wee did not preuent him; wee know him now, but were firſt knowne of him; he found vs firſt, and that euen when we were enemies vnto him; *Dilexit non exiſtentes imo reſiſtentes*, hee loued vs when we were not, yea, when we were rebels againſt him, and ſhall we not now being reconciled by the death of his Sonne, endeauour to loue him againe?

3 He hath declared his loue by innumerable gifts alreadie giuen vs.

Thirdly, the Lord by his continuall gifts hath teſtified his loue to vs, hee hath not beene vnto vs as a wilderneſſe, or as a land of darkeneſſe: if wee will remember and tell what the Lord hath done to our ſoule, we ſhall finde we are ouercome with the multitude of his mercies, and there is none that hath deliuered the loue of our hearts comparable to the Lord. If our loue be free, let vs ſet it vpon him who is moſt wortgy to be loued; and if it be veniall, let vs alſo giue it vnto him who hath giuen vs moſt for it.

4 He hath yet greater things which he hath prepared for vs to giue vs.

And fouthly, it ſhall waken in vs the loue of God, if we conſiden in our hearts, what great things the Lord hath promiſed to giue vnto vs, euen ſuch as the eye hath not ſeene, & the eare hath neuer heard, life without death; youth without age; light without darkeneſſe, ioy without ſadneſſe; a kingdome without a change; and in a word, he ſhall then giue vs a bleſſed life, *Non de his quæ condidit, ſed de ſeipſo*, not of thoſe things which he hath made, but of himſelſe.

*Aug. de ciuit. dei lib.10.c.18.*

Our loue to God muſt be tryed by the effects thereof.

But to returne to our former purpoſe, that we may know whether this holy loue be created in our hearts by the Spirit of grace, or no, we muſt try it by the fruits and effects of loue, whereof now it ſhall content vs to touch a few. Firſt, it is the nature of Loue, that it earneſtly deſires and ſeekes to obtaine that which is beloued. Hereby ſhalt thou know whether thy affection of loue be ordered by Chriſt, or remaine as yet diſordered by Sathan. The affection which Chriſt hath ſanctified will follow vpward, ſeeking to be there where he is. Euery thing naturally returnes to the owne originall, as the waters goe downe to the deepe, from whence they came; ſo carnall loue powred out like water, returnes to Sathan who begat it, and carries miſerable man captiued with it downeward to the bottomeleſſe pit, but holy loue being as a ſparke of heauenly fire kindled in our hearts by the holy Ghoſt, aſcends continually, and rauiſhes vs vpward toward the Lord, from whom it came, not ſuffering vs to reſt till we enioy him.

1 Property of Loue, it longs to obtain that which is beloued.

We loue not God, if we vſe not the exerciſes of the word & prayer, ſeeing by them onely we haue familiarity with God vpon earth.

Let this then be the firſt tryall of our loue, if we vſe carefully thoſe holy meanes by which we keepe and entertaine familiarity with our God, it is an argument that we loue him; and what other meanes is there by which man vpon earth is familiar with God, but the exerciſes of the word and prayer? Godly *Dauid*, who proteſts in ſome places, that hee loued the Lord, proues it in other by the like of theſe reaſons. *O how I loue thy Law*, *it is my meditation continually*: And againe, *I haue loued the habitatoin of thine houſe, and the place where thine honour dwels.* *One thing haue I deſired of the Lord, that I may dwell in the houſe of my God all the dayes of my life, to behold the beauty of the Lord, and to viſit his holy Temple.* As this doth ſerue for the comfort of thoſe who delight in the exerciſe of the Word and Prayer, ſo doth it ſerue for the conuiction of thoſe, to whom any other place is more amiable then the Tabernacles of God: an euident proofe they haue not the loue of GOD, becauſe they neglect the meanes, euen when they are offered, by which familiar acceſſe is gotten vnto the Lord.

*Pſal.119.97.*
*Pſal.26.8.*
*Pſal.27.1.*

We loue not God, if wee long not to be with him in heauen where he ſhewes his moſt familiar preſence.

And againe, becauſe the ſight wee haue of God in this life, is but through a vaile, and the taſte we get of his goodneſſe, is but in part, and that in the life to come the Lord will fully embrace vs in his armes of his mercy, and kiſſe vs for euer with the kiſſes of his mouth: therefore is it that the ſoule which vnfainedly loues the Lord, cannot reſt content with that familiarity which by the Word and Prayer it hath with God in this life, but doth long moſt earneſtly to be with the Lord, where ſhee knoweth that in a more excellent manner ſhe ſhall embrace him: whereof proceedeth theſe and ſuch like complaints. *As the Heart prayeth for the Riuers of water, ſo panteth my ſoule after thee, O God: O when ſhall I come and appeare before the preſence of my God? My ſoule deſireth after thee as the thirſty land: For I would be diſſolued and be with the Lord. Therefore come, euen ſo, come Lord Ieſus.*

*Pſal.42.1.*

*Pſal.14.3.*

*Phil.1.*

*Reuel.22.*

How by this triall it is found that many are void of the loue of God.

But alas here are we taken in our ſinnes: thou ſayeſt thou loueſt the Lord, but how is it then that thou longeſt not to ſee him, neither deſireſt thou to be with him? Yea, a ſmall appearance of the day of death, or mention of the day of judgement, doth terrifie and afray thee: whereas otherwiſe if thou didſt loue him, they would be ioyfull dayes vnto thee, ſeeing in the one we goe to him, and in the other hee commeth to vs to gather vs, and take vs thither where he is. Surely, thoſe men who contenting themſelues with the gifts of God in this life, thinke not long to enioy himſelfe, are but like an adulterous woman, who if ſo be ſhe poſſeſſe the goods of her husband, regards not albeit ſhe neuer ſee himſelfe. I confeſſe indeed, we may reioyce in all the gifts which God hath giuen vs, as in the tokens and teſtimonies of his loue, but we are alwayes to vſe them with this proteſtation, that nothing giuen vs in this life be allowed vnto vs for our portion and inheritance, and that no contentment euer come vnto our hearts, till we get himſelfe who gaue them. If the loue of the Corinthians made the Apoſtle to ſay, *I ſeeke not yours, but you*; how much more ſhould the loue of God compell vs to ſay vnto him, It is not thy gifts, O Lord, but thy ſelfe I long for, thou art the portion of my ſoule? If thou wouldeſt giue me all the workes of thine hands, yet ſhall I neuer haue comfort nor contentment, except thou doſt giue me thy ſelfe. *Therefore, O thou whom my ſoule loueth, ſhew mee where thou feedeſt, where thou lyeſt at noone, and doſt reſt: for why ſhould I be as ſhee that turneth aſide to the flockes of thy companions?* Bleſſed is he that hungers and thirſts for thy righteouſneſſe, for hee ſhall behold thy face and be filled with thine image, for in thy preſence is the fulneſſe of ioy, and at thy right hand are pleaſures for euermore.

*Cant.1.6.*

2
The effect of true loue is obedience, and a care to pleaſe the Lord.

The ſecond tryall of our loue is Obedience, and an holy care in all our callings to ſerue & honor the Lord. Preachers muſt be tryed by this rule, *Peter, loueſt thou mee? Feede my Flocke.* Gouernours and Counſellers muſt be tryed by this, Can ye ſay in truth with the godly Gouernour *Dauid, I loue the Lord?* Then will yee alſo ſay, with him, *What ſhall I render vnto the Lord for all his benefits?* How ſhall I ſhew my loue toward him? And what ſhall I doe in my time for aduancement of his glory? If thou doſt loue the Lord, then wilt thou be a nouriſhing Father to his Church, a carefull aduancer of his kingdome, a wiſe prouiſor to remoue thoſe ſtumbling blocks which hinder the courſe of the Goſpell. If yee loue the Lord, then will yee ſtand vp with *Dauid*, and ſay, *Doe not I hate them, O Lord, that hate thee? Doe not I earneſtly contend with them that riſe vp againſt thee? Surely, I hate them with vnfained hatred, as if they were mine vtter enemies.*

*Pſal.139.21.*

What great bleſſing belongeth to them, who in their calling, ſeeke to honor God.

If ye honour the Lord as *Dauid* did, the Lord ſhall bleſſe you as he bleſſed *Dauid*. *Dauid* ſware vnto the Lord, that he would not reſt, till he found out a place for the Lord, euen an habitation for the mighty God of *Iacob*. And the Lord ſweares againe vnto *Dauid*, that of the fruit of his body, he would ſet vp one to raigne after him. But if otherwiſe there be nothing in you but a care to ſtabliſh your ſelues and your houſes, with the neglect of the glory of God, then remember that the curſe of *Shebna*, and not the bleſſing of *Eliakim* ſhall bee vpon you: *Yee ſhall not bee faſtned as a naile in a ſure place, but ſhall be rolled and turned away like a ball: the Lord ſhall driue thee from thy ſtation, and out of thy dwelling place ſhall hee deſtroy thee: for the wicked ſhall not haue his deſire, his thoughts ſhall not be performed, neither ſhall hee bee eſtabliſhed on the earth, but euill ſhall hunt him to deſtruction: The Lord ſhall take thee and plucke thee out of thy Tabernacle, and roote thee out of the Land of the liuing.*

*Eſay 22.23.*

*Pſal.140.11.*

*Pſal.5.25.*

And generally all of you in your callings remember, that the value of your Chriſtian loue muſt be tryed by the ſame Touchſtone, not by your words, but by your workes. *If any loue me* (ſaith Ieſus) *let him keepe my Commandements*, but here alſo the hypocriſie of this age is diſcouered: as the Iewes called Ieſus their King, & bowed their knees before him, but ſpat in his face, and buffeted him: ſo the baſtard Chriſtians of this age call Chriſt their Lord, and bow their knees before him, yet by their ſinfull life they crucifie him, and tread his bloud of the couenant vnder their feet: they kiſſe and betray him with *Iudas*, it is but a Scepter of Reed they allow him, for they giue him no commandement ouer their affections: wherefore great is the controuerſie which the Lord hath this day with the men of this generation.

But this age in word calleth Chriſt their King, but caſts off his yoke.

*Iohn 15.10.*

3
The property of loue, is bountifulnes.
1 Cor. 3.4.

The third triall of loue is Bountifulnes: the Apoſtle ſaith, *Loue is bountifull*: experience proues that euery louer beſtoweth bountifully on that which he loueth: yee loue your bodies, & therfore largly beſtow vpon them to feed them, and cloath them, yea, with exceſſiue apparell; ye loue your children, & let them want no needfull thing for them; ye loue your beaſts, and ſpare not to beſtow largely vpon thẽ: only you ſay, ye loue the Lord: but wherein are ye bountifull toward him? It is true that in nothing can a man be profitable to the Almighty: but, are there not workes commanded vs, which ſhould ſo ſhine before men, that by thẽ our heauenly Father may be glorified? though works can be no merits, yet are they your witneſſes: & what haue ye done to remain when ye are dead, as witneſſes of your loue toward the Lord? Though your goodneſſe extend not to the Lord, yet where is your delight that ſhould be on his Saints & excellent ones vpon earth? Where is your compaſſion & loue toward the Brethren: Are not the men of this age like vnto that fig-tree which had faire leaues, but not ſo much as one fig to giue vnto Ieſus in his hunger; *Hauing the ſhew of godlines, but haue denied the power thereof*, yeelding words enough, but no fruits to adorne the glorious Goſpell of our Lord Ieſus? Of theſe and many moe, if we might inſiſt in them, it is manifeſt that all haue not the loue of God in their hearts, who this day pretend it.

4
The laſt is, readineſſe to ſuffer for his cauſe.

The laſt triall of loue which now wee bring, is readineſſe to ſuffer affliction for the cauſe of God. The Apoſtle being beaten for preaching the name of Ieſus, in ſtead of mourning, departed reioycing that they were counted worthy to ſuffer for Chriſts ſake, & all becauſe they loued him. For the loue of *Rahel*, ſeauen yeeres of hard ſeruitude ſeemed, vnto *Iacob* but a ſhort ſpace. For the loue of *Dinah*, *Sichem* willingly ſuſtained the circumciſion and cutting off his fleſh: much more to him, in whoſe heart abounds the loue of the Lord, will bitter things become ſweet, and hard things eaſie. This loue hath made the holy Martyrs ſtep out of their own element into the fire, with greater ioy and willingneſſe, then Worldlings haue when they ſit downe to their banquetting Tables to refreſh them, or lie down in their beds to reſt them. The Apoſtle (who ſuffered all ſorts of affliction for the Goſpell) giues this for a reaſon, that the loue of Ieſus conſtrained him. Thus much concerning the effects of holy loue, by which wee are to make ſure our calling, and conſequently our election, for our euerlaſting comfort.

A confirmation of the third and laſt argument of comfort.

*Euen to them that are called according to his promiſe.*) Hitherto the Apoſtle hath ſummarily ſet downe his third principall argument of comfort: and now in the end of this verſe, he ſhortly breaks vp the confirmation therof, which is this: they who loue God are called according to his purpoſe; therefore all things muſt work for the beſt vnto him: The neceſſity of this reaſon ſhall appeare, if we conſider that the Lord cannot be fruſtrated of his end. Thoſe whom the Lord in his immutable purpoſe hath ordained to glory, and whom, according to that purpoſe, he hath called in time, how can it be but all things muſt worke vnto their good? For the working prouidence of God, which is the executor of his purpoſe, doth ſo ouer-rule all incidents which fall out in the world, and doth ſo gouerne all ſecondary and inferior cauſes, that of neceſſity they are directed to that end, wherunto the ſupreme cauſe of all, *to wit*, the purpoſe and will of God, hath ordained them. This is ſhortly ſet downe in theſe words, and more largly explained in the two Verſes following. It is the laſt reaſon of comfort, and the higheſt: for now the Apoſtle leads vs out of our ſelues, and ſets vs vpon that Rocke which is higher then we; he carries vs by the hand, as it were, out of the earth vp into heauen, and lets vs ſee how our ſaluation is ſo grounded in Gods eternall purpoſe, that no accident in the world can change it.

Comfort, that the ground of our ſaluation is in God, the tokens thereof in our ſelues.

We haue here then three things, euery one of them depending vpon another: the loue of God flowing frõ the calling of God, and the calling of God, comming from the purpoſe of God: vnto which the Apoſtle here drawes vs, that we caſting out anchor with the vaile, and reſting in the Lords immutable purpoſe, may haue comfort in all our preſent tentations. It is moſt expedient for the godly to marke this, that our manifold changes do not interrupt our peace: let vs conſider that the Lord hath in ſuch ſort diſpenſed our ſaluation, that the ground thereof is laid in his owne immutable purpoſe, but the markes and tokens thereof are placed in vs after our calling: the marks and tokens are changeable, like as we our ſelues in whom they are, are changeable; but the ground holds faſt, being laid in that vnchangeable God, in whom fals no ſhadow of alteration; *I am God, and am not changed: My ſheepe, none can take out of my hand: The counſell of the Lord ſhall ſtand, and his foundation remaines ſure.* It is true that the tokens of election cannot be fully taken away from any that is effectually called: nay, not in the greateſt deſertion, yet haue they in vs their owne intention and remiſſion. And this ſhould comfort vs againſt our daily viciſſitudes and changes, when we feele that our faith doth faint, our life

Eſay 46.
Iohn 10.
2 Tim. 2.

languiſhes, our hope hoters, and we are like to ſinke in the tentation with *Peter*, and our feeble hands fall downe with *Moſes*, yet let vs not deſpaire; no change in vs can alter Gods vnchangeable purpoſe, he who hath begun the worke in vs, will alſo perfect it, *Becauſe I am not changed* (ſaith the Lord) *therefore is it that yee, O Sonnes of Iacob, are not conſumed.*

Mal. 3.6.

Our calling & conuerſion flowes from Gods purpoſe, and therefore al the praiſe of it belongs to the Lord.

This purpoſe of God is called otherwiſe the will of God, and the good pleaſure of his Will. In that the Apoſtle ſaith, Our calling is according to his purpoſe, it teacheth vs to aſcribe the whole praiſe of our ſaluation to the good pleaſure of his will, and not to our own fore-ſeen merits. That poyſon of pride which Sathan powred into our firſt Parents, and by which they aſpired to be equal with God, doth yet break forth in their poſterity, corrupting the heart of man, euer aiming at this, to ſeek vnto himſelfe either in part or in whole, the power and praiſe of his owne ſaluation. This is to ſtart vp in the roome of God, and to vſurpe that glory which belongs to the Lord, and he will not giue to any other: than the which no greater ſacriledge can be committed againſt the Lord. O man, content thee with that which the Lord offers thee, and let that alone which he reſerues vnto himſelfe: *My peace* (ſaith the Lord) *I giue to you, my glory I will not giue to any other.* The firſt Preachers of the Goſpell were Angels, they proclaimed glory and peace, but glory they gaue to God which is on high, and peace they cryed to the children of his good will, which are vpon earth. It is enough that peace and ſaluation is giuen to be thine, but as for the glory of ſaluation, let it remaine to the Lord.

For this cauſe he is called the father of mercy, and not of iudgement.

He is for this called the Father of mercy, becauſe mercy bred in his owne boſome. He hath found many cauſes without himſelfe mouing him to execute iuſtice, but a cauſe mouing him to ſhew mercy he neuer found, but the good pleaſure of his will: therefore the Apoſtle ſaith, *The Lord hath called vs with an holy calling, not according to our workes, but according to his purpoſe and grace.* Surely, except the Lord had reſerued mercy for vs, we had beene like to *Sodome* and *Gomorrah*: but it pleaſed him of his owne good will of the ſame lumpe of Clay to make vs Veſſels of Honor, whereof hee made others Veſſels of diſhonour. And who is able ſufficiently to ponder ſo great a benefit? And therefore howſoeuer the blinded Phariſee ſacrifice to his owne net, and make his mouth to kiſſe his hand, as if his owne hand had done it, yet let the redeemed of the Lord praiſe the Lord; let him cry out with a lowder voice than *Dauid* did: *O Lord, what are we that thou art ſo mindfull of vs! Not vnto vs, O Lord, not vnto vs, but to thy name giue the glory, for thy louing kindneſſe and thy truth: for our ſaluation comes from God that ſits vpon the Throne, and from the Lambe.* To thee (O Lord) be praiſe, and honour, and glory for euer.

2 Tim. 1.9.

Our calling is two-fold, and the inward calling is a declaration of our election.

Now as for the calling: we are to know that the calling of God is two-fold, outward, and inward. He ſpeakes not here of the outward calling, of which our Sauiour ſaith, *Many are called, and few are choſen*, but he ſpeakes of the inward calling, which is the firſt intimation and declaration of our election. For the decree of our election is alwayes hid and ſecret vnto vs, till the Lord by calling reueale it, and make it known vnto vs, that we are of the number of thoſe whom he hath appointed to life. As in his ſecret counſell he made a diſtinction of the Elect and reprobate; ſo by his calling he begins the execution of this decree, ſeparating the one from the other in this life, in manners, and conditions, who are to be ſeperated in the life to come for euer, in eſtate and place.

All mankinde are conſidered ſtanding in three circles, and they only are bleſſed, who are within the third.

Hee that will take a right view of all mankinde, ſhall finde them ſtanding, as it were, in three circles; they onely being happy, who are within the third. In the outmoſt circle are all thoſe on whom the Lord hath not vouchſafed ſo much as an outward calling by his Goſpell, and here ſtandeth the greateſt part of the world. In the middle circle, which is much narrower, ſtand they who are partakers of an outward calling by the Word and Sacraments. In the third circle, which is yet of ſmaller compaſſe, then the other two, ſtand they who are inwardly and effectually called; theſe are Chriſts little flocke, the Communion of Saints, the few choſen, the Lords third part, ſo to ſpeak with *Zachary*; the other two parts ſhall be cut off and dye, but the third will the Lord fine as Siluer and Gold: the Lord will ſay of them, *This is my people*, and they ſhall ſay, *The Lord is our God.* It is a great ſtep indeed, that we are brought from the firſt circle into the ſecond, but it is not ſufficient to ſaluation; yea, rather they who ſtand in the ſecond circle, hearing the voyce of GOD calling them to repentance, and yet harden their hearts and will not follow him, may looke for a more fearefull condemnation then they who are in the outmoſt ranke of all. Double ſtripes are for him who knoweth his Maſters ſtill, and doth it not. *Sodome* and *Gomorrha* ſhall be in an eaſier eſtate then they. Content not therefore your ſelues, that you are brought within the compaſſe of the viſible Church, that yee haue beene baptized in the Name of Ieſus,

Zach. 13.9.

Mat.7.21.

and haue communicated at his holy table: *Not euery one that ſaith, Lord, Lord, ſhall enter into his Kingdome*: except yee finde alſo his inward and effectuall calling, that the arme of his grace hath drawne you within the compaſſe of the third circle, and hath ſet you downe among thoſe whom he hath choſen to be his owne peculiar people.

Where euer the Goſpell is preached to call men, there God hath toward ſome a purpoſe of loue.

Acts 16.

Acts 18.10.

And againe, that the calling of God is according to his purpoſe yeelds vnto vs this comfort; that ſeeing his calling is extended toward vs, wee may be ſure that from euerlaſting he hath had toward vs a purpoſe of loue. Certainly, he had not ſent his Goſpell among vs, were it not that hee hath heere a number belonging to the election of his grace; he hath lighted a candle among vs, & ſet it in an eminent Candleſticke, to aſſure vs that he is ſeeking here ſome pieces of mony which were loſt, and he will not reſt til he finde them. When the Apoſtle *Paul* ſhould haue gone to Bythinia, the Lord commanded him to goe to *Macdonia*: what the purpoſe of God was, the euent declared; namely, that it was to cōuert *Lidia* & the Ialor. Who may not ſee heere Gods meruailous mercy towards his own, that for the conuerſion of a few, will haue his Goſpel to be Preached to a whole kingdome? which doth yet more clearely appeare, in that when he commanded his Apoſtle *Paul* to tarry at *Corinthus*, he gaue this reaſon, *Becauſe* (ſaith he) *I haue much people here*: ſhewing vnto vs that the greater Harueſt he hath, the longer doth hee continue his Laborers among a people. This is the very work of God which he is working in the midſt of you, & for which he continueth among you the preaching of his glorious Goſpell, it is becauſe toward many of you, he hath a purpoſe of loue: ſome hath he called already, whom he will haue confirmed; others, yet inwardly called, he will conuert by the Goſpell, before hee remoue it. Let euery man looke to himſelfe, whether he haue part in that grace which coms by the Goſpell, or no; for woe will be to him that ſhall be found in darkeneſſe, after that the light hath ſhined vnto him.

If this were conſidered, it would worke a greater reuerence of the Goſpell.

Good were it yet for vs al, if we could more deeply conſider this, that the Goſpel of the Lord Ieſus is come among vs, not by accident nor by the meanes of men, but by the purpoſe of God: that in theſe daies we hear that voice, which many of our Fathers heard not; that in ſome places of the world this Goſpell is preached, and not in theirs; that it is continued with vs, notwithſtanding the manifold macchinations of the Children of darknes to ſubuert it; yea, that by ſuch and ſuch perſons, the Goſpell hath beene preached vnto vs: if we did conſider that all theſe fal out according to Gods determinate purpoſe, it would waken in vs a more reuerēt hearing of the word of grace, and a greater care to take heed to the ſmalleſt occaſion of grace when it is offered: but all the contempt thereof, which now is among men, floweth from this, that they doe not looke vnto the hand of God ſending out ſuch a meſſage to them, by ſuch perſons, at ſuch a time, in ſuch a place, as hee in his eternall purpoſe hath concluded with himſelfe. But as *Samuel* before hee knew the Lord, thought the voice of God to be but the voice of *Eli*, and therfore went againe to his reſt: ſo the great multitude of them who heare it, not as the word of God but as the word of men, eſteeming that it commeth by the meanes of men, and not according to the determinate purpoſe of God, it is no maruell if ſtill they returne to their old ſinnes, and remaine diſobedient to the heauenly vocation.

A fearefull token of Gods departure, when hee ceaſeth to call a people any more,

For no Huſbandman will want laborers in his field, as long as the harueſt is not ended.

And further, out of the ground laid already, that the calling of God is according to his purpoſe, we are taught that the leaſt intermiſſion of Gods calling ſhould be vnto vs a great matter of humiliation; ſeeing the Lord calleth men to be preachers, and hath them in his hand as ſtarres, holding them out ſometime to one part of the world, and ſometime to another, that they may communicate light to them who are ſitting in darkneſſe; the remouing of them from a people, is a fearefull token of the Lords departure, and a tranſlating of his kingdome. The Huſbandman cals not his labourers out of the field in the midſt of the day, vnleſſe the harueſt be done: and if the Lord remoue his ſeruants from a people, it is becauſe his purpoſe is finiſhed; for the ground is ſure, that his calling is according to his purpoſe; but the Lord forbid, that the terme of the ending of this calling ſhould euer come in our daies.

As the Goſpel comes not by mans procurement, ſo no power of man can remoue it.

And to the end that we haſte it not vpon our ſelues, we are to know, that as the Goſpell comes not to a Land by mans procurement, ſo no power of man is able to remoue it. The Lord who ſet the Sunne in the Firmament, and gouerns it in ſuch ſort that it giues light to one part of the world when another is in darkeneſſe, and no malice of the euill doer is able to obſcure it, howſoeuer he hates it, hath alſo ſet his Goſpell in the firmament of his Church, to giue light to *Goſhen*, while as Egypt is in darkneſſe: and all the courſes of Politicks, though they were filled with *Achitophels* wiſdome, are not able to ſtay it: only our owne vnthankefulneſſe, and abuſe of the time of grace is to be feared: if therefore we loue the light, let vs caſt away the works of darkneſſe, and walke in the light while as yet wee haue it: let vs welcome thoſe meſſengers of peace, that come to vs in the Name of the Lord, endeuouring by all holy meanes to transferre this Kingdome of God to our children after vs, that they alſo may ſee the beauty of the Lord, (which we haue ſeen) to their euerlaſting ſaluation.

VERSE 29. *For thoſe whom hee knew before, hee alſo predeſtinated to be made like vnto the image of his Sonne, that he might be the firſt borne among many brethren.*

What a treaſure of comfort is to be digged out of this verſe?

THe whole Booke of God is full of heauenly conſolation, euery percell thereof hath in it the words of eternall life; but this place of Scripture wherein now wee are trauailing, may bee called aboue the reſt a treaſure of comfort, for heere the Apoſtle leadeth vp the Chriſtian to the regiſter of God, and lets him ſee his owne name written in the Booke of life; his ſaluation eſtabliſhed in Gods immutable decree, exhibited now by Gods effectuall calling, to be performed and perfected to him by his endleſſe glorification. So that in al the Book of God there is not ſo cleare and certaine a ſight of ſaluation giuen to the Chriſtian as in this place. It comforted *Stephen* when hee was in the valley of death, that hee ſaw the heauens opened, and the Lord Ieſus ſtanding at the right hand of his Father; and it ſhould no leſſe comfort vs in all our tribulations, that the Apoſtle heere lets vs ſee the third heauens opened vnto vs, to make knowne vnto vs the will of God concerning our ſaluation.

Not ſo cleare a ſight of ſaluation in all the booke of God.

The linkes of the Chaine of Saluation, Election, Calling, Iuſtification, Glorification, are knit inſeperably.

This comfort the Apoſtle brake vp ſhortly as wee heard in the end of the laſt verſe, and now more largely explaines it in theſe two verſes, in the which he ſets downe in order the cauſes of our ſaluation, and lets vs ſee how our preſent effectuall calling is ſo inſeperably knit with our election and glorification by the hand of God, that no power in earth, nor in hell is able to ſunder them: whereof the certainety of his former comfort appeares clearely, that of neceſſity all things muſt worke together for the beſt vnto them that loue God, euen to them that are called according to his purpoſe. Which ſhall yet be more manifeſted, if we conſider how that this golden Chain of our ſaluation reaches (ſo to ſpeake it) from eternity to eternity, the beginning of it, albeit without beginning, is our Election, the end of it albeit without end, is our Glorification. And theſe two ends of the Chaine the Lord keepes ſure and ſecret in his owne hand, but the two middle linkes thereof, to wit, our Calling and Iuſtification, the Lord lets them downe from heauen to the earth, that we for our comfort might gripe and apprehend them, and being ſure of the two middle linkes, we might alſo be ſure of the two ends, becauſe the Lord hath knit them inſeperably together.

He that hath a ſure hold of the middle linkes, Calling, and Iuſtification, is ſure of the other two, Election, and Glorification.

Thou then who wouldeſt bee comforted with the aſſurance of thy ſaluation, make it firſt knowne to thy owne conſcience, by breaking off the former courſe of thy ſinnes, and by well-doing for the time to come, that God hath called thee and iuſtified thee. Gripe ſure as it were with the one hand the linke of Calling, & with the other the linke of iuſtification, faſten both thy hands vpon the middle linkes of this Chaine, that by them thou maiſt be pulled out of this dungeon, and raiſed vp to heauen to ſee that thou art one of them who art elected before time, and after time ſhall be glorified. To make this yet more plaine, wee are to know that this mortall life of ours is a ſhort interiected point of time, betweene two eternities (ſo to call it) in the which ſome in feare and trembling working out their ſaluation, paſſe from Gods eternall election to endleſſe glorification, others againe in wantonneſſe and careleſſe ſecurity, drinke in iniquity with greedineſ, and ſo ſtep from the decree of reprobation, that moſt iuſtly they procure their own condemnation: ſo that euery man hath to conſider of his euerlaſting weale or woe by his preſent diſpoſition in this life.

Our preſent life is a point of time betweene two eternities.

Oh that wee had ſanctified memories, alwaies to remember this: ſo long as wee are heere, if of weakneſſe wee fall, we may riſe againe, and if one day we haue not learned well to repent, wee haue leaue of the Lords patience, to learne it better another day: but he who in the day of his traſmigration, ſteps the wrong ſtep, will neuer get leaue to amend it: *Where the tree fals, it ſhall lye there.* The wicked who die in their ſins, ſtep downeward to the deep pit and gulfe, out of the which there is no redemption. Let vs therefore be well aduiſed before we leape, let vs faſten the one foote vpon the border of that *Canaan*, before wee goe out of the body: let vs make ſure that wee ſhall bee receiued into thoſe euerlaſting habitations. This ſhall bee done, if wee make our whole life a proceeding from Election to Glorification, and that through Calling and Iuſtification, which two haue inſeperably following them the ſanctification and renouation of the whole man. The Lord make vs wiſe in time, that wee may conſider the courſe of our life, and thinke of the end whereunto it leades vs: for as *Moſes* proteſted to Iſrael, ſo doe I vnto you, *I haue laid this*

If in this life wee fall, wee may riſe againe: but if in death wee ſtep downeward, we ſhall neuer mend it.

*Eccleſ.*11.3.

*Deut.*30.15.

*day life and death before you*; the Lord giue you grace to make choiſe of the beſt.

Pre-ſcience and Predeſtination how they are here diſtinguiſhed.

In theſe cauſes of our ſaluation, linked together in this Chaine, wee haue firſt to looke vnto Gods decree, conſiſting in his fore-knowledge and predeſtination: ſecondly, to the execution thereof, which is made by his Calling, Iuſtification, and Glorification. The decree hath in it theſe two acts of preordinances (ſo to cal them) Pre-ſcience, and Predeſtination, which this manner of way are to be diſtinguiſhed: by fore-knowledge the Lord ſets before him the whole number of mankinde, whom of the good pleaſure of his owne will he purpoſed to ſaue; ſo that the firſt preordinance is this, theſe are they whom I will ſaue: by predeſtination againe he concluded to ſaue them, by ſuch and ſuch means; ſo that the ſecond preordinance of the decree is this: thoſe that I haue decreed to ſaue, I will ſaue this manner of way; ſo that pre-ſcience lookes to the perſon to be ſaued, predeſtination to the meanes whereby they are to be ſaued. Where we muſt conſider that this decree of God is thus diſtinguiſhed by the Apoſtle in theſe two words for our capacity, who being but mortall creatures endued with reaſon, conceiue, vnderſtand, and diſcerne one thing after another, and cannot doe otherwiſe: but it is not ſo with the Lord our God, who being himſelfe a moſt perfect vnderſtanding, by one act without priority, or poſteriority, knowes, conceiues, and diſcernes all things.

Pre-ſcience improperly aſcribed vnto God.

Pre-ſcience two manner of wayes conſidered generally, and ſpecially.

Pſal. 139. 15.

Heb 4. 13.

We come firſt now to ſpeake of Gods fore-knowledge: the properties of God are either abſolute; as namely, that hee is a Spirit, ſimple, and infinite, or elſe ſuch as haue relation to the creature. And of this ſort is fore-knowledge, which improperly is aſcribed vnto God: for properly there is no fore nor after in God, nothing paſt, nothing to come: but fore-knowledge is aſcribed to God in reſpect of the creature, becauſe he knew vs before that wee were. This fore knowledge is two wayes conſidered: firſt, generally, as it is extended to all his creatures, and ſo it is compared to a common booke of Regiſter, wherein the Lord hath written all things which were afterward to bee: and of this ſpeakes the Pſalmiſt, *My bones* (ſeith he) *are not hid from thee, though I was made in a ſecret place, and faſhioned beneath in the earth: thine eyes did ſee me when I was without forme, for in thy Booke were all things written, which in continuance of time were faſhioned, though they were not before.* Of it alſo ſpeakes the Apoſtle, *All things are manifeſt in his ſight with whom wee haue to doe.* This manner of way fore-knowledge is Gods vniuerſall eye, by which with one looke he knoweth all his creatures within and without, their nature their ſhape, their actions, their beginnings, their ends: but fore-knowledge this manner of way conſidered, is not a linke of this Chaine, it being certaine that there is not one of theſe linckes more patent, nor largelier extended then another, as ye ſhall afterward heare.

In this Chain it is ſpecially conſidered as it lookes to the Elect onely.

Iob. 13. 18.
Mat 7. 23.

Fore-knowledge then in this Chaine of Saluation, is ſpecially conſidered, as it is conioyned *cum εὐδοκια*, with the loue and liking of God, as it is all one with Election, extended to none but vnto the children of his good will: this way it is affirmed of the godly, *The Lord knoweth who are his*, but denied of the wicked, *Depart from me, ye workers of iniquity, I know you not*, that is, albeit I know your perſons, yea, your moſt ſecret actions, yet your ſelues I know not, ſo that I loue you: & this way fore-knowledge ſpecially conſidered, is called the Booke of life, wherein the Lord hath written the names of thoſe whom he hath ordained to life.

Predeſtination is alſo two waies conſidered.

Predeſtination is alſo two manner of wayes conſidered; firſt, as it is generally extended to all his creatures; for as he knew them all before they were, ſo he appointed them by mids into their owne end. Other artificers when they haue made a worke, know not what wil be the end of it, he that buildeth an houſe, knowes not how long it wil ſtand, whether fire ſhall conſume it, or the winde ouer-turne it: or the earthquake vndermine it; but the Lord, as hee hath made his creatures, ſo hath he appointed them to an end, which hee knoweth himſelfe: but here predeſtination is ſpecially conſidered, & is no larger then election, reſpecting the Elect onely, whom he hath ordained vnto life by his own mids: for the word προορίζειν, here, not onely ſignifieth to ordaine an end but alſo to appoint all the limits, borders, and mids, within and by which thou art to come to that end.

Fore-ſeene merits falſly collected out of this place.

This errour is improued by their owne men, as *Caietane.*

Where, before we come to the doctrine of inſtruction, wee will ſhortly encounter with our aduerſaries, who read theſe words in this manner, that the Lord predeſtinated thoſe whom he fore-knew to bee conformed to the image of his Sonne, that ſo they may eſtabliſh here out, their errour of fore-ſeene merits. It were ſufficient to bring againſt the beſt learned of their own ſide, ſome whereof read theſe words no otherwiſe then we doe; as the Ieſuites of Rhemes; others plainely impugne that reading, and the errour of foreſeene merits founded vpon it; for ſo *Caietane* writeth vpon this place. *Ad confutandum dogma illorum, qui primum ſalutis noſtræ locum tribuunt diuinæ præ-ſcientiæ futurorum qui præſcientiam meritorum ponunt rationem defini-*

*tionis diuinæ ad confutandum (inquit) hæc, primum noſtræ ſalutis locum tribuit diuino propoſito, dicendo iis qui ſecundum propoſitum vocati ſunt.* To confute (ſaith hee) the Doctrine of thoſe, who giue the firſt place of ſaluation to Gods fore-knowledge of mans merits, which he was to doe, and ſo puts his pre-ſcience as a reaſon and cauſe of his predeſtination; to confute theſe, I ſay hee giues the firſt place of ſaluation to the purpoſe of God, while he ſaith, to them that are called according to his purpoſe. *Aquinas* in like manner writing vpon the ſame place ſaith: *Ponere quod aliquod meritum ex parte noſtra præſupponatur, cuius præſcientia ſit ratio prædeſtinationis nihil eſt aliud quàm ponere gratiam dari ex meritis noſtris, & quod principium bonorum operum eſt ex nobis, & conſummatio ex Deo.* To affirme that any merit vpon our part muſt be preſuppoſed, the pre-ſcience whereof was the cauſe of predeſtination, is no other thing but to affirme that grace were giuen of our merits, and that the beginning of good works were of our ſelues, and the conſummation thereof were of God: therefore (ſaith he) the words are to be read this way more conueniently; whom he fore-knew, them alſo he predeſtinated to be made like vnto the image of his Sonne, *Vt iſta conformitas non ſit ratio prædeſtinationis, ſed effectus;* that ſo this conformity bee not a cauſe of predeſtination, but an effect.

and *Aquinas.*

But beſide theſe, this errour is conuinced by manifold proofes of holy Scripture: the Apoſtle ſaith, *He hath choſen vs in Chriſt*, therefore not in our ſelues: hee ſaith againe, *that we ſhould be holy and without blame*, he ſaith not, he choſe vs, becauſe he fore-ſaw that we would be holy; ſo he ſets downe *Sanctification* as an effect of *Predeſtination.* Now it is certaine, that one effect of Predeſtination may well be the cauſe of another poſterior effect, as the preaching of the Word is a cauſe of faith, and faith is a certaine cauſe of iuſtification, but no effect of Predeſtination can be cauſe of it. Againe, he ſaith, *The Lord hath ſaued vs, and called vs with an holy calling, not according to our workes*: here yee ſee, that in our calling, our workes and Gods purpoſe, are manifeſtly apponed, ſo that the putting off the one, is the remoouing of the other; thus neither in our Election before-time, nor in our calling in time, hath the Lord regarded our workes, or fore-ſeene rectitude of our will, but the good pleaſure of his owne will.

Sanctification is an effect of predeſtination, and therefore not a cauſe of it. *Epheſ.1.4.*

*2 Tim.1.9.*

And I pray you, what other thing could the Lord fore-ſee in vs then that which he fore-ſaw in the Iſraelites? *I know that thou art obſtinate, and thy necke an iron ſinew, and thy brow braſſe: I know that thou wouldeſt grieuouſly tranſgreſſe; therefore, I called thee a tranſgreſſor from the wombe: yet for my Names ſake will I deferre my wrath, and for my praiſe will I refraine it from thee that I cut thee not off*: Yea, in ſo many places of holy Scripture doth the Lord pleade the cauſe of his owne glory, that it cannot be but a moſt fearefull ſacriledge, againſt ſo cleare a light, for a man either in part or in whole, to make his owne merits a cauſe of ſaluation. When the Lord called *Abraham*, hee found him an Idolater: when hee called *Paul*, he found him a Perſecuter: when hee called *Matthew*, he found him a Publican: when he called *Mary*, hee found her poſſeſſed with Diuels; all that euer receiued grace, ſtand vp as ſo many witneſſes of his glory. *Not vnto vs, O LORD, not vnto vs; but to thy Name bee the praiſe.*

The calling of God finds euery man in an euil eſtate *Eſay.48.3.*

*Pſal.115.1.*

And to theſe obiections which the braine of man hath brought out againſt this truth of God, to cleare themſelues and charge the Lord with vnrighteouſneſſe, they are all ſufficiently anſwered by the Apoſtle, that the Lord by reaſon of his abſolute authority ouer all his creatures, hath power of the ſame lumpe to make one veſſell of honour, for to ſhew the glory of his mercy, and another veſſell of diſhonour, to ſhew the glory of his Iuſtice: ſeeing this power is not denyed to the Potter ouer his clay, how dare man ſpeake againſt it in the Lord ouer his creatures? *O man, who art thou that pleadeſt with God? Woe be to him that ſtriueth with his Maker.* If I deſpute with thee O Lord, thou art righteous: how euer I iudge of thy counſell, and of the manner of thy working, thou art alway righteous. *Si non vis errare*, if thou wilt not erre, ſaith *Auguſtine*, iudge not the Lord: why one is ſaued the Apoſtle tels you, *I haue mercy on whom I will haue mercy; Miſericordia eius miſericordiæ cauſa*: why another is reiected, *Cauſa poteſt eſſe occulta, iniuſta eſſe non poteſt*, the cauſe may be ſecret, but cannot be vniuſt: *Qui in factis Dei rationem non videt, infirmitatem ſuam conſiderans cur non videt rationẽ videat*, he that ſeeth not a reaſon of the Lords doing, let him looke to his own infirmity, and he ſhall ſee a reaſon why he ſeeth it not. The Lord hath hid euen from moſt wicked men the purpoſe of their owne reprobation, til it come to the execution, and then ſhal they receiue an anſwere from their owne conſciences, to ſtop their mouthes, which now they will not receiue from man. Euery one of the damned ſhall be compelled to acknowledge, that the iudgement executed vpon them is righteous.

Obiection of men againſt Gods predeſtination, anſwered.

*Rom.9.20.*

*Aug in Ioan. tract.26.*

*Aug. Epiſt.59. ad Paulin.*

*Gregor. in Iob. cap.9.*

But now to returne to the doctrine: We

haue

Predeſtination takes not away the ſecond cauſes and meanes of ſaluation.

haue firſt to obſerue out of the ſignification of the word which I marked before, that the Lords determinate counſell and predeſtination takes not away the nature, properties, nor neceſſities, of ſecondary cauſes and meanes of ſaluation, but rather eſtabliſheth them: for thoſe whom God hath appointed to ſaluation, he hath alſo appointed to thoſe means which may bring them vnto it. It is therefore a blaſphemy which is frequent in the mouthes of carnall profeſſors; If I be elected, howſoeuer I liue I ſhal be ſaued, and if otherwiſe I be a reprobate, liue as I will, I cannot mend it; this is no other thing but Sathans diuinity: If thou bee the Sonne of God, caſt thy ſelfe downe from the Temple: thou ſhalt not daſh thy foot againſt a ſtone; as if the Sons of GOD were licenſed to deſpiſe the ſecond and ordinary meanes, and not rather bound to vſe them: but in very deed, as it is againſt the nature of fire to be colde, ſo is it impoſſible that the elect man effectually called can reaſon after this manner, yea the more hee heares of Election, the more he endeauours to make it ſure by well-doing, knowing that no man can attaine to the end of our Faith, which is the ſaluation of our ſoules, but by the lawfull and ordinary meanes.

Sathans diuinity teacheth Atheiſts to deſpiſe the means of ſaluation.

God giues his bleſſing by means, therefore they ſhould not neglect the meanes who ſeeke the bleſſing.

Both temporall and ſpirituall bleſſings the Lord will haue vs to ſeeke them by the lawfull and ordinary meanes: the Cornes cannot ſerue *Iſrael* except the earth beare them, the earth cannot beare them except the Heauens giue raine; the Heauens can giue no raine except the Lord command them. Therefore when the Lord promiſeth a bleſſing, *In that day* (ſaith the Lord) *I will heare the heauens, and they ſhall heare the earth, and the earth ſhall heare the Corne, and the Wine, and the Oyle, and they ſhall heare Iſrael.* And that he keepes the ſame order in beſtowing ſpirituall bleſſings, wee are taught by the Apoſtle when he ſaith, that before we be ſaued, wee muſt call on the name of the Lord, before wee call on his name wee muſt beleeue, before wee beleeue we muſt heare, before we heare there muſt be preaching: whereof it is euident, that they who neglect and contemne the ordinary means of ſaluation, doe giue out a very hard ſentence againſt themſelues, which is, that if they ſo continue, they doe not appertaine vnto election.

*Hoſea* 2.21.

*Rom.*10.13.

Comfort: our election beforetime, cannot be diſanulled by any creature made in time.

And againe, for our further comfort, we haue here to marke the certainty and ſolidity of our ſaluation: it is neither to day, nor yeſterday; that the Lord concluded to be mercifull vnto vs; our election began not with our ſelues: before the mountaines were made, before the earth and the world were formed, euen from euerlaſting to euerlaſting the Lord is our God. What creature then is able to diſanul that which God hath willed, before that euer a Creature was? onely let vs labour, that as our election is ſure in it ſelfe, ſo we may make it ſure in vs, by walking in a good conſcience before the Lord; and then we ſhall not care what man or Angell ſay to the contrary againſt it: they are but poſterior creatures, and what intereſt can they haue to gaineſay that which God hath done before that they were: Happy are they who are rooted, grounded, and builded vpon this rock, no ſtormy waue of the Sea ſhall ouer-turne them, no rage of tentation, nor power of the gates of Hell ſhall preuaile againſt them.

Sauing-grace is communicated to few, and therefore ſhould be the more eſteemed.

Laſtly, wee are taught here by the holy Apoſtle that all men are not fore-knowne, all are not predeſtinated to life, otherwiſe there were not an election: there is onely a certaine and definite number which belong to the Election of Grace; a fulneſſe both of Iewes and Gentiles, a number not knowne to vs, but knowne to the Lord; not one more, nor one leſſe ſhall be partakers of ſaluation. *Many* (ſaith our Sauiour) *ſhall come from the Eaſt, and from the Weſt, and ſhall ſit with Abraham, Iſaac, and Iacob, in the Kingdome of God*: He ſaith not; all the children of the Eaſt ſhall come, but many ſhall come. This ſhould waken in vs a holy care ſo long as the calling of God continue among vs, to take heed to our ſelues, ſtriuing to thruſt in at the doore of the kingdome of heauen: for it ſuffers violence, and the violent take it: the fewer there be to be receiued into the kingdome, the more wee ſhould labour to bee of that number. We ſee that in nature things that are common, were they neuer ſo excellent, are not eſteemed: the Sunne, becauſe common to all, is regarded of few, though it be a very excellent and profitable creature: but parcels of the earth poſſeſſed by men in propriety, are much more remembred and regarded by thoſe to whom they belong: riches and honour are in greater account among men, becauſe few attaine vnto them: and if we were as wiſe in ſpirituall things, that grace of Chriſt which brings ſaluation, would be more precious and deare vnto vs, becauſe it is communicated to few. The Lord giue vs grace to conſider rightly of it in time.

*Mat.*8.18.

So it is in nature that rareſt things are moſt regarded.

Predeſtination is vnto glory by a conformitie with Chriſt in our preſent life.

*To be made like to the Image of the Sunne.*) The Apoſtle inſiſts not in the reſt of the linkes of the chaine: hauidg touched them he leaues them, onely he inſiſts in this linke of Predeſtination: teaching vs, that hee vſeth not here the word of Predeſtination generally, but reſtraines it to Predeſtination vnto life, as alſo that wee cannot ſteppe from election to glory, but by a conformity with Chriſt, which is moſt neceſſary for vs to marke: for albeit there be great comfort in the conſideration of Gods immutable purpoſe ordaining man to life, as alſo in the conſideration of that glory whereunto wee are ordained, yet neither of them can comfort vs, vnleſſe we be ſure that our life is proceeding from election to glorification by the right meanes.

Epheſ. 1. 4.
As Chriſt is the life, ſo is he the way, neither can wee come to life but by the way.
Iohn 14. 6.

The firſt and neareſt end of election, in regard of man, is his ſanctification: for the Lord hath choſen vs that we ſhould be holy: the ſecond and furtheſt end is mans glorification. The ſame Lord Ieſus, who ſaid, *I am the life*; ſaid in like manner, *I am the way, and the verity*: If thou wouldeſt be at life, lye not ſtill in thy ſinnes, but riſe and walke in the way, and if thou knoweſt not the way, learne it from him who is verity. Let not preſumption, which ſlayes the wicked ouertake thee; they paſſe ouer the matter of their ſaluation with a wanton word; their hearts are prophane, yea they boaſt with their tongues that they are ſure to be ſaued; but this a vaine reioycing, for he that walkes not in the way, how is it poſſible that he can come to the end? aſſuredly he ſhall neuer come where Chriſt is, to liue with him, that walkes not after Chriſt in newneſſe of life.

Conformity with Chriſt wherein it ſtands.

This conformity with the Lord Ieſus whereunto wee are predeſtinated, is partly in this life, partly in the life to come. Our conformity in the life to come ſhall ſtand in liuing and raigning with Chriſt, which is our glorification, whereof hee ſpeakes hereafter. Our cōformity in this life ſtands in liuing and ſuffering with Chriſt, and of this he ſpeakes here; to liue godly after the rule of Chriſt, to ſuffer patiently after the ſimilitude of Chriſt, are the two parts of our preſent conformity with him. The Lord Ieſus is giuen vs of the Father, both to be a Sauiour, and an example: vnleſſe wee make him an example to follow him in our doing and ſuffering, hee ſhall not bee vnto vs a Sauiour.

VVorkes done by Chriſt, are threefold:
1. Perſonall workes of Redemption.
2. Miracles.
3. Workes of a godly life.

Here we are to marke, that the workes done by Chriſt in our nature, are threefold: firſt, his perſonall works of redemption; as that he was borne of the Virgin; that hee ſuffered the curſed death of the Croſſe, for the expiation of our ſinnes; that he roſe the third day for our iuſtification; that he aſcended triumphantly into heauen, leading captiuity captiue. Secondly, his workes of miracles, as that he faſted forty dayes, gaue ſight to the blinde, life to the dead, and ſuch like. Thirdly, his workes of godlineſſe and ſanctification, as that he was ſubiect to his Parents, louing to his brethren, painefull in his calling, perſeuering in prayer. To ſtriue to follow him in his perſonall works of Redemption is blaſphemy, or in his workes of miracles is impoſſibility, but to follow him in the workes of a godly life, is true piety. In the firſt, Papiſts are blaſphemous, that on good Friday make a Play to the people, by counterfaiting the ſuffering of Chriſt. In the ſecond, Papiſts are ridiculous, that practiſe to counterfaite him in his forty dayes faſting, as if that might ordinarily be done of men, which once Ieſus did for a Miracle. In the third, let all thoſe who are truely religious ſtriue to follow him: as children looking to their coppy, learne to mend their letters: ſo let vs by looking daily to our example, learne to amend our liues.

In the firſt and ſecond, Papiſts are apiſh immitators,

In the third onely, ſhould we follow the Lord Ieſus.

Imitation in the firſt two, Ieſus did neuer require, onely he craues that we ſhould follow him in the third: there is his voice, *Learne of me, that I am lowly and meeke*: He did not bid thee (ſaith *Auguſtine*) learne at him how to make the world, or how to raiſe the dead, but how to bee lowly and meeke: For this cauſe did our bleſſed Sauiour waſh his Diſciples feet, that he might giue vs an example, how one of vs ſhould ſerue another, *As I haue loued you* (ſaith Ieſus) *ſo loue ye one another*: Yea, in that vpon the Croſſe he prayed for his enemies, hee hath alſo taught vs how to practiſe that precept, *Pray for them who perſecute you*. In patience likewiſe he is propoſed vnto vs for an example, for ſo are we exhorted, *Let vs runne with patience the race that is ſet before vs, looking vnto Ieſus the author and finiſher of our faith*: theſe, and ſuch like are the works wherein we are commanded to conforme our ſelues vnto him.

Iohn 13, 12.
Iohn 15. 12.
Mat. 5. 44.
Heb. 12. 2.

VVe muſt alſo follow the Lord Ieſus in ſuffering.

The other point wherein ſtands our conformity with him, is in patient ſuffering with him for righteouſneſſe, which we ſhal not be able to doe, except we liue firſt after the ſimilitude of his life: what like ſuffering to the ſuffering of Chriſt, then the ſuffering of that reprobate theefe, who dyed with Ieſus at the ſame time, the ſame kinde of death? yet becauſe his life was neuer like the life of Chriſt, his ſuffering ſhal neuer be accounted the ſufferings of Chriſt. *Similis in pœna, diſſimilis in cauſa.* But as for the other whom the Lord Ieſus conuerted vpon the Croſſe, to declare to all the world, that euen in death he retained the power of a Sauiour, able to giue life to them who are dead, hee brought out in the laſt houre of his life, the firſt fruits of amendment of life, he liued long a wicked malefactor, but a ſhort while a conuerted Chriſtian; yet in that ſame ſpace he abounded in the fruites of godlineſſe, confeſſing his ſinnes, giuing glory to the iuſtice of God, rebuking the blaſphemies of the other, and pleading the

Auguſtine.

cauſe of his innocent Sauiour; thus being turned from his ſinne, hee began euen on the croſſe to liue with Ieſus, and therefore heard that ioyfull ſentence, *This night thou ſhall be with me in Paradiſe.*

*Luke* 23.43.

Reaſons mouing vs to conformity with Chriſt.

1 The image of God is our moſt ancient glory, ſtollen from vs by Satan, and which we ſhould ſeeke to recouer.

Now that we may be moued to embrace this conformity with Ieſus, let vs remember that the image of God, by which wee were created conforme vnto him, is the moſt ancient glory to which we can make claime: and therefore, if there be in vs any piece of man-hood and ſpirituall wiſedome, we ought to endeauour recouer it, which our enemy craftily and maliciouſly hath ſtolen from vs. O what a Pitty is it to ſee that man cannot doe that in the matter of ſaluation, which he can doe in the ſmalleſt things pertaining to this life? There is no man among vs who knoweth that any Tenement of Land, or portion of Earth poſſeſſed now vniuſtly of another, did of old pertaine to his Fathers, but if hee can, hee will ſeeke to recouer it; ſeeking by iuſtice to bring that home to himſelfe, which oppreſſors vniuſtly had taken from him. Is it not then moſt lamentable, that where the Lord Ieſus, the King of righteouſneſſe, and Prince of peace, offers to reſtore vs to our moſt ancient glory, which is his owne image, that we will not call the oppreſſors of our ſoules before him, nor ſeeke to bee reſtored to that glory, which moſt deceitfully our aduerſary hath ſtollen from vs? but this commeth alſo vpon man by the ſubtilty of Sathan, that hauing once ſpoiled vs of the image of God, hee doth what he can ſo to blinde vs, that we ſhould neuer ſeeke it againe, nor doe ſo much as receiue it when it is offered vnto vs.

Sathan a double deceiuer.

*Iacob* complained of *Laban* that hee had deceiued him and changed his wages ten times; and *Eſau* complained of *Iacob*, as of a ſupplanter, who firſt had ſtollen from him his birth-right, and then the bleſſing alſo: but more cauſe haue we to turne theſe complaints vpon Sathan, who hath not onely ſtollen from vs the Image of God, but daily ſtealeth away the bleſſing whereby it is reſtored vnto vs. Oh, that wee had wiſe and vnderſtanding hearts, that wee might bee ſtirred vp to an holy anger againſt the enemy of our ſaluation, ſeeking in deſpight of him to be reſtored to that right, which by creation belonged to our forefathers. But alas, what a beaſtly ſtupidity is it, that man will not do ſo much for recouery and maintenance of the Image of God, as he will doe for preſeruation of his owne portraiture drawn on a peece of timber? if any man pollute it, incontinent he is offended, and ſtomackes at it, as an iniury done to himſelfe: but as for man, who is the Image of God, he lies downe like a beaſt, content that Sathan ſhould tread vpon him, pollute, and defile him with all kinde of abomination; all which proceeds from a pittifull ignorance of his own glory.

2 Ieſus Chriſt hath firſt conformed himſelfe vnto vs.

The ſecond reaſon which ſhould moue vs to conforme our ſelues to Ieſus, is that he hath firſt of all conformed himſelf vnto vs; hee was not aſhamed to take vpon him the ſhape of a ſeruant, and to become man, like vnto vs in all things, ſin excepted; and ſhall we refuſe to conforme our ſelues vnto him? let it be farre from vs; but rather putting from vs that fooliſh emulation, by which we ſtriue to conforme our ſelues vnto this world, let vs conſider whereunto wee are called, euen to be partakers of the diuine nature, and ſo thinke it our greateſt glory to be like vnto our Head and Huſband the Lord IESVS.

3 We cannot be ſaued, except we be conformed to him.

Thirdly, neceſſity ſo craueth, ſeeing wee cannot be ſaued without conformity with him. It is not *Ceſars* money which hath not vpon it *Ceſars* Image and ſuperſcription; hee is not the Sonne of God who carrieth not the Image of his Father: for, whom the Lord begets in the regeneration, hee communicateth to them his owne Spirit, which transformes them into the ſimilitude of his own Image. No vncleane thing ſhall enter into heauenly *Ieruſalem*, neither ſhall any man ſee him in his glory, who by grace is not made like vnto him.

*That he may be the firſt-borne among many brethren.*) The Apoſtle inſiſts heere in the explication of his former purpoſe, adding that it is neceſſary we ſhould conforme our ſelues vnto him, for ratifying that ſuperiority and priuiledge of the firſt born, which God the Father hath eſtabliſhed vnto his Sonne the Lord Ieſus Chriſt; and he maketh it very properly to ſerue his purpoſe; for ſeeing it is ſo that Ieſus our elder brother, and Prince of our ſaluation, hath been conſecrated by affliction, and by ſuffering hath entred into his Kingdome, ſhall wee refuſe to follow him in his tentations, if ſo bee wee deſire to ſit with him in his glory?

The name of the firſt borne aſcribed to Chriſt:
1. As God.
2. As Man.
3. As a Mediator.
*Col.* 1.15.

The name of the firſt-borne is aſcribed vnto Ieſus Chriſt three manner of waies: Firſt, as hee is God: Secondly, as hee is Man: Thirdly, as he is both God and man our Mediatour, and the head of his myſticall body, which is the Church. As hee is God, hee is called by the Apoſtle, *Primogenitus omnis creaturæ*, the firſt begotten of euery creature; and that by ſuch a generation as none (ſaith *Eſay*) are able to expreſſe. Now before the creature was, what could there be? Surely nothing but the creator. Secondly, as he is Man, Saint *Luke* calleth

*Luke* 2.7.

him the firſt-borne that opened the womb of the Virgin. Thirdly, as Mediator and Head of his myſticall body, as Prince of that Kingdome which is the communion of Saints: hee is heere called *the firſt-borne among many brethren*; and in another place, *the firſt fruites of them who riſe from the dead.*

*1 Cor.15.20*

Priuiledges of the firſt-borne are two: 1. excellency of ſtrength. 2. excellency of dignity.

The priuiledges of the firſt-borne were two: Firſt, excellency of ſtrength, for hee had a double portion. Secondly, excellency of dignity, for hee was the Prince and Prieſt of the reſt of his brethren: now both theſe moſt properly appertaine to our eldeſt brother Chriſt Ieſus. Excellency of ſtrength is his, he hath receiued the double portion: for he receiued not the Spirit in meaſure as wee doe, but the plenitude and fulneſſe thereof was communicated vnto him, and the comfort thereof redounds vnto vs: for hee receiued it not for himſelfe, put for vs, that of his fulneſſe we might all receiue grace for grace. Excellency alſo of dignity is his; for, beſide that glory which hee had with his Father, from the beginning, hee is alſo as our head crowned with glory and dignity; all Power in heauen and earth is giuen him, and hee is ſet ouer his brethren, as the onely high Prieſt of the liuing God, who makes attonement for the ſinnes of his brethren, as the onely Prophet and teacher of the whole family of God, for ſo hath the Father authorized him: *This is my beloued ſonne, in whom I am well pleaſed: heare him.*

*Mat.28.88.*

*Mat.3.17.*

Miſerable are they in this age who doe not acknowledge Chriſts prerogatiue.

Let vs therefore ſubmit our ſelues vnto him, ſeeing God the Father hath ſet him ouer vs, let vs not be diſobedient to that heauenly proclamation (*heare him.*) Woe be to them that ſubſcribe not vnto the excellency of his dignity. But alas, if the world proclame ſuch pleaſures as ſhe hath to giue by any ſport or play, or ſuch profits as ſhe can yeeld, at her faireſt Faires or Markets: O what a frequent concourſe of people is made vnto her! But if the Prieſts of the Lord ſtand as they did of old in the Weſt part of *Ieruſalems* Temple, or in their feuerall turrets, to blow their two ſiluer Trumpets, and warne the people to reſort vnto the houſe of the Lord; or if now any other manner of way ſignification be made vnto them to enter into the courts of the Lord with praiſe, how few ſhall we finde flocking into the houſe of God, in reſpect of them who abide without, and follow the world? and which is yet more to bee lamented, there are many of thoſe who heare the word of Chriſt, and yet doe not change the manner of their conuerſation for any commandement he can giue them; ſpeake what hee will, they doe what they like; they come to the holy aſſemblies of his Saints, but are like thoſe vncleane beaſts which entred into the Arke of *Noah*, they came in vncleane, and went out vncleane. Neither of theſe vnleſſe they amend, ſhall be partakers of the ſaluation which Ieſus the firſt-borne hath purchaſed to the reſt of his brethren.

Whatſoeuer excellency our elder brother hath, it is for our benefit.

But let them go alone, and to returne to the inſtruction of Gods children; though apoſtate *Iſrael* fall from him, as a peolpe that haue no portion in *Iſhai*, nor inheritance in the ſonne of *Dauid*; yet let *Iuda* cleaue to their King; let vs acknowledge his ſuper-eminent excellency, & reuerence him for our firſt-borne and elder brother. Among other brethren, the more the elder hath, the leſſe remaines to the younger; wherof it fals out, that many a time there is ſtrife among them for diuiſion of the inheritance; but here the more our elder brother hath, the greater is our good, ſeeing whatſoeuer he hath receiued as Mediator, he hath receiued it to be communicated to vs; he hath receiued ſtrength, not to ſubdue vs, or ouergo vs, but to protect vs from our enemies, which he hath alſo done; for he hath broken the gates of hell, and carried them away more triumphantly vpon his ſhoulders, then *Sampſon* did the gates of *Azza*. Wee who are poore in our ſelues, are made rich in him: we who are weake, are in him more then Conquerours; and therefore let vs reſolue for euer to abide in him.

Brethren in Chriſt, are many waies knit together.

*Among many brethren.*) This brotherhood of ours with Chriſt, conſiſts not in the communion of the ſame fleſh & bloud, for ſo euery man were Chriſts brother, but it ſtands in our ſpirituall vnion with him by regeneration: thoſe are the ſonnes of God, and conſequently the brethren of Chriſt, *Who are borne not of bloud, nor of the will of the fleſh, nor of the will of man, but of God, by the operation of his ſpirit, and immortall ſeede of the Word.* In the carnall brother-hood though the Parents be one yet the inheritance is not one; though the ſeed of the fleſh bee one, yet the ſoule that quickneth the body in both, is not one; but in the ſpirituall brother-hood the Parents are one, the inheritance one, the ſeed whereof they are begotten is one, and the ſpirit which quickneth them all, is one. It is not then baptiſme, nor externall profeſſion, which proueth a man to be the kinſman and brother of Chriſt; it is the Spirit of Ieſus, which whoſoeuer hath not, the ſame is not his, and whoſoeuer hath him, it is certaine they become new creatures.

*Iohn 1.13.*

The greatneſſe of Chriſts loue toward vs in making vs his brethren.

Great is that dignity certainely whereunto we are called; and matchleſſe is that loue which the Lord Ieſus hath carried toward vs; who not content to make vs his ſeruants, hath made vs his brethren. If he had ſhewed vs no more kindneſſe then *Abraham* did *Lot* his kinſman, yet euen for that had he beene worthy to be loued for euer: but behold what greater loue our Lord hath ſhewed vnto vs, we forſook him more vnkindly then *Lot* did *Abraham*, yet did he ſtill retaine his kindely affection toward vs: when we were carried away captiue by ſpirituall *Chedarlaomer*, he did not onely hazard, but laid downe his life for our redemption. *Moſes* is greatly praiſed, for that when he was honorable in *Ægypt*, he left the Court of *Pharaoh* to viſite his brethren, eſteeming the rebuke of Chriſt, in his people, greater riches then all the treaſures of *Ægypt*: and *Ioſeph* is alſo commended, that being ſecond perſon vnder *Pharaoh* in the Kingdome of *Ægypt*, yet he was not aſhamed of his Father and brethren, albeit they for their trade, being ſheepe-keepers, were abhomination to the Ægyptians. But all theſe are not comparable to that loue which the Lord Ieſus hath borne toward vs, in that notwithſtanding our baſe eſtate, he hath not beene aſhamed to call vs his brethren. The Lord make vs thankefull, and ſhed abroad in our hearts the ſenſe of that loue which he hath borne toward vs, that we neuer be aſhamed of him for any croſſe that for his ſake can be laid vpon vs.

VERSE 30. *Moreouer, whom he predeſtinated, them alſo hee called, and whom hee called, them alſo he iuſtified, and whom he iuſtified, them alſo hee glorified.*

What a cleare ſight of ſaluation is here diſcouered to the Chriſtian?

THere is no part of holy Scripture which is not ſtored with the words of eternal life; but as that part of earth which is rich of Minerals of gold & ſiluer, is more eſteemed than other Land, were it neuer ſo fruitfull; ſo ought this place of holy Scripture to be accounted of vs all, as containing in it a moſt rich Minerall, not of gold, ſiluer, or precious ſtones, but of a more precious ſaluation, wherein the deeper thou art able to dig, the ſtronger cleerer, and greater ſight of ſaluation ariſeth vnto thee: there is not in all the booke of God a place of holy Scripture, which preſents to the childe of God ſo cleare and certaine a ſight of his Election, and Glorification, as this place doth, wherein now we are trauelling: for the holy Apoſtle in this golden chaine of ſaluation, doth in ſuch ſort knit our effectuall Calling with our Election and Glorification, that the Chriſtian vpon earth may euidently ſee what God in the heauens hath decreed toward him: we haue ſpoken of the firſt two linkes of the Chaine, Pre-ſcience and Predeſtination: now we proceed to ſpeake of the third, *to wit*, our Calling.

The prerogatiues of a Chriſtian are farre more honorable than any that worldlings can claime.

Where, firſt of all, for our greater comfort, let vs ſtand and conſider how great and glorious are the benefits which God hath beſtowed on the Chriſtian: before time, the Lord hath choſen him; after time, the Lord will glorifie him; in time the Lord doth call and iuſtifie him. Worldlings alſo haue their owne prerogatiues, wherein they place their glory: thoſe among them that haue moſt ample and ancient inheritances, are counted moſt honourable: but thou who art named a Chriſtian, if thou be ſo indeed, looke to thine owne priuiledges, and thou ſhalt ſee, that the glory of a Chriſtian doth farre exceed the glory of the moſt honourable worldling: as the Pſalmiſt ſpake of *Ieruſalem*, ſo may we of the Chriſtian, *Glorious things are ſpoken of thee, O thou man of God.*

Pſal. 87.3.

The moſt ſure and ancient Charters of a Chriſtian to his inheritance.

Election is the firſt and moſt ancient Charter of the right of Gods Children to their Fathers inheritance: Calling is the ſecond, by it we are knowne to be the ſons of God, and our Election, ſecret in it ſelfe, is manifeſted to vs, and others: Iuſtification is the third, by it we are infeft in Ieſus Chriſt, and made partakers of all that is his: Glorification is the laſt, by it we are entred heires to our Father, and fully poſſeſſed in his inheritance. No King vpon earth can produce ſo ancient a right to his Crowne: though with the Egyptian thou ſhouldeſt reckon thy beginning ſo many yeares before the creation of the World, yet canſt thou not match the Chriſtian; he hath the moſt ancient Charter of the moſt ample inheritance, neither can any man vpon earth be knowne his Fathers heyre, vpon ſuch ſufficient warrant as the Chriſtian; for in the regeneration, the Father communicateth to him his Image, his Nature, his Spirit, wherby he beginneth from feeling to call God his Father, and in life and manners to reſemble him. No freeholder ſo ſurely infeft in his lands, nor hath receiued ſo many confirmations thereupon, as the Chriſtian iuſtified, who vpon this gift of righteouſneſſe and life, hath alſo receiued the earneſt, the pledge, the ſeale, and the witneſſe of the great King. And laſt of all, the Chriſtian ſhall be entred to the full poſſeſſion of his Fathers inheritance, with ſuch ioy and triumph in the glorious aſſembly of the Saints, as the like was neuer ſeene in the world, no not in *Ieruſalem*, that day wherein *Salomon* entred heire to his Father *Dauid*, then the earth rang for ioy, but nothing comparable to that ioy wherewith the heauens ſhall ring, when all the ſonnes of God ſhall be caught from the earth into the aire, to meet the Lord Ieſus, and to be inueſted in the Kingdome of their Father.

Calling is the firſt manifeſtation of our Election, and fore-runner of our Glorification.

But now we are to ſpeake of this Calling, wherein conſiſts all our comfort: for it is the middle linke of this indiuidible chaine; hee that hath it, is ſure of both the ends. Our Calling is the manifeſtation of our ſecret Election, and it is a ſure fore-runner of our Glorification, being in effect the voice of God, fore-telling vs that he will glorifie vs. As the beſt way in a maine land to find the ſea, is to walke by a Riuer which runneth into it; ſo he that would proceede from Election to Glorification, let him follow his calling which is (ſo to call it) a Riuer flowing out of the brazen mountaines of Gods eternall Election, running perpetually vpward, till it enter into the heauen of heauens, which doe altogether ouer flow with that great and vnbounded Ocean of diuine glory: but we are ſtill to remember that we ſpeake now of the inward Calling: for the linkes of this Chaine are ſo comely framed by that moſt skilfull Artificer, that they are all of a like compaſſe, none of them larger nor narrower than another; ſo that this Calling doth extend to no more nor fewer, than thoſe whom God hath choſen.

What the inward calling is

This inward Calling is the donation of Faith, by the preaching of the Goſpell, or communication of the ſauing grace of Ieſus, by which we are moued to anſwer the Lord, and follow the heauenly vocation: for as the Lord by the preaching of the Goſpell offers vnto all that are in the Church viſible, righteouſneſſe and life by Chriſt if they will repent and beleeue: (wherein conſiſts the outward Calling) ſo by his holy Spirit, he giueth to his Elect Children iuſtifying Faith, by which he openeth their hearts, as he did the heart of *Lydia*, to receiue the grace offered by the Goſpell; and herein conſiſts the inward Calling.

In this calling there is a taking of ſome, and leauing of others.

The word ἐκκαλεῖν whereby the Apoſtle expreſſeth it, ſignifieth to euocate, and chooſe out ſome from among others: this ſhall make the greatneſſe of Gods mercy towards vs appeare the more clearly, if we doe conſider that wee and the reprobate were alike by nature, borne blinde rebels and tranſgreſſors from the wombe, and did walke on with them in the ſame courſe of diſobedience, which leadeth to damnation: but it pleaſed God to cal vs out of their fellowſhip, and enter vs into a better courſe, that we might be ſaued: A notable example whereof we haue in the calling of *Lot* out of *Sodome*: the Lord hauing concluded to conſume *Sodome* with fire for her abhominable filthineſſe, he firſt of all ſent two Angels to call *Lot* out of it; but *Lot* not knowing the danger, lingred and delayed to follow their calling, till at the length they put hands vnto him, and forced him to go out; but when he was ſet vpon the mountaine, he knew the fearful deſtruction of *Sodome*, then no doubt he acknowledged the wonderfull mercy which God had ſhewed vpon him: it is euen ſo with vs, we are here ſoiourning in a *Sodome*, which God will deſtroy, and we haue our conuerſation among thoſe whoſe portion ſhall be in the lake that burnes with fire and brimſtone, from which the Lord being purpoſed to ſaue vs, hath ſent his Angels to vs, not two, but many Miniſters of the Goſpel of Grace, exhorting vs to flie from the wrath which is to come: but alas, becauſe we know not the danger, we flye ſlowly, and delay to follow the heauenly vocation; but in that day wherin we ſhall be ſet vpon the Mountain of Gods ſaluation, and ſhall ſtand at the right hand of Ieſus, and heare that fearefull condemnation of the wicked, *Depart from me, &c.* when we ſhall ſee the earth open and ſwallow them, then ſhall we reioyce and praiſe the mercy of our God: O happy time wherein the Lord hath ſent his meſſengers among vs, to call vs from the fellowſhip of the damned.

God hath taken vs out from among the children of wrath, as he tooke *Lot* out of *Sodome*.

No difference by nature betweene Elect men and reprobate, till our calling make it.

There is no difference by nature betweene the Elect and reprobate, neither in inward nor outward diſpoſition, till God make it by grace. *Paul* as bloudy a perſecuter, as euer was *Domitian*, or *Iulian*, *Zacheus* as vnconſcionable and couetous a worldling, as was that rich Glutton damned to hell. The Elect and reprobate men, before grace make a difference, are like two men walking in one iourney, with one minde, and one heart, like *Eliah* and *Eliſha*, walking and talking together, when a Chariot of fire did incontinent ſeparate them, and *Eliah* is taken vp into heauen, *Eliſha* left vpon the earth: not vnlike is it, when the vnlooked for calling of God commeth and ſeparateth thoſe two, who before were walking together; yea, running in the ſame exceſſe of ryot: the one changing his courſe of life, returneth backe againe to the Lord, from whom he had fallen: whereas the other not touched with the ſame Calling, maruailes that his former companion had forſaken him, and walketh ſtill on ſtubbornly in the former courſe of his ſinnes, to his condemnation. Apply

this

Pſalm.1.

this vnto your ſelues, and ſee whether this effectuall Calling hath ſeparated you in your conuerſation from the wicked or not: an euident argument that ye ſhall be ſeparated from them in their condemnation. *Bleſſed is he that walketh not in the counſell of the wicked, nor ſtands in the way of ſinners, nor ſits in the ſeate of the ſcornefull.*

The time of our calling, is to vs as the deliuerance from Ægypt, or the yeare of Iubilee to Iſrael.

And if we finde after triall that the Lord hath called vs, then ſhould we alway ſhew forth his prayſes, who hath tranſlated vs from darkeneſſe into his maruailous light. The LORD ſhewed a great mercy to Iſrael, when hee deliuered them out of the houſe of Bondage; hee ſet the remembrance of that benefit in the fore-front of his Law, as a bond euer obliging them vnto thankefulneſſe: but their bondage was not horrible as ours. *Pharaoh* oppreſſed their bodies, and compelled them to work in Bricke and Clay, yet their ſpirits were free to ſigh and cry to God for the bondage: but here ſo long as we were the ſlaues of Sathan, hee compelled vs to worke the abhominable workes of darkeneſſe and vncleanneſſe, and therewithall did ſo captiue our ſpirits, that we could not ſo much as cry and ſigh vnto God for the bondage: and therefore our deliuerance ſhould neuer goe out of our remembrance and our harts and mouthes ſhould euer be filled with the praiſes of our redeemer, when we think of this yeare of Iubile, wherein he hath opened the door of the priſon, & ſet vs at liberty, as the free-men of God, who were the captiues and bond ſlaues of Sathan.

Calling being a new creation, is onely wrought by God.

The Authour of this Calling is the Lord, euen he who cals things which are not, and makes them to be. Calling is a new Creation, and the firſt Reſurrection. The Lord that commanded light to ſhine out of darkeneſſe, is he who hath giuen to our mindes the light of the knowledge of his glory in the face of Ieſus Chriſt. It is he who creates in vs a new heart, and puts into our bowels a new ſpirit, that wee may walke in his Statutes. As man when he was not, could not help to create himſelfe: and *Lazarus* when he was dead, helped not to rayſe himſelfe: ſo a ſtranger from Grace helpes not to call himſelfe to the fellowſhip of Grace. The Lord, who makes the barren wombe a mother of many children, makes alſo the barren heart to be fruitfull. The praiſe of our Calling belongs to the Lord onely. *Nemo dicat ideo me vocauit, quia colui Deum; quomodo coluiſſe, ſi vocatus non fuiſſes?* Let no man ſay, therefore hath God called me becauſe I worſhipped him; for thou couldeſt not haue worſhipped him, vnleſſe he had called thee.

*Aug. de verb. Apoſt.*

The Calling of God finds euery man either vainely or wickedly exerciſed. When God called *Paul* to be a Preacher, he found him a Perſecuter: when he called *Matthew*, he found him ſitting at the receipt of Cuſtome: when he called *Peter* and *Andrew*, they were mending their nets, no ſuch mind had they as to be fiſhers of men. As *Saul* was ſeeking his Fathers Aſſes, whē *Samuel* came to call him to the kingdome; and as *Rebecca* had no errand to the Well, but to water her Fathers goods, when *Eliezer* came to ſeeke her in marriage vnto *Iſaac*: ſo if we doe enquire at our owne conſciences how we were exerciſed when God called vs, we ſhall finde, our hearts were ſet vpon the trifling things of this World, and that wee had no minde of his Kingdome. let the praiſe therefore of our Calling be reſerued to the Lord onely.

Man hath not ſo much as minde of it when it comes to him.

None are called by this calling, but they who are elect.

As this worke of Calling is the Lords onely, ſo he extends it to none but vnto thoſe who are choſen; it makes a particular ſeparation of a few from the remanent, and doth ſo deſtinguiſh betweene man and man in all rankes and eſtates, that of two Brethren, as *Iacob* and *Eſau*, of two Prophets, as *Moſes* and *Balaam*, of two Kings, as *Dauid* and *Saul*, of two Apoſtles, as *Peter* and *Iudas*, of two Theeues; the one is taken the other is rejected. The firſt diſtinction betweene man and man was in Gods eternall counſell, and this is ſecret: The laſt deſtinction will be in that laſt day, wherein the one ſhall ſtand at the right hand of IESVS, the other at the left, and that ſhall be manifeſt; the middle deſtinction is preſently made by this calling of GOD; his Goſpell is the arme of his Grace, being extended ſometime to one corner of the world, ſometime to another according to his owne diſpenſation, to ſeuer out his owne from among the remanent of the world.

What a wonderfull diſtinction this calling makes among men.

Whereof it comes to paſſe, that this ſauing grace of the Goſpell enters into a Land, but not into euery City; it enters into a City, and not into euery Family; it enters into a Family, but comes not to euery perſon of the Family. Of Husband and Wife, of Maſters and Seruants, of Parents and Children, of Brethren and Siſters, the one is taken the other rejected. It came to Iericho, and choſe out *Zacheus*: it came to Philippi, and choſe out *Lydia* and the Iaylour. it entred at Rome into the Court of *Nero*, but lighted not vpon *Nero*: it entred into the Family of *Narciſſus*, but not into the heart of *Narciſſus*. As the Lord ſo gouerneth the Cloudes, that hee makes them raine vpon one City and not vpon another; ſo doth he diſpence the dew of his grace, that he makes it drop vpon one heart, and not vpo another. The Goſpell is preched to many, but the bleſſing that

*Acts 16.14.*
*Rom. 16.*

comes by the Goſpell, abides onely vpon the Children of peace. Let euery one among you ſee to himſelfe, this preaching of the Goſpell among you, aſſures vs, that the Lord hath a harueſt here; that is, a number that belong to the election of Grace; but who they are that are his, the Lord knoweth: but as for vs, we may lament as *Auguſtine* did of the hearers of his time, *In operto eſt vnde doleam*, &c. the matter of our griefe is manifeſt: for we ſee many of you who hitherto haue receiued the Word of Grace in vaine: but the matter of our comfort is not ſo apparant; yet doe wee not doubt, but that among this chaffe the Lord hath ſome good Wheat, whom he wil perfect by our miniſtery, and gather into his garner, to his glory and our comfort, when we ſhall ſee that fruit of our labour, which now wee cannot ſee.

Miſerable are they whom calling hath not ſeperated.

Alwaies of this which we haue ſpoken, wee exhort you who as yet ſtand ſtrangers from grace, to conſider how miſerable our eſtate is. It ſhould pierce the very heart for griefe, to conſider that the grace of God hath conuerted ſo many in the Citie, yea parhaps in the family wherein thou dwelleſt, aud hath not lighted vpon thee, but left thee in thy old ſinnes. If the Lord ſhould doe to you as hee did to Iſrael in the daies of *Ahab*, cauſe it to raine for three yeares and a halfe vpon all the land about you, aud not vpon your land, would you not take it as a token of Gods anger againſt you? O hypocrite, that can diſcerne the face of the skie, and canſt mark the tokens of his anger in the creature, canſt thou not diſcerne the ſtate of thy owne ſoule? nor cõſider this ſenſible curſe of God, that theſe thirty or forty yeares the ſhowers of his ſauing grace hath deſcenped vpon others round about thee, but neuer vpon thy ſelfe; thou poſſeſſeſt ſtill a hard, a barraine, and fruitleſſe heart. What ſhall I ſay vnto thee? to cut thee off from hope of mercy, and to ſend thee to diſpare. I haue not that in commiſſion, there is euer ſome hope of a better as long as God cals vpon thee; but of this one thing I can certifie thee, that for the preſent thy ſtate is lamentable, and if this grace goe by thee in time to come, as it hath done for the time forepaſſed, it had been better for thee that thou hadſt neuer beene borne.

1 *Kings* 17.

The time of our calling is called a yeare a day, to tell vs it is but ſhort.

The time of our calling is but ſhort and limitted, let it not goe by vs without grace, but let vs ſtriue to redeeme it. It is called ſometimes an acceptable yeare, and ſometimes a day of ſaluation; ſome daies are longer, and ſome are ſhorter, but they haue all an end. The Iewes had a faire Sommer day of ſaluation, ſixteene hundred yeaeres did the LORD offer grace to the houſe of *Sem*; but now the bright ſhining Sunne of righteouſneſſe hath gone downe vpon them, and darkeneſſe is vnto them inſtead of diuination; and other ſixteene hundred yeares hath the Lord beene offering grace to the houſe of *Iapheth*, perſwading them by the Goſpell to come and dwell in the Tents of *Sem*, and that by their ſeuerall families: he began at the Churches of the Eaſt, they had their owne day, although but a ſhort Winters day compared with that of the Iewes. From them in the Eaſt, the light is now come, praiſed be God, to vs in the Weſt; now is our day, how long it is to continue with vs who can tell? *While therefore the light is with you, walke in the light, leſt darkeneſſe come vpon*. Let vs conſider the ſeaſon, for if once the day of grace goe by vs, we ſhall neuer finde it againe.

*Amos* 8.9.

*Iohn* 12.35.
*Rom.* 13.11.

No Grace will be offered to vs after this life.

For, ſuppoſe this day of ſaluation were to ſhine vpon this land ſtil on to the worlds end, yet what is it to thee, ſeeing the day of Grace endeth to thee in the day of thy death? after that, the Lord ſhall neuer any more offer mercy vnto thee: in that the Apoſtle wils to doe good while wee haue time, he tels vs that after this there is no time: Let vs not thinke, *Quod apud inferos ad faciendos fideles atq; liberandos, Euangelium prædicatum ſit, vel adhuc etiam prædicetur quaſi & tibi ſit Eccleſia conſtituta*, that the Goſpell euer hath beene, or yet is preached in Hell, to worke faith in men there for their deliuerance, as if there alſo were a conſtitute Church in it. Heere, by preaching Grace is offered to thee, that if thou wilt belieue thou mayeſt be ſaued; but if now thou deſpiſe it, there remaines nothing but *a fearefull looking for of iudgement*. And no leſſe deceitfull is that opinion, that by ſuffering hereafter thou mayſt redeeme thy life which heere thou haſt not obtayned: *Vita hic aut amittitur, aut tenetur, cum iſtinc exceſſum fuerit, nullus pœnitentiæ locus, nullus ſatisfactionis effectus*. Now life is either kept or loſt, for when we goe out of the body there is no place of repentance, no effect of ſatisfaction.

*Aug. Euodio. Epiſt.* 99.

*Cyprian.*

Sathans principall policy is to ſteale away from men the time of grace.

It is a principall policy of Sathan to ſteale away from man the time of Grace: he will not ſimply ſay to any man, Ye need not to repent at all; he knoweth the moſt prophane man will abhorre that, he ſeekes onely a delay; thou neede ſt not (ſaith hee) to repent as yet, and ſo ſtealeth away one day after another, till the day of Grace be gone. When *Pharaoh* was ſtricken with Frogs, and *Moſes* offered to him, that when he would bid him, he would pray to God that he might be deliuered from them, it was but an vnwiſe anſwere hee gaue him, *Pray for me to morrow*: it had been better for

*Exod.* 8.10.

him to haue ſaid, Pray for mee preſently: but more miſerably blinded are they, to whom the Lord preſently offers ſaluation, they delay not till to morrow only, but till the next yeere, yea, for many yeeres; they are called vpon in their youth, but they refuſe to repent till they be old, ſeeking firſt leaue to kiſſe their Father, that is, to follow their owne pleaſures, before they will reſolue to follow the Lord Ieſus; and ſo let their dayes one after another be ſtollen away from them, till at length they be taken away in their ſinnes, and the day of Grace be cloſed vpon them.

Iuſtification poſterior to Calling in order, not in time.

***And whom he Called, them alſo he Iuſtified.***) Hauing ſpoken of our Calling, we come now to ſpeake of our Iuſtification. This is a new benefit different from the former benefit of our Calling, poſterior to it in order of working, but not in time: for in the ſame moment wherein the Lord by effectuall calling giues vs faith to beleeue, hee doth alſo iuſtifie vs.

The word of Iuſtifying three wayes taken.

That wee may vnderſtand what a benefit this is, we are to know, that the word of iuſtifying hath three principall ſignifications.

1

Firſt, to iuſtifie is all one with this, to ſanctifie, or to infuſe by grace new qualities into the ſoule of man, and ſo Iuſtification is μεταβολη, *ſeu motus ad Iuſtitiam.* as *Dan.* 12. *They who iuſtifie many, ſhall ſhine as Stars for euer*, and in this ſenſe the Papiſts take it in this queſtion, but wrongfully.

2

*Luke* 7.29.

Secondly, to iuſtifie, is to acknowledge or declare one to be iuſt: ſo it is ſaid, that the Publicans iuſtified God: of force we muſt expound it, they acknowledged or confeſſed him to be iuſt: So S. *Iames* ſaith, that *A man is iuſtified by workes*; that is, declared to be iuſt by his works: or as S. *Iames* expounds it himſelfe, his Iuſtification is ſhewed by workes.

3

*Prouerbs.*

Thirdly, the word to *Iuſtifie*, is a iudiciall terme, and it ſignifieth to abſolue in iudgement, and is opponed to condemning: ſo *Salomon* vſeth it, *He that iuſtifies the wicked, and condemnes the iuſt, are both alike abhomination to the Lord:* and in this ſenſe the Apoſtle vſeth it here, for hee oppones it to condemnation.

Iuſtification is opponed to condemnation.

This right vnderſtanding of the word, will lead vs to know what the benefit of Iuſtification is: for what euer condemnation be, Iuſtification muſt be the contrary: they are both iudicial termes, vſed in iudgment holden on matters of life and death. Condemnation (no man will deny) is the ſentence of a righteous Iudge, adiudging a Malefactor to death for ſome capital crime, whereof he is found guilty in iudgement: Iuſtification then is the ſentence of God, a righteous Iudge, abſoluing the man that is in Chriſt from ſinne and death, and accepting him to life for the righteouſneſſe of Chriſt, which is his.

How the ſtate of the controuerſie of Iuſtification ſtands betweene vs and the Papiſts.

So that it is euident, the ſtate of the queſtion in the controuerſie of Iuſtification will be this. How is a man iuſtified before God? that is, what is it that a man muſt bring before Gods tribunall, for the which he ſhall be pronounced innocent, abſolued from death, and adiudged to life? whether is it our workes of Sanctification inherent in vs; or is it the righteouſneſſe of Chriſt giuen vnto vs, & made ours? The queſtion being this way taken vp, ſhall giue great light to the controuerſie that is betweene vs and the falſly named Catholicks of our time; for we deny not that there is in Gods children an inherent ſanctification, and that they are changed from vnrighteouſneſſe to righteouſneſſe, but this inherent righteouſnes (ſay we) is not able to purchaſe to vs an abſoluatory ſentence from death.

Foure names giuen to that righteouſnes, by which we are iuſtified.

To make this yet more cleare, let vs know that the righteouſneſſe by which wee are iuſtified, receiues foure names: firſt, it is called the righteouſnes of Chriſt: ſecondly, the righteouſneſſe of God: thirdly, the righteouſneſſe of Faith: fourthly, our righteouſneſſe. The righteouſneſſe of Chriſt, becauſe it is conquered by him, and inherent in him, as in the proper ſubiect. The righteouſneſſe of God, becauſe he onely in his maruailous wiſedome found it out. It is called the righteouſneſſe of Faith, becauſe Faith is the inſtrument by which wee apprehend it. And it is called our righteouſneſſe, becauſe it is giuen vnto vs of God to be ours, by imputation on Gods part, and by acceptation of it by faith vpon our part; for theſe two wayes that acquiſite righteouſneſſe of Chriſt is made ours.

The conſideration that Chriſts righteouſneſſe is ours, ſtoppeth the mouthes of all that impugne our faith.

This we haue to marke for our comfort, againſt thoſe obiections, which either inwardly by Sathan, or outwardly by men of a contrary opinion are obiected vnto vs. If they to trouble our peace, and weaken our Faith, aske, how can ye be iuſtified by a righteouſneſſe which is not yours? we anſwer, the righteouſneſſe of Chriſt is ours, and ours by as great a right, as any other thing that we poſſeſſe is ours; *to wit*, by the free gift of God: ſeeing it hath pleaſed God to giue vs a garment who were naked, and to giue vs, who had none of our owne, a righteouſneſſe anſwerable to his Iuſtice, what intereſt can either man or Angell haue to reſiſt it?

VVorkes not of the vnregenerate onely, but of the regenerate alſo excluded from the act of Iuſtification.

The euaſions & obiections, whereby the aduerſaries impugne this doctrin, are chiefly theſe: Firſt, the Apoſtle (ſay they) excludeth the works of nature, not the works of grace: the works of a man vnregenerate they confeſſe cannot iuſtifie him, but the workes of a man regenerate, ſay they, do iuſtifie him: but this is falſe, as is proued, firſt

Proued by examples.

Pſalme.

by examples: for *Abraham*, whoſe example the Apoſtle bringeth in to confirme the doctrine of Iuſtification, was a regenerate man and effectually called: yet as witneſſeth both *Moſes* and Saint *Paul*, his faith was counted to him for righteouſneſſe. *Dauid*, after he had been a regenerate man, yet ſaith, *Lord, enter not into iudgement with thy ſeruant, for in thy ſight ſhall no fleſh be iuſtified.* The Apoſtle *Paul* proteſts of himſelfe. *I haue in all good conſcience ſerued God vnto this day, neither know I any thing of my ſelfe, yet am I not thereby iuſtified*: he was more abundant in good workes then all the reſt of the Apoſtles: he did alſo beare in his body the markes of Ieſus; & was renowned through his manifold ſufferings. If euer any regenerate man could haue bin iuſtified by his good workes, it was this holy Apoſtle, yet he tels you himſelfe; For all that I haue done, for all that I haue ſuffered, yet am I not thereby iuſtified.

The ſame proued by reaſon

Auguſtine.

Eccleſ. 7.

Iob.

Ieremie.

Ber in feſt. omnium Sanct. Serm. 1.

The ſame is proued by reaſon: That which by order of nature followeth, our Iuſtification before God cannot be ſaid to iuſtifie vs in the preſence of God; but ſo it is, good workes, by order of nature follow our Iuſtification before God, *Non præcedunt iuſtificandum, ſed ſequuntur iuſtificatum.* Againe, ſuch works as are not perfectly agreeable to the rule of Legall Iuſtice cannot iuſtifie vs, but rather all vnder that curſe, *Curſed is hee who fulfilleth not euery iot of the Law*: but ſo it is, that the workes euen of men regenerate, are not able to anſwere the perfection of the Law. *There is no man* (ſaith *Salomon*) *iuſt in the Earth, that doth good and ſinneth not. If I would diſpute with God, I could not* (ſaith *Iob*) *make anſwere vnto one of a thouſand. All our righteouſneſſe* (ſaith *Ieremie*) *is but like a menſtruous cloath*: and our Sauiour hath taught, euen regenerate men to pray daily for the remiſſion of their ſinnes. *Quid ergo de peccatis noſtris fiet, quando ne ipſa quidem pro ſe reſpondere poterit iuſtitia noſtra?* What then ſhall become of our ſinnes, when our righteouſneſſe is not able to anſwere for it ſelfe? *Ve hominum iuſtitiæ quantumuis laudabili, ſi remota miſericordia Dei iudicetur*: Woe to the righteouſneſſe of man were it neuer ſo lowable, if God ſetting aſide mercy enter to iudge it.

How it is that works of men regenerate do not merit, ſeeing they are workes done in vs by the ſpirit of Chriſt. Heb. 1. 3.

But they inſiſt, the workes of regenerate men are the workes of Chriſt, for it is he who by his Spirit works them in them, therefore they are meritorious and iuſtifie. I anſwere, The workes of Chriſt iuſtifie, it is true, if yee vnderſtand his perſonall workes, done by himſelfe in his owne perſon; as the Apoſtle teacheth vs, *Hee hath purged our ſinnes by himſelfe*: But as for thoſe workes which he workes in vs by his Spirit of grace, he workes them not for our iuſtification, that, as I haue ſaid, he hath done already by himſelfe and in his owne perſon, but for our ſanctification. Secondly, the good workes of men regenerate are ſo wrought by Chriſt in vs that they are alſo wrought by vs, and we haue our working in them, and therefore by reaſon of our imperfection cannot be perfect: for as the fountaines of the actions are, ſo muſt the actions be themſelues, the fountaines are mixed, being partly good, and partly euill: for our minde is not ſo illuminated that there is no darkeneſſe in it; neither is our heart ſo ſanctified that there is no vncleanneſſe in it, and therefore the actions flowing from thence, cannot be perfect workes of light and ſanctification.

Faith and works are not ſimply opponed to other, for they are inſeparable, but opponed onely in the act of Iuſtification.

They inſiſt yet further, and obiect, If the Apoſtle, ſay they, in his concluſion (we are iuſtified by Faith without the works of the Law) did vnderſtand the workes of Grace, then it would follow that he oppones things which are not to be opponed; for workes and Grace, workes and Faith, workes and Chriſt, are not oppoſite, but agree very wel together, as the cauſe and effect, as the tree and the branch. To this we anſwere, that Faith and Workes agree wel together, but there is nothing in the World which agree ſo well the one with the other, but in ſome things they may be opponed: as for example the tree & the branch agrees very well together, but if the queſtion be moued whether the tree beares the branch, or the branch the tree, in this they are opponed, that which is affirmed of the one, muſt be denied of the other. Againe, there is a very ſweet harmony betweene a naturall father & the ſon, the one of them cannot be without the other: for he is not a father, who neuer had a ſon; neither is he a ſon, who neuer had a father: but if this be the queſtion, which of them gaue beginning to another, here we muſt oppone them, affirming that of the one, which we deny of the other. In like manner there is a very ſweet harmony and agreement betweene Faith and Good workes; but if this be the queſtion, for which of them it is that God doth iuſtifie vs, there we muſt oppone them, affirming with the Apoſtle, that we are iuſtified by Faith, and not by Workes: alway the oppoſition is not ſimple, but κατά τι.

Works not of the Ceremoniall Law onely, but of the Morall alſo excluded from Iuſtification.

Their ſecond euaſion is a diſtinction of the workes of the Law, Morall and Ceremoniall. It is true, ſay they, that the workes of the Law ceremoniall iuſtifie not, but the workes of the Law Morall iuſtifie. But the Apoſtle in his concluſion excludes from iuſtification the workes of the Law Morall, for theſe reaſons: hee excludes thoſe workes of which he hath proued both

Iewes and Gentiles to be guilty, but ſo it is he hath proued them to be guilty of the tranſgreſſion of the Law Morall, as is euident out of the ſinnes wherewith he charges them, therefore, &c. Secondly, he excludes from Iuſtification the works of that Law, by which comes the knowledge of ſinne; but ſo it is, the knowledge of ſinne comes by the Law Morall, therefore, &c. *I had not knowne* (ſaith the Apoſtle) *that concupiſcence is a ſinne, except the Law had ſaid, Thou ſhalt not couet.* Now it is euident that this is a precept of the Law Morall.

The diſtinction of the firſt and ſecond Iuſtification improued.

Their third euaſion is by a diſtinction of the firſt and ſecond Iuſtification, the firſt whereof, ſay they, is by Faith, but the ſecond is by workes. But this two-fold Iuſtification is alſo forged: for, *Iuſtificatio eſt actus indiuiduus & ſimul totus*, there is no firſt and laſt in the act of Iuſtification: hee that is once condemned iudicially ſtands ſo, and he that is abſolued ſtands ſo. Again, this diſtinction confounds two benefits, Iuſtification and Sanctification, which to them is the ſecond Iuſtification. That they are diſtinct benefits the Apoſtle doth teach vs, Chriſt is made to vs righteouſneſſe and ſanctification; but they inconſiderately confound them: for if theſe new qualities, infuſed by Grace into the Soule of man, and good workes flowing there-from, be the matter they ſay of mans ſecond Iuſtification, then let them tel vs what is the matter of his Sanctification.

Iuſtification and Sanctification diſtinct benefits.

Iuſtification and Sanctification inſeparably conioyned.

To conclude this, theſe are two inſeparable benefits, to whomſoeuer the Lord imputes the righteouſneſſe of Chriſt, and giues them Faith to accept it as their own, like as for it he abſolues them from ſin and death, and adiudges them vnto life, ſo alſo incontinent he works in them by his holy ſpirit, an inherent righteouſneſſe, by which they become new creatures; ſo that our Iuſtification hath inſeparably annexed with it Sanctification. But this Sanctification of ours is ſo imperfect, that howſoeuer it be accepted of the Father for the righteouſneſſe of Chriſt, yet is it not ſo perfect nor ſufficient, that for the merit therof we dare ſeeke to be abſolued from our ſinnes, and receiued into fauour.

Glorification our laſt and higheſt eſtate, out of which we ſhall neuer be changed.

*Them be alſo glorified.*) Glorification, the laſt linke of the Chaine, is the laſt and higheſt benefit that we haue by Chriſt, by which both our Soule and Body ſhall be reſtored to a greater glory, and more happy than euer we enioyed in *Adam.* He had his own moſt excellent priuiledges; he had this inward glory, that he was created to the Image of God, he had alſo for outward glory a Dominion and Lordſhip ouer all the creatures of God: the Heauens were made beautifull for his ſake, the earth made fruitfull, Paradiſe aſſigned to him as a ſpeciall garden of pleaſure, and all the creatures ordained to ſerue him: but by our ſecond creation we are beautified with more excellent priuiledges; that ſame Image is reſtored to vs; new Heauens and new Earth created for our ſake, and with all theſe we ſhall haue the Crowne of perſeuerance, which *Adam* had not; for glorification is our laſt and higheſt happy eſtate, out of which we ſhall neuer be tranſchanged, and therefore the Apoſtle goes not beyond it.

How the glorification of our bodies ſhewes Gods wonderfull goodneſſe and power.

And herein appeares the Lords wonderfull power and goodneſſe, who of the fall of man takes occaſion to make man better than he was before the fall. Our bodies ſhall not be raiſed like to *Adams* body, for euen in the ſtate of innocency he was mortall; but they ſhall be raiſed vp like to the glorious body of Chriſt. *Salomon* built a Temple, the Chaldeans deſtroyed it, and it was neuer againe reſtored to the former glory: which moued the ancient men to mourne, when they ſaw how the glory of the ſecond Temple was not like the glory of the firſt; but it ſhall be the great ioy of our ancient Father *Adam*, who ſaw the glory of the firſt Creation, when hee ſhall ſee how farre the glory of the ſecond Creation ſhall exceed the glory of the firſt.

Three degrees of eternal life.

Of this Glorification the Apoſtle ſpeakes in the time paſt, partly to declare the certainty thereof, and partly, becauſe it is already begun: for there are three degrees of that Glory. The firſt in this life, and that is our Sanctification, called by Saint *Iohn*, The firſt reſurrection, and by Saint *Paul*, Our transformation into the glorious Image of God. The ſecond is in the houre of death, and that is a neerer vnion of our Soules with Ieſus. The third will be in the laſt day, wherein both Soule and Body ſhall be glorified; this is the higheſt ſtep of *Salomons* Throne, vnto the which we muſt aſcend by the former degrees. As for the beginning of this glory which now wee haue, it conſiſts in theſe three; Righteouſneſſe, Peace, and Ioy; there is a ioy which is no preſumption, flowing from a peace which is not ſecurity, bred of righteouſneſſe which is not hypocriſie: in theſe three ſtands the beginning of eternall life here vpon earth, and in the perfection of them ſhall conſiſt the perfection of eternall life afterward in Heauen, perſeuerance in Righteouſneſſe, in Peace, in Ioy, and glory being adioyned vnto them.

The firſt degree is in this life, and hath in it theſe three.
1. Righteouſneſſe.
2. Peace.
3. Ioy.

A three-fold Ioy wee haue in this life.

This ioy, which is the higheſt degree of eternall life wee can attaine to here vpon Earth, hath alſo theſe three degrees: firſt, there is a ioy which ariſeth of beleeuing, *We haue not as yet ſeene the Lord Ieſus, yet doe*

1 Pet. 1.

*we beleeue in him, and reioyce in him with joy vnſpeakable and glorious.* Secondly, there is a ioy which ariſeth of feeling and taſting; *Taſte and conſider how gracious the Lord is;* and this feeling is much more than beleeuing. Thirdly, there is a ioy which ariſeth of ſight and of ſpirituall embracing; ſuch was the ioy of *Simeon*, when he ſaw that promiſed Saluation; and embraced the Lord Ieſus in his armes.

By the joyfull full fruits of eternall life we may judge of the fulneſſe thereof.

Hereof ariſeth to vs firſt a Leſſon of comfort: if the beginning of this glory be ſo great, that as Saint *Peter* ſaith, it bringeth vs to ioy vnſpeakeable and glorious; what ſhal the fulneſſe thereof be? Let this waken in vs a loathing of theſe vaine periſhing pleaſures, and a longing for that better and more enduring ſubſtance. *Certè non ſunt tibi nota futura gaudia, ſi non renuis conſolari anima tua donec veniant:* Thou knoweſt not thoſe ioyes which are to come, if thy ſoule doe not refuſe all comfort till they come vnto thee. *Certè ſi ſempiternæ eſſent hæc terrena, tamen præ cœleſtibus eſſent commutanda:* Certainly, albeit theſe earthly things were eternall, yet were they to be exchanged with thoſe that are heauenly. And therefore, let the little taſte of that ioy which we haue now, worke in vs a great hunger and thirſt after the fulneſſe thereof.

*Bern. in cap. Iſaiæ Ser. 2.*

*Baſil Serm. in Gord. Mart.*

This joy is not found, but in the depth of a contrite heart.

And againe, wee are here to be remembred, that as Pearles are found in the bottome of the water, and gold is not gotten in the ſuperfice, but boſome of the earth: ſo this ioy is not to be found, but in the inward parts of a broken and contrite ſpirit: Many ſpeake of this Ioy who neuer felt it. Righteouſneſſe is the mother of Peace, and Peace the mother of Ioy: they who haue not learned to do well, and cannot mourne for the euill which they haue done, how ſhal they taſte of the ioyes of God? we muſt pierce by the hammer of contrition into the very inward of our heart, or euer we can finde the refreſhing ſprings of Gods ſweet conſolations ariſing vnto vs. It deceiues many that they thinke eternall life is not begun but after death, but aſſuredly except now thou get the beginning, thou ſhalt neuer hereafter attaine to the perfection thereof, and therefore looke to it in time.

Of the ſecond and third degree of eternall life.

As for the ſecond degree of this glory, which is a neerer vnion of our Soules with Ieſus Chriſt after our diſſolution by death, it is not my purpoſe now to inſiſt in it. And for the third degree which conſiſts in the glorification both of our Soules and Bodies, we haue ſpoken of it before, ſpecially in the 18. Verſe. Now the Tabernacle of God is with men, but then ſhall our ſecurity be without feare, and our glory conſummated, when he ſhall dwell in the Tabernacle of God: vnto the which the Lord bring vs all for Ieſus Chriſt his ſake. *Amen.*

# HEAVEN OPENED.

VVHEREIN
THE COVNSELL OF GOD,
CONCERNING MANS SALVATION,
is yet more clearely manifeſted; ſo that they that haue
Eyes may come and ſee the CHRISTIAN poſſeſſed
*and crowned in the heauenly*
KINGDOME.

Which is the greateſt and laſt benefit wee haue by
CHRIST IESVS our Lord.

*—Come and ſee—*

First, written, and now newly amended and enlarged,
by M$^{r}$. VVILLIAM COVVPER,
*Miniſter of Gods Word.*

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# TO THE MOST EXCELLENT, VERTVOVS, AND GRACIOVS PRICE, HENRY, by the Grace of God, Prince of *Wales*, and Heire-Apparant vnto the moſt famous Kingdomes of *England*, *Scotland*, *France*, and *Ireland*; All happineſſe in this life, and eternall Glory in the life to come.

THat *which the Apoſtle hath ſeuerally deliuered in the two former diſcourſes, dedicated to your moſt Royall Parents, hee now in this laſt Treatiſe collects and conioynes in one, which therefore of right can appertaine to none more than to you* SIR, *who being by them both the happy fruit of heauenly prouidence, and deareſt pledge of their mutuall loue and ioy, may iustly challenge intereſt in that ſmalleſt good ouer which their names are named.* SIR, *here is the way to that* Crowne of Triumph, *which the more you know, the more (I hope) ſhall you place your glory in it. Crownes of earthly Kingdomes are indeed the gifts of God, but ſuch as bring not ſo much Honour, as they breed vnquietneſſe.* O nobilem magis quam fœlicem pannum (*ſaid* Antigonus.) *If the cares which dwell in the Diadem were knowne, no man would ſtoope to the ground to take it vp (ſaid* Seleucus.) *And albeit it be not giuen to all to know this in their entry to Honour, yet are they all compelled to acknowledge it in the end.* Seuerus, *Monarch of the World, found his Crownes but comfortleſſe to him in death,* πάντα ἐγενόμην ϗ οὐδὲν ἐμοὶ λυσιτελεῖ, I haue (*ſaid hee*) beene all things, and it profiteth me nothing. *Not onely the teares of* Xerxes, *but the laments of* Salomon *may witneſſe to all the World, that the end of the worme-eaten pleaſures of this life, is heauy diſpleaſure: yea, the golden head of Babel had at length wormes ſpread ouer him, and wormes to couer him.* Eſay 14. For all fleſh is graſſe, and the glory thereof as the flowre of the field; *Onely,* The VVord of the Lord endures for euer; *by which, that ſame God who hath called you to be an apparant Heire of the moſt famous Kingdomes on earth, doth alſo call your Grace to a more certaine inheritance of a better kingdome in heauen,* which cannot be ſhaken: *whereby aboue other Princes, and Rulers of the earth, yee are bleſſed if ſo be ye anſwere your calling, endeuouring to be no leſſe than you are named,* Principem te agnoſce, ne ſeruias affectibus. *It is vnſeemly in any, but moſt of all in a Prince, to become a ſeruant, either to the corrupt humors of men without him, who* *creeping in into the Courts of Kings, like wormes into the boſomes of excellent trees, doe nothing but conſume them: whom godly* Conſtantine *properly called* Tineas, *and* Sorices Palatij, *ſubtill peruerters of the good inclination of Princes, in Manners, and Religion, where they can preuaile; or yet to the diſordered affections of his owne heart, which if they be not reſtrained, doe quickly turne the glory of a man into ſhame. What did it profit* Cham *that he was the ſonne of* Noah, *the Monarch of the World, and Patriarch of the Church in his time; or that he was the Heire of the third part of the World?* Vita ſiquidem voluntatis vicerunt priuilegia naturæ, *his own vndantoned will burſting out in contempt of his Father, brought vpon him that curſe, and ſhamefull name,* A ſeruant of ſeruants, *which was neuer taken from him. Seeing God (as ſaith the Apoſtle) is the glory of man, what honor can make that man glorious, who carries not the Image of God, conſiſting in righteouſneſſe and true holineſſe? But eſpecially a King, whom the very Ethnicks called,* Animata Dei imago in terris, *ſhould carefully keepe that Image, which keepes his glory. Naturally,* facilius alijs, quam nobis imperamus: *but in very deed, he ſhall neuer be a skilfull Ruler of others, who is not firſt taught of God to rule himſelfe;* Decet eum qui alijs præfectus eſt interiora ſua decenter adornare.

*The beſt remedy againſt both theſe euils, is to embrace that wholſome counſell giuen by God to the Gouernours of his people,* Let not the Book of the Law depart from thee, but meditate in it day and night, that thou maieſt doe according to all that is writen therein: turne not away from it to the right hand nor to the left, ſo ſhalt thou make thy way proſperous, and ſhalt haue good ſucceſſe. *Beware of thoſe* Lucifugæ, *haters of the light, becauſe it diſcouers the darkeneſſe of their errours,* Qui cum à Scripturis redarguuntur in accuſationem Scripturarum ſe conuertunt. *As the VViſe-men following the Starre, were at length led by it to Chriſt; ſo if, according to* Peters *counſell,* Yee take heede to the light that ſhineth in darkneſſe, *not onely ſhall the Day-ſtarre ariſe in your heart, but that cleare ſhining* Sunne of righteouſneſſe (*ſo named by* Malachie) *euer riſing, and neuer going downe, ſhall illuminate you with his brightneſſe. And herewithall take to you the domeſtique example of your Royall Father, who ſtands before you as a patterne of Pietie,* Viuum omnis virtutis exemplar: *it ſhall be no ſmall proofe of your progreſſe in vertue, and greateſt praiſe among your godly Subiects, that you be a follower of him. And ſo praying Almighty God that your happy deedes may exceede all that great hope which is conceiued of you; I humbly take my leaue.*

Your Maieſties moſt humble Subiect,

and daily Orator, VVILLIAM COVVPER

*Miniſter at* Perth.

# HEAVEN OPENED.

## Here followes by way of Concluſion, the third part of the *Chapter : Containing the Chriſtians Triumph* againſt all ſorts of Enemies.

**Verse : 31.** *What ſhall we then ſay to theſe things ? If God be on our ſide, who can be againſt vs.*

The concluſion of the whole Chapter :conſiſting firſt of a generall: ſecondly, of a particular triumph.

NOw followes the concluſion of the whole Chapt. wherin the Apoſtle breaking off the courſe of his former ſpeech gathers vp all that hee hath ſpoken into a ſhort ſum, he began at the firſt and loweſt benefit which GOD in Chriſt hath beſtowed vpon vs ; *to wit*, deliuerance from condemnation : this is indeed thd leaſt of his mercies, yet ſo great, that if we had receiued no more, we are neuer able to yeeld vnto the Lord that praiſe which is due for it. Yet, as I ſaid it is but little in reſpect of that which God hath done vnto vs ; and therefore the Apoſtle beginning at it, aſcends continually, till he comes to the laſt and higheſt, which is our eſtate of glorification, and ſo hauing run ſo high in the enumeration of Gods mercies teward vs, that he can goe no higher, hee burſt out into an exclamation, as if he did ſay, More cannot be ſpoken, Further comfort cannot be giuen, but contents himſelfe to make a briefe recapitulation of all that he had ſaid; wherein firſt he triumphs generally, *verſ.* 31. and 32. thereafter particularly : and that firſt againſt ſinne, *Who ſhall accuſe ? Who ſhall condemne ? verſ.* 33. 34. Secondly, againſt affliction, *Who ſhall ſeparate vs from the loue of God* ? outward and viſible enemies cannot doe it, by no ſort of trouble, *verſ.* 35. 36. 38. Inward and inuiſible enemies are not able to doe it, *verſ.* 38. 39. Thus like a valiant man ſtabliſhed on Chriſt in his owne name, and in the name of the reſt of Gods children, he proclaims a defiance to all his enemies viſible and inuiſible whatſoeuer.

The firſt part of this generall triumph, nothing can be againſt the Chriſtian to hurt him.

The generall triumph contained in theſe two verſes, conſiſts in theſe two. In the firſt he glories that nothing can be againſt the Chriſtian to hurt him; the reaſon is, becauſe God is with him : In the ſecond, he glories that the Chriſtian can want nothing that is needfull for him ; the reaſon is, ſeeing the Lord hath giuen vnto vs his own Son, which is the greateſt gift that can be giuen, hee will not let vs want any of his inferiour gifts.

Worldlings, euill iudges of Gods preſence who meaſure it by externall proſperity.

*If God be on our ſide.*) His meaning is, If God be with vs, electing, calling, and iuſtifying vs, that he may glorifie vs, as hath bin ſaid, then we may be ſure that nothing can be againſt vs. This I marke, becauſe worldlings iudge of Gods preſence with men by the wrong rules ; *to wit*, as *Abimelech* and *Phicol* iudged of *Abraham*, *Wee ſee* (ſay they) *that God is with thee, becauſe thou proſpereſt in all that thou doeſt*. That which they iudged was true, for God was preſent with *Abraham* indeede ; but the rule by which they ſo judged was not ſure : for if this rule were ſure, how often might the wicked be iudged to be bleſſed, who proſper in all they put their hand vnto ? The rich glutton might be thought more happy than poore *Lazarus* : but the preſence whereof the Apoſtle ſpeakes; is to be tried by grace, which grace floweth from the effectuall calling, is a ſurer argument to proue that God is with thee, than if hee ſhould giue thee as he did *Eſau*, the fatneſſe of the Earth for thy portion, and multiply vpon thee in neuer ſo great abundance the things of this World.

Gen.21.22.

Not by inward Grace.

And that wee ſhould not be deceiued to iudge otherwiſe, our bleſſed Sauiour hath

forewarned

The preſence of God exempts not his children from trouble both inward and outward.

forewarned vs, both by his word and example, how that great troubles, outward and inward, are to follow them which follow him. *In the world* (ſaith he) *ye ſhall haue trouble; in me ye ſhall haue peace.* So ſoone as our Sauiour was born, *Herod* raged againſt him, ſeeking his life; to warne vs, ſaith *Chryſoſtome*, that ſo ſoone as we are borne Chriſtians, wee ſhould looke for trouble. *Iacob* gat no ſooner the bleſſing, but incontinent *Eſau* perſecutes him. *Soſthenes* before he was a Chriſtian, was a ruler of a Synagogue, but after that he embraced the Faith of Chriſt, they depriued him of his office, and ſcourged him. *Paul* a perſecuter is in great worldly honour, Commiſſioner to the high Prieſts and Elders of *Ieruſalem*; but when he becomes a Preacher, his former friends become his enemies. The ſame is alſo true in inward tentations: when our Sauiour began to diſcharge the publick office of the *Meſſiah*, Satan began to tempt him: of his two moſt excellent Apoſtles, the one was winnowed by Sathan, the other buffeted by the Angell of Sathen: and all to tel vs, that notwithſtanding the Lord be Preſent with vs yet we may be tempted, as our Sauiour was, winnowed as *Peter* was, buffeted as *Paul* was: and therefore let vs deſpiſe the iudgment of worldings, and lying concluſions of Sathan, who would make vs to eſteeme our inward and outward tentations, to be tokens and arguments of Gods departure from vs.

The whole world conſiſts of two contrary factions.

Againe, perceiue here, how in the world are two contrary factions, the one alway militant againſt the other. This enmity was proclamed by God in Paradiſe, and hath continued ſince, like as it ſhall for euer without reconciliation; onely let vs take heed vpon what ſide wee ſtand; if we ſtand vpon that wherein God is Captaine, and all the Saints of Chriſt are Souldiers, wee are happy, for here the victory is certaine: otherwiſe they who are among the children of diſobedience, militant vnder the Prince of the ayre, are moſt miſerable; their end is darkeneſſe, ſhame, and confuſion. It is a comfortable Oration which *Abaijah* King of *Iuda*, hauing in his army foure hundred thouſand, made to *Ieroboam* King of Iſrael, and his army of eight hundred thouſand: *With you* (ſaid hee) *is the multitude, but with them yee haue the golden Calues: but with vs God is a Captaine, and his Prieſts, to ſound with the trumpet an allarum againſt you: therefore, O Iſrael, fight not againſt the Lord God of your fathers, for ye ſhal not proſper:* but this comfort much more appartaines to the true Iſrael of God, howſoeuer there be many which are againſt vs, the golden Calues are with them; that is, ſtrange gods, which ſhallbe their deſtruction. As *Moſes* when he was to plead the cauſe of God, ſtood in the gate of the camp and cried; Whoſoeuer pertaines to the Lord, let him come to me: ſo daily by the Word of God doe wee exhort you which are on Gods ſide to gather you together into one; not that it is poſſible ye can be ſeparate from them in this life, in regard of perſonall conuerſation, for ſo ſaith the Apoſtle; *Yee behooued to goe out of the World*, but that by difference of your words and deeds from them yee declare that yee are not of their communion.

Miſerable are they, who are militant vnder the Prince of darkeneſſe.

2 Chro.13.8.

1 Cor.5.10.

Why all the followers of Chriſt are purſued of Sathan with reſtleſſe malice.

They who are on the ſide of IESVS, are knowne chiefly theſe two manner of wayes: Firſt, Sathan fights againſt them: Secondly, they are alſo warriours againſt him: the firſt without the ſecond is nothing; for man euen as hee is a naturall man is an obiect of Sathans malice, but where the grace of God hath made the man a new creature, there Sathan doubles his hatred; for he enuies moſt the glory of Gods mercy, whereof hee knowes hee ſhall neuer be partaker. As *Nabuchadnezzars* countenance changed, and his rage encreaſed, when the three Children refuſed to his face to worſhip his Image, and thereupon commanded to make his Ouen ſeauen times hotter than it was before: ſo is Sathans malice moſt intended againſt thoſe who plainely refuſe to fall down and worſhip him.

What comfort Chriſtians haue of this, that they find Satan an enemy to them.

But that the godly be not diſcouraged with his malice, let vs remember that firſt he was an enemy vnto God, or euer he was an enemy vnto vs, & that we haue cauſe to reioyce, in that we find that apoſtate ſpirit an enemy vnto vs, whom God from the beginning hath proclaimed to be an enemy vnto himſelfe. Secondly, we are to collect of his inuaſion & our reſiſtance, that there is in vs ſome meaſure of the grace of Ieſus Chriſt; for againſt thoſe doth hee multiply his malicious aſſaults, on whom he ſees that the Lord hath multiplied his graces: like to a crafty Pyrat, who paſſing by the empty veſſel, ſets vpō that which is loaded. Thirdly, how euer he being compared with vs hath many vantages; as that he is more ſubtill in nature, being of greater experience, and more ancient, being now almoſt ſixe thouſand yeares olde; and hath alſo vantage of place; for he is the Prince of the aire, aſſiſted with armies of ſpirituall wickednes, who for their number are legions, for their ſtrength, Principalities & Powers, for their ſubtilty Serpents, for their fiercenes, Dragons: yet ſtronger is he who is on our ſide, than they who are againſt vs; the Serpents head is bruiſed, ſome life remains in him, but he hath no power to inflict death on them which are in Chriſt.

But

If ſo be that they alſo liue at enmity with Sathan.
2 Chro.15.2

But what euer enmity Sathan exerciſe againſt vs, it is not ſufficient to comfort vs, vnleſſe we alſo liue as enemies vnto him. It was a notable ſpeech of *Azariah* the Prophet to *Aſa*, *The Lord is with you, while yee be with him*: If thou ſtand with the compleat armour of God, pleading the cauſe of God, fighting againſt the enemy of God, then mayeſt thou ſay in a good conſcience, God is with thee, and thou art with him: but alas, wee ſee in this generation many wearing Chriſts liuery, and bearing Satans armour, profeſſing friendſhip to Chriſt, yet fighting againſt him: theſe two factions are entred already into the battel, *pell-mell*, ſo that in the ſmalleſt fellowſhips ſome yee ſhall finde aduancing the kingdome of the one, though very few to fight for the glory of the other. What a ſhame is this for vs who ſay we are on the Lords ſide, that a wicked man, ſeruing Sathan, ſhall in our audience open his mouth to blaſpheme God, and wee will not open our mouthes to rebuke him? wee ſee carnall men ſo ſhameleſſe that they ſtand vpon no circumſtances to diſhonour God, and wee who profeſſe wee loue him, for feare wee faile againſt curteſie, and I cannot tell what circumſtances, dare not open our mouthes to praiſe him. Our coldneſſe in this poynt hath need to be admoniſhed, that we may be ſtirred vp not by profeſſion onely, but by conuerſation alſo, to make it knowne to the world, that we belong wholly to the Lord Ieſus.

This comfort taken from carnall men who profeſſe friendſhip to Chriſt, and are ſeruants to Sathan.

A Chriſtian wants not enemies.

1 Cor.15.32.

2 Cor.12.7.

*Who can be againſt vs?*) It may ſeeme ſtrange that the Apoſtle ſhould vſe any ſuch interrogatory: what Chriſtian wants enemies enow againſt him? yea ſaith not the Apoſtle of himſelfe, that hee had beaſts at *Epheſus* with whom he behoued to fight? was there not an Angell of Sathan ſent to buffet him? did not *Nero* at length behead him? how is it then that hee asked who can be againſt him? But we are to know, that the Apoſtles meaning is not that godly men haue no enemies, but that no enemy can take from vs that for which wee ſtriue: It is not for the maintenance of our bodily life that we fight; when our enemies haue taken that from vs, they haue done no more than *Potiphars* wife did to *Ioſeph*, when ſhe pulled the garment from him. There are three notable things for which wee ſtriue, and which the world is neuer able to take from vs: the loue of God which hee hath borne to vs: the grace of GOD which hee hath communicated to vs in our calling: glory of God and eternall life, which hereafter doth abide vs: no power of man nor Angell is able to depriue vs of theſe things.

But none of them can take from vs that, for which we ſtriue.

This is declared in the example of *Iob*.

An example whereof wee haue in that notable warriour of GOD, patient *Iob*, whom the Lord ſet vp as an obiect of all Sathans buffets, and againſt whom hee was permitted to vſe all the ſtratagems of the ſpirituall war-fare that poſſibly hee could: hee croſſed him not onely in his goods, in his children, and in his owne body, but alſo in his minde; by his wife hee tempted him to blaſphemy; by his friends to diffidence; yet by none of theſe could hee ouercome him: In his outward troubles his reſolution was, *The Lord hath giuen, the Lord hath taken, bleſſed bee the name of the Lord for euer*: In his inward terrours his reſolution was, *Albeit the Lord would ſlay mee, yet will I truſt in him*: So impoſſible it is for Sathan, by any tentation whatſoeuer, to ſeparate from the loue of God his children, choſen, called and iuſtified.

*Iob* 1.21.

*Iob*.13.15.

The Lord is preſent with his children to keep them, ſometime from trouble, ſometime in trouble.

To cleare this, let vs yet know, that GOD is many manner of wayes preſent with his Children in trouble: firſt hee is with them by preuenting the danger, ſo that hee will not ſuffer the intended euill of the enemy to come neere them; ſo hee brought *Senacherib* to ſee *Ieruſalem* without, but ſuffered him not to ſhoot ſo much as a dart againſt it within. Sometime againe, the Lord enters his Children into trouble, as *Daniel* into the den, *Ioſeph* into the priſon, the three Children into the fire; but deliuers them in ſuch ſort that both his glory, and their comfort is greater than if they had not beene in trouble at all. Sometime hee ſuffers his Children to end their mortall liues in trouble, and yet is with them, ſtrengthening them by his glorious might to all patience and long-ſuffering, filling them with ſuch a ſenſe of his loue, that in death they reſt vnder the aſſurance of life.

This alſo is declared by example.

The practice of this ſee in the examples of *Eliah* and *Paul*, when *Iezabel* vowed to haue the life of *Eliah*, you ſhall ſee that the Lord is with him, ſometime to hide him, that albeit *Ahab* and *Iezabel* ſeek him, they cannot find him: ſometime God lets *Ahabs* Captaines ſee where hee is, but conſumes with fire them that came proudly to take him: Sometime he preſents him to *Ahab* and *Iezabel*; but bridleth the Tyrants that they haue no power to ſtir him. The Apoſtle *Paul*, in like manner, being ſent priſoner to *Rome*, the Lord aſſiſted him in ſuch ſort, that he deliuered him out of the mouth of the Lyon *Nero*: and yet the ſecond time ſuffered him to fal by the ſword of the ſame Tyrant: Shall wee thinke, that the Lord was not with the Apoſtle, to aſſiſt him the ſecond time as well as the firſt? let it be far from vs. The Lord was with him indeed, to make his death a ſeale and confirmation

2 Tim.4.17.

of that Goſpell which he had preached in his life. The comfort then remaines, that howeuer God worke with his children in trouble, no aduerſary is able to take from vs that for which we ſtriue, *to wit*, grace and glory, they may be vnto vs as the ſharp razers of God, to cut away our ſuperfluities, but ſhall neuer be able to bereaue vs of the end of our faith, which is, the euerlaſting ſaluation of our ſoules.

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VERSE 32. *Who ſpared not his owne Sonne, but gaue him for vs all vnto death, how ſhall he not with him giue vnto vs all things alſo.*

The ſecond part of his generall triumph, the Chriſtian can want nothing that is needfull for him.

Now followeth the ſecond part of the Apoſtles generall triumph, wherein hee glorieth that the Chriſtian can want nothing needefull for him; for ſeeing the Lord hath giuen vnto him the greateſt and moſt excellent gift, *to wit*, his owne Sonne, is it poſſible that he will deny him any ſecondary or inferiour gifts needfull for him? Sathan, who is a lyar from the beginning accuſed the Lord of two things: firſt, of an vntruth; albeit the Lord hath ſaid it, yet *ye ſhall not dye*: ſecondly of Enuie. In the firſt, Sathan is prooued falſe, and the Lord is found true: for, are they not dead to whom the Lord ſaid, *Ye ſhall dye?* In the ſecond, Sathan is found a calumniator: for, what good tree will the Lord refuſe to his owne, who hath giuen vnto them this excellent tree of life, which brings with it vnto them all things needefull for them.

The great loue which God hath ſhewed in giuing his Son for vs.

To amplifie this great loue of God, the Apoſtle ſaith not ſimply, that he gaue his Sonne for vs, but that he ſpared not to giue him. O wonderfull loue! the naturall and and onely Sonne of God is not ſpared, that the adoptiue Sonnes may be ſpared: for our ſinnes being imputed to him by the ordinance of God his Father, and voluntarily accepted by himſelfe; *So the puniſhment of our ſinnes, and chaſtiſement of our peace was layd vpon him, that by his ſtripes wee might bee healed.* The bitter Cup, due to vs, was propined to him, for the which albeit hee prayed to his Father, that *if it were his will, this Cuppe might paſſe by him*, yet the Father ſpared him not, but held it to his head, till he dranke out the vttermoſt dregges thereof. So ſtrait is the Iuſtice of GOD, that ſinne being imputed to the Sonne of God, who had no ſinne of his owne, is purſued to the vttermoſt. The greateſt example of Iuſtice that euer the Lord declared in the world, the drowning of the originall world, the burning of *Sodome*, the plaguing of *Ægypt*, were terrible proofes of the ſtraitneſſe of diuine Iuſtice, but nothing comparable to this.

*Eſay* 53.5.

*Mat.*26.39.

Comfort for the godly, that the iuſtice of God ſhal not, nay cannot, ſtrike vpon them.

Which I marke, partly for a comfort to the godly, and partly for a warning to the wicked: it is our great comfort, that the ſaluation which Ieſus hath purchaſed vnto vs, hee hath obtained it with a full ſatisfaction of his fathers Iuſtice, ſo that now we that are in him, are not any more to feare it. The great Iudge of all the world will not doe vnrighteouſly, to require that againe from vs, which our Chriſt, whom he himſelfe hath giuen vnto vs, hath payed for vs.

Miſerable are the wicked, who in their owne perſons beare the puniſhment of their ſinnes.

And as for the wicked, who are not in Chriſt, how miſerable will their ſtate and condition bee, for they muſt beare the puniſhment of their owne ſinnes in their owne perſon? If the burden of that wrath due to our ſinnes, cauſed Ieſus to ſweat bloud, and to ſay, that his ſoule was heauie vnto the very death. O how ſhall the burden of his wrath preſſe downe the wicked! It is euen an horrour to thinke of it: their faces ſhall bee confuſed without, and ſpirits oppreſſed within, with tribulation and anguiſh; hee that ſpared not his owne Sonne, ſinne imputed vnto him, will hee ſpare in thee ſinne committed by thy ſelfe? No, no, when hee beginneth to ſmite thee, hee ſhall neuer lift vp his hand from thee, but double his ſtripes vpon thee, and there ſhall be no end of thy ſorrow. As the ioyes prepared for the godly, ſo the paines prepared for the wicked are ſuch as the eye neuer ſaw, the tongue cannot vtter, nor the heart conceiue. That place of the damned is the great deepe, the Ocean of all the iudgements of GOD, all his temporall plagues are but like Riuers and Strands running into it.

*Mat.*29.38.

How both *Sions* beauty and *Sinaies* terror ſhould moue vs to repent.

If therefore the beauty of *Sion* doth not allure vs, let the terrour of *Sinai* affray vs. The Lord proclaimed his Law in a fearefull manner vpon Mount *Sinai*, but in a more terrible manner will he execute it: if *Moſes*, who was ſo familiar with the Lord, trembled when hee heard it proclaimed, what horrible feare ſhall ouertake the wicked, when they ſhall ſee it executed vpon themſelues? Let therefore the Children of wiſedome harken in time to the ioyfull tydings of peace which are daily

Proclaimed on Mount *Sion*, let vs drinke of the ſtill and peaceable waters of *Siloh*, which flow from it ; let vs embrace that mercy which Ieſus by the merit of his death hath conquered vnto vs, that ſo wee may bee ſaued from the wrath which is to come.

How Chriſt is Gods owne Sonne.

*His owne Sonne.*) Ieſus Chriſt is called Gods owne Sonne, both in reſpect of his diuine and humane natures : for as hee is God, he was begotten of the Father by ſo vnſpeakeable a generation; that as *Eſay* ſaith, none are able to declare it ; and as he is man, he is the Sonne of God, conceiued by the holy Ghoſt, made man indeed, but not after the manner of other men: But of this, ſee Verſe 3.

*Eſay* 53.8.

The price of our redemption tels how much the Lord hath eſteemed of vs.

1 Pet.1.18.

*But gaue him for vs.*) This is very often alledged in holy Scriptures, as an argument of the great loue of God towards vs *that hee gaue his Sonne to death for vs*: and ſo it is indeed, for *it is not by any corruptible thing, as Gold and Siluer, that he hath redeemed vs, but by the precious blood of his owne Sonne, the Lambe vndefiled, and without ſpot.* There is no man will giue much for that whereof hee eſteemes but little : wee meaſure the price of a thing according to the worth of it in our iudgement : euen ſo of the gretaneſſe of that gift which our God hath giuen for vs, we may eſtimate the greatneſſe of his affection toward vs. *Precious indeed in the ſight of the Lord, is the death of his Saints*: who to redeeme vs from death, ſpared not to giue his deareſt Sonne vnto the death. It was the Lords reaſoning to *Abraham, Now I perceiue thou loueſt me, becauſe for my ſake thou haſt not ſpared thine onely Sonne*: And haue we not much more cauſe to turne ouer the ſame reaſoning to the Lord, now Lord we perceiue, thou loueſt vs, becauſe for our ſake thou haſt not ſpared thine owne onely Sonne ? The Lord ſhed abroad in our hearts more abundantly the ſenſe of that ineſtimable loue, that we may be careful to requite the kindneſſe of the Lord, putting his holy will before all things in our affection, and endeauouring in holy loue to ſerue him who hath ſaued vs.

*Gen.*22.12.

All things belong to the godly in regard of right, albeit not in regard of poſſeſſion.

*Shall hee not with him giue vs all things alſo?*) Wee are to vnderſtand all things that are needfull for vs : And here it is neceſſary that wee put a difference betweene our right and our poſſeſſion. The children of God haue the right and property of all Gods good Creatures : for Chriſt their Lord is the heire of all, & hath made them with himſelfe fellow heires : *All things are yours* (ſaith the Apoſtle) *and Chriſt is Gods.* But as for the poſſeſſion of them in this life the Lord giues it, or with-holds it, according as hee ſees may be for the good of his children. We know our Father *Abraham* had the right of *Canaan* when hee had not the poſſeſſion of it, and are not therefore to thinke it ſtrange that the Lord giues not alwayes poſſeſſion of that to his Children whereof they haue the right. But as for the wicked, they haue poſſeſſion without a right, and therefore ſhall be puniſhed as theeues and robbers, and violent vſurpers of Gods creatures, whereunto Ieſus Chriſt who is the Heire of all, hath neuer giuen them a right.

1 *Cor.*3.21.

Seeing all things are giuen by God, let vs moderate our care, and take nothing, but out of his fatherly hand.

Secondly, wee marke heere, that the giuing and diſpenſation of earthly things is from God : if we could remember this, it would moderate our care, and make vs in our callings firſt to ſeek the Lords bleſſing, and lothe any manner of way to take the things of this world, vnleſſe wee ſee they be giuen vs out of the hand of God. For wee are to know that Sathan who is a counterfeit of God, doth alſo arrogate to himſelfe, though falſly, to be the giuer of things : he that durſt ſay to the Sonne of God, *All the Kingdomes of the earth are mine, I will giue them to thee, if thou wilt fall downe and worſhip mee* ; Will he ſtand in awe to ſpeake it vnto ſinnefull man ? No indeed, it is his daily tentation, by which hee circumuents many, intangling their hearts with the loue of worldly gaine, that to obtaine it they care not to lye, to ſteale, to ſweare, to oppreſſe, to deceiue one another : which in effect is to fall downe before Sathan and worſhip him.

*Mat.*9.4.

Satan another *Nebuchadnezzar* and a *Balak* offers alſo gifts to men.

Thus Sathan rules in the Kingdome of *Babel*, like a ſpirituall *Nebuchadnezzar*, prefering to his ſubiects his great Image of Gold, accompanied with all ſorts of muſicall Inſtruments, that is, worldly pleaſures, wealth, and proſperity, which bewitch the ſimple, and make them fall downe and worſhip, yeelding themſelues ſeruants to *Mammon*. But happy are thoſe children who refuſe ſo to doe, and can ſtand vp with their Father *Abraham*, lifting vp his hand to Heauen, and ſay, *I will not haue ſo much as the latchet of a ſhooe from the King of Sodome*: I will haue nothing by any crooked or indirect meanes, out of the hand of Sathan, or any of his inſtruments, the bribes of *Balack* ſhall not hire me to doe euill, neither the wages of iniquity, nor the reward of *Sodome* for doing good, ſhal euer cleaue to my hands ; I will looke for my portion from the Lord.

*Gen.*14.23.

Seeing God is giuer of al, let vs ſtand content, and not murmure, if others get a more portion than we.

Again, ſeeing God is the giuer of al things let vs learne with the Apoſtle, in whatſoeuer ſtate wee are to bee content, remembring that euery mans portion of worldly things, is meaſured vnto him from the Lord: we ſee that a ſteward in a family miniſters not alike vnto al that are in it, the aged and the young, the ſeruant and the Lord, receiues not a like portion, yet no man gain-ſayes it; and ſhall we not reuerence the Lords diſpenſation, who is the greateſt Steward of his family in Heauen and earth. Shall wee murmure againſt him if hee giue *Benjamin* a double portion, and beſtow vpon ſome of his Children theſe worldly things in greater abundance than he doth vpon others? farre be it from vs: for hee diſpenſes theſe periſhing things in great wiſedome and loue toward vs, as hee ſeeth may be beſt for vs. Certainely, we ought ſo to reioyce in that great gift, the Lord Ieſus whom the Father hath giuen vs, and in whom hee hath bleſſed vs with all ſpirituall bleſſings, that we take no thought for any other thing whatſoeuer, which he hath thought expedient to hold from vs. O that wee could giue vnto the Lord this glory, as to ſay without grudging: O Lord Ieſus, I can want nothing, ſeeing I haue thee to be my portion!

He hath no cauſe to complaine to whom the father hath giuen his Sonne for an vnſpeakable gift.

Our care and labour is but vaine without his bleſſing.

And further, ſeeing all theſe things are diſpenſed and giuen by GOD, let vs (as I ſaid) in our callings, aboue all things, ſeeke his bleſſing. *Adam* may make himſelfe a garment, but it ſhall not couer his nakedneſſe: *Ionas* may build himſelfe a Booth, but it ſhall not defend him from the heate of the Sunne: *Peter* fiſhed all night, and hee profited nothing till Ieſus ſpake the word. *Though we riſe early, and lye downe late, and eate the bread of ſorrow, yet ſhall wee labour in vaine, vnleſſe the Lord giue the bleſſing.* Let vs therefore ſo vſe the means, that with them we ioyne prayer, moderating our care, let vs commit the ſucceſſe to the Lord. It is true that Religion allowes not careleſneſſe; yea, by the contrary, it commands vs to be carefull for thoſe whom God hath committed vnto vs: *If any man care not for his houſhold, hee is worſe then an Infidell.* This is πρόνοια, a moderate foreſeeing of things which are needfull: but there is an vnlawfull care, the daughter of diſtruſt, wherein men are carried either beyond lawfull meanes, or elſe, if the meanes bee lawfull, beyond the meaſure of temporate affection; as though a man had not a Father in Heauen to care for him, or were able to compaſſe things by his owne wit. This care is not vnprofitable only, but full of many perturbations, for which our Sauiour compares it to thornes, which are moſt eaſily gouerned, when they are moſt lightly touched, whereas hee who gripes them hardly, inuolues them and makes them more perplex, and hurts himſelfe alſo. Our Sauiour correcting *Martha* for too much care of the worldly part, ioynes theſe two, *Thou art carefull about many things, and art troubled*: Telling vs that which wee finde in experience, that many worldly cares breed many troubles. Let vs walke therefore in the right way, vſing the meanes in ſoberneſſe, let vs caſt our care on the Lord.

*Pſal.* 127.2.

1 *Tim.* 5.8.

Two ſorts of cares.

*Luke* 10.41.

Chriſt is the chiefe gift, all other gifts are but pendicles giuen with him.

Laſt of all, it is to be marked heere, that the Apoſtle ſaith, that God with Chriſt giues all things vnto vs; ſo then Ieſus Chriſt is the maine and great gift, and all other things are but pendicles annexed vnto it. Other gifts without Chriſt haue a ſhew of comfort, but render no ſolide comfort in the end: they ſhall be deceiued at length, who glory in other things, were they neuer ſo excellent, while as they are ſtrangers from Chriſt. When God ſaid to *Abraham, Feare not, I am thy Buckler, and thy exceeding great reward*; not conſidering what the Lord offered to him, hee anſwered in his weakeneſſe, *O Lord, what canſt thou giue mee, ſeeing I goe childleſſe?* Euen hee who was the Father of the faithfull, could not conceiue how great good God had promiſed to him, when he promiſed himſelfe to bee his reward. And therefore let vs (ſuſpecting our weakneſſe that it carry vs not into the like errour) watch ouer our owne hearts, that they bee not ſet vpon Gods ſecondary gifts more than vpon himſelfe. Albeit the Lord ſhould giue vs pleaſant *Canaan* for an inheritance, and multiply our poſterity as the Starres of Heauen, yet will wee ſay, O Lord, all theſe ſhall not content vs, vnleſſe thou doeſt giue vs thy ſelfe: It doth more reioyce vs, that thou haſt giuen vs thy Sonne IESVS to be our Sauiour, than that thou haſt ſubdued all the workes of thine hands vnder vs.

*Gen.* 15.1.

*Verſ.* 2.

VER. 33.

VERSE 33. *Who ſhall lay any thing to the charge of Gods choſen? it is God that iuſtifies.*

The Apoſtles particular triumph: firſt, againſt ſinne, ſecondly, againſt the croſſe.

THe Apoſtle in his generall triumph, contained in the laſt two Verſes, hauing paoclaimed a defiance to all the enemies of a Chriſtian, doth now beginne to challenge them particularly, triumphing firſt againſt ſinne, Verſe 33. 34. thereafter againſt all ſort of afflictions that come vpon vs, by whatſoeuer inſtruments, viſible or inuiſible. Wee begunne firſt at his triumph againſt ſin, *Who ſhall* (ſaith he) *lay any thing to the charge of Gods choſen?* he exceps no perſon, neither is any either in Heauen, in Earth, or in Hell able to doe it; he reſerues no ſort of ſinne, ſeek what they will, there is nothing to be found in the Chriſtian to accuſe him, and condemne him, his interrogation is plain, his anſwere is ſuppreſt, his reaſon is ſubioyned, *It is God that iuſtifies*: where the ſupreme Iudge abſolues, can any inferiour Iudge whatſoeuer condemne?

croſſe,
A man relieued of the burden of ſin, is filled with ioy.
1 *Tim* 1.15.
2 *Cor.*15.9.

Where firſt we haue to conſider, who is he that this manner of way triumphs? Is it not *Paul*, who before his conuerſion was a Perſecuter, a blaſphemer, and an oppreſſer, who confeſſeth himſelfe to bee the chiefe of all ſinners, and the leaſt of all Saints? yea, indeed the ſame is hee: but marke, ſuch a one he was indeed, but hath gotten mercy: and therefore now like a man releaſed of a heauy burthen which before oppreſſed him, hee reioyces and triumphes. Certainly, no greater comfort can come to man, than to feele his ſinnes forgiuen him; his onely cauſeth true reioycing. See this in *Dauid*, as long as the burden of ſinne lay vpon his conſcience, it preſt out the very naturall moyſture of his body; hee had no reſt night nor day, but from the time that once *Nathan* proclaimed to him remiſſion, and that in his own conſcience hee felt his ſinne forgiuen him, then he cryed out: *O bleſſed is the man whoſe wickedneſſe is forgiuen, whoſe ſinne is couered, and vnto whom the Lord imputes not his iniquitie.* As hee that lay ſixe and thirty yeeres of the palſie, aroſe with great ioy when Ieſus relieued him; and he that was a Creeple, when hee found that his feete, which had failed him ſo long, did now ſerue him, leaped for ioy, and followed the Apoſtles into the Temple to praiſe God: ſo that ſoule which finds it ſelfe freed from the guiltineſſe and ſeruitude of ſinne, of all burthens that euer lay vpon man the heauieſt to beare, will with much more abundant ioy exult and triumph in that mercy of God which hath made it free.

*Pſal.*32.1.
*Luke* 5.25.
*Acts* 3.8.

Both by promiſes and examples doth the Lord confirme poore penitent ſinners.

Secondly, let the Apoſtle here ſtand vnto vs an example of the like mercy of God to bee ſhewed vpon our ſelues, how great ſinners ſoeuer we haue beene, if we follow him in the like faith and repentance. The Lord our God is not content by his Word to promiſe mercy vnto penitent ſinners, but alſo confirmes vs by the examples of his manifold mercies ſhewed to others before vs: when wee looke vpon them, let our weakeneſſe be ſtrengthned; let vs not thinke that the Lord will cloſe that doore of mercy vpon vs, if wee know aright, which he hath opened to ſo many before vs; hee who hath beene found of them who ſought him not, will he hide himſelfe from vs, if forſaking our ſinnes, wee ſeeke him in ſpirit and truth? Let his mercie ſhewed to others be vnto vs as *cords of Loue*, to draw vs among the reſt, and like oyntments powred out, the ſweet ſmell whereof may delight vs to runne after him: for that meekeneſſe which is in thee, O Lord Ieſus, we will follow thee: we haue heard that thou deſpiſedſt not the poore ſinner; thou abhorredſt not the penitent theefe; or the ſinfull woman that powred out teares before thee; nor the Canaanitiſh woman that made ſupplication to thee; nor the woman deprehended in adultery; nor him that ſate at the receipt of Cuſtome; thou abhorredſt not the Diſciple that denyed thee; yea, the perſecuter of thy Diſciples thou receiuedſt to mercy, *In odore horum vnguentorum curremus poſt te*; In the ſmell of theſe ſweet odours wee will runne after thee, O Lord.

*Hoſea* 11.4.
*Cant.*1.3;

The Apoſtle fought long before he came to triumph.
1 *Cor.*2.3.

But we are to marke, that before the Apoſtle came to this triumphing he was long exerciſed with fighting: hee confeſſed to the Corinthians, that his preaching was among them in great feare and trembling: that in his perſonall conuerſion he was beaten and buffeted with an Angell of Sathan: that hee had terrours within, and fightings without: and what terrours are wee to thinke did trouble him? out of doubt the ſight of his ſinnes, the greatneſſe of the Iudgement to come, did terrifie him; whereof we are warned, how we muſt fight before we triumph, and mourne before the Lord comfort: if we cannot triumph with the Apoſtle, it is becauſe wee haue not foughten with the Apoſtle: for let bee that wee haue not yet reſiſted vnto the blood, how many among vs can

How can they triumph that haue not fough,nor reſiſted ſo much as to ſhedding of teares, farre leſſe to the ſhedding of bloud?

1. Sam. 30.16.

ſay that they haue reſiſted vnto the teares; that is, who ſtriue with God as *Iacob* did, with prayers and teares to obtaine a bleſſing? Careleſſe ſecurity hath farre ouergone vs, and wee are become like thoſe Amalekites, who returning from the ſpoile of *Ziglag*, and ſuppoſing they were paſt all danger, caſt their armour from them, and ſpred themſelues abroad in the fields, to eate and drinke, and to ſport themſelues, when in the meane time the deuouring ſword (vnlooked for) came vpon them. It fareth euen ſo with the multitude of this generation, they are become ſo careleſſe in the ſpirituall warfare, that as if there were no more battels to be foughten, they walke without the Armour of God, and ſpread themſelues abroad in the fields of fleſhly pleaſures, and ſo not only make themſelues a prey to the deuouring Enemy, but defraud their ſoules of that inward ioy, ariſing of ſpiritual victory, which they who continue in fighting, find at the end of euery battell.

The tongue of the wicked is a furnace of fire wherein the godly are tried.

For ſometime they accuſe them publikly, and in iudgement.

Auguſt. Confeſ. lib.10.

Now, to enter into the words. The Apoſtle conioynes theſe two interrogations together very conueniently. *Who will accuſe? Who will condemne?* becauſe howeuer there bee many forward enough to accuſe vs, there in none who haue power to condemne vs. It is not the Apoſtles meaning that wee ſhall want accuſations; for the world, Sathan, and our owne conſcience ſhall not ceaſe to accuſe vs: *Laban* ſearched narrowly *Iacobs* ſtuffe, to ſee if hee could get any thing wherewith to charge him: but more narrowly doe Worldlings ſearch the words and deeds of the Chriſtian, ſeeking whereupon to accuſe them, and where they can finde none, yet vpon ſhadowes of euil they are bold to publiſh falſe reports, or, at leaſt, by priuate ſurmiſings ſeeke to diſgrace them. *Moſes* a man approued of God, yet accuſed as an vſurper: *Ieremy* the Prophet, albeit hee ſo loued his Countrey people, that in ſecret his ſoule mourned for their deſolation, yet did they accuſe him of treaſon, alledging that he had made defection to the King of *Babel*: *Daniel* a man beloued of God, accuſed and condemned of *Darius* his Counſellers, as a rebell to the King: the Iſraelites who returned from captiuity, accuſed by *Toby* and *Sanballet*, of ſedition: the Chriſtians of the primitiue Church oppreſſed with horrible ſlanders. The firſt weapon wherewith Sathan fights againſt the godly is the tongues of the wicked: for he looſeth their tongues to ſpeake euill, before hee looſe their hands to doe euill to them: therefore ſaid *Auguſtine*, *Lingua impiorum eſt quotidiana fornax*, The tongue of the wicked is a daily fornace, wherein the godly are tryed: let no man thinke to ſerue God in a good conſcience, but he muſt be purged in this Ouen: *Ye are not of the world* (ſaith our Sauiour) *therefore it is that the world doth hate you, and ſpeake euill of you.*

Iohn 15.19.

Sometime they ſpeake euill of them priuately, and that either maliciouſly, charging them with ſins they haue done, but haue repented:

Aug. cont. lit. Petili. l.3. c.10.

As for their priuate ſurmiſings, they are of two ſorts: ſometime they charge Gods children with euill which they haue done indeed, but whereof they haue repented them, and herein they are malicious, that the ſinnes which God hath forgiuen, they will not forget: but this ſhould not prouoke vs to impatience: ſeeing they blame vs for nothing, for which wee blame not our ſelues, why ſhall we be commoued? let vs not thinke ſhame to ſay with the Apoſtle, It is true, *I was ſuch a one, but now I am receiued to mercy.* I will not ſo loue my ſelfe, that I will hate him that reproues mee for that which I haue reproued in my ſelfe, of whatſoeuer minde hee doe it. *Sed quantum ille accuſat vitium meum, tantum ego laudabo Medicum meum*: but looke how farre he accuſeth my fault, ſo farre will I praiſe my Phyſitian who healed me.

Or elſe falſly charging them with ſins they neuer did.

Aug epiſt.6. Itali viduæ.

Ambr lib.1. offic. cap. 6.

Sometime againe, their ſurmiſings are moſt falſe, they charge vs with things which we neuer did: but theſe backe-bitings ſhould bee diſdained of vs, like the barking of beaſts: hee who knowes with *Iob*, that his Witneſſe is in Heauen, and can ſay with the Apoſtle, that hee hath a good conſcience within him, what needs hee to care for the iudgement of men without him? *Notitia noſtri certior intus.* The ſureſt knowledge of our ſelues is within vs. Neither are we to be ſo baſe-minded, as to thinke that there is, *Plus ponderis in alieno conuitio, quam in noſtro teſtimonio*: That there is more waight in another mans calumny, then in the teſtimony of our owne conſcience. *Auguſtine* being miſſe reported of by *Petilian*, gaue a notable anſwere; For my ſelfe (ſaith hee) I am not that which hee hath called mee; if yee thinke that hee knowes mee better then I know my ſelfe, chooſe you which of vs you will beleeue.

No ſpeech of man can make vs any other thing than that which we are.

Mat. 5.11.

Auguſtine.

Let not therefore the detracting ſpeeches of men interrupt our peace, remembring their tongues can make vs no other thing then we are: it is not *ventilabrum area dominice*, the fanne of the floore of the Lord, that can ſeparate the chaffe from the corn. Secondly, their euill ſpeaking commends vs to God; *Bleſſed are yee when men reuile you, and ſpeake all manner euill of you for my ſake, be glad and reioyce, for great is your reward in Heauen. Qui volens detrahit famæ meæ, nolens addit mercedi meæ*: Hee that with his will impaires my name, againſt his will augments my reward. I haue ſpoken the more of this of purpoſe, partly becauſe it is a common craft of Sathan to oppreſſe good men with miſ-reports, *Vt qui conſcientiæ ſuæ luce clareſcunt, alienis rumoribus ſordidentur*;, and partly becauſe our weakeneſſe is eaſily ouercome with this tentation. Seeing the Lord will haue vs to ſuſtain the ſtrife of tongues, let vs ſtrengthen our ſelues, let vs ſo walke, through good report, that we be not puſt vp: and through euill report, that we bee not caſt downe: but that by weapons of righteouſneſſe on the right hand, and on the left, we may ouercome.

*Ambroſe.*

Sathan ſtiled a calumniator or reuiler, and why? *Reuel.12.10.*

Now as for Sathan, he is ſtiled, *The accuſer of the Saints of God, night and day*: and ſometime he accuſeth God to man, ſometime man to God, and ſometime man to himſelfe. In Paradiſe he began and accuſed God, charging him with enuie; and in the ſame treade of lying doth he ſtil continue: For ſometime he lyes againſt the iuſtice of God, when he ſaith to the licentious liuer; Albeit yee ſinne: yee ſhall not dye, that ſo he may puffe him vp to preſumption: ſometime hee lyes againſt the mercy of God, as when hee ſaith to the weake in faith; Your ſinne is greater then that God can forgiue it, that ſo he may driue him to deſperation: ſometime hee lyes againſt Gods prouidence, as when hee ſaith to them that are in neceſſity; The Lord hath caſt you off, and will no more prouide for you; that ſo he may prouoke them to put out their hand to wickedneſſe.

He accuſeth God vnto man.

Secondly, hee is a reſtleſſe accuſer of man vnto God, as ye may ſee in the example of *Iob*, he heard the Lord commending him; yet he ſpared not to traduce him; when he could not gaine-ſay his actions, he gaine-ſaid his intention and affection: he charged him to be an hireſing, and not a ſonne; a mercinary worſhipper, who ſerued God for his gifts, and not for himſelf, albeit after tryall he was found a lyer. And herein we are to conſider how faithleſſe a traitour Sathan is, for thoſe ſame ſinnes which man doth by Sathans inſtigation, he is the firſt accuſer of man for them vnto God. Oh that man could remember that Sathan is euer doing one of theſe three againſt him: firſt, he is a Tempter of man to ſinne: ſecondly, when ſinne is committed, he is an accuſer of man vnto God for thoſe ſame ſinnes which hee tempted him to doe: thirdly, he is a tormenter of man for them, vnleſſe they be remoued by repentance. But Ieſus Chriſt our Lord is of a plaine contrary diſpoſition: firſt, hee diſſwades vs from ſinne, warning vs of the danger, and then if of weakeneſſe we ſinne, he offers himſelfe an Aduocate for vs if we repent. *Theſe things my babes, I write to you, that yee ſinne not, but if any man ſinne, we haue an Aduocate with the Father, euen Ieſus the iuſt.* Theſe two compared, let vs ſee what a great difference there is betweene them, that knowing the deceitfull malice of the diuell, we may learne to abhorre him; and the hearty vnfained affection of Ieſus Chriſt toward vs, we may loue and follow him.

He accuſeth man vnto God.

A diſcouery of Sathans traiterous dealing.

*1 Iohn 2.1.*

Thirdly, Sathan accuſes man vnto himſelfe: he deceiues the wicked, and beares them in hand that they are the ſonnes of God, and labours to perſwade the godly that they are reprobates denying that they haue faith or repentance, or any ſpirituall grace. There is nothing ſo true, but Sathan dare deny it: he that durſt call it in doubt to Chriſt himſelfe, whether hee were the Sonne of God, or no; will that ſhameleſſe lyar ſpare to doe it vnto others? But let vs *worke out our ſaluation with feare and trembling*, and make ſure our calling by wel-doing, that we may haue within vs the infalible tokens of our Election, and as for the reſt, let vs keepe this ground; ſeeing the worke of our ſaluation is done by God, in deſpite of Sathan, Sathans teſtimony in it is not to be regarded, though he would cal vs as he did *Paul* and *Silas*, the ſeruants of the liuing GOD, yet are wee not the better, neither the worſe, albeit he pronounce vs to be ſuch as are abiect and caſt away from the fauour of God.

He accuſeth man vnto himſelfe.

*Philip.2.12.*

And laſt, the children of God are accuſed of their owne conſciences: theſe are either ſuch as proceed from ſufficient light, or from wrong information. If conſcience accuſe vpon light which ſhe hath receiued out of the Word of God, her ſentence is diuine, and we are to regard it: if otherwiſe ſhe accuſe vpon wrong information it is the errour of conſcience, and wee are to remedy it by ſending conſcience to ſeeke the warrant of her ſentence out of the Word of God. It is very expedient that we put a difference betweene conſcience and the errour of conſcience: where conſcience diſcernes not according to the Law of the ſupreame Iudge, it cannot but erre, either in being ouer-large, and then ſhee pronounceth thoſe things lawfull which are vnlawfull; or ouer-ſtrait, and ſo ſhe declares thoſe things vnlawfull which are lawfull: for if this be not obſerued, we ſhall be diſquieted while wee harken to the errours of conſcience, as if they were the iuſt and lawfull accuſation of conſcience.

Conſcience accuſeth either vpon right or wrong information.

Conſcience and errour of conſcience, to be diſtinguiſhed.

Sometime againe, conſcience preſents to men, ſinnes which they haue done many yeeres agoe, and whereof they haue repented: for we are to know, that albeit the Lord after repentance forgiue the guiltineſſe of ſinne, yet he wil haue the memory

Why the Lord leaues remembrance of a ſin in the conſcience after that it is pardoned.

thereof to remaine in that conſeruing faculty of conſcience, called *συντήρησις*, that it may both ſerue to humble vs for the euill wee haue done, as alſo to preſerue vs from ſinne for the time to come. And ſin this manner of way retained in the memory, I compare it to thornes and bryars, which in the midſt of a garden are hurtfull and hinder the groath of good fruit, but being put in the hedge are profitable to preſerue it: ſo ſin, as long as it is in the affection is very pernitious; for then it choaks the ſeed of the Word of God in them, but being taken out of the affection, and ſet in the memory, it is a hedge to the ſoule, to preſerue it from wilde and raging beaſts that would come in and deuoure it: thus for our humiliation the Lord keepes vs in a remembrance euen of thoſe ſinnes which he hath pardoned, but ſo, that with the remembrance of the euill which wee haue done, our conſcience doth alſo excuſe and comfort vs with the remembrance of our vnfained repentance toward God.

Sinne euill in the affection but good in the memory.

And if otherwiſe the conſcience accuſe vs for thoſe euill deedes which wee haue done, and whereof we haue not repented, it is of Gods great mercy towadrs vs, who by inward trouble wakens vs to iudge our ſelues now, that we ſhould not bee iudged of the Lord in the world to come.

1 *Cor.* 11.31.

As this is the comfort of Gods choſen, ſo doth it point vnto vs the contrary miſerable eſtate of the reprobate; for there is nothing in heauen and earth which ſhall not ſtand vp againſt them to accuſe them; the Lord himſelfe ſhall come neere them as a ſwift witneſſe againſt them. O miſerable are they to whom the Lord is a Party, a Iudge, and a Witneſſe: as our Sauiour ſaid to the Iewes, *Moſes* and al the ſeruants of God ſhall be witneſſe againſt them; yea, the duſt of the feet of thoſe who brought the glad tidings of peace, ſhall witneſſe againſt them; the ſtones of the field, ſaid *Ioſhua*; the heauens and earth, ſaid *Moſes*; their moth-eaten garment, ſaid S. *Iames*; yea; they themſelues, ſaid our Sauiour, ſhal witneſſe againſt themſelues, woe be vnto them, they muſt be preſented to iudgement but ſhall haue none either in heauen or earth to ſpeake for them; nothing without them, nothing within them, which ſhall not be a witneſſe againſt them: when they are iudged they ſhall be condemned, and their owne conſcience ſhall ſay, Righteous is the Lord, and iuſt are his iudgements.

As no creature hath place to accuſe the godly ſo by the contrary, all ſhall ſtand vp and accuſe the wicked.

*Mal.* 3.5.
*Iohn* 5.45.
*Luke* 9.5.

*Ioſh.* 24.27.
*Deu.* 4.26.

*Iames* 5.3.
*Mat.* 23.3.

*It is God that iuſtifies.*) Of this we may ſee clearely, that Iuſtification, as the Apoſtle vſeth it here, is a iudiciall terme, for he oppones it to accuſation and condemnation: but leauing that, becauſe we marked it before in the point of Iuſtification, wee will adde this more: that the Apoſtle brings not the reaſon of his comfort from his owne innocency, but from Gods mercy; he ſaith not, There is nothing in me worthy to be accuſed, or to be condemned; but his comfort, is, that whateuer it be God hath pardoned it. This it is that breeds vnquietneſſe and perturbation in many weake conſciences, they ſeek within themſelues that which ſhould commend them to God, as if they could not be ſaued vnleſſe they were perfect; this commeth of Sathans ſingular ſubtilty, who labours to creepe in betweene vs and our warrant, as if our owne innocency were the warrant of our ſaluation, and not Gods mercy, nor Chriſts merit. It is true, it becomes vs for our greater comfort, to nouriſh within our ſelues the tokens of grace: but to conclude, that becauſe they are weake, therefore we cannot be ſaued, it is Sathans ſophiſtrie, with which we ſhould not ſuffer our ſoules to be abuſed.

The Arguments of our comfort are not brought from our innocency, but Gods mercy.

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VERSE 34. *Who ſhall condemne? it is Chriſt which is dead, yea, or rather which is riſen againe, who is alſo at the right hand of God, and maketh requeſt alſo for vs.*

THe Apoſtle inſiſts in his particular triumph againſt ſinne, and hee demaunds now, *Who ſhall condemne?* It may be, as wee heard, there be ſome bold to accuſe; but is there any (ſaith the Apoſtle) that hath power to condemne? none at all, and that he proues from the death, reſurrection, exaltation and interceſſion of Chriſt: for as all theſe were done for vs, ſo does euery one of them render vnto vs the ſweet fruit of conſolation. Of the comfort ariſing from Chriſts death, wee haue ſpoken before.

The death, reſurrection, aſcention, and glorificatiō of Chriſt, aſſures vs of immunity from condemnation.

The next is his reſurrection: wee haue comfort (ſaith the Apoſtle) in his death, but much more comfort in his reſurrection; therefore ſaith the Apoſtle, *It is Chriſt who is dead, or rather, who is riſen againe*; for if we looke to Ieſus dying, albeit in death he ſhewed himſelfe a powerfull Sauiour, yet in his death his glory was greatly obſcured vnder the couering of mortality, which againe in his reſurrection was more cleerly manifeſted; for he was declared mightily

The great comfort we haue of Chriſts reſurrection.

to

Rom.1.4.

to be the Sonne of God by his reſurrection, and hath made vs ſure of the remiſſion of our ſinnes: for he had not come out of the priſon of the graue, if he had not payed the vttermoſt farthing of our debt. *If Chriſt* (ſaith the Apoſtle) *be not riſen, then are we yet in our ſinnes*; thankes be to God, wee may turne it to our comfort: Ieſus is already riſed; therefore we are not in our ſinnes.

1 Cor.15.17.

Of Chriſts exaltation at the right hand of God.

As for his exaltation, the Apoſtle ſaith, he ſits at the right hand of God: to ſpeake properly, the Lord who is a ſpirit hath neither right hand nor left, but by theſe borrowed ſpeeches, the Lord, who dwelleth in light inacceſſible, to whom we cannot aſcend by our ſelues, that we ſhould know him, deſcends vnto vs, and ſpeakes of his vnſpeakeable Maieſtie vnto vs, in ſuch manner as we are beſt able to conceiue it: ſo that when eyes, and eares, and hands are aſcribed to the Lord, we are to think theſe he hath, *per effectū, non per naturā*. And this may rebuke that bold blaſphemy of the Papiſts, who preſume to paint the incomprehenſible Maieſty of God, vnder the ſimilitude of an aged and worne creature, expreſly contrary to Gods commandement. *In that day* (ſaith the Lord) *that I ſpake vnto thee out of the mountaine, thou heardeſt a voyce, but ſaweſt no image, beware therefore thou make none*: and in many places is the ſame preſumption condemned by the Prophets.

Papiſts blaſphemous, who ſet out the maieſty of God in the ſimilitude of a corruptible man.
Deut.4.15.

Their fact not warranted by any apparition of the diuine maieſty in the ſhape of man.

Where, if they excuſe themſelues, that they paint the Lord in ſuch a ſimilitude as he appeared vnto *Daniel*, and no other way. I anſwere; firſt, this is falſe, for ſometime (which is horrible to ſpeake) they paint him in the ſhape of a humane body, hauing three heads; but albeit it were true which they ſay, yet doth it not excuſe them for the Lords extraordinary facts are not to be led as warrants to breake his ordinary and eternall Commandements; neither doth it any more excuſe them, than that deed of the Lord, whereby he cauſed the Iſraelites to take from the Egyptians their ſiluer, gold, and iewels, which they neuer rendred, can excuſe them that doe borrow, ſteale and robbe from others, but neuer reſtore.

They are conuinced by the Apoſtle of Idolatry.

Heb.1.11.

But howſoeuer they excuſe themſelues, as long as the word of the Apoſtle ſtands true, they ſhall not rub off them the blot of idolatry: they turne the glory of the incorruptible God, into the ſimilitude of a corrutible man. The Maieſtie of God is eternall, the heauens waxe old, but hee remaines the ſame; why then doe they paint him vnder the ſimilitude of a worne creature, weakened by the length of dayes? The Ieſuites of Rhemes conuinced of darkeneſſe, are aſhamed of the light that ſhines in this place of Scripture, and paſſe by it without an anſwere; they excuſe the making of the Image of Chriſt, and of his Saints, but ſpeake not one word to defend the groſſe idolatry, whereby they turne the glory of the inuiſible God into the image of a corruptible man. It had beene good for them they had beene as dumbe in the defence of the reſt of their abominations, as they are in this.

The ſitting of Chriſt at Gods right hand imports his high honour and dignity.
1 Kings 2.9.

This ſpeech therefore, to ſit at the right hand of God, is a borrowed ſpeech, the Metaphor being taken from Kings, who vſe to ſet on their right hand thoſe whom they honor moſt, as *Salomon* did to his mother *Bathſheba*: and ſo the phraſe will import that high honour and dignity whereunto Chriſt Ieſus as man is exalted, being crowned with glory both aboue Angels and man.

Errour of Vbiquities improued.

This right hand of God, whereat Chriſt ſits, is expounded by other places of Scripture to be the high and heauenly place: which ſerueth to improue that paralogiſme of the Vbiquitaries, who will haue Chriſts naturall body to be in euery place, becauſe the right hand of God is in euery place. It is true indeed, Chriſt ſits at the right hand of God, but ſo, that he ſits in the high and heauenly places. The right hand of God, that is the power and glory of GOD, ſtretches throughout the whole world: but we are plainely taught, that the place of the reſidence of Chriſt Ieſus the man, is in the heauenly places, and not in earthly places, in the high places which he is aſcended, and not in the low places in which wee ſoiourne; *For the heauens muſt containe him, vntill the day of refreſhment come.*

Heb.1.3.

Epheſ.1.20.

Act.3.21.

Chriſt makes requeſt for vs in heauen.

*And makes requeſt alſo for vs.*) Chriſt our Lord hath entred into heauen, not to enioy for himſelfe a bleſſed life onely, but to appeare in the preſence of God for vs. As the high Prieſt, when hee entred into the moſt holy place, had grauen in ſtones vpon his breaſt, the names of the twelue Tribes of Iſrael; ſo the Lord Ieſus preſents to his Father, the names of his Elect, that by the merit of his death hee may procure mercy vnto them.

No Mediator of interceſſion but Ieſus Chriſt.

Heere againe we are taught, that Ieſus Chriſt is deſcribed to vs in holy Scripture, as our Mediatour of interceſſion; and that there is no other, beſide him, recommended vnto vs. In all the old Teſtament, no prayer is made to *Henoch*, *Moſes*, nor *Eliah*, who ended their dayes, not after the common courſe of men: no prayer to *Abraham*, albeit he was the father of the faithfull: yea, no prayer to Cherubin, nor Seraphin; though now the apoſtate

Church of *Rome* haue made as many aduocates for vs in heauen, as there are Saints departed, and hath framed particular praiers vnto them, and which is more ridiculous, hath parted among them the patrociny of ſundry ſorts of ſicknes and diſeaſes.

Saints departed haue their owne deſires which they craue to be fulfill d, but know not our neceſſities.

It is true indeed, that the Saints which are departed haue not as yet all their deſires fulfilled, and ſhall not be perfected, without vs; wherefore alſo it is that they long for the full gathering together of the Saints, and for the reſtitution of tyeir bodies, and for the laſt day of iudgement: but that they know the particular tronbles of Gods children, our greateſt troubles being inward tentations and wreſtlings of conſcience, neither knowne to man nor Angel, but onely to God, who is the ſearcher of the heart, or that wee can in faith vſe them as mediators vnto God for vs, we iuſtly deny it. Where if they take them vnto their common refuge, that there is but one Mediator of redemption, but many mediators of interceſſion: to this we anſwere, that in the ſame place wherein the Apoſtle ſaith, *There is one Mediator between God and man*, the ſubiect whereof hee entreats is Prayer: ſo that euen in Prayer he will haue vs to acknowledge no Mediator of interceſſion but Ieſus Chriſt.

1 *Tim.* 2.5.

A Mediator of interceſſion as he is deſined by *Auguſtine*, is competent to none but Chriſt. *Aug. con. Epiſ. Par. l.* 2. *c.* 8.

And beſide this, *Auguſtine* doth ſo define a Mediator of interceſſion, that it can be competent to none but to Ieſus Chriſt. It is commanded, ſaith he, that euery Chriſtian pray to God for another: *Pro quo autem nullus interpellat, ſed ipſe pro omnibus hic vnus veruſq. Mediator eſt*, but he who requeſts for all, and for whom none requeſts, is the onely one true Mediator.

Three manner of wayes are things knowne. 1. by ſenſe: 2. by report of creatures: 3 by reuelation from God.

None of theſe wayes doe Saints departed know our miſeries.

And where againe they alledge, that the Saints of God in heauen, are not ignorant of things done vpon earth, we are to know that things are knowne three manner of wayes: Firſt, by hearing and ſeeing: Secondly, by reflex, as by looking in a glaſſe, thoſe things are made knowne to vs which are behinde our backs: and thirdly by report. This ſecond and third way, ſay they, there is no doubt but Saints that are in heauen know thoſe things which are done vpon earth; but both of theſe are falſe, for if they ſay, they know our eſtate by report of Angels, or ſuch as are depaited this life, how can that be, ſeeing we know that when *Hanna* prayed in the preſence of *Eli*, yet he knew not her trouble? yea, thoſe who liue in one family, are not priuy to the tentations of others; that which they knew not in their life, how ſhalt thou make them to know it when they are dead?

*Aug. de temp.*

*Pſal.* 121.

If againe they ſay, that they haue it by reuelation from God; then I pray you conſider, how the one error of Papiſtry daſhes againſt another, for ſometime in the ſame controuerſie they ſay, that as in earthly courts we muſt firſt communicate our petitions to thoſe who muſt be our Mediators to the King; now if it be ſo that they haue no intelligence of our eſtate but ſuch as they receiue from God, wherefore ſhall wee pray them to commend our cauſe vnto God who knowes it better than they, and pitties it more than they? as *Auguſtine* pretily obſerues out of that Parable proponed by our Sauiour, wherein hee who knocked at midnight to ſeek bread for his neighbor, found the whole family aſleepe, onely the Maſter of the houſe anſwered, opened, and gaue him that which he craued. *Nullus de ianitoribus reſpondit, quia omnes tenuerat ſomnus, non Angeli, non Archangeli, non Prophetæ, non Miniſtri.* None of the Porters anſwered, becauſe they were all aſleep, neither Angels, nor Archangels, nor Prophets, nor Seruants made any anſwer: but, O Lord, albeit ſo it be, anſwere thou me, for at thee I knock, thou art the dour; *Licet pueri tui dormiant, tu non dormis, qui cuſtodis Iſrael*, albeit thy children ſleepe, yet thou that keepeſt Iſrael ſleepeſt not.

An exhortation to content vs with Chriſts mediation. *Iohn* 2.1.

1 *Tim.* 2.5. *Zach* 4.10.

*Mat.* 11.28.

But leauing them, let vs pray to the Lord in whom wee beleeue: let vs vſe the meditation of Chriſt, whom S. *Iohn* recommends to vs, an Aduocate with the Father, whom S. *Paul* cals in this place our Interceſſour, and in that to *Timothy* our onely one Mediator. For knowledge, *His eyes are like flaming fire, and his ſeauen eyes goe thorow the earth*: for Compaſſion, he came into the earth, to ſeeke vs when we knew him not, and he gaue his life for vs, that we might liue, hee ſpeakes perpetually to his Father for vs, by the merit of his death, and cryes to vs by himſelfe in his Word; *come to me all ye that are weary, and laden, and I will refreſh you.* Let the Papiſt ſay what he will, to any other than Chriſt, or any other before Chriſt will I neuer goe, ſo long as hee cryes, *Come vnto me.*

VERSE 35. *Who ſhall ſeparate vs from the loue of Chriſt? ſhall tribulation, or anguiſh, or perſecution, or famine, or nakedneſſe, or perill, or ſword?*

His particular triumph againſt the croſſe: no croſſe can cut vs off from the loue of God.

WE haue heard the Apoſtles particular triumph againſt ſinne: now followes his particular triumph againſt the croſſe: he glories not in this, that Chriſtians are without a croſſe, yea, rather he ſhewes it is the lot of Gods children to be exerciſed with all ſorts of croſſes: but herein he reioyces, that no croſſe can ſeperate vs from the loue of God. In this quarrell the Apoſtle prouokes all enemies whatſoeuer, corporall, or ſpiritual, preſent, or to come, and againſt them all hee takes vp the triumph in his owne name, and in the name of all the children of God: *Neuertheleſſe, in all theſe things we are more then conquerours, through him that loued vs.*

*Verſe 37.*

Our loue to God cannot fully, nor finally, be put out by any trouble: nor yet the ſenſe of his loue to vs.

By the loue of Chriſt we are to vnderſtand here, that loue wherewith God in Chriſt hath loued vs, for ſo he expounds it himſelfe, *through him that loued vs.* It is true alſo that the ſenſe of our loue to God once ſhed abroad in our hearts by the holy Ghoſt, can neuer fully nor finally be taken from vs; I ſay fully and finally, becauſe of thoſe inward tentations, wherewith Gods children are ſo exerciſed, that the ſenſe of that loue in them is greatly diminiſhed: but in all thoſe ſpirituall deſertions and oppreſſions Faith ouercomes at length, and lets vs ſee the face of God our mercifull father ſhining toward vs in Chriſt: we may be caſt downe, but we cannot periſh: if *Peter* be ready to ſinke, IESVS CHRIST ſhall ſuccour him.

*2 Cor. 4. 9.*

But here the Apoſtle vnderſtands the loue of God to vs, which can neuer be altered.

But, as I ſaid, by the loue of God, I vnderſtand that loue which hee hath borne toward vs; from this moſt conſtant loue it comes to paſſe, that wee who are weake and ſilly creatures, cannot be ouercome, notwithſtanding the multitude of mighty enemies that are againſt vs. If our ſaluation were in our owne cuſtody, and wee ſtood by our owne ſtrength, the ſmalleſt tentation would ouercome vs; our feete are ready to ſlide, and then our feeble hands let goe that hold of mercy which once we had gotten; but howſoeuer wee looſe our hold, the Lord holds it faſt for vs: we may change, but he remaines the ſame; becauſe the Lord hath loued vs, & whom he once loueth he loueth to the end: therefore it is that it cannot be but wel with vs, he loued vs before we were, yea, before the world was made. If we ſearch the beginning of Gods loue toward vs, we may run vp in our thought to the beginning of the world, but cannot attaine to the beginning of this loue: *Before the mountaines were made, and thou hadſt formed the world, euen from euerlaſting to euerlaſting, thou art our God.*

*Iohn 13. 1.*

*Pſal. 90. 2.*

The end of all Sathans tentations, is to ſeperate vs from the loue of God.

Likewiſe we are taught here, that the end which Sathan propoſeth to himſelfe in all tentations, is to ſeparate vs from the loue of God, which notwithſtanding hee ſhall neuer effectuate. There is a couenant knit vp betweene God and man, the band whereof is Ieſus Chriſt: this couenant Sathan doth what he can to diſſolue it, by alluring vs to ſinne; and accuſing vs to God: on Gods part he cannot preuaile, on our part he aſſaults continually, but in vain alſo becauſe the Lord, who hath made a couenant with vs, keeps vs alſo with him, ſo that, though we be tempted, wee cannot be ouercome. This is euident in *Iobs* tentations, it was neither the affliction of his body, the loſſe of his children, nor goods, which Sathan craued ſo much as to empty his heart of the loue of God, and make him to blaſpheme.

If wee remembred this, it would make vs ſtrong in al tentations.

If we remembred this, it would make vs endeuour to poſſeſſe our ſoules in patience in all our troubles: for ſo oft as thoſe things which we loue are ſeparate from vs, Sathans end is to ſeparate vs from our God, whom wee ſhould loue aboue all things. And in very deede this is a proper marke of the children of God, that howeuer their outward eſtate change, their heart is neuer changed from the loue of God; they are godly in proſperity, but more godly in aduerſity, the more they are troubled, the neerer they draw vnto the Lord: as fire is not quenched with winde, but made greater; ſo the loue of God waxeth ſtronger in the hearts of Gods children by tribulation; whereas the wicked, not rooted in Ieſus Chriſt, are like vnto chaffe, and the duſt of the earth, carryed away with euery winde; there is no pleaſure ſo ſmall, nor profit ſo vaine, which they preferre not before God.

*Pſal. 1. 4.*

Chriſtians are ſubiect to many croſſes.

Now before the Apoſtle ſubioynes the anſwere, hee maketh an enumeration of ſome particular croſſes, and demaunds, if they will doe it; theſe croſſes doe either concerne our bodies, our goods, our dwellings, our mindes, for we are not to thinke here that the Apoſtle beates the ayre, tryumphing againſt ſuch enemies as we haue not. No, we haue both croſſes of body and of minde, which we muſt prepare our ſelues to ſuffer; for vſing all the helpes of

this

Our dwelling on earth is not the place of our reſt, as the Iews thought, farre leſſe the place of our glory, as *Nabuchadnezzar* thought. *Michah* 2.10. 1 *Cor.*7.31. 2 *Tim.*3.4.

this our mortall life, as being content for the loue of God to want them, for this is the triall of true religion, we muſt not looke to our houſes, as *Nebuchadnezzar* did to his Palace of *Babel*, as a place of his glory, but remember that which *Michah* ſaid to the Iewes, *This is not the place of your reſt*; and whatſoeuer thing elſe we vſe for maintenance of this mortal life, let vs ſo vſe them, as if we vſed them not, that wee be not found, when it comes to the triall, louers of them more then louers of God. Bleſſed is the man who loues nothing otherwiſe but in God; *Nam ſolus is nihil charum amittit, cui omnia chara ſunt in eo qui non amittitur.*

Gods indulgence toward vs appeares, in that hee hath not laid on vs the greateſt croſſes.

Againe, perceiue here in this enumeration, a gradation of ſeauen ſteps, by which the Apoſtle aſcends; It is a great thing to be in trouble, but to be troubled and in anguiſh alſo, is yet greater, and for him that is in anguiſh to be baniſhed, in baniſhment to ſuſtaine hunger and nakedneſſe, and with theſe to be in continuall perill, and laſt of all to dye by the ſword, euery one of theſe laſt is greater then the former, yet all of them (ſaith the Apoſtle) are not able to ſeparate vs from the loue of Chriſt. Our warning is here, that when we ſee vnto how many croſſes Chriſtians are ſubiect, and how few of them God hath laid vpon vs, we ſhould acknowledge the Lords Fatherly indulgence toward vs, who regarding our weakeneſſe, hath hitherto dealt tenderly with vs. And againe, it ſhould prepare vs for greater afflictions: ſo long as we haue not reſiſted to the bloud, nor laid downe our liues for Ieſus, wee ſhould remember, that greater battels then any which as yet we haue foughten, are before vs; wherein we muſt fight, if it pleaſe the Lord to enter vs into them.

*Heb.*12.4.

*Shall tribulation?*) Now he commeth to the particular enumeration. The firſt is Tribulation: the word θλῖψις, which the Apoſtle vſeth, ſignifieth a preſſing out, from the effect which it worketh in the godly, *to wit*, that it preſſeth out & maketh manifeſt that grace of God which before was latent in them; like as in the wicked it preſſeth out their vile and filthy corruption, which before was ſecret, for the afflictions of the godly and of the wicked differ in nature and in effect; the wicked in ſuffering, communicateth with the curſe of *Adam*, *Curſed is the earth for thy ſake, in ſorrow ſhalt thou eate of it all the dayes of thy life*; but the godly in their ſuffring communicate with the Croſſe of Chriſt.

The afflictions of the godly and wicked differ in nature. For the one in ſuffering communicates with the curſe of *Adam*, the other with the croſſe of Chriſt. They differ alſo in effects: for trouble makes the one to bleſſe, the other to blaſpheme. *Greg. Mor. in Iob.*

They differ alſo in effects, for the godly man being preſſed by troubles, brings out the fruit of praiſe and thankſgiuing, with patience: *Sicut aromata odorem, non niſi cum accenduntur, expandunt*: As ſweet ſpices ſpread not abroad their ſmell, till they be burnt or beaten: or as a graine of Muſtard-ſeed, not ſtamped ſeemes to be ſoft, where otherwiſe, being brayed, it renders out a ſtrong ſauour: ſo the children of God, who otherwiſe ſeeme to be weake and void of ſpirituall ſtrength, when they are beaten by affliction, ſend out a ſweet ſmelling ſauour of rich and manifold graces: And therefore, I call affliction the Wine-preſſe of God the great Husbandman, by which he ſo preſſes the berries of the fruitfull trees of his owne Vine-yard, that out of their iuyce he may glorifie himſelfe, and comfort others, but the wicked are like vnto a vile ſtinking puddle, which the more it is ſtirred, the worſe it ſmelleth; for when they are troubled, they ſend out blaſphemy, railing, murmuring, and in their impatience foame out their owne ſhame.

Affliction is Gods Wine-preſſe.

2 The godly are not onely troubled, but oft-times ſtraited in trouble.

The ſecond is *Anguiſh*. The word hee vſeth is στενοχωρία, which properly ſignifieth ſtraightneſſe of places wherein a man is ſo pinched, that hee is not able to turne him. Now from the body it is tranſlated to the minde, to expreſſe the ſtraitneſſe of the afflictions of the children of GOD, out of which oft-times they themſelues can ſee no paſſage: that which *David* ſaid to *Ionathan*, *As the LORD liueth, there is but one ſtep betweene mee and death*; ſo fareth it many a time with the Children of GOD, but the Lord commeth in with vnlooked-for deliuerance in their moſt deſperate diſtreſſe, which not onely releeueth them for the preſent, but doth confirme them for the time to come. *Wee receiued* (ſaith the Apoſtle) *the ſentence of death in our ſelues, becauſe we ſhould not truſt in our ſelues, but in GOD, who raiſeth the dead, who deliuered vs from ſo great a death, and doth deliuer vs, in whom we truſt that hee will deliuer vs.*

1 *Sam.*20.3.

1 *Cor.*1.9.10.

3 They are perſecuted and chaſed from place to place.

The third is *Perſecution*. The word διωγμὸς, ſignifieth that ſort of affliction, by which the children of GOD are perſecuted and chaſed from one place to another; the world hath neuer thought them worthy of a roome among them, and therefore haue they beene forced to liue in Caues, and Dennes, and Wilderneſſes: but our comfort is, that the LORD hath alwayes ſhewed himſelfe moſt familiar with his children, when the world hath beene moſt hard vnto them: *Iacob* is baniſhed from his fathers houſe, by the cruelty of *Eſau*, and his heauenly Father receiued him into his houſe, comforting him by ſuch a familiar

God moſt familiar with his children when they are baniſhed by men.

reuelation of his preſence, as he neuer had felt before, ſo long as he dwelt at home: and *Iohn* being baniſhed by *Domitian* into *Pathmos*, found alſo the Lord reuealing himſelfe vnto him more familiarly than he had done before. What part of the world is there, wherein Tyrants can baniſh the children of God from acceſſe to their comforter? they know that in their own houſe they are ſtrangers, as *Abraham* was in *Canaan*, the land of his inheritance, and therefore can be the better content, as ſtrangers to liue in any other part of the world. *Baſil* being threatned by *Modeſtus* the Deputy of the Emperour, with baniſhment, *Nihil (inquit) horum quæ dixiſti timeo*, I feare none of theſe things whereof thou haſt ſpoken. *Nihil poſſidens ab exilij metu liber ſum, vnum hominum cognoſcens eſſe patriam Paradiſum, Omnem autem terram communem aſpicimus naturæ exilium*: Poſſeſſing nothing, I am free from the feare of baniſhment, knowing that Paradiſe is the onely countrey of men, and the whole earth is a common place of baniſhment to vs all.

*Nazian de vita Baſ.*

4
Famine is one of Gods ordinary plagues, and with it alſo the godly are tried.

The fourth is *Famine*, which of it owne nature is one of the plagues of God, but leſſe then his other ordinary plagues of the ſword and peſtilence: therefore the Lord who beſt knowes the waight of his owne rods, accounts three dayes of peſtilence, three months of the ſword, & three yeeres of famine equiualent. Many wayes hath the Lord, by which he bringeth famine vpon a people; for ſometime he maketh the heauen aboue as braſſe, and the earth beneath as iron; ſo that albeit men labour and ſow, yet they receiue no increaſe: ſometime againe he giues in due ſeaſon the firſt and latter raine, ſo that the earth renders abundance, but the Lord by blaſting windes, or by the Caterpillar, Cankerworme, and Graſſe-hopper doth conſume them, who come out as exacters and officers ſent from God, to poind men in their goods, becauſe with them they would not honour the Lord: which I marke by the way, that thoſe vnnaturall men, who doe what they can to increaſe famine in the land, may know they are but Caterpillers, ſcourges, and rods of the warth of God, or as *Baſil* calleth them, *Mercatores humanarum calamitatum*, making their priuate gaine a common calamity, and vſing that as a benefit to themſelues, which God hath threatned as a plague to the people, aſſuredly, vnleſſe they repent, the Lord ſhall caſt them at length into the fire, as the rods of his wrath.

*Leuit.26.19.*

*Deut.11.14.*

Miſerable are they whoſe gaine is to encreaſe Famin, they are Caterpillars in the Land. *Baſil ſer.1.in Auar.*

But we are to know, that famine (which is it owne nature is a curſe and plague of God) to the godly is changed: the Lord, who made the bitter waters of *Marah* ſweet, and turned a biting Serpent into a flouriſhing rod, hath changed the nature of all thoſe euils which ſinne hath brought vpon vs, now they worke for our good, and are become like Waſpes wanting ſtings, profitable to waken vs and exerciſe our faith, but not able to ſeperate vs from the loue of God. Among thoſe, Famine is a great tentation, Nature being impatient of the want of neceſſaries; and therefore, Sathan, who picks out the time and place of tentations, as may be moſt for his aduantage, tempted our bleſſed Sauiour when he began to waxe hungry. It is a rare grace in want to praiſe the LORD, and truſt in his Fatherly prouidence. *Salomon* neuer felt it, yet he knew it was a rare tentation; therefore he prayed that the Lord would neither giue him pouerty nor riches, leaſt the one make him full, and cauſe him to deny God, and the other ſhould cauſe him to ſteale, and take the name of God in vaine: yet no extremity of this tentation can ſeperate them from the loue of God, for either in their greateſt neceſſities the Lord maruellouſly prouides for them, or elſe ſtrengthens them with patience, and inward comfort to ſuſtaine it.

The Lord, who changed the Serpent into a flouriſhing rod, hath changed curſed famine into a bleſſed croſſe to his children.

*Mat.4.3.*

*Pro.30.8.*

For, ſometime the earth hath beene as Iron, but the heauens muſt miniſter food to Gods people; as in that barren wilderneſſe wherein Iſrael ſoiourned, the earth yeelded no fruit, but the heauens rained downe Manna and Quailes: and ſometime the heauens haue beene as braſſe, yet in the earth hath the Lord prouided nouriſhment, as he did by the Rauens and the Widdow of *Sarepta* for *Eliah*: and if otherwiſe it pleaſe the Lord by famine, to inflict death vpon his children, then hee ſtrengthens their ſpirits with the bread of life, and comforts their hearts with hid *Manna*, ſo that they can ſay to Worldlings, as our Sauiour ſaid to his Diſciples, *I haue bread to eate that yee know not of*: and ſo no famine can ſeperate them from the loue of God.

**How the Lord prouides in famine for his children.**

*Iohn 4.32.*

*Nakedneſſe.*) This is alſo a great tentation, partly for the ſhame, and partly for the decay of naturall life, which followes it. Before the Iewes crucified Chriſt, they ſtripped him naked of his garments. *Baſil* makes mention of forty Martyrs, who being ſtripped naked, were put forth in the night to be pinched with cold, and afterward burnt with fire in the day. Of theſe it is euident, that nakedneſſe is one of thoſe tentations whereby Sathan ſeekes to trouble our faith and patience: but he who hath put on the Lord Ieſus for a garment, neither ſhame nor loſſe of naturall life,

5
**Chriſtians tryed alſo with Nakedneſſe.**

procured by nakedneſſe, can ſeperate him from the loue of God.

The begged glory of worldlings is in their apparell.

Per. in Cant. ſerm.41.

Where we may perceiue how different the diſpoſitions of the Chriſtian and the worldling are. The men of this world eſteeme nakedneſſe their ſhame, and place a great part of their glory in gorgeous garments and no maruell, *Quia de propria non habent decorem, neceſſe eſt vt aliunde mendicent:* for hauing no glory of their owne, they muſt borrow glory from others: From the Beaſts of the earth they borrow skins and wooll: from the Fowles of heauen, they borrow feathers: from the worms they borrow ſilke: from the Earth ſiluer and gold: from the Waters pearles: and of theſe doth man make vp his begged glory, whoſe glory in the beginning was to be clad in the image of God: but what is it? *Decor qui cum veſte induitur, vt cum veſtis deponitur, veſtis eſt non veſtiti:* that beauty which is put on, and put off with the garment, is not the beauty of the perſon, but of the garment.

Per. ad Soph. Virg. epi.113.

Vnder pretence of hiding their nakedneſſe, they ſhew forth their nakedneſſe.

Cypr. trac.2. de habi. virg.

Cyr. Catat.4.

Nazian ſent.

Heb.11.37.
Acts 12.21.

Yet are theſe but *licita quodammodo inſania*, if they be compared with the madneſſe of others, who alter by artifice the ſhape and colour of the countenance which God hath giuen them. *Manus Deo inferunt, cum illud quod formauit reformare conantur:* for they put hands as it were into God, while they ſtriue to performe that which God hath formed. *Neſcientes quia opus Dei omne quod naſcitur diaboli quod mutatur.* I know they excuſe their fact with the couerings of comlineſſe and neceſſity, but *prætextu tegendæ turpitudinis in maiorem turpitudinem incidunt:* for, Worldlings are neuer ſo naked, as when they are beſt apparelled. As for men truely godly, they will thinke ſhame of wickedneſſe, but not of nakedneſſe: *Improbum vocari te pudeat, non pauperem aut ignobilem:* blinde Egyptians may account ſheepe-keepers abomination, but true Iſraelites will thinke ſhame to be prophane, but no man to be poore: thoſe godly ones in the Wildernes clad with ſheep-skins and goat-skins, were more honourable in the eyes of God, then *Herod* in his royall robe of ſhining ſiluer, glancing the more brightly by the ſhining of the Sunne vpon it, if wee will credit *Ioſephus*. But what of all this? our vnwillingneſſe to want ſuperfluity of apparell, argues that we are euill prepared to endure nakedneſſe for Chriſts ſake.

Croſſes ſhould not be aſſumed by our ſelues, but patiently borne when God layes them on.

Againe, we learne here, that ſeeing nakedneſſe is one of thoſe croſſes whereby the Lord tries the faith and patience of his children, and that then it is time for vs to endure a croſſe, when God layes it vpon vs, it cannot be good religion to impone it to our ſelues, where God layes it not vpon vs. It is a hard thing to keepe mediocrity, not to be either too remiſſe in religion, or too ſuperſtitious. Wil-worſhip, what euer ſhew of godlineſſe it hath in the eyes of men, is but abominable Idolatry in the eyes of God; and we are not to place true religion in thoſe things which he hath not required: the falſe Prophets ware a rough garment, but it was to deceiue: the Prieſts of *Baal* ſpared not to launce their owne fleſh, but it is reiected of God as blinde zeale: to walke bare-footed, or weare a garment of haire, without linnen or wooll next the skin: to carry on our head a *Franciſcanes* hood, and at laſt to be buried in it: If theſe things haue in them ſuch holineſſe as they pretend, is it not a maruell their holy Father the Pope is not careful to make himſelfe more holy, by changing his triple-Crowne with a *Franciſcans* hood? or that his Cardinals are ſo inconſiderate, as to purchaſe by ſo exceſſiue prices a Cardinals Hat, the haire garment being better cheape, and much more meritorious of eternall life?

Falſe Prophets weare rough garments to deceiue, ſo they did of old, and ſo they do ſtill.

6
The Chriſtian in euery place ſubiect to perils.

*Perils.*) The life of a Chriſtian is full of perils, euery place vnto him is a *Palaſtra:* in the Sea, in the Land, in the City, in the Wilderneſſe, goe where he will, he ſhall encounter with perils. Theſe are ſo many probations of our Faith and Patience, of Gods truth and prouidence. Our preſeruation depends on our protector, euen the Watch-man of Iſrael, who neither ſlumbers nor ſleeps. As a Father hath compaſſion on his children, ſo hath the Lord on them who feare him: and we know that a naturall Father doth neuer looke more pitifully vpon his child, than when he ſees him in greateſt danger, and ſhall we expect leſſe kindneſſe from our heauenly Father? The men of this world, when they ſend out their ſeruants in commiſſion, goe not with them themſelues, know not their danger, and are not able to preſerue them; but the Lord our God when he ſends out his ſeruants, fore-ſees the perill, and goes with them to preſerue them: *Feare not, for when thou paſſeſt thorow the water, I will be with thee, and thorow the floods, that they do not ouer-flow thee.* The more perils we fall into, the more experience haue we of Gods louing preſeruing vs; for the which we may ſay, Perils may well make vs grow in the ſenſe of the loue of God, but cannot ſeperate vs from him.

2 Cor.11.26.

Comfort for the Chriſtian in all perils.

Eſay 43.2.

7
The Chriſtian ſubiect alſo to violent death.

*Sword.*) This is the laſt, and by it the Apoſtle expreſſes any kinde of violent death; for vnto theſe alſo the ſeruants of God and his beſt beloued Children haue beene ſubiect euer from the beginning. The Apoſtle glories that no kind of death can ſeperate vs from Chriſt; yea, as he ſaith

in

Dan.3.25.

in another place, it conioynes vs more neerely vnto him: as *Nebuchadnezzars* fire looſed the bonds of the three children, but hurt not their bodies: ſo death inflicted by man may looſe our bodily bonds, but cannot hurt our ſoules. *Non ſunt timenda ſpiritui quæ fiunt in carne, quæ extra nos eſt quaſi veſtimentum*: Let not our ſpirit feare thoſe things which are done in the fleſh, which is as a garment without vs. Thus we ſee how no kinde of croſſe can ſeparate vs from the loue of God.

VERSE 36. *As it is written, For thy ſake are we killed all the day long: wee are counted as ſheepe for the ſlaughter.*

That the Chriſtian is ſubiect to theſe croſſes he proues by the teſtimony of holy Scripture.

THE nature of man doth greatly abhorre the croſſe, and therefore the Apoſtle heere, is the more abundant in furniſhing vs with comforts againſt it, glorying in this, that no croſſe can ſeparate vs from Chriſt; a comfort exceeding great indeed: for ſeeing wee know that the Lords loue toward vs is inchangeable, hauing his fauour, which is better than life, what other loſſe ſhould wee regard or make moane for? now becauſe hee hath made an enumeration of ſundry ſorts of croſſes, hee proues heere by a teſtimony of Scripture, that it is the lot of Gods children to be ſubiect vnto them: for ſeeing they are not exempted from the greateſt, which is to bee ſlaine by the ſword, why ſhall wee promiſe to our ſelues any immunity from the ſmalleſt?

Worſhippers of God, howſoeuer diſioyned in time or place, yet are of one communion.
Pſal.44.22.

The teſtimony is taken out of the 44. Pſalme, wherein the Church of GOD, being heauily afflicted, as ſome thinke, vnder *Antiocus*, complaining to GOD of her heauy trouble, that albeit they had not fallen away from the pure worſhip of his Name, nor lifted vp their hands to a ſtrange God, yet were they counted as ſheepe for the ſlaughter: and this teſtimony the Apoſtle applies to the eſtate of the Church in his time: wherein the Apoſtle will teach vs that howſoeuer the true worſhippers of GOD liue in ſundry times and ages, yet they are of one Communion, maintayning all one cauſe: therefore the Apoſtle vſeth that which is ſpoken of the afflicted CHVRCH of the Iewes, as competent to afflicted CHRISTIANS.

A pleaſant harmony among the writers of holy Scripture.

*As it is written.*) Albeit the Apoſtles had their immediate calling from God, and ſpake and wrote nothing of priuate motion, but by Diuine inſpiration, yet is it their cuſtome to confirme their doctrine by teſtimonies of the Prophets. This harmony among the Writers of holy Scripture is no ſmall confirmation of our Faith, that they who neuer ſaw one another in the face, yet altogether agree to breathe out one truth. As the Cherubins ſtretch their wings one to another, so the Prophets and Apoſtles reach their teſtimony one to another, and as the Marriners in *Peters* ſhip, hauing a greater draught then they were able to hale in, beckned to their companions to helpe them: ſo doe the Apoſtles call on the Prophets, and require their helpe for confirmation of the truth of God, that the more may be conuerted by them. And their fact ſtands for a rule, to teach vs that what euer calling men pretend, they ſhould confirme their doctrine by that which is written: a neceſſary ground to be holden in theſe dayes, wherein the name of the Church is abuſed to impugne the truth of the Church. The Apoſtles after the example of their Maſter, confirmed their doctrine by Scripture. S. *Paul* was content that the *Bereans* ſhould try his doctrine by the Scripture: what pertneſſe then is it! that the Doctors of the Romiſh Church challenge to themſelues this ſingular exemption, as not to be iudged by the Word, as though they themſelues and not that which is written ſhould be the warrant of their doctrine, and all men were bound to beleeue them, *fide implicita*.

Ezech.1.11.

Luke 5.7.

Euery Eccleſiaſtique teacher is bound to confirme his doctrine by Scripture.

Act.17.11.

No Booke betweene *Malachy* and *Mathew* to be receiued for Canonicall Scripture.

Againe, wee are to marke heere, how that one place of holy Scripture doth interpret and confirme another. *MOSES* layes a ground to the Prophets, the Prophets expounds them and deliuers them clearer to the Apoſtles, the Apoſtles build vpon them a plaine and perfect doctrine, for the edification of CHRISTS myſticall body. The two Teſtaments are as the two lippes of the mouth of GOD, by which he hath breathed out to vs his minde, concerning his worſhip and our ſaluation. And it is to be marked, that out of theſe bookes which the Primitiue Church of olde, and the reformed Church now, hath eſteemed *APOCHRYPHA*, neither IESVS our LORD, nor any of his Apoſtles haue brought out any teſtimony for confirmation of doctrine, and therefore thoſe Bookes interiected betweene *Malachy* and *Matthew* are to be reiected, as an vncouth breath. *Malachy* endeth the old Teſtament, with a promiſe of the comming of the Angell, euen the new *Eliah* who ſhould goe before the face of our Lord to prepare his way; *Iohn* the Baptiſt, and *Matthew* begins the new Teſtament, with a narration of the accompliſhment of that Propheſie; but betweene theſe two the holy Ghoſt employed no Penne-man of the holy Oracles.

M.13.1.

Three things obſerued in this teſtimony

*For thy ſake.*) In the teſtimony we haue three things: firſt, the greatneſſe of the affliction of a Chriſtian, when he ſaith, *Wee are ſlaine*, ſubiect not onely to ſmaller croſſes, but to the greateſt: ſecondly, the continuance of their affliction, *All the day long*, that is, not in one age, but in all ages of the world it hath beene our lot: thirdly, the cauſe of their ſuffering, *for thy ſake*.

The cauſes for which GOD ſends affliction ſhould be marked.

It is neceſſary for our comfort, that wee marke the fountaine, and from whence affliction proceeds to the godly, for the ignorance thereof makes many to erre, with the friends of *Iob*, and iudge wrong of the godly, as if they were ſtricken alway for their ſins, when indeed they are not; we are therefore to know that ſometime affliction comes to the godly for ſinne paſt, ſometime for ſinne to come; ſometime neither for ſinne paſt, nor ſin to come, but that the workes of God may be made manifeſt.

Afflictions laid on for ſin paſt, are medicinall reſtoratiues.

Pſal 81.12. Hoſ.2.6.

The firſt way afflictions to them whom the Lord loueth are medicinall reſtoratiues, by which they are wakened to recouer their health by repentance for thoſe ſinnes, through which they haue become ſpiritually diſeaſed: for howſoeuer the Lord giues looſe reines to the children of wrath, and deliuers them vp to their owne hearts deſire, yet will he hedge in with thornes the wayes of thoſe whom he purpoſeth to ſaue, and will waken them by ſome ſharpe rod or other, when he ſeeth them ſleeping in ſecurity: ſo taught hee *Miriam* by leproſie to leaue her murmuring; ſo wakened he *Ionas* out of his ſleepe by caſting him into the ſea; he cured *Zacharie* of infidelity by ſtriking him with dumbeneſſe: he deliuered *Saul* from his euill courſe by blindeneſſe: bleſſed is the man whom the Lord this way correcteth.

Afflictions laid on to preuent ſin to come, are wholſome preſeruatiues.

2Cor.12.7.

Sometime againe, the Lord ſends affliction, as preſeruatiues to his children, to keep them from ſinne, whereunto he ſeeth of their weakeneſſe they are ready to fall, if they be not preuented: and ſo he ſent an Angel of Sathan to buffet *Saul*, not for any ſin he had done, but for a ſin that he might do, leſt he ſhould haue beene exalted out of meaſure.

But euery affliction is not laid on the godly for ſin.

And ſometime the Lord layeth on affliction, neither to correct ſinnes paſt, nor to preuent ſinnes to come, but that the workes of God may be made manifeſt, which our Sauiour plainely teacheth vs, when being demaunded concerning him that was borne blinde, whether it was for his owne ſinnes, or the ſinnes of his Parents: anſwered, it was for neither of them, but *that the workes of God might be made manifeſt in him.* And theſe workes of God, manifeſted by affliction, are of two ſorts, for not only his maruailous power and conſtant truth in preſeruing and deliuering his owne Church in all troubles againſt the power, falſhood, and malice of the world, are manifeſted that al men may ſee, it is not by the arme of men, but by the power of God, that his Church is continued vpon earth: but likewiſe theſe manifold graces of God, wrought ſecretly by his holy Spirit in the hearts of his Children are made manifeſt to the world; ſuch is their conſtant faith, their inuincible loue toward God, their patience in the hardeſt ſort of croſſes. And vnto theſe kindes of afflictions doe wee referre that which heere is ſpoken.

Iohn 9.3.

Two things required in thoſe afflictions which are ſuffered for Gods ſake.

1 Tim.1.19.

Theſe afflictions which are for Gods ſake, require theſe two things compriſed by the Apoſtle in theſe words, *Faith and a good conſcience*, that is, a good Religion and a good conuerſation: though thy life bee ſo good, that it be vnreproueable in the eyes of man, yet if thou be not found in the faith, thy ſuffering is not ſuffering for Gods cauſe: and albeit the Religion thou profeſſeſt be good, if thy conuerſation bee euill, though thou wouldeſt giue thy body to be burnt for religion, yet ſhall not thy ſuffering be ſuffering for Chriſts cauſe: *Let none of you ſuffer as euill doers, but if any man ſuffers as a Chriſtian, let him not be aſhamed. Non ſupplicium facit martyrem, ſed cauſa*: It is not the croſſe makes the Martyr, but the cauſe.

1 Pet. 4.15.

Ciprian. de duplici mart.

That Gods Martyrs may bee knowne from Sathans Martyrs.

There hath beene no hereſie ſo groſſe, but ſome men haue beene bold to dye for it: which is not Chriſtian fortitude, but miſerable hardneſſe of heart. As the Lord Ieſus hath his Apoſtles and Martyrs, ſo Sathan hath his falſe Apoſtles and Martyrs. *Martyres Satanicæ virtutis*: and therefore we will conclude with *Auguſtine*, *Non eſt ex paſſione certa Iuſtitia*, it is not ſuffering that makes ſure a cauſe to be righteous: *Sed ex iuſtitia glorioſa paſſio*, but it is righteouſneſſe which makes ſuffering glorious.

Aug. l.1. con. Parmen. Epi. cap.8.&9.

It is common to all Chriſtians to ſuffer with Chriſt, not to ſuffer for him.

*For thy ſake.*) It is common to all the godly to ſuffer with Chriſt, as ye heard before, but to ſuffer with Chriſt is not a honor communicated to them all; the rarer that it is, the more hartily ſhould we welcome it, when God ſends it. The Apoſtle reioyced in the bonds wherewith he was bound for Chriſts cauſe: the golden chaines of earthly Ambaſſadours are nothing ſo honourable as chaines of Iron which are worne for Chriſts cauſe. The Emperour *Conſtantine* honoured all the Fathers of the Counſell of *Nice*, but made moſt of thoſe who had ſuffered for the cauſe of Chriſt; as in particular; hee kiſſed the hole of *Paphnutius* eye, which had beene put out in time of trouble for Chriſts ſake, yet did he reuerence it as the moſt honourable and precious part of his body: no face ſo beautifull as that, which is deformed; no man ſo rich as he who hath ſuſtained ſpoliation of his goods, if it be for Chriſts ſake; neither is any death ſo glorious, as that which is ſuſtained for his cauſe; *Si enim beati qui moriuntur in Domino, multo magis qui pro Domino*; for if they be bleſſed which dye in the Lord, much more bleſſed are they who dye for the Lord.

Heb.10 34.

How cauſes falſly pretended by the wicked, take not from the Chriſtian this comfort that hee ſuffers for Gods ſake.

But now becauſe no Chriſtian is perſecuted without ſome cauſe alledged againſt him by his perſecuters, and that alſo in euery trouble his owne conſcience ſaith, that he hath moſt iuſtly deſerued it; how can he haue this comfort that he ſuffers for Chriſts ſake? The firſt is eaſily anſwered if we put a difference between the pretended, and the true cauſe for which the wicked doe perſecute vs. If *Haman* beare malice to *Mordecay*, for his ſake hee will forge a crime againſt all the people of the Iewes: if *Amazia* can couer his hatred againſt *Amos*, by pretending that *Amos* hath conſpired againſt the King: If the Princes of *Darius* enuie *Daniels* preferment, they can delate him as a Rebell to the Kings Proclamation: If *Ieremy* exhort the Iewes to goe out to the King of *Babel*, he ſhall be accuſed as a confederate with the *Chaldeans*. It is a common ſtratagem of Sathans, to ſtaine the glory of Gods children in their ſufferings, with falſe pretended crimes: *Vt qui conſcientiæ ſuæ luce clareſcunt, falſis rumoribus ſordidentur*, that they who are cleared by the light of their owne conſcience, may be defiled with falſe reports, *Sed bene ſibi conſcius non debet falſis memoriis nec putare plus eſſe ponderis in alieno conuitio, quam in ſuo teſtimonio*, but he who hath a good conſcience, ought not to bee moued with falſe things, nor to thinke there is more weight in any other mans traducing, then in his owne teſtimony. Our comfort doth ſtand ſure, if we can ſay with *Dauid*: *They hate me without a cauſe.* And againe; *They are gathered together againſt me, not for mine offence, nor for my ſinne, O Lord.*

Pſal.96.4.
Pſal.59.3.

In ſuffering, we muſt diſtinguiſh betweene that which men, and that which our own conſcience layes to our charge.

As for the other, the accuſation of our Coſcience in trouble, charging vs with ſinnes which no man can lay to our charge, if we will diſtinguiſh betweene the quarrell which conſcience hath againſt vs, and that wherewith the wicked do charge vs, it ſhal be manifeſt that the cauſe of our perſecution, is our diſagreement with them in an euill courſe, and not any ſinne committed by vs againſt God, and ſo ſhall our comfort ſtill remaine that we are ſufferers for Chriſts ſake.

Death cannot hurt the man of God.
*Mat.*10.28.
*Aug de ciuit. Dei.li.*13.*ca.*8.

*We are killed.*) How farre forth this killing extends, our Sauiour doth teach vs, when he ſayes, they are able to kill the body and doe no more. *Qui pro Chriſto moriuntur, aliquid mortis accipiunt, ne tota contingat*: they may caſt downe this earthly tabernacle, but cannot hurt the man of God.

A godly man not troubled in his owne perſon, is partaker of Chriſt his afflictions by ſympathy.

But here it is enquired, ſeeing theſe godly ones were aliue when they ſent vp this complaint vnto God, how it is ſaid, they were ſlaine? To this I anſwere, that two manner of wayes are the godly partakers of Chriſts afflictions, euen when they are not troubled in their owne perſons; firſt, by ſimpathie with others that are troubled; for as the head of the myſticall body accounts himſelfe perſecuted, when his members are perſecuted: ſo among the liuely members thereof, the griefe and trouble of one, is the griefe and trouble of the reſt. If wee mourne with them that mourne, and remember them who are in bonds, as if we were in bonds with them, we are partakers of their ſufferings: but now the want of this compaſſion in many, who reſting in their Iuory beds, ſorrow not for *Ioſephs* affliction, proues them to be but dead and rotten members.

*Rom.*12.15.
*Heb.*13.3.
*Amos* 6.6.

All true Chriſtians are Martyrs in affection.

Secondly, we communicate with the afflictions of our brethren, when in our affection we are ready to ſuffer with them, if ſo it would pleaſe the Lord to imploy vs: as they are Martyrs in action, ſo will the Lord accept the others as Martyrs in affection: *Deus enim non æſtimat quenquam ex euentu rerum, ſed ex effectu*: for GOD eſteemes not one by the euent of things, but by their affection: *Non fraudabitur Martyrij gloria per quem non ſtetit quo minus Martyrium peregerit*: hee ſhall not bee defrauded of the glory of Martyrdome, in whoſe default it was not that he accompliſhed his Martyrdome: therefore *Aquila* & *Priſcilla* are commended, that for the Apoſtles life they had laid downe their own necks, their good-will being reckoned vnto them for a deed. But as *Iacob* hazarded ſome of his family in the hands of *Eſau* before others: ſo the Lord ſends out ſome of his ſeruants to trouble before others: for the Lord is not ſo prodigall of the liues of his

*Cy. de dup. Mar.*
How their ready will is accepted as a deed, is declared in the example of *Aquila* & *Priſcilla*.

*Rom.*16.4.

Children, that at one time he will hauocke them all in the hands of the wicked: though he ſend ſome out to the tryall, hee will reſerue others to be as it were the ſeed of the Goſpell.

Perſecuters in this laſt age are moſt miſerable.

*All the day long.*) If we apply this teſtimony to the whole Church, then this day ſhall be the whole courſe of time from the beginning to the end thereof. Early in the morning *Cain* began to perſecute his brother, & euer ſince, bloudy perſecuters in all ages haue followed this way, but among them all, the perſecuters of this laſt age, which is the euening, are moſt miſerable: for all the bloud ſhed ſince the dayes of *Abel* ſhall light vpon them. As in a good courſe, his praiſe is greateſt who is formoſt ſo in an euill courſe, his iudgement ſhall be the greateſt, who comes hindmoſt, becauſe he ſubſcrikes to the wickedneſſe of all thoſe who haue gone before him.

The whole time of our life is but a day of ſuffering.

Reuel. 3.10.

Or an houre of tentation.

Mat. 26.40.

But if otherwiſe we apply this teſtimony to euery Chriſtian, then this day muſt be called the whole time of our life, from our birth to our death, warning vs, that in no age of our life wee ſhould promiſe to our ſelues immunity from affliction: yet our comfort is, that the time of our trouble is here called a day; & in the *Reuelation*, the houre of tentation, becauſe it is but ſhort. That rebuke which our Sauiour gaue his Diſciples when they were ſleeping in the garden, *Could yee not watch with mee one houre?* may ſerue as a check vnto vs when we faint in tentation; Could ye not ſuffer with me one houre? Againe, ſeeing our trouble is ſhort, let vs not in it limit the holy One of Iſrael, to preſcribe to the Lord the time of our deliuerance. O how may we be aſhamed of our impatience in trouble, when we looke to *Noah*, who entring into the Arke at the Lords commandement, after he had tarried a whole yeere in it, yet ſought not to come out till the Lord commanded him? And *Ioſeph*, the nouriſhing Father of our Lord Ieſus, when the Angell commanded him to goe to Ægypt, and ſaid further to him, *Tarry there til I tell thee*; though *Ioſeph* knew not when he ſhould come out of Ægypt, the place of baniſhment, yet referring the time to the Lord, hee yeelded himſelfe obedient to the holy commandement. The Lord worke in vs the like obedience of Faith.

With what patience wee ſhould endure in ſuffering, referring the time of our deliuerance to the Lord.

Mat. 2.13.

Worldlings eſteeme Chriſtians but vile perſons, and what comfort we haue againſt their contempt.

Mat. 26.15.
1 Cor. 4.13.

*And are counted.*) This is added by way of amplification; wee are not onely ſlaine, but ſlaine as if wee were ſlaues nothing worth. Wicked men account the godly little worth, and therefore doe handle them in a vile manner: but ſhall wee for that be diſcouraged? No, the Prince of our ſaluation was eſteemed among men no more worth then thirty pieces of ſiluer, and that for our ſakes: ſhall we then thinke euill for his ſake, to bee counted leſſe then the dung or clay whereupon we tread? The Lord giue vs true humility, that we may be content to be deſpiſed of men, that wee may be approued of our God; hee onely hath the ballance in his hands, what euer weight worldlings haue in the eies of men, when the Lord begins to weigh them as he did *Baltaſar*, no honor, no riches, no kingdome, ſhall helpe them to holde out weight.

In what reſpects wicked men account the godly as ſheepe.

*As ſheep for the ſlaughter.*) Wicked men account the godly ſlaughter-ſheepe, becauſe they thinke nothing is loſt when they are taken out of the way; yea, alſo they reape a benefit thereby. A proofe whereof wee may ſee in the Primitiue Church: for when Famine, Peſtilence, and ſuch like calamities were inflicted by God vpon the Empire, for the contempt of his Goſpell the cauſe thereof was ſtill imputed, by men, to the Chriſtians, and therefore they were perſecuted to death with no leſſe opinion, then that the putting them out of the way, was to put the plagues of God from the whole Empire; yet did they not this way remedy the wrath due to their ſinnes, but procured thereby either double ſtripes to themſelues, or then were handled in the patience of God, like vnto Oxen fed for the ſlaughter.

How God alſo compares his children to ſheepe, but in far contrary reſpects.

Cyprian de ſim. præl.

And here it ſhall not be vnprofitable to oppone the iudgement of the Lord concerning his Children, to the iudgement of men. The Lord alſo compares his little ones to ſheepe, but vpon plaine contrary reſpects to thoſe which the world hath: 1 firſt, for their innocency and ſimplicity, they are not like other beaſts, that haue either teeth in their head, pawes in their feet, or poyſon in their bowels, to power out when they are offended: 2 ſecondly, for their patience, whereas other beaſts being beaten, vtter vnruly and rowting voyces, they are dumbe before the ſhearers, yea, and being iniured, they are farre from reuenge; The ſheepe of Chriſt (ſaith *Cyprian*) haue not the bloody teeth of Wolues; cruelty is an argument of baſtard religion: and 3 thirdly, for their vtility, for they doe not onely giue their milke, but their wooll and skin to the vſe of man: teaching vs how profitable we ſhould be to our brethren; but alas, the greater number of them, who being voyde of innocency, wiſe to doe euill, voyde of patience, not acquainted with the yoke, voyde of charity, being like that barren tree which had no fruit to giue to Chriſt in his hunger; euidently declares, how that many in this age, howſoeuer eſteemed among men, yet are not accounted of God the ſheepe of Chriſt.

**Verse 37.** *Neuertheleſſe, in all theſe things we are more then conquerours, through him that loued vs.*

Here the Apoſtle doth now ſubioyne a negatiue anſwer to his former interrogations, with an amplification; theſe things whereof I haue ſpoken are ſo farre from being able to ſeparate vs from the loue of God, that by the contrary, in them all we are more then conquerours, that is, victors out of all doubt.

The Chriſtian compared to a rock in the ſea.

*In all theſe things.* ) Then yee may perceiue, that vnto all thoſe croſſes enumerated before, the Chriſtian man is ſubiect: he is not vnproperly compared to a rocke in the Sea, which being beaten on euery ſide with waues raiſed by the winde, yet ſtands vnmoueable, vnbroken it ſelfe, breaks them that aſſault it.

In death Chriſtians are conquerours.

Againe, yee ſee that the Apoſtle, who ſpeaking of the eſtate of Chriſtians vpon earth, ſaid before, *Wee are ſlaine all the day long*, ſaith now, *We are more then conquerors*: ſtrange it is, that hee who is ſlaine, ſhould be a conquerour; but ſo it is, the Chriſtian battaile euery way is maruailous, partly becauſe it is foughten within and againſt himſelfe, and partly becauſe then hee is a conqueror, when he ſeems to be vanquiſhed, being the member of that head who obtained greateſt victory when he ſuffered moſt ſhamefull death.

A Chriſtian is not a ſingle man, ſtanding by himſelf, but a man incorporate in Chriſt.

*Through him that loued vs.*) The Apoſtle doth ſo giue comfort to the Chriſtian, that hee reſerues the glory vnto the Lord, the ſtrength whereby we preuaile, is from him that loued vs, not from our ſelues. It is very comfortable to conſider, that a Chriſtian is not a man ſtanding or liuing by himſelf, he hath his being in Chriſt; as long as there is life in him we cannot dye: It is true, that ſometime being deſerted and left to our ſelues, we fall away for a time: we may ſee in *Peter*, who at the voice of a Damſell denyed the Lord Ieſus; and this is to teach vs that the praiſe of our ſtanding, perſeuering and ouercomming, pertains to the Lord.

**Verse 38.** *For I am perſwaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things preſent, nor things to come.*

**39.** *Nor height, nor any other creature, &c.*

The Apoſtle continuing in his triumph, mounts to an higher ſort of enemies, and he alſo proclaimes defiance to them, affirming, *that neither death, nor life, nor Angels, nor things preſent, nor things to come, nor any other creature whatſoeuer*, if any other be, *are able to ſeparate vs from the loue of God.*

A Chriſtian may be aſſured of his ſaluation in this life, contrary to the doctrine of Papiſts.

Of the which we haue firſt to learne, that a Chriſtian man in this life may be perſwaded of his ſaluation, neither is it to be accounted preſumption, for as much as in ſo doing, hee leanes not vpon himſelfe, but vpon the word and promiſe of God, which the Lord hath confirmed by an oath, that he may make ſure to the heires of promiſe the ſtability of his counſell. Where, if the aduerſary obiect, that the word of the Lord out of all doubt is true, and that they who beleeue & repent ſhall be ſaued, but euery one who ſaith he beleeues, doth not beleeue, and ſo cannot be perſwaded of his ſaluation? To this I anſwere, that he who repents vnfainedly and beleeues: knows as certainely that hee hath repentance and faith, as he who hath in his hand a Iewell, knoweth that he hath it; and therfore may conclude with himſelfe, that the promiſes of ſaluation, made to the penitent beleeuers, belong vnto him: for albeit it be true, there bee many in the Church like vnto thoſe fiue fooliſh Virgins, who ſuppoſe they haue that which they ſhall not be found to haue in the end, yet is there no reaſon to conclude, that becauſe ſome are deceiued, all are deceiued; becauſe ſome thinke they haue faith and haue it not, therefore none can be ſure that they haue faith.

This is proued from the nature of the holy ſpirit whom the Chriſtian hath receiued.
2 Cor. 13, 5.

Out of all doubt, where the Lord Ieſus dwelleth by his Spirit, hee makes himſelfe knowne to them in whom hee dwelleth, according to that, *Know you not that Chriſt is in you, except you be reprobates?* And theſe names giuen to the holy Spirit of Adoption, doth alſo confirme the ſame truth; for he is called *the Seale, the Witneſſe*, and *earneſt-penny* of God; which names hee receiues from his effects and operations, which hee workes in them to whom hee is giuen: either therefore muſt the aduerſary ſay, that there are none to whom the Spirit is giuen, or they muſt grant, that they to whom hee is giuen are ſure: the firſt they will not affirme, the ſecond they cannot with reaſon deny; for what is this to ſay that a man hath the Seale, the Witneſſe, and the Earneſt of God giuen to confirme the promiſe of God, and yet all theſe doe

Rom. 8, 16.
2 Cor 1, 22.

not make him who hath them ſure of ſaluation.

Comfort for the godly, when they cannot finde this aſſurance.

But here, leſt that which I haue ſaid diſcourage them who are of weake conſciences, let them know that this aſſurance of ſaluation doth not alway continue with the Chriſtian in a like meaſure: for here wee doe ſo beleeue, that we want not our owne vnbeliefe; and albeit our faith when it is in the full ſtrength ouercomes all doubting, yet it is oftentimes ſo weake, that it is againe diſquieted with doubting, for which if we pray inſtantly with the father of that Childe, *Lord, I beleeue, but helpe my vnbeleefe*, wee may be ſure at length Faith ſhall ouercome; and thus farre teach wee concerning the aſſurance which the Chriſtian man hath of his ſaluation.

*Marke* 9.24.

A good religion may haue doubting, but it is an euill religion which leaues men in doubt

*Seſſ.6.can.* 15.

But as for that Religion which teacheth doubtings, and pronounceth them accurſed who hold that a man may be aſſured of ſaluation, we accurſe it, as a doctrine enemy to Faith and Saluation; ſuch as is the doctrine of the Counſell of Trent; *Si quis dixerit hominem renatum teneri ex fide ad credendum, ſe certo eſſe ex numero predeſtinatorum, anathema ſit.* It is ſtrange to ſee, that where they teach a man is able to fulfill the whole law of God, and by his workes to merit eternal life, they accurſe him if he ſay, he is ſure to be ſaued; ſo directly doth one point of their falſe doctrine impugne another; But indeed it is no maruaile if their Religion can yeeld no comfort nor certainty of ſaluation to the weary conſcience because they draw men from off the foundation of Ieſus Chriſt, in whom onely it is promiſed that wee ſhall finde reſt to our ſoules, and would make vs to leane vpon rotten foundations, ſuch as the merit of Maſſes, the vertue of our workes, and humane ſatiſfaction; and becauſe all theſe cannot yet ſatiſfie the doubting conſciences of men, they ſuſpend them with a vaine hope of greater comfort which they ſhall finde in their forged and comfortleſſe Purgatory. Thus doe they hold the poore people comfortleſſe both in life and in death.

*Mat.*11.29.

Why Papiſtry cannot make a man ſure of ſaluation.

But as for vs, wee will abide on the rocke, renouncing all purgation, but the purgation of his bloud we will content our ſelues with Ieſus Chriſt, in whom the Father is well pleaſed that in him we may finde reſt to our ſoules, which neither in our ſelues, nor in any other creature ſhall wee euer be able to finde. Let them call it preſumption. *Non arrogantia ſed fides praedicare quod acceperis* [illegible] It is not preſumption but Faith. And otherwiſe, if we ſay vnto him who hath begotten vs by the lauer of regeneration, *Pater*, [illegible] Father, this (ſaith *Auguſtine*) is a good preſumption. (And to the ſame effect ſaid *Bernard*, *Propter hoc data ſunt ſigna quedam manifeſta ſalutis, vt indubitabile ſit eum eſſe de numero Electorum, in quo ea ſigna permanſerint.* This is the truth of God, agreeable to Scripture and ancient Fathers which wee doe affirme, howeuer they doe accurſe it.

It is not preſumption, but faith to ſhew what we haue receiued.

*Aug.ſerm.*28.

*Ber.in Septuag.*

Vanity of worldly pleaſures diſcouered.

*That neither life.* By life wee are to vnderſtand the pleaſures of this life, ſtrong tentations indeed: for in the hearts of many they preuaile againſt the loue of God: that we may learne to deſpiſe them, and to count with the Apoſtle, all things to be dung in regard of Ieſus, let vs looke vnto thoſe two things which diſcouer vnto vs the vanity of worldly pleaſures: firſt, they are moſt lothſome to them who haue them in greateſt abundance, and are moſt admired of thoſe who haue them not. A proofe of this wee haue in *Salomon*, who wanted nothing delectable vnder the Sunne, yet by the very vſe of them, he found the vanity of them, and was moued to abhorre them. It is farre otherwiſe with heauenly pleaſures, the more we taſte of them, the more we eſteeme them, hungring ſtill for more, wee cannot be ſatisfied with that which we haue gotten already.

1 The abundance of them makes them loathſome.

*Eccleſ.*2.10.

2 If they be continuall they become painfull.

Secondly, worldly pleaſures are of this nature, that if they bee continued without intermiſſion, they turne into paines, therefore is it that thoſe ſame things which now wee chooſe for recreation, incontinently they become weariſome vnto vs, and wee caſt them away; ſo that it is not ſo much by themſelues, as by the change of them that we are delighted, *Sola viciſſitudine recreamur*: being weary of walking, we refreſh our ſelues with ſitting; againe, being weary of ſitting, we riſe to refreſh our ſelues with walking: and ſo fareth it with all the recreations of this life, being continuall they become weariſome. So oft therefore as Sathan by worldly pleaſures would ſteale away our hearts from the loue of God, let vs conſider how vaine and ſmall a pleaſure it is which he would giue vs, in reſpect of that vnſpeakeable ioy which hee would take from vs.

Remembrāce of death profitable to keep vs vncorrupted with the pleaſures of this life.

3. *Nor death.*) By death we vnderſtand not onely death it ſelfe, but all thoſe pains that goe before it, and terrours which accompany it. There was neuer life ſo pleaſant, but it hath beene concluded by death: no life ſo pleaſant, but the paines of death ſhall ſwallow vp all the pleaſures thereof. As the ſeauen leane Kine deuoured the ſeauen fat, and the ſeauen yeares of famine conſumed the fruit of ſeauen yeares of plenty: ſo ſhall the dolours and terrours of death eat vp all the pleaſures, and delectations of this wretched life. If we ſuffer the pleaſures of this life to bewitch vs, be ſure the terrours

of death ſhall confound vs. It were therefore good, that as *Ioſeph* of *Arimathea* had his Sepulchre in his Garden, ſo wee ſeaſon all the pleaſures of our life with remembrance of our death : This is *ſumma Philoſophia*.

Comfort for the godly againſt death.

Yet our comfort is, that if wee liue in Chriſt, no terrour of death can ſeparate vs from him ; yea, death conioynes vs neerer to the Lord Ieſus then we were before : wee ſee oft-times by experience that the Children of God haue ſo triumphed in the very dolours of death, and reioyced in the ſenſe of Gods loue, that they haue forgot all their bodily paines. As the top of mount *Piſgah* was to *Moſes* the place of his death, and the firſt place wherein hee euer got a ſight of *Canaan* ; ſo ſhall death bee to the Children of God; where we lay downe the ſight of this world, there ſhall wee take vp the ſight of eternall life, which ſhall neuer be taken from vs.

Deut.34.1.

Reprobate Angels how they are Gods meſſengers and to what end.

*Nor Angels.*) By Angels, heere I vnderſtand not elect Angels, for they are not enemies to vs, but miniſtring ſpirits for our ſaluation ; but reprobate Angels ; for theſe names of Angels, Principalities, & Powers, are common both to good and euill Angels. And they are ſo called, partly from the Power which God hath lent them, and partly from the meſſage wherein hee imployes them ; for ſometimes they are ſent out as meſſengers of his wrath to puniſh the wicked ; and ſo an euill ſpirit was ſent from the Lord to puniſh *Saul* ; and ſometime to exerciſe the godly ; and ſo an Angell of Sathan was ſent to buffet the Apoſtle *Paul* for his humiliation : wee are not exempted from their tempting, but praiſed be God, we are exempted from their tyranny and dominion. Their working in regard of the wicked is ἐνέργεια πλάνης, the efficacie of errour; for the Lord hath giuen them vp into the hands of Sathan; but their working in regard of the godly, is but πειρασμὸς, tentation. Alwayes ſeeing ſo long as we liue, we muſt wreſtle againſt ſo ſtrong enemies, let vs watch and be ſober ; let vs ſtand with the complete armour of God vpon vs.

1 Sam.16.14.

2 Cor.12.7.

Two ſorts of Sathans operations.

Ephes.6.11.

In Chriſt we are reſtored to a better eſtate, then that that *Adam* had in Paradiſe.

Againe, we marke heere how that our eſtate in Chriſt is better than the eſtate of *Adam* by his firſt creation ; for then an apoſtate Angell drew *Adam* to an apoſtacie alſo from God, but now no Angell is able to ſeparate vs from the loue of God ; the reaſon is, the Couenant which God made with *Adam*, was without a mediator ; he had the keeping of his owne ſaluation in his owne hand : but the couenant of grace with vs is bound vp in the Mediator Chriſt Ieſus, to whom the father hath committed vs, that he might redeeme and ſaue vs ; hee hath taken vs into his hand ; and none are able to take vs from him ; our ſaluation depends not vpon our ſelues, it is not in our keeping, but in his, and therefore it is moſt certaine.

Iohn 17.12.

How names of power are giuen to reprobate Angels.

*Principalities, nor powers.*) Theſe names are not to terrifie or affray vs, ſeeing, as I ſaid, theſe reprobate Angels haue no power, but that which is lent and limited of GOD. Therefore Saint *Iude* ſaith, that *they are reſerued in chaines vnder darkeneſſe* : and here for our comfort we are to conſider, how there are two chains wherewith they are bound, and other two wherewith they are tormented : the firſt chaine that bindes them is their owne nature ; the ſecond is Gods prouidence: the firſt reſtraines them, that they cannot doe the euill which they would ; the ſecond reſtraineth them, that they doe not the euill which they can. Sathan being a naturall creature, is bounded within the compaſſe of nature, his inſatiable malice would doe much more euil, than by nature he is able to performe, for aboue or contrary to nature hee can worke nothing : and againe, many euils he is able to doe by naturall meanes, which the prouidence of God permits him not to doe. The tormenting Chaines which are vpon him, are an euill conſcience, and the wrath of God : for as he growes in euill doing, ſo groweth his conſcience worſe and worſe, and the wrath of GOD accordingly encreaſeth vpon him, with which two hee is continually tormented.

Iude Verſe 6.

Sathan bound with three chaines.

In our Chriſtian warfare our greateſt battell is the laſt.

*Nor things preſent, nor things to come.*) This is a great amplification of our ſuretty, that neither preſent euils inflicted vpon vs, nor any euill to come, can ſeparate vs from the loue of God. And hereof we are warned, that all our battailes are neither preſent nor paſt, ſome of them are to come, let vs not waxe ſecure becauſe of our fore-paſt victories. When *Iſrael* came out of *Ægypt*, one Nation followed them to purſue them, but when they paſſed *Iordan* ſeauen Nations came againſt them : ſure it is, the hindmoſt battaile will be the heauieſt, and our laſt tentation greateſt ; the horrour of Hell, the rottenneſſe of the graue, the conſcience of ſinnes paſt, the dolours of our preſent death, all ſtanding vp at one time to impugne our faith, but ſhall not be able to ſeparate vs from that loue of God wherein ſtands our life.

Chriſtians are ſure of perſeuerance. Phil.1.6.

Againe, we are taught heere, that Chriſtians are ſure of perſeuerance, nothing to come can ſeparate vs from the loue of God: this is proued, firſt, from the nature of God who is faithfull, and will confirme vs vnto the end, perfecting that which he hath begunne in vs : ſecondly, from the nature of the ſeed whereof we are begotten againe :

for it is immortall: thirdly, from the nature of that life which by that ſeed is communicated vnto vs, it is the life of Chriſt which is not now any more ſubiect vnto death.

Sathan hath two armes whereby hee wreſtles, the one is preſumption.

*Neither height, nor depth.*) By theſe I vnderſtand, Sathan hath two manner of wayes by which hee wreſtles againſt men: ſome hee mounts on the chariot of preſumption; others he caſts downe into the deep of deſperation: by proſperity he puffes vp many to make their fall the more ſhamefull, thoſe tentations which hee vſed againſt our bleſſed Sauiour, doe we thinke that he will ſpare them againſt other men? hee ſets him vp vpon the pinacle of the Temple of purpoſe, if hee could, to haue throwne him downe: and againe, tooke him vp to the top of an high Mountaine, where, making a ſhew to him of worldly kingdomes, he promiſed to giue them if he would fal down and worſhip him: & albeit with theſe tentations he did not preuaile againſt our bleſſed Sauiour, yet how many in this world are daily bewitched with the, that without any refuſall they fall downe & worſhip? But as *Simon Magus*, whiles he aſſayed to flye from the top of the capitoll vp into Heauen, was throwne downe to his deſtruction; ſo ſhall the proſperity of thoſe men be their ruine, and their high eſtate as a pinacle, whereupon they ſhall not continue. Happy is the man whoſe heart is not exalted againſt God, by any preferment that can come to him vpon the face of the earth: for hee who riſing in dignity, riſeth alſo in pride againſt the Lord, is raiſed vp as *Pharaoh* was, that God may declare his power in caſting him downe.

*Mat. 4.5.*

How Sathan tempts to preſumption.

2 His other arme is deſperation.

*Nor depth.*) The other ſort of Sathans tentations tend vnto deſperation: whom he ſeeth he cannot puffe vp, he doth what hee can to caſt downe, by feares, perturbations, wrong conceptions, but our comfort ſtandeth by the Apoſtles teſtimony, and our experience. *We may be caſt downe but we cannot periſh.*

*2 Cor. 4.9.*

No man is ſure to continue in his eſtate but the Chriſtian.

*Nor any other creature.*) Now in the end the Apoſtle doth draw his ſpeech vnto the height, his confidence is ſo great, that not being content with the enumeration of aduerſaries which he hath made, hee deſireth all other whatſoeuer, if any other be: for hee ſpeaketh this by way of ſuppoſition, If there be yet any other creature than thoſe whom I haue named, I am ſure, be what they will, they cannot ſeparate vs from the loue of Chriſt. Here in the laſt roome, we doe obſerue the ſurety of a Chriſtian aboue all other men in the world; onely the Chriſtian is ſure his eſtate ſhall neuer be changed. Worldlings may thinke with *Babel* in her proſperity, *I ſhall neuer be moued*; and with the rich Glutton promiſe to themſelues many yeares to come, but they ſhall bee deceiued, none of them ſhall continue in that ſtate wherein preſently they ſtand, the Lord ſhall driue them from their ſtation as it were with wheeles, and ſhall roll them like a ball, as hee threatned to *Shebna*. *Pharaoh* his Pompe ſhall periſh in the Red Sea: *Nebuchadnezar* ſhall bee changed from a Monarch of men vnto a companion of Beaſts: *Manaſſes* from the Pallace ſhall goe to the priſon, and all the men of the world ſhall goe from the houſe to the graue; their beauty and royall pompe ſhall conſume as a moth, onely the Chriſtian ſhall ſtand foreuer in that happy vnion and fellowſhip with GOD; this is the ſtate of the Chriſtian: this is his life, this is his glory, and from it nothing preſent, nor to come, ſhall euer be able to tranſ-change him. *Euerlaſting praiſe therefore be to the Lord our God, through Ieſus Chriſt.* AMEN.

*Eſay 47.7.*
*Luke 12.19.*
No worldling ſhall abide in the ſtate wherein now hee ſtands.
*Eſay 22.18.*

* * *

# THE TRIVMPH OF A CHRISTIAN:

CONTAINING THREE EXCELLENT AND HEAVENLY TREATISES.

1. IACOBS *wreſtling with* GOD.
2. *The Conduit of comfort.*
3. *A Preparatiue for the Lords Supper.*

Full of ſweet conſolations for all that deſire the comfortable
ſweetneſſe of Ieſus Chriſt; and neceſſary for thoſe who
are troubled in Conſcience.

*Written by that worthy man* M$^{r}$. VVILLIAM COVVPER,
*Miniſter of Gods Word.*

Corrected and amended; with two PRAYERS to be vſed
in priuate Families hereunto added.

LONDON,
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be ſold at his Shop in Pauls Church-yard at the ſigne of the
blacke Beare. 1629.

# TO THE VERY GODLY, AND RIGHT NOBLE LADIE, MY LADIE MARY STEWARD, COVNTESSE OF *MARRE.*

Right Noble LADIE:

THe *Church of* G O D *is compared by* Salomon *to a terrible army, wherein are* bands of ſtrong men, and valiant Iſraelites, expert in the warre, and that can handle the Sword *: and euery Booke of ſacred Scripture we may call a ſeuerall Armour-houſe, furniſhed better than that Houſe of* Lebanon *which* Salomon *ſtored with Shields and Targets of Gold. In it are weapons of warre, both inuaſiue and defenſiue, armour conuenient for euery ſtate of life, and meete for euery kinde of battell, wherewith our aduerſaries are able to aſſault vs. But as* Dauids *Worthies were not all of one valour; for* Abiſhai, *chiefe of the ſecond three, yet did not attaine vnto the firſt three: ſo haue not all the Warriours of Chriſt a like ſtrength, and skill to fight the Lords battels. And therefore we who are but nouices in the ſpirituall warfare, as wee ſhould be carefull euery day to put on the compleate armour of God, that we may ſtand, ſo ſhould we diligently take heede to other valiant Wreſtlers, who* through Faith and Patience haue inherited the Promiſes before vs; *that we may learne of them, how to weeld our weapon in the ſpirituall warfare. Among many, whoſe battels are regiſtred in the Booke of* G O D *for our inſtruction, I haue here brought in worthy* Iacob, *a Wreſtler from the wombe, euen to the day of his death, who in this his moſt ſingular rare wreſtling with* G O D, *ſheweth vs an Image of* G O D S *wreſtling with his Children, the varietie of temptations, whereby hee proues vs, and the meanes by which wee ſtand. Sundry others before me haue written learnedly and largely of this ſubiect: but I haue laboured as farre as I could to eſchew coincident doctrine: and I haue principally indeauoured my ſelfe to ſearch out ſome obſeruations, as through experience by the grace of God, I haue found moſt comfortable for ſuch as are troubled in Conſcience. And theſe (right noble Lady) I haue beene bold to dedicate vnto your Honour, as vnto one who hauing obtained mercy of God, is through his grace daily exerciſed in the ſpirituall warfare: Accept it therefore as a teſtimony of that loue and reuerence that I beare to that grace of* G O D, *which is manifeſt in you: for the increaſe whereof I daily pray vnto God that hee would confirme you to the end, and bring forward his owne worke in you to perfection.*

Your Ladiſhips,

in our common Sauiour, the Lord *Ieſus,*

WILLIAM COWPER.

# THE TEXT.

## Genesis Chap. 32. Vers. 24.

24 Now when *Iacob* was left himſelfe alone, there wreſtled a man with him vnto the breaking of the day.

25 And hee ſaw that he could not preuaile againſt him: therefore he touched the hollow of his thigh, and the hollow of *Iacobs* thigh was looſed as he wreſtled with him.

26 And he ſaid; Let me goe, for the morning appeareth: who anſwered, I will not let thee goe, except thou bleſſe me.

27 Then ſaid he, What is thy name? and he ſaid, *Iacob*.

28 Then ſaid he, Thy name ſhall be called *Iacob* no more, but *Iſrael*: becauſe thou haſt had power with God, thou ſhalt alſo preuaile with men.

29 Then *Iacob* demaunded, Tell me thy name, I pray thee: and hee anſwered, Wherefore now doſt thou aske my name? and hee bleſſed him there.

30 And *Iacob* called the name of that place *Peniel*: for hee ſaid, I haue ſeene God face to face, and my life is preſerued.

31 And the Sunne roſe to him as he paſſed *Peniel*, and he halted vpon his thigh.

## CHAP. I.

*A priuiledge of the godly, that ſay God is with them, none can be againſt them to hurt them.*

### My helpe is in the Name of the Lord.

IT is a comfortable ſaying for the godly, that is ſet downe by the Apoſtle; *If God be with vs, who can be againſt vs?* This ſentence doth not deny but that good men, euen in a good courſe, may haue enemies; but it doth import this comfort, that the oppoſition which is made vnto them cannot hurt them: Wee may be caſt downe, but we cannot periſh; our enemies may trouble vs, but cannot ouercome vs; yea, *capitis pœna nos poſſunt afficere, nocere nō poſſūt:* They may take the head from vs, but cannot hurt vs. It is not for this life they fight who haue laid hold on eternall life; our Ioy and our Crowne none are able to take from vs. *Verè enim tuta pro Chriſto, & cum Chriſto pugna, in qua nec vulneratus, nec occiſus fraudaberis victoria:* There is no danger in that battaile wherein wee fight for Chriſt, and with Chriſt; for wee are ſure that whether we be wounded or ſlaine, we ſhall not be defrauded of the victory. *Iacob* here a good man, is in a good courſe, for he is trauelling at the LORDS command from *Padan-Aram* vnto *Canaan*, yet is hee troubled with enemies; for *Laban* purſues him behinde, and *Eſau* commeth againſt him before, but both of them labour in vaine, becauſe God is with him.

*Iuſt. Mart. Apol. 2. ad. Anto. Imp.*

*Bernard.*

Yet good men may be croſſed in a good courſe.

The LORD doth in ſuch ſort bridle the rage of *Laban*, that albeit hee marched after *Iacob* more furiouſly than *Iehu* the ſonne of *Nimſhi* marched after *Iehoram*, thinking to ſatisfie his diſcontented minde by reducing *Iacob* to a greater ſlauery then hee was in before, yet the LORD puts inhibition to the concluſions of his heart, and makes him fain to ſue for *Iacobs* friendſhip, and to enter into a Couenant of peace with him.

1 King. 9. 22. But God ſhall either bridle, or change, or confound their enemies.

Yea, which is more comfortable, the LORD maketh *Laban* himſelfe a Preacher of GODS prouidence, in mercy waiting ouer *Iacob*. Thus the LORD bridleth *Laban*, and ſends him backe againe to his owne home, without doing harme to *Iacob*, or any of his. And as for *Eſau*, the LORD in like manner changes his cruell heart, and makes him fauourable to *Iacob*, ſo that the ſame hands wherewith once he thought to haue ſlaine him, embrace him, and with the ſame mouth that once he vowed to haue his life, he kiſſeth him: ſo ſure are they vnto whom the Lord is a Protector: *For when the waies of a man pleaſe the Lord, hee can make his enemies his friends.*

If wee well marke and conſider this Hiſtory, the Lord God ſo carefully waytes vpon his ſeruant *Iacob*, that for euery trouble which ariſes to him, hee acquaints him euer with ſome new and ſingular conſolation. In the beginning of this Chapter, the Angels of the Lord appeared vnto *Iacob* to comfort him, they brought him in effect this meſſage from the LORD. Feare not, O *Iacob*, the power and malice of thy brother *Eſau*, for here are wee, the hoaſt of the liuing God, to goe with thee and aſſiſt thee, according to the promiſe of protection in thy iourney that God made to thee in *Bethel*, wherein thou ſaweſt the Angels aſcending and deſcending vpon the Ladder: wee are now ſent to waite vpon thee; as wee conuayed thee in thy comming, ſo are wee now ſafely to conuay thee in thy returning, in deſpight of all that will oppoſe themſelues againſt thee.

As the ſufferings of Chriſt abound in vs, ſo his conſolations abound.

This Viſion no doubt did confirme the heart of *Iacob* for a while, and encouraged him to the iourney; yet ſoone after he is troubled with a new feare: the report of his meſſengers, who tolde him that *Eſau* was comming againſt him with foure hundred men, doth in ſuch ſort diſquiet his minde, that he forgets his former comforts, and hee becomes exceedingly afraid.

An image of our weakeneſſe.

We haue need that the Lord ſhould euery day renew his mercies towards vs.

Pſalm. 80.

And in this, each one of vs may ſee an Image of our owne weakeneſſe. *Iacob* had many proofes and experiences of GODS mercy. It is not long ſince hee got joyſull deliuerance from *Laban*, and ſince the LORD, as I haue ſaide, comforted him by the miniſtry of his Angels; and yet now behold how ſmall a thing diſcourages him: certainely ſuch is the weakeneſſe of the deareſt Children of GOD, that it is not one confirmation, yea, not many experiences of mercy that will ſuſtaine vs; but wee haue neede continually and hourely, to be ſtrengthened with new grace of corroboration. Plants that are ſet in the earth, require watering when they are young; and Corne that growes in the Field, without the firſt and latter raine, comes not to maturity and perfection: ſo wee, vnleſſe that euery houre the raine of heauenly grace deſcend vpon vs from GOD, or at the leaſt his dew diſtill into our hearts; by a ſecret and vnperceyued manner, cannot poſſibly ſtand; no, not one moment in the ſtate of grace. Euery ſpirituall deſertion maniſeſts our weakeneſſe: the voyce of a Damſell ſhall ſhake vs, as it did *Peter*; the rumour of a trouble ſhall affray vs, as here it affraies *Iacob*, it is the LORDS countenance which maketh vs to liue. *Cauſe thy face, O Lord, to ſhine vpon vs, and we ſhall bee ſafe.*

Not once but often doe the godly fall, and that many times in one and the ſelfe-ſame ſinne.

We haue our ſpirituall faintings and ſownings, warning vs of our owne weakeneſſe.

Acts 20.

And that God is the ſtrength of our life.

*Abraham* in *Ægypt*, got a notable proofe of the LORDS prouident mercy wayting ouer him, preſeruing *Sarah* inuiolate, when hee had yeelded her chaſtitie to the concupiſcence of an Ethnicke King, *Pharaoh*: but was this experience of GODS mercy ſufficient to confirme him, and make him ſtrong againſt the like temptation in time to come? No ſurely: for ſhortly thereafter in *Gerah*, among the Philiſtines, hee falls into the ſame ſinne of fearefull diſtruſt, ſo that againe the ſecond time, hee ſeekes the preſeruation of his life by hazarding the chaſtitie of *Sarah*: And that worthy Prophet *Samuel*, albeit hee found many a time the LORDS preſence with him, aſſiſting him in ſuch ſort that hee ſuffered none of his words to fall to the ground, yet when GOD commaunded him to goe and annoynt *David*, hee refuſed at the firſt, and why? becauſe hee feared leaſt *Saul* ſhould ſlay him. Who would thinke that ſuch weakeneſſe had beene in the man of GOD, that hauing the Word of the LORD for his warrant, hee ſhould yet be afraid of the countenance of man? Thus now and then hath the LORD giuen to the beſt of his Children, a proofe of their owne weakeneſſe, that wee looking vnto them, might bee humbled within our ſelues, knowing that wee are nothing without the LORD. As *Eutichus* fell from his ſeat in the window, wherein he ſate hearing *Paul* preach: ſo haue wee our owne ſownings, whereby many times wee fall from the ſeate of our deuotion, from the full aſſurance of faith which cauſes confidence, from the ſence of mercy and ſpirituall ioy riſing thereof, into horrible diſtruſt and fearefull perturbations, ſo that wee become almoſt dead, heartleſſe, comfortleſſe, and without feeling: But bleſſed be the LORD, who euen at thoſe times *doth keepe our Soules in life*, and lift vs againe into his armes, more louingly than *Paul* did *Eutichus*; hee ſets vs againe on our feete, hee renewes his mercies, and reſtoreth his former joyes vnto vs. Let it therefore neuer goe out of our mindes, that *GOD is the ſtrength of our life*, without whoſe grace wee haue no ſtanding, that ſo our eyes and our hearts may be continually aduanced towards him, deſiring the LORD to bee with vs, and at no time to leaue vs. In all the courſe of our life, let vs ſay to the LORD with *Moſes*, *I will not goe forward one foot, except thou goe with mee*, otherwiſe wee ſhall faynt vnder euery burthen, ſtumble at euery impediment, and fall vnder the leaſt temptation that ſhall ouertake vs: but if the Lord be with vs, *we ſhall be able to doe all things, through him that comforts vs.*

## CHAP. II.

*Gods fatherly compaſſion appeares, in that hee handles vs moſt tenderly when wee are weakeſt.*

NOtwithſtanding, for this infirmity in *Iacob*, the LORD doth not reject him; but rather, like a louing Father, handles him ſo much the more tenderly. It is the LORDS praiſe, and our comfort, *hee breakes not the bruiſed reede, and quenches not the ſmoaking flaxe: hee is the God who comforts the abiect, and bindeth vp the broken in heart.* It was not for *Iacobs* worthineſſe that the Lord did firſt chuſe him, and now for his weakeneſſe he will not reject him: therefore doth hee now appeare to *Iacob* in his neede, and miniſter vnto him greater comfort than any hee got before. In the beginning of the Chapter, the LORD ſent his Angels, his miniſtring ſpirits to comfort him; and now becauſe *Iacob* yet is in feare, in the end of the Chapter yee ſee how hee comes himſelfe and comforts him. Such is thy tender mercie, O LORD, towards thoſe whom once thou haſt choſen to be thine, that thou wilt neuer forſake them: Surely *becauſe thou art not changed, therefore it is that wee are not conſumed: though wee fall, thou wilt put vnder thine hand, and raiſe vs vp againe*, and makeſt thy laſt comfort alwayes the greateſt.

*Malac.*

*Pſalm.*37.24.

The Viſion is rare, the like not againe to bee found in all the Booke of GOD, yet moſt profitable for our edification as contayning in it an example of GODS wreſtling with his owne Children; and therefore meete to be conſidered of all the good Souldiers of IESVS CHRIST, wreſtling in the ſpirituall warfare. And therefore for the better vnderſtanding of it, and giuing greater light to the whole Storie, in the entry wee will handle theſe three things: Firſt, what moued the LORD at this time to appeare vnto his ſeruant *Iacob*: Secondly, what is the forme and manner of the Lords apparition; and thirdly, what is the end of it.

This reuelation teacheth the manner of Gods wreſtling with his children.

## CHAP. III.

### *The cauſe mouing the Lord to appeare to* Iacob, *at this time.*

THe cauſe mouing the Lord to appeare to *Iacob*, was the hard eſtate wherein his ſeruant ſtood at this time: for *Iacob* is now in great anguiſh of minde, tumbling as it were betweene feare and confidence, betweene hope and deſpaire: hope bidding him goe forward in his iourney, deſpaire by the contrary diſſwading him; confidence promiſing him ſafetie, feare threatning him with danger: his hope leanes on the Word of GOD, who promiſed to bee with him, and proſper him: his feare is conceyued of the words of *Eſau*, who had vowed to ſlay him, and is now wakened againe, and augmented by the report of his Seruants, who tolde him that *Eſau* was comming againſt him with an Armie. Thus did hee walke ſtaggering vpon feete, not vnlike the feete of *Daniels* Image, *partly of Clay, partly of Iron*, Some of his thoughts being weake and impotent, others ſtrong and forcible to carry him forward. In this perplexitie now ſtands *Iacob*, hauing no concluſion nor counſell within him without contradiction, vncertaine what to doe, or which way to turne him, not vnlike *Iehoſaphat*, who being ſtrayted with the Ammonites, Moabites, and Edomites, ſtood vp before the LORD, and ſaid: *O Lord there is no ſtrength in vs to ſtand againſt this great multitude, neither doe we know what to doe, but our eyes are towards thee.* In like manner (ſay I) doth *Iacob* here; being aſſaulted with a force hee was not able to reſiſt, hee turnes him to the LORD, and declares to the LORD in humble manner his feare: *Deliuer mee, O Lord, from the hand of my brother* Eſau: *for I feare him, leaſt hee come vpon mee, and ſmite mee, and the mother vpon the Children.* Therefore is it that now the LORD comes, as in due ſeaſon and conuenient time, to ſhew himſelfe for the comfort of his Seruant. No helpe for *Iacob* in man, the Lord puts to his right hand, and comforts him. *Ibi enim incipit diuinum auxilium, vbi deficit humanum.* When all other helpes faile the children of GOD, then commeth in the helpe of God, for he knowes beſt the very poynt and article of time, wherein it is meet that he ſhould be the deliuerer of them who wait vpon him.

*Iacobs* perplexity.

*Daniel.*

2 *Chron.*

The helpe of God begins when other helpe failes.

As for the manner of the Apparition, the LORD is not content to anſwere *Iacob* by word onely, nor by ſending ſecretly patience and comfort vnto his troubled ſpirit (which way many a time hee anſweres the prayers of his owne) but hee confirmes him by an extraordinary Viſion. For he appeares to *Iacob* in the forme of a man, and wreſtles with him: hee aſſailes him not with a ſuperiour ſtrength which hee was not able to withſtand, but applies himſelfe to *Iacobs* weakeneſſe, and diſpoſes the wreſtling in ſuch a manner, that *Iacob* gets the victory, albeit not without a wound; for his thigh-bone is diſioynted, and put out of the ioynt, ſo that hee halted all the dayes of his life: which as for the preſent time it was a matter of his humiliation, being a diſcouerie of his weakeneſſe, and of the LORDS indulgence, where onely hee preuayled Victor in the combate, ſo was it for all time to come, a memoriall and remembrance vnto him of this moſt comfortable apparition.

The manner of the Lords apparition is both by word and viſion.

The end of the Lords apparition is *Iacobs* confirmation.

And as for the end of the Lords appearing: the end, ſaith *Theodoret*, was the confirmation of *Iacobs* heart againſt feare; *Ideo enim Angelus cum* Iacob *luctari voluit, vt timenti fratrem fiduciam inijceret.* And this we may perceiue out of the words which the Lord vtters when the wreſtling is ended, *Thou haſt wreſtled with GOD, and ſhalt alſo preuaile with men.* Feare not therefore (will the LORD ſay, O my ſeruant *Iacob*) to encounter with *Eſau*, who is but a mortall man: I, who haue furniſhed thee with ſtrength to ſtand in this wreſtling with GOD, ſhall furniſh thee with ſtrength alſo in all thy conflicts with men, and thou ſhalt preuaile. This is the ground of all our comfort in trouble: which if wee could remember, then would wee not bee caſt downe, nor diſquieted with feares, *but would ſanctifie the LORD of Hoſts in our hearts, and make him our feare.* It is neither in our name, nor ſtrength, nor in the power of Nature, that wee ſtand and Wreſtle: we goe forth againſt our *Goliah*, in the Name of our GOD, weake in our ſelues, yet in him *more than Conquerours: Maior enim eſt qui praeſt in nobis, quam qui in hoc mundo, nec plus ad deijciendum poteſt terrena pœna, quam ad erigendum diuina tutela.* Hee is ſtronger that rules in vs, than the Prince of this World, neyther are thoſe euils which earthly men are able to inflict vpon vs ſo forcible to caſt vs downe, as the heauenly helpe is able to raiſe vs vp: Let vs alwaies walke forward in this our ſtrength, *The LORD is my light and my ſaluation, the LORD is the ſtrength of my life, of whom then ſhall I bee afraid?*

Eſay. 8. 13.

Cypr. lib. 2. Epiſt. 6.

Pſal. 17.

How meruailouſly God in dealing with his Children workes by contraries.

But now, before that yet wee enter into the particulars, let vs marke theſe profitable Leſſons that ariſe out of this ground to be obſerued. If yee conſider what is the LORDS purpoſe and intention, what againe are the meanes hee vſeth to bring about his purpoſe, yee ſhall ſee that the LORD vſeth meanes which appeare contrary to this end His purpoſe is to confirme *Iacob*; the meanes hee vſeth, is wreſtling with *Iacob*; a ſtrange manner of working, that the LORD ſhould ſhake him he mindes to ſtrengthen, that hee ſhould wounde him whome hee purpoſes to confirme, and thus, and this manner of way on a ſodaine terrifie by a ſtrange wreſtling in the night, and in a ſolitary place, his ſeruant whome hee came to comfort; but ſo it is, the working of the LORD oft times is by contraries. In the firſt worke of creation, hee made all things of nothing: hee commanded light to ſhine out of darkeneſſe: hee formed the body of man his moſt excellent earthly creature, of the baſeſt matter, Duſt and Clay; of the vileſt Creature, hee made the moſt honourable, and all to ſhew the glory of his power.

So did he in the worke of creation.

So alſo in the worke of Redemption.

In the worke of Redemption in like manner, our Sauious IESVS by ſuſtaining ſhame, hath acquired to vs glory; by induring the Croſſe hath obtained the Crowne; by ſuffering death hath deſtroyed death, and him who had the power thereof: and after the ſame manner of working hee is yet daily meruailous in in his Saints: by death hee brings them vnto life; *Hee kils and makes aliue*: through doubtings hee leades them to aſſurance; by temporall deſpayre hee brings them to abound in hope; hee afrayes them with his terrours, to make them the more capable of his Conſolations. It is ſtrange and maruellous in our eyes: may wee not learne it daily by experience, that GOD deliuereth vs from Sathan, by letting Sathan looſe for a while vpon vs? hee ſaues vs from our ſinnes, by gathering all our ſinnes againſt vs, and laying them to the charge of our Conſcience, and by a preſent feeling of his wrath hee maketh vs flee that terrible Wrath which is to come.

And ſo daily in his Saints. *Pſalme.*

We ſhould not therefore be diſcouraged when God ſeemes ſtrange to vs.

Bee not therefore diſcouraged, yee who finde this working of the LORD; faint not though the LORD after this manner doe exerciſe you, that when yee cry for Mercy, yet to your feeling, yee apprehend nothing but anger: reuerence the working of GOD, ſuppoſe for the preſent yee vnderſtand it not; Let the LORD walke on his owne way, and waite thou with patience for comfort in the end: *The LORD will ſend a gracious raine vpon his Inheritance to refreſh it, when it is wearie: though hee kill vs, hee ſhall make vs liue againe.* When hee hath humbled vs to the Graue, yet hee will rayſe vs againe, *After two dayes he will reuiue vs, and in the third hee ſhall rayſe vs vp, and wee ſhall liue in his ſight.* It is no rotten foundation wee leane to: *the foundation of the LORD remaines ſure,* and therefore albeit the LORD ſhould ſlay vs, yet will wee truſt in him. Hee ſent a fearefull darkeneſſe on *Abraham*, ere euer hee ſhewed him the comfortable Viſion: Hee ſtrooke *Paul* vnto the ground, and confounded him before that he conuerted him; hee ſtrake him with blindeneſſe, ere euer hee opened his eyes: he began hardly with *Iacob*, but ends with a bleſſing; at the firſt hee dealt rigorouſly in his anſweres

*Pſalme.*

*Hoſea 6.*

*Tim.*

*Geneſis.*

*Acts.*

with the Woman of *Canaan*, but in the end comforted her. As *Ioſeph* for a long time made it ſtrange with his Brethren, but at length his inflamed affection compelled him to embrace them: So the LORD, though he make a ſhew of an angry countenance toward his owne, yet his ineſtimable loue and fatherly compaſſion ſhall force him to reueale himſelfe vnto them in the ſweeteneſſe of his Mercy. *For a little while haue I forſaken thee, for a moment in mine anger,* (as it ſeemed) *I hid my face from thee for a little ſeaſon, but with euerlaſting Mercy haue I had compaſſion on thee, ſaith the LORD thy Redeemer.* Wee ſhall perceiue in the end that which now in the middeſt of trouble wee ſee not: though in our afflictions wee take him as an Aduerſary through the weakeneſſe of our Faith, yet ſhall wee finde that then GOD was with vs, working for our deliuerance, when hee ſeemed to be againſt vs: Let vs not therefore be caſt downe when the LORD worketh with vs after his owne manner of working, by meanes vnknowne to vs: Let vs learne of *Iacob* to wreſtle with the LORD, and with that Woman of *Canaan*, cleaue to him the faſter, when hee ſeemes to put vs away: wee ſhall finde in the end, *The Lord is neare vnto them who are of a contrite heart, and will ſaue ſuch as be afflicted in ſpirit.* Yea, we ſhall with *Dauid* reioyce and glory in the Lord; *It is good for mee that euer the Lord corrected mee,* the Lord be bleſſed therefore, for he hath ſhowne his meruailous kindneſſe towards me.

*Eſay* 45.7.

For in the end he ſhall ſhew himſelfe a louing Father vnto his owne.

*Pſalm.*

It is now time that wee enter into the Hiſtory it ſelfe, which hath theſe two parts: the firſt ſets downe the Angels wreſtling with *Iacob*: the ſecond containes the conference of the Angell with *Iacob*, which followes vpon the wreſtling. As for the wreſtling we haue in it fiue things to be conſidered: Firſt, the time of it: Secondly, the perſons betweene whom: Thirdly, the manner of their wreſtling, whether corporall onely, ſpirituall onely, or mixt: Fourthly, how long continues the wreſtling: and laſt of all, the iſſue of this wreſtling.

Diuiſion of the Hiſtory.

1
The wreſtling, and fiue circumſtances thereof.

2
The conference betweene God and *Iacob*.

## CHAP. IIII.

### *The firſt circumſtance; the time of the wreſtling.*

AS for the firſt, the circumſtance of time is noted by *Moſes*: *when Iacob* (ſaith he) *was left alone.* Amongſt many reaſons that might moue *Iacob* to be alone, I encline to none more than this; hee ſought to be ſolitary, to the end he might haue the fitter occaſion to pray, and poure out his griefe the more freely and homely into the Lords boſome: for wee know that the preſence of man is often times a great impediment of the free communing of our Soules with God, and that the children of GOD will boldly communicate thoſe ſecrets to the LORD, which they will not vtter to their deareſt friends. Wee haue heere then to learne with *Iacob*, ſometime to withdraw our ſelues from the deareſt company of men, that wee may haue the better occaſion by prayer to conferre with our GOD: *for hee who loueth wiſedome, will ſeparate himſelfe to ſeeke it.* Yet are wee to remember, that ſolitarineſſe auailes not without, vnleſſe there be ſilence within: for though the body be remoued from the eyes of men, if the Soule in the meane time be diſquieted with bands of reſtleſſe and troubleſome motions, it is not poſſible that wee can pray. *Maxima eſt ſegnitia alienari & capi ineptis cogitationibus, cum Dominum deprecaris: quaſi ſit aliquid, quod magis debeas cogitare, quam quod cum Deo loquaris: quomodo te audiri à Deo poſtulas cum te ipſe non audias? vis Deum memorem eſſe tui cum rogas, cum tu ipſe memor tui non ſis? hoc eſt ab hoſte in totum non cauere, hoc eſt vigilare oculis & corde dormire, cum debeat Chriſtianus etiam cum dormit oculus, corde vigilare.* It is (ſaith *Cyprian*) a very great ſloath to be alienated and carried away with vnmeet cogitations when thou prayeſt vnto GOD, as if there were any thing whereof thou ſhouldeſt thinke more than this, that thou art ſpeaking with GOD. How desireſt thou that GOD ſhould heare thee, when thou heareſt not thy ſelfe? or that he ſhould be mindefull of thee, who art not mindfull of thy ſelfe? by ſo doing thou art not warie enough of thine enemy: this is to watch with thine eyes, and ſleepe with thine heart, whereas it becommeth a Chriſtian euen to wake with the heart when the eye is aſleepe: *I ſleepe, but my heart waketh.*

Solitarineſſe conuenient for prayer.

And yet ſolitarineſſe auailes not without inward attention.

*Cyprian de orati. Dom.*

*Canticles.*

When therefore we goe to pray, we muſt doe as did our Sauiour, when hee went to raiſe *Tabitha* from the dead, hee put the Minſtrels

What preparation ſhould goe before prayer.

Minſtrels and the Mourners to the doore; and wee muſt put worldly thoughts out of our mindes, tolerable ſeruants (if ſo be wee vſe them as ſeruants) at another time, but no way tolerable in the time of prayer: like the Aſſes and Seruants of *Abraham*, which hee vſed as helpes to carry him forward in his journey, but left them at the foot of the mountaine when he went vp to pray and ſacrifice to the LORD. And thus the perturbations of our minde within being quieted, then let vs eſchew as farre as poſſibly wee can, all occaſions of diſtractions without vs: Let vs with the Spouſe in the *Canticles, follow our Husband into the fields*, and there talke with him: or with *Dauid, let vs examine our hearts vpon our beds, and be ſtill:* or as our Sauiour commandeth vs, *Let vs enter into our Chamber, and ſhut the doore, and there in ſecret pray to our heauenly Father.* After this manner went *Daniel* to his Chamber alone, and *Peter* to the toppe of the Houſe alone, and IESVS CHRIST went alone to the Mountaine to pray all night. And ſo much the more earneſtly ſhould wee practiſe this Leſſon, becauſe now by *Iacobs* example wee learne, that then the LORD doth like moſt familiarly to ſhew himſelfe vnto vs, when wee are beſt content to ſeparate our ſelues from all other pleaſures, that wee way get conference with the LORD: whereas by the contrary, when wee neglect to ſeeke him, and will not doe ſo much as redeeme a time and occaſion to ſpeake with him, by forgoing for a while, the company of Men, the LORD accounts that hee is diſhonoured of vs, that wee are ſuch as haue little delight in the Lord; yea, preferre euery thing before him: and therefore alſo it is, that the Lord delights not to bee familiar with vs, and to acquaint vs with his familiar preſence, becauſe wee doe not carefully wait vpon him.

*Canticles.*

*Pſalm.4.*

*Math.6.5.*

*Daniel.*
*Acts.*

How carefull we ſhould be, and why, to ſeeke occaſions to pray.

Neglect of prayer is a contemning of God.

The LORD therefore increaſe in vs this delight and diſpoſition to pray, that wee may eſteeme it a benefit and vantage to vs, to haue the leaſt occaſion to pray: for it was neuer yet ſeene but that a heart to pray hath euer beene an vndoubted fore-runner of a ſpeciall bleſſing of GOD to enſue; *If wee open our mouth wide, the LORD ſhall fill it:* ſeeking muſt goe before finding, and wee muſt knocke before it bee opened: if wee haue the firſt, wee may bee ſure of the ſecond, Our SAVIOVR hath aſſured vs that our heauenly Father will giue his holy ſpirit to them who deſire him. When *Abraham* prayed to the LORD, the Lord anſwered him in ſuch ſort, that euery petition hee ſent forth, returned backe with ſome new gayne: at ſixe petitions hee brought the Lord from fiftie to tenne, that the LORD promiſed to ſpare all *Sodoms* for tenne righteous. And that which is moſt comfortable, the LORD left not off anſwering, till firſt *Abraham* ceaſed from praying. As that Oyle miraculouſly multiplyed by *Eliſha*, continued ſo long as the poore Widdow had an emptie Veſſell wherein to receiue it: ſo may wee be ſure that the Grace of our GOD, ſhall without ceaſing bee multiplyed vpon vs ſo long as our hearts are enlarged to call vpon him. *Bleſſed are they who hunger and thirſt for Righteouſneſſe, for they ſhall be ſatiſfied.*

True prayer alwaies returns with profit to vs.

*Pſalme.*

*Geneſis.*

How at ſixe petitions *Abraham* brought the Lord from fifty to tenne.

*Math.5.*

## CHAP. V.

### *The ſecond circumſtance; The perſons betweene whom the wreſtling is.*

THe ſecond thing that heere comes to bee conſidered, is the perſons, betweene whom the wreſtling is. Hee that wreſtles heere with *Iacob*, is not a man, albeit *Moſes* ſo called him becauſe ſo he appeares: neither is he a created Angell, albeit *Hoſea* call him an Angell of GOD. But he who wreſtles is the Sonne of God, the great Angell of the Couenant; *Hic homo verus Deus eſt, non ex nuncupatione, ſed natura*; he it is who in this combate is the wreſtler with *Iacob*.

*Chryſoſt. in Geneſ.22.*

Where firſt it is to be demanded, how it is that IESVS CHRIST appeared to the Fathers vnder the Law in forme and ſhape of a Man, hee not being yet incarnate and made man indeede? the anſwere is, that appearing of CHRIST in forme of a man, vvas, (as *Tertullian* calleth it) *præludium humanitatis*, a preſignation of his manifeſtation after in the fleſh: but there is a great difference betweene the appearing and his incarnation that followed *in the fulneſſe of time:* For firſt, albeit CHRIST before his incarnation tooke on him verily the body of man; yet vvas hee not then a man indeed, hee vvas not then *the ſeede of the Woman*; but when

fulneſſe

How as man, Chriſt appeared to the Fathers before his incarnation.

*Galath.*

Difference betweene Chriſts apparition and his manifeſtation after in the fleſh.

fulneſſe of time came, God ſent his Sonne into the World, made of a Woman: *then the word was made fleſh,* then tooke hee on the ſeed of *Abraham,* and became *in all things man, like vnto vs, ſinne except*: then he aſſumed our nature, and joyned it into one ſubſtance with his diuine nature; that is, into one perſonall vnion: for the ſtraitneſſe of the which conjunction it is ſaide, and moſt truely, that CHRIST IESVS Man is GOD, and CHRIST IESVS GOD is Man; which before his Incarnation could not be ſaid of him. Secondly, whereas Chriſt vnder the Law took on the body of Man, it was but temporall, and for the doing of ſome particular errand, which ſo ſoone as hee had finiſhed, hee laid away againe, But Chriſt Ieſus hath now aſſumed the nature of man, neuer to be laide away againe: as he hath joyned our nature with his diuine nature in a perſonall vnion, ſo alſo in an euerlaſting vnion; ſo that there ſhall neuer be a ſeparation betweene them.

Chriſts loue is ſeene in his familiar apparition to the Fathers before the Law.

Alway in this manner of CHRISTS appearing vnto *Iacob*, and other of his ſeruants before the Law, let vs conſider the loue of IESVS toward his owne, that for their ſake hee is content to abaſe his Maieſtie, and appeare to his ſeruants, not in a ſhape anſwerable to his glory, but in ſuch a forme as their weakeneſſe might beſt conſort with: for what kinde of more homely and familiar apparition can God vſe to man, than to appeare as a man, in the ſhape moſt familiar to man? not as God clad with glory and Maieſtie, for that way no fleſh might abide him. In this, O Lord, thou haſt ſhewed thy goodneſſe to man: In this our Father *Abraham, Iſaac,* and *Iacob,* had a proofe of thy louing kindneſſe; and in this, all thy Children may ſee what great account thou makeſt of them, who loue and feare thy holy Name.

But more abundantly hath he ſhewed his loue to vs in this laſt age:

But what is all this, if it bee compared with that which after followed? I doe meane with that great loue which now in this laſt age of the World, according to the truth of his promiſes hee hath ſhewed vnto his Church, in that hee hath kept the preciſe, promiſed, and appoynted period of time, wherein hee hath appeared to his Church, not in ſhape of man onely, as hee did to our fathers, but in the very nature of man. A man indeede, albeit not made man, after the manner of other men; *for hee is the Stone cut out of the mountaine without hands*: hee was not made man by the operation of man; *Hee is a flower of the Field*, not of the Garden; hee grew vp like a *Branch of the roote of Ieſſe*, but not by the ordinary labour of a Gardiner: *Hee is the ſecond Adam*, very Man, but not begotten by Man; *Hee beeing the GOD of glory, made himſelfe of no reputation, hee tooke vpon him the ſhape of a ſeruant, and was made like vnto Men.* And all this hee did, that in our nature he might worke the worke of our Redemption. Hee came downe from the boſome of his Father, as the great Angell of his counſell, to reueale to vs his Fathers will concerning our Saluation. It is not cuſtomable that honourable perſonages ſhould come to the poorer, but his compaſſion of our neceſſities conſtrayned him; *Iacentes enim paralytici in grabato, diuinam illam non poteramus attingere celſitudinem*; for we lying ſicke of the Palſie in our couch, were not able to reach vnto that diuine and high Maieſty; therefore hee humbled himſelfe to come vnto vs, becauſe we were not able to goe vnto him.

*Iren. contr. Val. l.3.c.28.*
*Bern. Ser.2. de aduentu Dom.*
*Iren. contr. Val. l.3.c.31.*

*Tertul. de carn Chriſti.*

*Phil.2.7.*

*Bern. de aduentu Dom. Serm.1.*

Man loſt himſelfe aſpiring to be like vnto God: Chriſt hath ſaued man by humbling himſelfe to become like man.

And herein hath he vttered toward man his wonderfull loue. Man being man onely, aſpired to bee like vnto God, and ſo loſt himſelfe, ſo that now hee is become worſe than a *companion to Beaſts*; But IESVS, being very God, was content to become Man, that hee might ſaue man, who was loſt. O how hath the loue of IESVS ouercome our ingratitude! Hee became the Sonne of Man, to make vs the Sonnes of God; hee hath taken on him our ſinnes, and giuen to vs his righteouſneſſe; hee refuſed not to vndergoe that death, which was due vnto vs, that hee might make vs partakers of his life. In a word, *Quod homo eſt Chriſtus voluit eſſe, vt homo poſſit eſſe quod Chriſtus eſt*; That which man is Chriſt would be, that man might bee made that which CHRIST is; and therefore *humiliauit ſe, vt populum qui iacebat erigeret; vulneratus eſt, vt vulnera noſtra ſanaret; ſeruiuit, vt ad libertatem ſeruientes extraheret; mori ſuſtinuit, vt moriens immortalitatem mortalibus exhiberet*; Hee was humbled himſelfe, that hee might raiſe vp his people lying in bondage; hee was wounded for our tranſgreſſions, that by his ſtripes wee might be healed. Hee became a ſeruant, that wee who were ſeruants might be reſtored to libertie; hee ſuffered death, that hee dying might giue immortalitie to vs that are mortall. This is, O Lord, the greatneſſe of thy loue towards vs; the length, and breadth, the height, and depth whereof *all thy Saints are not able to comprehend.* But, O LORD, grant that wee may daily grow in the feeling thereof, that with joy of heart wee may reſigne our ſelues fully to thine onely ſeruice,

*Cyprian de Idol. van.*

*Cypr. de Eleemoſ.*

*Eſay 53.*

*Epheſ.*

who ſo willingly haſt giuen thy ſelfe to be ours.

How it is that weake men in wreſtling ſhould be party to the mighty God?

But to returne to the conſideration of the perſons who wreſtle: ye may maruell what wreſtling can bee betweene parties ſo vnequall, betweene God and Man, betweene the Creator and the Creature, betweene the Potter and his Veſſell. When the Lord is angry, the foundations of the Mountains and earth doe ſhake. *He breakes downe, and it cannot be built: He ſhuts vp, and it cannot be looſed. The pillars of Heauen tremble and quake at his reproofe: at his reproofe hee dryes vp the Sea, and maketh the floud deſart, there fiſh rot for want of water, and dye for thirſt: He cloathes the Heauens with darkeneſſe: Hee biddeth his lightnings walke, and they ſay, Loe, here we are: He maketh the depth to boyle like a pot of oyntment; who is able to ſtand before this holy Lord?* And how then is it that *Iacob* is brought in here as a wreſtler with the Lord? But here you muſt conſider the parties as they are ſet downe in this conflict by *Moſes.*

*Pſalme* 18.
*Iob* 12.
*Iob* 26.
*Eſay* 50.
*Job* 38.
*Iob* 41.
1 *Sam.*6.

Becauſe God vttereth not his power, and holds vp man by ſecret grace

The Lord in this wreſtling vtters not himſelfe as the mighty GOD, hee ſhewes not himſelfe in his power, for ſo ſhould hee eaſily haue confounded his creature: but the Lord vttereth himſelfe as a man, and a man in pith and ſtrength inferiour to *Iacob. Iacob* againe is heere to bee conſidered, not as a ſimple man, nor as a man wreſtling by his owne ſtrength; but as one ſtanding and wreſtling by the ſtrength of God; and hereof commeth his preuailing in this battell: the Lord vtters himſelfe leſſe than he is, and makes vp *Iacob* much more than he was. *Magna certè Dei miſericordia; in figura hominis luctari voluit cum iuſto vt ſe illius humilitati attemperaret.* And this ſame is the Lords dealing in all his wreſtling with his Children, that neyther doth he vſe his ſtrength againſt them, nor yet leaue them to their owne weakeneſſe. If the Lord ſhould ſhew himſelfe a ſtrong God in wreſtling againſt vs, then indeede none were able to ſtand before him. The three Diſciples at the ſight of Chriſts glory, when hee was transfigured on Mount *Tabor*, fell to the ground aſtonied: if ſinfull Fleſh bee not able to abide the ſight of his glory; how ſhall it endure the dint of his power? and that which is moſt of all, how could frayle man ſuſtaine the benſall of his wrath and anger, if the Lord would intend it?

*Chryſoſt. in Gen.* 32.

Otherwiſe man could not ſtand before him.

Hereof then commeth our ſtanding in theſe inward conflicts of conſcience, that *our faithfull GOD ſuffers vs not to be tempted aboue our power*; he aſſailes vs not aboue our ſtrength; *he ſets not our ſinnes in order before vs*, that we ſhould ſee them as we committed them; hee permits not his deputy the conſcience, to accuſe and torment vs according to the merit of our tranſgreſſions; hee mitigates the ſtroake of his Rodde, and extenuates the pith of his hand, when he puts at vs. And with this alſo by his ſecret grace he vnder-props vs, otherwiſe no power ſhould be found in weake man, to ſtand in the meaneſt of theſe battels wherein God ſheweth himſelfe our aduerſary party. Yea if the Lord ſhould ſet vp one of our ſinnes to purſue vs, and then withdraw his ſecret grace from vs, wee ſhould fall into the deſperation of *Caine* and *Iudas.* And if hee ſhould arme but one of our owne cogitations againſt vs, wee ſhould become miſerable murtherers to our ſelues, like *Saul* and *Achitophel.* If hee take his breath out of our noſtrils, we fall to the ground: or if hee ſhould abſtract from vs the vſe of Reaſon, which he hath lent vs, we become worſe than the beaſts. Thus neither in inward, nor outward wreſtlings, haue wee any ſtrength of our owne to ſtand before him.

1 *Cor.*10.13.
*Pſalm.* 50.

In wreſtlings ſpirituall, God is both our aſſaulter, and vpholder.

Our ſtanding in trouble is onely by the ſtrength of God, who ſuſtaines vs: hee puts at vs with the one hand, and vnderprops vs with the other. It is God in vs who ouercommeth himſelfe opponing vnto vs. *Qui pro nobis mortem ſemel vicit, ſemper vincit in nobis.* And this yee may ſee clearely in his dealing with that woman of *Canaan*, his audible voyce was againſt her, but the ſecret helpe of his Spirit was with her: with one hand hee repelled her, and with the other he drew her heart neere vnto him.

*Cyp. lib.*2*. epiſt.*

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## CHAP. VI.

### *Conſolations for the godly afflicted.*

THis I haue marked for thy conſolation, thou that art the warriour and wreſtler of God, that thou maiſt know, *God is the ſtrength of thy life*; and finding it ſo, maiſt be thankefull, and entertaine his preſence with thee. For, whereof (thinkeſt thou) hath it come; that ſo many yeares thou haſt ſtood in the middeſt of ſo many temptations, that ſo long thou haſt endured theſe ſpirituall wreſtlings, wherein thy

Pſalm.94.17.

Pſalm.66.9.

Hoſea 6.

Pſalme.

conſcience, and GOD who is greater than thy conſcience, hath ſtood vp thine accuſer, hath it come of any ſtrength in thee! none at all. *If the LORD had not holpen mee, my Soule had almoſt dwelt in ſilence. It is the LORD that keepeth our Soules in life.* The LORD, who ſeemeth our aduerſary, was our ſecret helper; hee ſhooke vs with temptations, and ſuſtayned vs with his grace: *Euen the Lord who wounded vs, did heale vs; the LORD is the deliuerer of our Soules out of all aduerſitie.* Otherwiſe, it had beene impoſſible for thee (O weake man) to haue holden vp thine head in the leaſt of theſe temptations, ouer which now, through his Grace, thou haſt preuailed, and obtayned the victory. *Not vnto vs therefore, O LORD, not vnto vs, but vnto thy Name let the glory be giuen.*

The Lord will not giue his Children immunity from troubles.

It is againe here to be marked, that the LORD when he appeared moſt familiarly to *Iacob*, hee exerciſes him with a wearisome wreſtling; the ſuddaineſſe and nouelty whereof (no doubt) at the firſt, did greatly terrifie and diſquiet him. The LORD then when he comes to *Iacob*, caſts not him aſleepe into a careleſſe ſecuritie, but he toſſes and ſhakes him to and fro, and exerciſes him with fighting and ſtrugling all the night long. Whereof wee may learne, that euen when the LORD is neareſt, and moſt familiar with vs, then oftentimes our temptations and wreſtlings will be neareſt. So ſoone as *Iacob* got the firſt bleſſing, there-withall incontinent hee ſuſtayned the enmitie of his Brother *Eſau*, and was forced, for eſchewing his crueltie, to vndergoe baniſhment: and now when the LORD comes to bleſſe him againe, hee firſt wakes and prepares him by temptation. This is the order of the LORDS working: *Bleſſed is the man who endureth temptation, for when he is tryed, he ſhall receiue the Crowne of Life which the Lord hath promiſed to them who loue him.*

Iam.1.12.

Spiritual wreſtling, a witneſſe of Gods familiar preſence with vs.

2 Cor.

It is not then true which ſome times the weake Conſcience doth conceiue and apprehend; that ſpirituall exerciſes, wreſtlings, and fightings againſt temptations, are tokens of deſertion, of the LORDS abſence, and departure from vs: by the contrary, they are ſure witneſſes of the LORDS familiar preſence with vs, whether wee fight with the *ſpirituall weapons of our warfare againſt carnall Men without vs*, or againſt our owne infidelitie, and rebellious affections, labouring to ſubdue them, *and bring them captiues to CHRISTS obedience*: or againſt any other of Sathans temptations, ſtanding with the compleat armour of GOD at all occaſions to reſiſt him: all theſe wreſtlings (I ſay) are vndoubted tokens of a ſpirituall life within vs, and of the LORDS preſence with vs in mercy, and fore-runners of a farther bleſſing: for as the carnall peace, and ſecurity of the wicked ends in deſtruction, *and their pride goeth before a fall: when they ſay peace and ſafetie, then ſhall come vpon them ſodaine deſtruction*, like that which fell on the Philiſtines in the middeſt of their carnall reioycing (the pillars of their Houſe were not ſure enough to ſuſtaine them) ſo the inward humiliation of GODS Children, is by a good token, a ſure argument of approaching grace. But as for the wicked, with whom the Lord is not, they are no Wreſtlers againſt Sathan, and ſinne, for they are dead in Sinnes and Treſpaſſes, and haue rendred themſelues Priſoners and Captiues vnto Sathan, *and are taken of him Captiues at his will*: They liue vnder a miſerable peace, with the enemy of their Saluation: if hee wound them, they mourne not; if hee command them, they reſiſt not. And ſuch (alas) are many in this age; whoſe eyes it may pleaſe the Lord to open, that they may ſee that miſerable ſtate wherein they doe ſtand, and once may be mooued by his Spirit to ſigh vnder this heauy ſeruitude and bondage, and earneſtly to call vnto GOD for deliuerance.

Prouerb.
1 Theſ.4.3.

The wicked being dead captiues cannot fight.

2 Tim.

## CHAP. VII.

### *Comfort for Chriſts Souldiers.*

BVt as for you whom God hath ſet at enmity with the Serpent, and entred to fight in that battell which once was proclaymed in Paradiſe, & wherein all the Souldiers of that *bleſſed ſeede of the Woman* muſt fight by courſe vnto the end of the World: Bleſſed are yee, for hereby yee may know that the LORD hath looſed the chaines of your captiuity Yee are no more the ſlaues and priſoners of Sathan, but by grace warriors againſt him: yee ſtand on that ſide whereof the Captaine is, that triumphant Conquerour, the victorious *Lyon of the Tribe of Iuda, euen that GOD of peace, who ſhall ſhortly trample Sathan vnder the feete of his Saints.* Faint not yee therefore becauſe of your continuall temptations. Thinke not the

Reuel.
Rom.

Lord

Wreſtling, a ſure token of ſpirituall life.

Lord is from you, becauſe you are exerciſed with inward wreſtlings. Wreſtling in this life is our greateſt perfection, an vndoubted teſtimony of another life in vs, than the life of nature. None can ſtriue againſt Sathan and ſinne, but by the Spirit of the Lord Ieſus; or who can hold, or retaine the Lord till he bleſſe him, but hee who hath the ſpirit of the Lord Ieſus? Nature will make no oppoſition to nature, and Sathan will not ſtriue againſt himſelfe: where ſtriuing and wreſtling is, (ſtriuing I meane, for a bleſſing from God, and wreſtling againſt ſinne) there Chriſt is, there the ſpirit of the Lord is, and there a new life is. By it thou art knowne to be the good ſouldier of Ieſus; to be the man for whom is prepared the Crowne; *For no man is crowned except he ſtriue.* Let it bee therefore no diſcouragement to thee that thou art kept vnder, wreſtling with daily temptations; but rather let it be to thee a witneſſe that God is with thee, as he was with *Iacob*,

In all our afflictions wee ſhould goe by the inſtrument and looke to God as our party.

*Iob.*

Further, it is to be conſidered, that *Moſes* ſaith, a Man wreſtled with *Iacob*; ſo he appeared to be: but as we haue heard, the wreſtler was the Lord. This yeelds a notable Leſſon for the Children of God, that in all our wreſtlings, what euer appeare vnto vs, or who euer ſeeme our partie, it is the Lord with whom alway wee haue to doe. This conſideration vpheld *Iob*, that worthy warriour, in the middeſt of his greateſt afflictions; vvhen the tempeſt of winde ouerthrew the Houſe, and deſtroyed his ſeauen Sonnes, and three Daughters; when fire came downe from Heauen, and burnt his ſeauen thouſand ſheepe and his ſeruants; vvhen the *Sabæans* deſtroyed his fiue hundred yoke of Oxen, and fiue hundred ſhee-Aſſes; vvhen the three bands of Chaldæans tooke away his three thouſand Camels: yet in all this hee complaines not of the iniquitie of the Chaldæans and Sabæans; hee murmures not againſt the Elements, the ayre, nor the fire; hee ſpeakes no word againſt any that were inſtruments of his trouble; hee knew that they were all vnder the Lords commandement to come and goe at his pleaſure; he turnes his eye towards the Lord, and takes him vp for his partie. *The Lord hath giuen, the Lord hath taken, bleſſed be the name of the Lord.* And ſo vvith this one weapon of godly conſideration, hee keepes off at one time manifold buffets and blowe of Sathan, and is preſerued vnwounded by them: *For in all this* IOB *ſinned not with his mouth.*

Our impatience proceeds of this, that we looke to the inſtrument more than to God.

Good were it for vs, if in the whole courſe of our life, we could remember this: for ſo ſhould we not be diſcouraged, and caſt downe (as commonly vve are) by looking too much to the inſtruments of our trouble. Many things vve beare the more impatiently, becauſe we conceit they proceed from men, or other ſecond cauſes, which we would receiue much more willingly, if vvee could remember they come from God. *Not ſo much as a Sparrow, nor a haire of our head fals to the ground without the prouidence of our heauenly Father:* hee that keepes our haires, will hee not keepe our ſoules? *Si ſic cuſtodiantur ſuperflua tua, in quanta ſecuritate eſt anima tua?* If thy haires be kept, in vvhat ſafety is thy ſoule? Whateuer cup of trouble men prepare for vs, vve ſhall not drinke of it, vnleſſe the Lord appoynt it, and temper it firſt vvith his owne hand. *Nabuchadnezzar* threatned the three Children with a fiery Furnace, yet vvere they not afraid, and all becauſe they conſidered that GOD aboue him ouerruled his intentions. *Shimei* curſed *Dauid*, and hee vvas not incenſed vvith anger, becauſe he conſidered that the Lord had ſent him. And *Nahomi* vvith this comforted her ſelfe againſt the loſſe of her Huſband: *It is the* LORD (ſaid ſhee) *who humbles mee:* All theſe doe vvarne vs vvhom God hath appoynted for greater conflicts, that it is a great feebleneſſe ariſing of inconſideration, to ſuffer our Soules to be dimoued out of the ſtate of patience, by the inordinate behauiour of any outward inſtrument of our trouble. *Abſit à ſeruo Chriſti tale inquinamentum, vt patientia maioribus præparata in minoribus excidat.* Let ſuch a ſpot and foule blemiſh be farre from the ſeruants of Chriſt, that our patience which is prepared for greater conflicts ſhould fayle, and fall away in ſmaller temptations. *If when wee runne with foot-men they weary vs, how ſhall wee match our ſelues with Horſes?* If vvhen wee wreſtle with men, vvho are fleſh and bloud, vve are ſo eaſily ouerthrowne vvith euery breath of their mouth, and wounded vvith their ſmalleſt iniuries, that vve faynt, and become impotent, how ſhall we *wreſtle againſt principalities and powers?* or how ſhall we reſiſt the fiery darts of the Diuell? Wee haue therefore for helpe of our weakeneſſe, to gather our thoughts, and remember that whoſoeuer be the inſtruments of our trouble, it is the Lord with whom we haue to doe: ſo ſhall wee the more eaſily poſſeſſe our ſoules in patience, and giue glory to God.

*Mat.6.*

*Aug.hom.14.*

*Daniel.*

*Samuel.*

*Ruth.*

*Tertul.lib.de patient.*

*Ierem.12.5.*

*Rom.8.*

## CHAP. VIII.

*The third circumſtance; the manner of the wreſtling, corporall, ſpirituall, or mixed.*

IN the third roome wee promiſed to ſpeake of the manner of this wreſtling, whether it bee corporall onely, or ſpirituall onely, or mixed. Now, that it is mixt, and ſo partly corporall, and partly ſpirituall, will appeare by comparing *Moſes* and the Prophet *Hoſea* together. That the wreſtling was corporall, it is cleare, of the disioynting of *Iacobs* thigh, whereof *Moſes* makes mention: and that it was alſo ſpirituall appeares, partly of that which *Moſes* ſaith, that *Iacob* ſtraue for the bleſſing, and partly of that which *Hoſea* ſaith, that hee preuailed by wreſtling and praying.

*Hoſea* 12.4.

Sore wreſtlings when God at one time humbles his children both in body & minde.

These are the ſoreſt kinde of wreſtlings, when the Lord at one time exerciſes his children both in body and minde, that his heauy hand of ſickneſſe, pouerty, or ſome ſuch like is vpon their bodies, and therewithall heauy inward troubles vpon their mindes. This is indeed a very hard eſtate: for, as *Salomon* ſaith, *The ſpirit of a man will ſuſtaine his infirmity, but a wounded ſpirit who can beare it?* and yet with both thoſe at one time the Lord hath exerciſed his deareſt ſeruants ſo hardly, that the vehemency of their trouble hath forced them to powre out moſt lamentable complaints; *My heart* (ſaith *David*) *is wounded within mee. My ſpirit is in perplexity, and my ſoule is amazed. The Lord renewes his plagues, and encreaſeth his wrath againſt mee* (ſaith *Iob*,) *ſo the changes and armies of ſorrowes are againſt mee: the Lord ſuffers mee not to take my breath, but fills mee with bitterneſſe. The Lord* (ſaith *Nahomi*) *hath giuen me much bitterneſſe. I haue fightings without, and terrours within,* ſaith the Apoſtle. It is a common diſeaſe of the children of God in their troubles, to thinke that their troubles are ſingular: I haue therefore marked this, that none of them ſhould thinke themſelues ſellowleſſe, when the Lord deales with them after this manner: *For no tentation hath ouertaken you, but that which appertaines to men.*

*Pſal.* 109.22.
*Pſal.*143.4.
*Iob* 10 17.
*Iob* 9.8.
2 *Cor.* 5: 7.
1 *Cor.* 10.

A rare tentation when Gods working ſeems to fight with his word and promiſe.

We haue here in like manner to marke another kinde of tentation, whereby God tryes the faith of his children: which is, when his worke ſeemes directly to fight againſt his word, ſo that in working with his children he appeareth to come againſt his promiſe. As for example, the Lord hath promiſed, that if I repent, he will forgiue; if I mourne for my ſinnes, hee will comfort mee; if I aske from him, he will giue vnto mee, ſo ſaith hee in his word: Yet I finde in his working with mee, the contrary, will the troubled conſcience of the Childe of God ſay: I doe repent from mine heart of my ſinnes, and am ſorrowfull that euer I offended my God, but I cannot feele the remiſſion of them: I mourne, but *the Comforter who ſhould refreſh my ſoule commeth not.* I call and cry night and day, but the LORD heareth mee not. Vnto this eſtate I know that oftentimes the deareſt of Gods Children are brought: *As if the Lord had forgot to bee mercifull vnto them, and ſhut vp his tender mercies in diſpleaſure, they can finde no promiſed reſt in their ſoule,* nor peace to their troubled mindes.

## CHAP. IX.

*How we ſhould behaue our ſelues in this tentation, we are taught.*

1
By *Iacob.*

THou therefore whoſe heart is ſet to ſeeke the Lord, and in this perplexity wouldſt know what to doe, and how to behaue thy ſelfe, I can no better way reſolue thee, than to ſend thee to looke vnto *Abraham, Iacob, Iob,* & the reſt of thoſe, who haue beene exerciſed with the like tentations before thee. Marke therefore, and conſider how the Lord commanded *Iacob* to goe backe againe vnto *Canaan*, and promiſed to be with him; yet now in the iourney (as it would ſeeme,) he comes againſt him: He bad him goe forward, and yet disioynts his thigh-bone, and ſo vnables him to goe as hee was wont. Notwithſtanding *Iacob* ſtill cleaues faſt to the promiſe of the Lord, being perſwaded that the Lord could not faile him; and therefore contrary to this preſent ſenſe and feeling, truſting ſtill on the word of the Lord, for all the appearing contrariety of his working, he craues a bleſſing from him that wreſtles with him.

2
By *Abraham.*

Againe, will yee looke vnto *Abraham* our Father? The Lord made him a promiſe, that in *Iſaac* his ſeede ſhould be bleſſed, and yet hee commands him to ſlay him. A wonderfull tentation, that the Lord commands him to ſlay that child in whom hee had promiſed the multiplication and bleſſing of his poſterity: for here the promiſe of GOD and his commandement ſeeme to fight together. Yet *Abraham*, ſtrengthened in the faith, as hee receiued *Iſaac* from the dead wombe of *Sara*, doth not doubt but God was able to raiſe him from the dead againe; and therefore reſting on the Lords promiſe, hee ſpares not to ſacrifice *Iſaac*, being fully aſſured that the Lords apparant contrary working, could no way be preiudiciall to the verity of his word. O ſtrong! O rare! O wonderfull Faith! Therefore the Lord, who giueth no vaine ſtiles to his ſeruants, honoureth *Abraham* with this name, *the father of the faithfull*. For by his example our weakneſſe is ſtrengthened, to giue credite to the Lord, when he ſpeaketh to vs.

3 By *Iob*. And the ſame leſſon of Faith, is in like manner taught vnto vs by the example of patient *Iob* (for many ſchoolemaſters and examples haue wee on whom the ends of the world are fallen.) No doubt hee had layd vp the promiſes of God in his heart, whereupon hee dependeth: yet doth the Lord handle him ſo hardly, both in body and minde, as if hee were determined to keepe no promiſe vnto him: yet *Iob* for all this, diſtruſts not in the truth of Gods promiſe, but gripes them ſo ſurely, that in his greateſt extremity he reſolues, *O Lord, albeit thou ſhouldeſt ſlay me, yet will I truſt in thee*: That is, albeit Lord thou ſhouldeſt deale hardlier with me than thou haſt done, yet will I neuer thinke but thou wilt bee mercifull to mee according to thy promiſe: There is a heart knit to the Lord; there is a ſoule cleauing to GOD without ſeparation, that thus concludes, O Lord, none of thy workes ſhall make me to miſbeleeue thy word: though thou caſt mee downe to hell, my eye ſhall be vpward towards thee, and my ſoule ſhall loue thee, euen when it appeares thou ſayeſt that thou haſt no delight in me.

4 By the Woman of *Canaan*. And the like alſo may wee ſee, in that Woman of *Canaan*, according to that promiſe: *Aske and it ſhall bee giuen, call on mee in thy trouble, and I ſhall heare thee, and deliuer thee*. Shee cryes, *O Lord, haue mercy on mee*: but at the firſt gets no anſwere. Shee cryeth againe, and againe, but contrary to another promiſe, as it would appeare; *God giues to all men liberally, and reproacheth no man*, not onely is ſhe refuſed, but reproached as a Dog, and one not meet to eate the childrens bread: but at the length, leaning without wauering to the Lords promiſe, ſhee receiues a fauourable anſwere, *O woman, great is thy faith*.

## CHAP. X.

*Let vs euer leane to the word of God, how ſtrange ſoeuer his worke ſeeme vnto vs.*

Of all this then this leſſon ariſeth vnto vs, that whenſoeuer the Lord ſhall exerciſe vs ſo hardly, as to our iudgment Gods working with vs ſeemes to fight with his promiſe made vnto vs, ſo that ſuppoſe we pray, and we mourne, and we ſeeke comfort, we can finde none; yea, the more wee pray, the more our trouble encreaſeth; yet let vs not deſpaire, but learne at our brethren, who haue fought the like battell before vs, to reſt aſſuredly on Gods promiſe, for in the end his hardeſt working ſhall bee found to tend vnto the performance of his promiſe made to vs in Christ Ieſus; let the Lord walke on in his ſecret wayes knowne to himſelfe, and let vs giue to the Lord this glory; Pſ.119.75.89. *I know, O Lord, that it cannot bee but well with them who loue thee. I know, O Lord, that thy iudgements are right, for thy word endureth for euer in heauen, and thy truth is from generation to generation. Heauen and earth ſhall paſſe away, but one iot of the word of GOD ſhall not paſſe vnfulfilled*. O happy are they to whom the Lord hath made a promiſe of mercy! they ſhall ſing in the end with *Ezechiel*: Eſa.38.19. Pſal.119.18. Pſal.89.33. *The LORD hath ſaid it, and the Lord hath done it: hee will ſtabliſh the promiſe hee hath made to his ſeruant, and hee will not alter the word that hee hath ſpoken with his lips*. Wherfore, O thou that art afflicted, and humbled in ſpirit, diſquieted within thy ſelfe; *Waite vpon GOD, and thou ſhalt yet giue him thankes*.

4 The fourth circumſtance, how long endureth the wreſtling. Now, in the fourth roome, wee haue to ſpeake of the time, how long the wreſtling continued, *Moſes* ſaith, it laſted *to the breaking of the day*. Heere then is a new mercy to be marked; the Lord will neuer ſo exerciſe his children with wreſtlings, but in regard of their weaknes, he grants them ſome intermiſſion, and a breathing time, leſt they ſhould faint: 1 Cor.10.13. hee will lay no more vpon them then they be able to beare, neither ſuffer his rods to lye longer vpon their backes, than may ſerue for their weale. Our afflictions are meaſured in quantity, quality and time. All our afflictions are meaſured by the Lord, in quantity, quality, and continuance of time: for quantity, the Lord appoints to each one of his Children a cuppe of affliction conuenient for their purgation: and as for quality, hee tempers alſo our

afflictions, that where of their own nature they are exceeding bitter, being the fruits of ſin, worſe to drinke than the waters of *Marah*, vntil *Moſes* changed them by prayer, & made thē ſweet; he alters them in like manner, by the vertue of the croſſe of Chriſt, and his interceſſion for vs, they become ſo ſweet and delectable, that we reioyce in tribulation. And as for time, he giues vs but dayes of tryall and affliction, houres of tentation, attending to his good pleaſure and wiſht diſpenſation. If we caſt *Shadrach, Meſhach*, and *Abednago* into the fire, one like the Sonne of God ſhall goe with them, and waite vpon them, and relieue them in conuenient time. Yea, no Goldſmith waites ſo diligently vpon his gold, to take it out of the fire in due time, as the Lord attends vpon his children; that in due ſeaſon he may draw them out of their troubles. *Iacob* wreſtle's no longer then the dawning, and all our troubles haue an appointed time of deliuerance. *Weeping may abide in the euening, but ioy commeth in the morning.*

Pſalme.

This ſhould teach vs patience in trouble, for there is no deliuerance til God giue it.

And of this ariſeth to vs a leſſon of patience, that ſo long as it pleaſeth the Lord to exerciſe vs with any croſſe, ſo long ſhould we be content to beare it; not ſtriuing to caſt off the yoke, vntill it pleaſe the Lord to take it from our necke. *Noah* was weary of his abiding in the Arke a yeere and a day (for ſo long hee remained) and no doubt when hee ſaw the ground, hee was greatly deſirous to come forth; but he will haue no deliuerance till the Lord who cloſed him in, command him alſo to come out; and in very truth there can be no deliuerance but that which commeth from the Lord, as this one notable example among moe makes manifeſt vnto us. When the Angel commanded *Lot* to eſcape for his life to the Mountaine, he requeſted the Angell for licenſe to tarry at *Zoar*: and ſo where the Lord pointed out the mountaine for the place of his deliuerance, he himſelſe makes choiſe of another; but when he obtained that which he deſired, durſt hee for all that abide in *Zoar*? No certainely, hee could neuer liue without feare, vntill hee went forward to the mountaine, whereunto the Angell at the firſt directed him. So that both the time and the place, and the manner of our deliuerance muſt bee referred to the Lord, and not elected by our ſelues. Then we reſt in quietnes, when we reſt on the will and mercy of God, not vpon our owne deceitfull refuges of vanity.

How fooliſh the wicked are who ſeeke deliuerance by other meanes.

And here is diſcouered the fooliſhneſſe of the wicked, who being impatient in trouble, haue recourſe with *Achaziah*, to *Beelzebub*, to Sathan, or his inſtruments, ſeeking by ſorcery, charming, or ſome other ſuch vnlawfull meanes to preuent the Lords deliuerance. Alas, theſe blinde wretches ſee not that when after this manner they ſeeke to free themſelues, they fall vnder the danger of an euerlaſting wrath.

When *Hananiah* that falſe Prophet brake that yoke of timber which the Lord put about the necke of *Ieremy*, to preſignifie the captiuity of *Babel*, the Lord in ſtead of it put a yoke of yron about his necke, which *Hananiah* was not able to breake: So ſhall it be with thee, O thou, who with-draweſt thy ſelfe from the Lord; thou who wilt caſt off the yoke of God, and not tarry till the Lord deliuer thee: in ſtead of a yoke of wood, the Lord ſhall faſten thy necke with a yoke of yron: that is: in ſtead of a light temporall affliction, whereof thou haſt freed thy ſelfe for a time by means vnlawfull, *The Lord ſhall ſting thee with Serpents and Cockatrices, which thou ſhalt not bee able to charme; hee ſhall caſt thee into that Lake which burneth with fire and brimſtone*, and ſhall binde vpon thee for euer that terrible wrath, which is *a wrath to come*, except in time thou repent.

Ierem.28.13.

We ſhould pray to the Lord in trouble, but not preuent him.

But leauing the wicked, let vs learne of *Iacob*, who with patience continues in the wreſtling ſo long as the Lord will wreſtle with him; ſo that as the Lord began it, ſo is he the firſt that breaketh it off. Wee may indeed with a good warrant pray for deliuerance out of trouble, ſaying with Chriſt our Lord, *If it be thy will, Lord let this cup paſſe by mee*; but alwaies ſo that wee ſubmit our will to the Lords moſt holy will; *neuertheleſſe, not as I will, but as thou wilt*: and in the meane ſeaſon, ſo long as it ſhall pleaſe the Lord to keepe vs vnder affliction, let vs beware that wee murmure not, *neither limit the holy One of Iſrael*, to preſcribe vnto him either the time or manner of our deliuerance. Reſerue the Lord his owne praiſe; *Hee is the Lord that ſaueth vs, and vnto the Lord belongeth the iſſues of death: Waite thou patiently on the Lord: Commit thy way to him, truſt in him, and he ſhall bring it to paſſe.*

Pſal.16.20.

Pſal.27.5.

## CHAP. XI.

### Verſe 25. *And when he ſaw that he could not preuaile.*

5
The fiſt circumſtance, the euent of the wreſtling.

THe fiſt thing we promiſed to ſpeake of, is the euent and iſſue of the wreſtling, where wee ſee that the wreſtling is ſo diſpenſed by God, that in the end the victory inclines to *Iacob*: So ſaith *Moſes* here, *The Lord ſaw that hee could not preuaile.* This ſpeech doth not import any ſuperiour ſtrength in *Iacob*, but an abundant mercy in God. The Lord *cannot, is no other thing, but hee will not: hee is the God of heauen and earth; hee that ſpeaketh, and it commeth to paſſe: all the Nations of the earth compared with him, are but as a droppe of a bucket.* If he had pleaſed to haue taken from *Iacob* his breath out of his noſtrils, hee might eaſily haue confounded him, and laid him dead vpon the ground. But it pleaſed him by ſecret ſtrength to make *Iacob* victorious; yet not ſo, but that hee carrieth away ſome marke of his weakeneſſe and infirmity: For the Lord diſioynts his thigh-bone, and maketh him to halt: and that partly for *Iacobs* humiliation, leſt he ſhould impute the victory vnto his own ſtrength, rather than the Lords mercy; and partly that it might bee a memoriall vnto him all the dayes of his life, and a prouocation to thankefulneſſe. As alſo the Lord gaue him this marke in his body, as *Theodoret* thinketh, to aſſure him that it was no fantaſie nor vaine viſion which had appeared vnto him.

Eſay 40.

And in this is ſhadowed vnto vs the manner of that victory which the children of God obtaine in their wreſtlings, to wit, that it is ſuch a victory as is not without a wound. A notable wreſtler was *Dauid*, yet he had ſundry times the foyle. A notable wreſtler was *Peter*, and ſuch a one for whom CHRIST prayed that his faith ſhould not faile, becauſe hee knew that Satan was to ſift him; yet was hee deadly wounded by a very weake inſtrument. A notable wreſtler alſo was the Apoſtle *Paul*, many rare reuelations receiued hee of the Lord; he did much in his calling to draw many to righteouſneſſe; hee laboured more abundantly than all the reſt of the Apoſtles; he ſounded powerfully that Trumpet which caſt downe the wals of ſpirituall *Iericho* whereſoeuer he came, ſo that from *Ieruſalem* to *Illiricum*, he made the Goſpell of Chriſt to abound. Yet leſt hee ſhould bee exalted out of meaſure, an Angell of Sathan was ſent to buffet him. *Noah* that Preacher of righteouſneſſe to the olde world, was ſpotted with drunkenneſſe, ſo *Moſes* ſpeaketh of him: though *Baſil* excuſe his fact, that in reſpect he was the firſt planter of a Vineyard, his drunkenneſſe came rather of the lacke of experience, that hee knew not the ſtrength of wine, than of his intemperance, yet the ſpirit of God marketh it in him as a blemiſh. No victory then to the children of God in their battels in this life without ſome wound. Who can ſay he hath ſo fought againſt ſinne, that at no time he hath beene ouercome by ſin? the beſt he that euer liued in the world (our bleſſed Sauiour excepted) hath had his *breuia leuiaq́; peccata; quamuis pauca, quamuis parua, non tamen nulla;* And thoſe ſinnes, as they were done by them, ſo are they written for vs, not for our imitation, but for attention; not that wee ſhould make ſport of their weakeneſſe, as *Cham* did of his fathers nakedneſſe: *Qui lapſu alieno gaudet, gaudet Diaboli victoria,* Hee that reioyceth at another mans fall, reioyceth at Sathans victory: but rather, *vt medicamenta nobis de alienis vulneribus faciamus*, that ſo knowing our owne weakeneſſe, wee may learne by their example to take heede to our ſelues.

In our ſpiritual battels we get no victory without a wound.

## CHAP. XII.

### Verſe 29. *And he ſaid, Let me goe.*

The ſecond part of the Hiſtory containing the conference betweene *Iacob* and the Angel.

HAuing ſpoken of the wreſtling that was betweene the Lord and *Iacob*, it now remaines we ſpeake of the conference, that vpon the wreſtling fell out betweene them.

The Lord beginneth the conference, and hee craues of *Iacob*, that hee would let him goe. This may ſeeme very ſtrange that the Lord this manner of way ſhould ſpeake vnto his ſeruant: hee that looſed the coupling of *Iacobs* thigh, might hee not haue looſed the graſpes of *Iacobs* hands? hee that came to *Iacob* without *Iacobs* knowledge, might hee not haue gone without *Iacobs* licenſe? Hee might indeed: yet doth hee make intimation of his departure vnto *Iacob*, and why? onely to ſtirre him vp the more earneſtly to ſeeke his bleſſing before he goe.

Threatnings of ſpirituall deſertions, are prouocations of the godly to draw neerer vnto the Lord.

This is the Lords manner of dealing with his children, that he makes the ſhew of his departure from them to be a meanes that prouokes them, to draw neerer vnto him: ſo that ſpirituall deſertions are prouocations whereby Gods children are wakened more earneſtly to deſire the continuance of Gods mercy with them. When Ieſus Chriſt accompanied his two Diſciples to *Emaus*, and communed with them by the way, when they drew neere to the towne, Ieſus made him (ſaith the Euangeliſt) as if hee would haue gone a litle further, onely to ſtirre them to ſeeke his abiding with them. In the doing of our Sauiour, is figured vnto vs the manner of the Lords working with his children, who ſometimes doth ſo behaue himſelfe, as if hee were inſtantly to depart, and take his holy ſpirit from them; which ſhewes of ſpirituall deſertion becauſe they are exceeding grieuous to the godly, let vs for our comfort conſider, the Lord by them ſeeketh no other thing but to encreaſe our faith, to kindle our loue, to ſtirre vs vp to greater feruency in prayer, that wee may with *Iacob* conſtrayne the LORD to tarry and bleſſe vs: and with the two Diſciples may cry; Lord abide with vs, and forſake vs not.

*Luke* 24.20.

The Lord will haue vs to pray for thoſe ſame bleſſings that he hath concluded to giue.

For we are to vnderſtand, that the ſame bleſſings which GOD hath concluded to beſtow vpon his children, he will haue vs to aske them before that he giue them: the Lord came at this time to *Iacob* of purpoſe to bleſſe him, and yet hee makes as if hee would goe away and not bleſſe him; not that hee had changed his minde, but becauſe he wil haue *Iacob* to pray for that bleſſing of corroboration which hee had concluded to giue him. And let this warne vs, in the leaſt threatning of a ſpirituall deſertion to lay hold on the Lord by prayer; leſt for fault of ſeeking, wee cloſe vp the Lords hands, which are full of bleſſings ready to be beſtowed vpon vs.

The Lords preſence is not enioyed without intermiſſion in this life.

Againe, we are to conſider that the Lords preſence in like manner cannot be continually kept in this life: neither from the beginning haue any of the Children of God enioyed it at all times. Where, for the better vnderſtanding of the leſſon, and our further comfort, wee muſt diſtinguiſh betweene theſe two kindes of the Lords preſence: there is a preſence of the Lord which is felt and perceiued, there is another which is ſecret and not perceiued, yet knowne by the effects. The ſecret preſence of God is continually with his children where-euer they goe, ruling, guiding and ſuſtaining them in all their troubles, according to his promiſe, *When thou paſſeſt through the waters I will be with thee, that they doe not ouerflowe thee, when thou walkeſt through the fire thou ſhalt not bee burnt.* As for vs wee haue our owne viciſſitudes of feeling, and not feeling: we are changeable, but the Lord remaineth the ſame; whom he loues, he loueth vnto the end, hee will neuer leaue vs, nor forſake vs: but by his ſecret preſence he entertaines life in our ſoules, when to our owne iudgement we are become altogether dead and ſenſeleſſe, as there is *a ſubſtance in the Elme and Oake, euen when they haue caſt their leaues* And this, as I ſaid, appeareth by the effects, that wee haue ſtood in many tentations, wherein we could finde no preſent grace vpholding vs.

Two ſorts of the Lords preſence one ſecret, which we neuer want: another felt, which alwaies we enioy not.

*Eſay* 43.3.

## CHAP. XIII.

### *What notable effects the felt preſence of God bringeth with it.*

THe other ſort is, when not onely God is preſent with his Children, but alſo makes themſelues ſenſibly perceiue it by inward and glorious feelings: this preſence when wee get it, makes a ſuddaine change of the whole man, it raiſeth vs from death to life, it maketh a comfortable light to ſhine where fearefull darkeneſſe abounded, it makes our faith liuely, our loue feruent, our zeale burning, and our prayer earneſt. Then is our water turned into wine, our ſighes are turned into ſongs, and our mourning into glorious reioycing, becauſe *the Bridegroome is with vs, and the Comforter that doth refreſh our ſoules is come to viſite vs.* This preſence is as euidently felt of them to whom it is granted, as was the deſcending of the holy Ghoſt perceiued of the Apoſtles, to whom he came.

This felt preſence before trouble is as a preparatiue;

This preſence ſometime is granted before trouble, as here vnto *Iacob*, and then it is a preparation of him that gets it, to the battell: it imboldens, encourages, and ſtrengthens him in ſuch ſort, that he feares not in Gods cauſe to encounter with whatſoeuer aduerſity. Hee triumphs with *Dauid; The Lord is my light and my ſaluation, whom ſhall I feare? the Lord is the ſtrength of my life, of whom ſhall I be afraid?* This preſence makes *Iacob* with his Family goe forward in the face of *Eſau*, and of his armed men without feare, where before hee

*Pſal.* 21.7.

was afraid at the rumor of his comming. This preſence made *Moſes* lightly regard the angry countenance of *Pharaoh, becauſe he had ſeene him who was inuiſible.* This preſence made *Paul* goe vp with ioy to *Hieruſalem,* where hee knew hee ſhould bee in chaines for the name of IESVS. This preſence hath emboldned many faithfull Martyrs to offer their bodies more freely and willingly to the fire for the teſtimony of Ieſus, than euer any worldling hath ſtept into his bath to waſh himſelfe, or to his bed to reſt him. Let *Peter* be prepared with his preſence, and he will preach Chriſt boldly in the face of a Councell that condemned Chriſt: let *Peter* be vnprepared of this preſence, and he will deny Chriſt at the voice of a ſimple damſell.

And after trouble it is to Gods children a reſtoratiue.

*Mat.27.4.*

Sometime againe this preſence is granted to his Children after their long continuance in ſome trouble: and then it is to them as the neeſings of that childe whom after ſwouning *Eliſha* reduced vnto life; or as the glimpes of the bright-ſhining Sunne to the tender fruits of the earth, which before hath beene oppreſſed with blaſting and conſuming tempeſts: it brings to the children of God a pacifying of all theſe diſtruſtfull perturbations, which did before diſquiet them: yea, it ſo delights and rauiſhes them, that with the three Diſciples on mount *Tabor,* when they had ſeene a little glance of Chriſts glory, they cry out, *It is good for vs to be here.* Yea, they wiſh, oh that my ſoule might for euer abide in this happy ſtate and condition! But, as I ſaid before, to enioy the Lord continually in this manner, is not giuen to any man vpon earth: for a while he will be familiar with thee, as he was with *Iacob,* but ſoone after hee muſt goe, and thou muſt learne to reuerence this diſpenſation of his preſence, and not to be diſcouraged, becauſe for a while he is gone from thee, yea, albeit with *Mary, one ſword* (of many ſorrowes) *ſhould pierce through thy ſoule,* yet with her alſo *magnifie the Lord, and let thy ſpirit reioyce in God thy Sauiour,* bleſſing him with heart and mouth, *that hee looked to the baſe eſtate of his ſeruant.* Account thy ſelfe happy that at any time the Lord ſhewes thee his mercifull face, being aſſured that hee who hath giuen thee an earneſt penny, will in his owne good time giue thee the principall ſumme; and that the glimpes of mercy which thou haſt gotten, are pledges of a fill of mercy, which yet abides thee: for ſo *Dauid,* of that which he had felt, concludeth, *Doubtleſſe, kindneſſe and mercy ſhall follow me all the dayes of my life.*

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## CHAP. XIV.

*The preſence and abſence of God, is euer diſpenſed for the good of his owne children.*

*Pſal.104.2.*

*For the morning appeareth.* Theſe words containe the reaſon why the Lord deſireth that *Iacob* ſhould let him go, becauſe *the morning appeareth.* This at the firſt ſeemes a ſtrange reaſon. Is it not alike to thee, O Lord, to abide with thy ſeruants in the morning as in the euening? or is there, O Lord, with thee any ſuch diſtinction of time? Surely none at all; *for thou O Lord art couered with the light as with a garment,* euen the darkeneſſe with thee is light: yea, thoſe bright Angels that ſtand about thy throne, make the midnight where they come, for ſhining light, like the noone-tide of the day. But wee muſt conſider that this reaſon reſpects not the Lord, it reſpecteth *Iacob*: and ſo the meaning is; It is for thy cauſe, O my ſeruant *Iacob* that I deſire to goe: for now the morning appeareth, and thou muſt goe on in thy iourney, thy ſeruants and family will waite for thy comming, as being vncertaine whether they ſhall remoue or remaine, till thou direct them, and therfore that I ſtay thee no more from them, let me goe.

It is granted for our conſolation, and taken away for our humiliation.

*Bernard.*

And of this we may more euidently perceiue that which I ſaid, how the going and comming of the Lord to and fro his children, is alwayes ordayned and diſpenſed for their weale: when he commeth, when he goeth, all is for our weale. *Ne timeas ô Sponſa, nec exiſtimes te contemni, ſi pauliſper tibi ſponſus ſubtrahit faciem ſuam: omnia iſta tibi cooperantur in bonum: de acceſſu & receſſu lucraris.* Bee not afraid (ſaith *Bernard*) O Spouſe, neither thinke that thou art contemned, albeit for a ſhort while the Bridegroome with-draw his face; all that hee doth, workes for the beſt vnto thee: thou haſt gaine both of his comming to thee, and of his going from thee. And this for the comfort of one exerciſed with ſpirituall deſertion hee doth explaine more clearely in the words which hee immediately ſubioynes, *Tibi venit, & recedit: venit ad conſolationem, recedit ad cautelam, ne magnitudo conſolationis extollat te: ne ſi ſemper adeſſet, exilium deputares pro patria, & arrham pro pretij ſummæ: pauliſper permittit nos guſtare quã ſuauis ſit, & antequã plane ſentiamus ſe ſubtrahit, & ita quaſi alis expanſis te prouocat ad volandũ:* he commeth (ſaith hee) for thy conſolation, and goes for thy warning and humiliation, leſt the greatneſſe of his comfort ſhould puffe thee vp : and leaſt if hee were alwayes preſent thou ſhouldeſt eſteeme this place of thy baniſhment for thine owne country, and ſhouldſt take this earneſt for the principall ſumme, hee lets thee taſte of his ſweetneſſe for a ſhort while; and incontinent before thou finde it fully, he withdrawes himſelfe, and ſo as it were with his wings ſtretched out ouer thee, hee prouokes thee to mount vp and flee after him.

Spirituall deſertions are prouocations of vs to follow the Lord.

This is the reaſon why thy Lord diſpenſes in ſuch ſort his preſence and abſence vnto his children. If at no time hee ſhew himſelfe vnto vs, then we ſhould bee ouercome of that heauineſſe vnder which we lie through manifold tentations: and if alwayes he ſhould be familiar with vs, then wee would take the earth for the heauen, and forget our fathers houſe which is aboue; therefore ſometime hee withdrawes his preſence from vs, that he may teach vs to become weary of this barren wilderneſſe wherein wee liue abſent from our Lord. Hee aſcends many times from vs, that we may ſtand like thoſe Diſciples on the Mount of Oliuet, not looking downeward to the earth, but gazing and looking vpward to our Lord who hath gone from vs; he giues vs a little taſte of his graciousneſſe, and then he goes, but goeth in ſuch ſort that he cryes after him, *Come and ſee.* Not of purpoſe to defraud thee of any ioy that is in him, doth hee goe from thee: onely that hee may prepare thee to follow him to that place wherein hee will communicate to thee the fulneſſe of ioy, and let thee ſee that glory he had with his Father from the beginning. Hee will not alway tarry from vs, leaſt we deſpaire, neither yet alway remaine with vs on earth, leaſt we preſume: ſometime hee will kiſſe vs with the kiſſes of his mouth, and as it were with the Apoſtle, rauiſh vs vp to the third heauens: other times againe (as it ſeemes) he caſts downe his angry countenance vpon vs, he humbles vs to the hell, & permits Sathan alſo to buffet vs, leaſt wee ſhould be exalted out of meaſure. Alwayes this comfort we haue of the Lords working with vs, that as here wee ſee hee comes to *Iacob*, and goes from him for his weale: ſo whether he ſhew himſelfe familiar with vs, or againe for a while hide his face from vs, in both the one and the other, hee is working for our comfort and weale. Onely let vs poſſeſſe our ſoules in patience, and giue glory to God.

## CHAP. XV.

### *How the inward exerciſes of conſcience, worke in the godly a diuorcement of their ſoules from all creatures, and a neerer adherence to the Lord.*

W*Ho anſwered, I will not let thee goe.* Perceiue here, how the ſhew of the Lords departure worketh in *Iacob* a more conſtant cleauing, and adhering to the Lord. This (as I ſaid before) is a notable fruit which all the Lords ſpirituall deſertions doe work in his children; it augments in them a deſire of mercy, and a more earneſt carefulneſſe to ſeeke the Lord. And this alſo we ſee in our daily experience; for among all them who profeſſe the Name of Ieſus Chriſt, yee ſhall finde none more feruent in prayer, more continuall in mourning and ſighing for their ſinnes, none that doe thirſt more earneſtly for mercy, than they whom GOD hath humbled in their ſpirits with threatnings of ſpirituall deſertions: As here *Iacob* is more wakened by this one word, *Let me goe*, than by all the reſt of the wreſtling: ſo is there nothing goeth ſo neere the heart of the godly, as doth the ſhew of the Lords departure from them; they are neuer ſo louing to him as at thoſe times when hee ſeemeth to count leaſt of them: if he looke angerly vpon them, the more pittifully looke they vnto him: if he threaten them, they threaten kindneſſe vpon him: the hardlier that hee anſweres them, the more importunately doe they cry vnto him: then with *David, they water their couch with teares, and call vpon God all the day long. Their eyes caſt out water continually, when the Comforter that ſhould refreſh their ſoules is away from them.* Lam.1.14.

In a word, theſe deſertions worke in Gods children a diuorcement of their ſoules from the delight of euery creature, and a ſtraiter adherence to himſelfe: when he threatens to goe from them, they follow him with theſe lamentable voyces, *Turne againe, O Lord, and cauſe thy face to ſhine vpon me, that I may be ſaued*: O Lord take from mee what thou wilt, take from mee all the worldly comforts that euer thou gaueſt mee, onely let mee enioy thy ſelfe; *For whom haue I in the heauens but thee? and I haue deſired none in the earth with thee, my fleſh failes me, and my heart alſo, Lord faile thou me neuer: when thou hideſt thy face, I am ſore troubled, returne therefore, O Lord, and be mercifull to mee, be thou the ſtrength of my heart, and my portion for euer,* *for thy louing kindneſſe is better than life.* Theſe are the effects of ſanctified trouble, which I haue marked, that wee may bee comforted, and not diſcouraged when wee finde that our outward or inward troubles produce vnto vs a loathing of earthly pleaſure, and a more feruent loue of our God.

There is a ſtriuing with God, acceptable to him: and namely, when we will take no refuſall of that that God hath promiſed.

We haue yet more narrowly to conſider this anſwere that *Iacob* giues to the Lord. *I will not,* (ſaith he) *let thee goe:* Is this a ſeemely anſwere for a ſeruant to giue vnto his Lord? when the Lord ſayes, *Let me goe,* becomes it *Iacob* to anſwere, *I will not let thee goe?* Is this good religion, in any thing to ſtriue with the Lord? Yea, indeed, there are ſome things wherein the Lord is very well content that thou ſtriue with him; as namely, when the Lord hath promiſed any thing to thee, and thou haſt his word for thy warrant, to ſeeke it in ſuch ſort, that albeit the Lord ſay thee nay, yet thou wilt receiue no refuſall at his hand: this is a ſtrife, which pleaſeth the Lord, for in effect it is no other thing but a conſtant affirmation that his truth is inuiolable. After this manner the woman of *Canaan* ſtroue with him, ſhe would take no deniall of that which hee had promiſed: and after this manner here alſo *Iacob* ſtriues with him, he will not be denyed of a bleſſing: and *Moſes* alſo ſtroue with the Lord, proteſting hee would not goe forward one foot, vnleſſe the Lord went with him becauſe the Lord had ſo promiſed. But farre be it from vs to ſtriue with the Lord as the wicked doe, grieuing him daily with our murmurings and rebellions, ſtill liuing in contrary tearmes with the Lord. *Woe be to him, that ſtriueth with his Maker: doe yee prouoke the Lord vnto anger? or are yee ſtronger than he?* The end of this ſtrife to them will be horrible confuſion.

There is yet farther to be conſidered in theſe words of *Iacob,* how he ſaith to the Lord, *I will not let thee goe;* by what meanes is this, that *Iacob* is able to hold and detaine the Lord? the Prophet *Hoſea* will reſolue this: It was (ſaith he) by mourning and weeping that *Iacob* preuailed, and held the Angell, whilſt hee got the bleſſing.

Nothing in the world ſo ſtrong as the prayers of the godly: for they are the bands whereby the Lord is holden and detained.

There is nothing ſo ſtrong in the world, as the prayers of the godly, they are the onely bands by which the Lord is holden, and detained: the Lord will not bee reſtrained by all the powers of the earth, neither will hee ceaſe to doe any worke that he is about to doe, for the cryes of all the men in the world: yet the prayers of his children are able to conſtraine him to powre downe an vndeſerued bleſſing, and turne away a iuſt deſerued puniſhment. When the people of *Iſrael* had fallen from God by worſhipping the golden Calfe, the Lords anger was highly incenſed and kindled againſt them, which moued *Moſes* to fall downe on his face before the Lord, beſeeching him to bee appeaſed towards his people, for the glory of his Name: This prayer did in ſuch ſort reſtraine the Lord in the middeſt of his anger, that he is compelled to ſay vnto *Moſes, Let me alone, that my wrath may waxe hot againſt them, for I will conſume them.* This manner of ſpeech vſed by the Lord, declares that the prayer of *Moſes* did binde and hold in the wrath of God, that it brake not out vpon this people. In like manner we reade in the Goſpell, that when Ieſus was paſſing by thoſe two blinde men, who cryed vpon him, *Oſanna, thou ſonne of Dauid haue mercy on vs;* albeit the multitude regarded not their crying, and the Diſciples alſo (as it ſeemes) tooke little thought thereof, yet Ieſus was moued thereby to ſtand ſtill. They could not come neere for the multitude to lay hands on him, but their prayers reached vnto him, and did ſo take hold vpon him, that by that place he could not goe, vntill he had giuen them a comfortable anſwere. *The prayer of a righteous man auailes much, if it be powred out in faith.*

## CHAP. XVI.

*Prayers of the godly muſt be forcible and acceptable to God, ſeeing they come from his owne Spirit.*

THis then is the great comfort of the godly, that our prayers are effectuall, and are (as I may call them) the Lords owne bands wherewith we are able to detaine & hold him till he bleſſe vs. And no maruaile, ſeeing theſe prayers are not ours, but the interceſſion of Gods owne Spirit in vs, powred out in the Name of Chriſt, in whom he is euer wel pleaſed. For, as for vs, *We know not what to pray as we ought: but the Spirit it ſelfe makes requeſt for vs, with ſighes which cannot be expreſſed.* And therefore may wee boldly thinke, that the Lord will not deſpiſe them. *Spiritus eſt in quo clamamus: Abba Pater: ſicut in nobis interpellat pro nobis, ita in patre delicta condonat pro ipſo patre: quod poſtulamus, idem ipſe donat, qui dat vt poſtulemus.* It is the ſpirit (ſaith *Bernard*) by whom we cry, *Abba,* Father: as in vs the ſpirit makes requeſt for vs, ſo with the

Rom. 8.

*Bernard in feſt. Pentec. Serm. 1.*

Father he grants our requeſts, and forgiues vs our ſinnes: that for which wee pray euen he giueth vnto vs who giueth vs this grace to pray. Let vs therefore pray continually, and ſtrengthen by theſe godly meditations our feeble hearts, and weake hands, that they faint not in prayer. Let vs goe and deſire good things from the Lord, ſeeing we haue the Lord bound to vs by his promiſe: *The Lord will fulfill the deſire of them that feare him.* And againe, *That which the wicked feares ſhall come vpon him, but God will grant the deſire of the righteous.* Thou who art made ſure to obtaine, if ſo be thou canſt deſire, art here made inexcuſable: none wants mercy and grace, but hee who deſires it not.

*Pſalm.*

*Pro.10.14.*

A warning for attention in prayer.

*Chryſoſt. de Canan. hom.* 15.

And yet take heed that in thy prayer thou be not vnreuerent; remember *à quo, & quam magna petas*, from whom and what great things thou craueſt. Great things from a great King ſhould be deſired with reuerence and affection: they ſhall ſpeed beſt at the Lords almes-dealing, that fall downe loweſt with the Publicane; not they who with the Phariſie ſtand vp proudeſt vpon their feete. *Abraham* the father of the faithfull, in his prayer, conſidering of himſelfe, and looking to the Maieſtie of God, humbly confeſſeth that hee was but duſt and aſhes. Yea, *Adam*, in his beſt eſtate of his innocency, was bound to glorifie God with the like confeſſion of the baſeneſſe of his originall; and to let *Adam* alone, the heauens are not cleane in his ſight, yea, hee hath found folly in his Angels, they couer not onely their feet, but their faces before the Lord: what then ſhalt thou, O man doe, who dwelleſt in lodgings of clay, a ſinfull creature, by thine owne apoſtaſie loaden with iniquitie? how ſhouldeſt thou be humbled and bow downe thy ſoule in the preſence of thy Maker, Redeemer, and Iudge?

We ſhould not deſpiſe our owne prayers, they being powred out without preſumption, and why?

*Macar. hom.* 32.

Preſumption in prayer thus being remoued, I returne to the comfort. Thou being thus humbled with an hatred of thine owne ſinnes, with feare and reuerence of that diuine Maieſtie, truſting to his promiſe, goe on with boldneſſe to the throne of grace. *Noli vilipendere orationem tuam, quoniam ille ad quem oras, non vilipendit*: eſteeme not lightly thine owne prayer, as though it were a ſmall thing, ſeeing the Lord to whom thou prayeſt hath declared that he accounts ſo much of it; ſuppoſe it be weake, yet remember *etiam ſolis vagitibus infans matrem commonet ad miſericordiam*: euen the very cryes of the infant that vtters no diſtinct voyce, moue the mother vnto commiſeration: and what compariſon betweene the loue of a mother toward her children, and the loue of the Lord towards his? No Father will giue to his children that aske, a ſtone in ſtead of bread, nor a ſerpent in ſtead of a fiſh: what kindneſſe then (if wee craue it) may wee looke for at the hands of our heauenly Father? *As the heauens are aboue the earth, ſo are my thoughts aboue yours.* Our prayers (ſaith *Cyprian*) are *arma cœleſtia, quæ ſtare nos faciunt & fortiter perſeuerare, hæc ſunt munimenta ſpiritualia & tela diuina*, they are ſpirituall armour, whereby we ſtand and ſtrongly perſeuere to the end, they are heauenly darts and defences:

*Cyp. li.* 1. *epiſt.* 1.

A commendation of prayer.

Oh that we vnderſtood the excellency of this grace of prayer, that ſo we might the more delight in it: it is the hand of a Chriſtian, which is able to reach from earth to heauen, and take forth euery manner of good gift out of the Lords treaſury. It is one of thoſe keyes of the houſe of *David*, whereby we open the doores of the heauenly palace, and goe in to take a view of that eternall building and glorious manſion prepared for vs in heauen. It is the meſſenger that with ſpeede goeth from our ſoules, ſaluting no creature by the way, and entreth ſtraight into the Mercy-ſeate in heauen: reporting to the Lord all our deſires, and returning backe a fauourable anſwere from him. Yea it is vnto vs as the fiery chariot of *Eliah*, whereby we mount vp, and haue our conuerſation with God in the heauens. O happy ſoule therefore which God hath endued with this moſt heauenly grace.

*Jacobs* feruency and zeale in prayer, conuinces our inconſideration and coldneſſe.

*Except thou bleſſe me.* It were for vs a good thing, if we could learne from *Iacob*, this holy wilfulneſſe, neuer to let the Lord alone till he bleſſe vs. But alas, here wee are taken in our ſinne, we fall to our prayers without preparation, wee powre out a number of words without deuotion, and ſo goe away without a bleſſing. Wee ſend out our prayers like to incenſe, made indeed according to the Lords direction, but not kindled with fire from the Altar; that is, petitions lawfull enough, and agreeable to Gods word, but not powred out in feruency. And ſo no maruaile that the Lord ſmell not in them a ſweet ſacrifice; for incenſe without fire hath no fragrant ſmell; and ſo hauing finiſhed our cold prayers, we riſe without examination, not once conſidering with what fruit we haue prayed; and whether we haue gotten a bleſſing from God or no.

## CHAP. XVII.

*Iacob cannot end till God haue bleſſed him.*

GOdly *Iacob* will here teach vs another leſſon, that wee ſhould not let our gripes goe, nor ceaſe from crying, vntill the Lord haue bleſſed vs. Then hath *Iacob* done when as the Lord hath bleſſed him: but till he get the bleſſing, *Iacob* in no wiſe will part with the Lord. Where if thou deſpaire, how ſhalt thou know in prayer when God bleſſeth thee? I anſwere, except the Lord teach thee, I cannot tell thee: the Spirit of God when hee comes downe with a bleſſing, makes himſelfe to be knowne. No man hath felt ſo ſenſible a ſhowre of raine deſcending on his body, as the childe of God will feele; when the ſhower of grace deſcends on his ſoule: then the foundations of that earth (which is in man) are ſhaken; the ſtony heart melteth, the eye aboundeth in ioyful teares, the tongue is looſed that was bound before, the minde is filled with an vnaccuſtomable light, the whole ſoule with vnſpeakeable comfort. Finally, ſuch an alteration is made of his whole deſires, ſuch a change of his whole inward and outward diſpoſition, as the child of God feeles better than hee is able to vtter. Which if wee obtaine not in prayer (as many times it falles out) let vs receiue it as a checke of our coldneſſe, as a ſpurre to further humiliation: that ſo with a new bleſſing, wee may fall to ſeeke the Lord, and his bleſſing.

How we may know when God bleſſeth vs in praying to him.

And here againe wee haue to conſider another leſſon; for in this, that hee ſeekes a bleſſing vpon him who wounded him, wee are to conſider the nature of faith: which is of ſuch quickneſſe, that no maruell the Ancient ſaid, *Fides Linceos habet oculos*: for albeit the Lord would take on him the ſhape of an enemy, and ſhew himſelfe an angry Iudge to his children, yet will they ſtill looke for fauour and kindneſſe at his hand. It was the Lord who afflicted *Iob* with outward and inward troubles, of the which, nature and ſenſe could gather no other concluſion, but that GOD had forſaken him, and was become his enemy; yet faith, aboue ſenſe and nature, leadeth him through all theſe myſtic clouds to looke vnto God, as vnto his mercifull Father; and therefore reſts he in that notable concluſion, whereof wee haue made mention before, *Albeit the Lord ſlay me, yet will I truſt in him.*

The quickeneſſe of faith.

*Ber. in Epiphan. ſerm. 1.*

## CHAP. XVIII.

*Faith through death eſpies life.*

THis fulneſſe of faith doth alſo appeare manifeſtly in all the reſt of Gods children, eſpecially, in time of trouble: for what maketh them reioyce in afflictions, and to triumph *when they are going through the valley of death*, but the ſight and certainty of a better? how commeth it, that in the ſame moment wherein God is taking their temporall life from them, they are ſeeking an eternall life from him? Out of doubt it commeth of their liuely faith, which through wrath ſees mercy; through the cloud of light and momentany afflictions, it beholdeth an infinite weight of glory.

Faith in wrath can ſee Mercy.

But this quickneſſe of faith appeares moſt of all wonderfully in the vp-taking of Ieſus Chriſt: for hee appeared in the world diſguiſed, *a King in ſhape of a ſeruant*: he being the God of glory, came couered with ſuch contemptible couerings, that the world miſ-knew him. His miraculous conception without the helpe of man, was obſcured with the couering of *Maries* eſpouſing vnto *Ioſeph*: his birth without all vncleanneſſe, obſcured with the couering of *Maries* purification: his innocency in like manner obſcured with the couering of circumciſion: and ſo *abſconditus eſt noui ſolis fulgor*, (ſaith *Bernard*) and thus was the glory of this bright-ſhining Sunne which the world ſaw neuer before, obſcured. Yet through all theſe and many couerings, that Centurion through faith eſpied him to be the Sonne of God; and thoſe three wiſe men who came from the Eaſt, by the light of faith, through all theſe vailes ſaw him to be a glorious King; and therefore alſo fell downe and worſhipped him: But theſe blinde *Bethleemites* amongſt whom he was borne, hauing no more but the eyes of nature wherewith to looke vpon him, could not diſcerne him, albeit this was their glory, that out of them came *that Gouernour who ſhould feede his people*: by this faith *agnouit* Simeon *infantem tacentem*; for lacke of it, *occiderunt Iudæi mirabilia facientem*. *Simeon* by faith acknowledged Ieſus euen in his infancy when he had not yet ſpoken a word; but the

Faith offends not at the baſe forme and ſhape, in which Ieſus Chriſt appeared, but through it ſees him to be the King of glory.

*Ber. ſer. 4. in vigil. natiu. Dom.*

*Mat. 2, 11.*

*Mich.*

*Aug. ſer. 20.*

the Iewes for lacke of faith, blinded with infidelity, ſlew him, after that hee had wrought many miracles. So then to returne to our ground, it was a great faith in *Iacob* that hee ſought a bleſſing from him who wreſtled againſt him. Nature will neuer learne vs that leſſon. *Come and let vs returne to the Lord; he hath ſpoyled, and he will heale vs, he hath wounded, and he will binde vs vp.* Without faith there can be no prayer to God, eſpecially at that time when God layeth his heauy hand vpon vs: *How ſhall they call vpon him in whom they beleeue not?* Where the fountaine is dry, what water can there be in the ſtrand? *Ergo vt oremus credamus, & vt ipſa non deficiat fides, qua credimus, oremus*: therefore that we may pray, let vs beleeue, and that our faith whereby we beleeue faint not, let vs pray. And thus much for the fulneſſe of faith.

*Hoſea 5.*

## Chap. XIX.

### *The godly in their prayers aboue all things ſeeke Gods fauour and bleſſing.*

Perceiue yet further out of theſe words, that *Iacob* ſeekes nothing from God but his bleſſing. The children of God, euen then when God is moſt familiar with them ſeeke nothing comparable to his bleſſing. Herein they are inſatiable: on the earth they can neuer get enough of his bleſſings. *Iacob* was bleſſed before of the Lord, and now againe he ſeekes a new bleſſing: and euery time that hee meetes with the Lord, all that he deſires is a bleſſing. It is farre otherwiſe with miſerable worldlings; it is ſeldome, and farre betweene that they come to the Lord: they ſeeke ſome other thing then himſelfe, or his bleſſing, ſome worldly benefit, or deliuerance fro temporall trouble is the ſumme of all their ſuite. So *Cain*, forgetting to ſeeke mercy for his ſinne, ſought onely protection to his body, *Whoſoeuer findeth mee, ſhall ſlay mee*: and from time to time hee ſought how to get out from the preſence of the Lord. O miſerable man that left not behind him ſo much as a petition to God for mercy and deliuerance from that wrath which his ſinne had brought vpon him!

## Chap. XX.

### *Worldlings in their prayers diſhonour God, and pre-iudge themſelues.*

In this doing, wicked men doe both diſhonour the Lord, and pre-iudge themſelues; they conſider not the infinite goodneſſe, & the all-ſufficiencie of the Lord; they meaſure him with their baſe and earthly mindes, and therefore inſtead of eternall, they ſeeke nothing but temporall and periſhing things. It was a Princely anſwer that *Alexander* gaue his friend *Perillus*, to whom hee had offered fifty talents of ſiluer to helpe his daughter to marriage; which the other thinking too much, replyed that tenne talents were ſufficient: Yea, ſaid *Alexander*, it were enough for thee to receiue, but not for me to giue. And to another in like caſe hee gaue the like anſwere: *Ne quære quid te accipere, ſed quid me dare deceat.* But much more may our all-ſufficient GOD, that Monarch of the world indeed, who is rich vnto all who call vpon him, giue vnto vs a greater rebuke, that cannot enlarge our hearts, nor open our mouthes wide, that hee may fill them with his good things, contenting vs to ſeeke the earth, when the Lord offers vs the heauen, ſeeking with worldlings, that our Wheat and our Wine may abound, and not with godly *David, that the light of the countenance of God, which brings ioy to the heart, may be vpon vs*: the Lord eſteemes this a very great indignity and contempt done vnto him, and therefore hee complaines on the Iewes by his ſeruant the Prophet *Hoſea*: They howle vpon me in their beds for Wine and Oyle, they cry like dogs for that which may fill their bellies, but ſend not out the voyce of my children to cry vnto me for mercy and grace.

*Pſalme 4.*

How fooliſh they are who in prayer ſeeke other things, before they ſeeke the Lord.

It is in like manner very preiudiciall to themſelues who doe it; for they faſt and weary their ſpirits in ſeeking many things, and in the meane time are careleſſe to ſeeke one thing, the obtaining whereof, might bring vnto them all things: thus they conſume themſelues with vaine labour. *Qui rerum magis ſpecie quam authore delectati, prius vniuerſa percurrere, & de ſingulis cupiunt experiri, quam ad Chriſtum curent vniuerſitatis principem peruenire*: who being delighted with the ſhew of things, more then with the Author of them, are deſirous to know euery thing by experience, but not carefull to come vnto Chriſt, who is that head and fountaine, of whom all things are: otherwiſe if according to the

*Bernard.*

command of our bleſſed Sauiour, men would ſeeke the Kingdome of God, then all other things ſhould bee giuen vnto them. This is the onely compendious way to ſatisfie our inſatiable deſires: *Quicunq; hic varia quæris, ipſe vnus tibi erit omnia*: whatſoeuer thou be who here ſeekeſt ſundry things, ſeeke rather the Lord, and hee himſelfe ſhall be all things in all to thee.

Aug. ſer. 4.

The only way to get other things is, first of all to ſeeke the Lord.

When the Lord offered to *Salomon*, to giue whatſoeuer he would aske, hee ſought from the Lord a wiſe and vnderſtanding heart. which ſo pleaſed the Lord, that not onely hee gaue him that which hee asked, but alſo ſecond and inferior gifts, as riches and honour, which he asked not; ſo great delight hath the Lord to heare vs ſeeke from him thoſe things which are greateſt and excellent. Let vs therefore aſcribe vnto the Lord, glory and power, he is a great King: let vs not diſhonour him by ſeeking from him ſmall and periſhing things: the leaſt of them is enough for vs to receiue, (for we are not worthy of the leaſt of his mercies,) but not enough for the Lord to giue: ſuppoſe the Lord would giue vs all the workes of his hand into our poſſeſſion, they ſhall be found but comfortleſſe comforts in the end, vnleſſe we enioy his fauour towards vs in Ieſus Chriſt.

## CHAP. XXI.

### *Faith obtaines euery good thing that he craues.*

Verſe 27. *Then he ſaid, &c.*

VPon this earneſt deſire of *Iacob*, the Lord reſolues that hee will bleſſe him: we haue a promiſe of God, *Aske and it ſhall be giuen you*, and we haue alſo manifold confirmations of this promiſe. *Zedechiah* ſpake it in a flattering manner to his Princes, *Yee know that the King can deny you nothing*: but it is moſt true in the Lord our GOD, ſuch is his louing affection towards all his ſubiects of the Kingdome of grace, that in very deed hee can deny nothing which they aske in faith. *As for the wicked* (ſaith S. *Iames*) *they aske and get not, becauſe they aske not in faith, nor for the right end.* It is written of *Vitellius* the Emperour, that one of his friends, being denyed his petition which was not reaſonable, waxed angry, and ſaid vnto him, what auailes to me thy friendſhip, ſeeing I cannot obtaine that which I craue? who replies vnto him, And what auailes to mee thy friendſhip, if for thee I muſt doe that which is vnlawfull? If ſuch equity hath beene found in man, what ſhall wee thinke of our God? with what face dare we ſeek that from God, which is vnlawfull to be giuen? But whatſoeuer we aske of the Lord in faith, we are ſure to obtaine it, or a better. So rare a Iewell is faith, that hee who hath it, hath all things to be his: God for his Father, Ieſus Chriſt for his Sauiour, the holy Ghoſt for his Comforter, the Angels for his miniſtring Spirits; this world for a ſoiourning place, all the good creatures therein for his ſeruants, and the heauen for his inheritance: therefore ſaid *Cyril*, *Lata mercatura eſt fides.*

Faith a rare iewell, and why?

Cyril. Catec. 17.

Before the Lord bleſſe him, he askes *Iacob* what his name was: he anſwered, My name is *Iacob*: to whom the Lord ſayes: Thou ſhalt no more be called *Iacob* (onely) but ſhalt bee called *Iſrael* (alſo.) I giue thee now a new name, and this bleſſing, that as thou haſt had power with God, ſo hereafter thou ſhalt preuaile with men; feare not therefore the face of thy brother *Eſau*: hee that gaue thee ſtrength in this wreſtling, ſhall ſuſtaine thee alſo in all thy conflicts with men. Thus the Lord will haue *Iacob* vſe the preſent experience of Gods mercie at this time, as a confirmation of him in all time to come.

A new name is giuen to *Iacob*.

*Iacob* then (as yee ſee) hath two names, and both of them hee gets from wreſtling. He wreſtled once with his brother *Eſau* in the wombe of his mother, and from it hee receiued the name *Iacob*, becauſe hee held his brother by the heele. Now againe hee wreſtleth with the Lord, and from it he receiueth this other name *Iſrael*, a Prince of God. As it was with *Iacob*, ſo it is with all the true Iſraelites of God; wreſtling abides them, and in wreſtling they muſt be exerciſed, ſometimes with God, as *Iſrael*; ſometimes with man, as *Iacob* with *Eſau*, and *Paul* with beaſts at Epheſus. No man is crowned before he ſtriues: the husbandman muſt labour before hee receiue the fruit, and wee by many tribulations muſt enter into the kingdome of God.

*Iacob* had two names, and they both are from wreſtling.

Againe, yee ſee that as the Lord beſtoweth vpon *Iacob* a new name, ſo therewithall he beſtoweth vpon him new graces, increaſe of faith, and ſpirituall ſtrength to reſiſt tentations. It is not the Lords manner of dealing to ſet out his ſeruants with vaine-glorious titles, which import nothing, when hee giues them a new name, he giueth alſo new graces anſwerable to the name; by his word hee calles things to be which were not; *Soli Deo idem facere quod loqui*: for vnto God it is one to ſpeake, and to doe. And hee giues names to things according as they are. Sometime he

With the new name God alſo giueth him new grace.

Bern. hom. 4. ſuper miſſus eſt.

he changeth a name from the better to the worſe, as the place once called *Bethel*, the houſe of God, the Lord called it *Bethauen*, the houſe of vanity: and this the Lord doth not but where a change is indeede from good vnto euill. Sometime againe hee changeth the name from the worſe to the better, *Where it is ſaid vnto you, yee are not my people, it ſhall be ſaid, yee are the Sonnes of the liuing God*: and this he doth not, but where a change is indeed of the perſons, who get the name from euill vnto good.

*Hoſea.*

By this rule we ſhould try if the new Chriſtian name be pertinent to vs or no.

And this is a rule whereby we may try our ſelues, whether the new name that appertaineth to Chriſtians be giuen vnto vs of the Lord, or not: or if we haue vſurped it our ſelues. If the Lord haue changed thy name, as he did *Iacobs* name, let it appeare in this, that he hath alſo changed thy ſelfe. Hath he giuen thee that grace, which the name imports? *haſt thou receiued an oyntment from the holy One?* hath he illuminated thy darkeneſſe? quickened thy dead heart? ſanctified thy vncleane affections? then maiſt thou be ſure, that thou haſt receiued thy name from God: but if yet we be ſuch as remaine in our naturall eſtate, liuing in our old ſins, vnder the new name of a Chriſtian, as now the moſt profane men haue gotten on the couering of a Chriſtian name, and *Eſau* doth put on him the apparell of *Iacob*: thou that ſo doſt, maiſt be ſure the Lord neuer gaue vnto thee this new name, but thou haſt violently vſurped it vnto thy ſelfe. It ſhall be no more auaileable to thee, than was the garment of good King *Iehoſaphat* vnto wicked *Achab*: yea, it ſhall augment ſo much the more the wrath of God vpon thee, becauſe that vnder an holy name thou haſt liued an vnholy life. *Beltaſar* ſinned againſt God by exceſſe and intemperancie; but that hee abuſed the holy veſſels of the houſe of God to ſerue him to profane drinking, was a double ſinne, a horrible ſacriledge, yet not ſo horrible as thine: hee abuſed dead veſſels but thou profaneſt a liuing ſoule and body; they are not thine owne, they were once made by the Lord, and bought againe by the price of his bloud, and ſo by all right are the Lords; by Baptiſme they are ſeparated to the ſeruice of God, and his mark put vpon them; notwithſtanding all this, thou dareſt ſacrilegiouſly abuſe them, and make them weapons of vnrighteouſneſſe to the ſeruice of Sathan. O miſerable man! what fearefull iudgement maiſt thou looke for at the hands of God? *The wrath of God is reuealed againſt all vngodlineſſe and vnrighteouſnes of men. Tribulation and anguiſh ſhall be vpon the ſoule of euery man that doth euill. Euery man ſhall receiue according to that which he hath done in the body*: Turkes and Pagans ſhall not eſcape vnpuniſht; but thou that abuſeſt thy ſoule and body to the ſeruice of Sathan, which by Baptiſme were ſeparated and conſecrated to the Lord, committeſt a double ſacriledge, and therefore muſt looke for a double iudgement, except in time thou repent.

*1 John.*

It is horrible ſacriledge to ſinne vnder the Chriſtian name.

## CHAP. XXII.

*It is the curſe of the wicked to pray and not preuaile; but it is not ſo with the godly.*

B*Ecauſe thou haſt had power with God.* As *Iacob* ſought a bleſſing, ſo at the length he getteth it; for the Lord at the laſt *will fulfill the deſire of them who feare him.* The deſire of the child of God, is as a birth conceiued in the ſoule of man, which ſhall not die but come to perfection. *Salomon* promiſed to giue his mother *Bethſheba* whatſoeuer ſhe would aske, if it were to the halfe of his kingdome; yet when ſhe asked that *Abiſhag* the Shunamite might be giuen to *Adoniah* his brother to wife, *Salomon* refuſed to grant. Thus men can promiſe much, & performe little: It is not ſo with the Lord our God: hee hath bidden vs pray, he hath promiſed to heare, and ſhall not alſo faile to performe. *Nunquam nobis orantibus beneficia denegabit, qui vt nos poſtulemus ſua pietate inſtigat.* He will neuer deny his benefits to vs when we pray, who prouokes vs to pray.

But as for the wicked, the hope of the hypocrite ſhall periſh: their ſoules are full of deſires, like ſo many ſtrong voyces crying for that which they ſhall neuer obtain; they wait vpon lying vanities, which ſhall neuer come to paſſe. *Quid tam pœnale, quam ſemper velle quod nunquã erit, & ſemper nolle quod nunquã non erit? In æternum non obtinebit quod vult, & in æternum quod non vult ſuſtinebit.* What puniſhment more fearefull can fall on man, than that he ſhould euer wiſh that which neuer ſhall be, and alwaies wiſh that were not, that ſhal be for euer? That which he will he ſhall neuer obtaine, & that which he will not, he ſhall for euer ſuſtaine: and yet this is the miſerable eſtate of the wicked. Let vs therefore take heed to our predominant deſires: for miſerable are they, whoſe deſires are on the World, more than on the Lord; and on vaniſhing trifles, more than upon his permanent mercies: for which the Lord hath filled their bellies with his earthly treaſure, and giuen them enough that they leaue the reſt behind to their children, what haue they more to craue from the Lord? they haue gotten their deſire, they

Miſerable are the wicked: for they deſire that which they ſhall neuer obtaine.

The wicked haue receiued their conſolation on earth.

are not to looke that euer they ſhall be partakers of the felicity of Gods choſen; their heart was neuer ſet vpon it, *They haue receiued their conſolation on the earth*, they haue no more to look for. Wherfore our Sauiour pronounceth a fearefull woe vpon them, & no maruaile: for miſerable indeed is their condition, their conſolation dyes before they dye themſelues, their comforts forſake them before they goe out of the world, and like the Gourd of *Ionas*, withereth before their eyes; in their life they ſate vnder the ſhadow of it, but in their death it is gone, and they find no comfort in it. *Dauid* knew well their miſery, and therefore he prayes, *Deliuer me, O Lord, from the men of the world, who haue their portion in this life*: that is, let me neuer be one of them.

*Ionas.*

*Pſalme.*

We haue therefore to marke which way the courſe of our affection carry vs. For if we ſeeke the Lords bleſſing, no doubt wee ſhall finde it; and if the deſire of our hearts be aboue all things toward the Lord: ſuch a deſire, I meane, as vſeth the meanes that may bring vs vnto him, for otherwiſe wicked *Balaam* will deſire, *O that I might dye the death of the righteous*, which he ſhall not obtaine: But if we go the right way to mercy, proteſting with godly *Dauid, O Lord, I deſire to doe thy commandements*, then no doubt the Lord will crowne vs with his mercies and compaſſions at the laſt.

*Thou ſhalt preuaile with men.* I doe now here by my word (will the Lord ſay) inueſt thee in this priuiledge, that no power of man ſhall be able to ouercome thee: goe on therefore with courage in the iourny which I haue commanded thee, and feare not any thing that man is able to doe againſt thee. Where it is to be marked, that the Lord promiſeth not to his ſeruant any immunity frō affliction: yea, by the contrary, the Lord fore-warns that men will make oppoſition to him, for where no oppoſition is made by men, how can there be a priuiledge to *Iacob*? It is needfull we conſider what it is that the Lord hath promiſed vnto vs, leſt looking for that which he hath not promiſed vs, we deceiue our ſelues. Many in time of trouble make foule apoſtaſie from Chriſt: and all becauſe when they entred into the profeſſion of Chriſtian Religion, they conſidered not they could not be his diſciples except they bare his croſſe, but fooliſhly lookt for ſome temporall eaſe, or worldly commoditie in the following of Chriſt, which he neuer promiſed them. Theſe are profeſſors like to the Samaritans, who ſo long as the Iewiſh religion flouriſhed and was in honour, cauſed alſo to be built a temple on a high mountaine of Samaria, named Garazin, that in this they might not be inferiour to the Iewes. They boaſted themſelues to be the progeny of *Ioſeph*, and worſhippers of God alſo with them: but when they perceiued that the Iewes were cruelly afflicted for worſhipping God, by *Antiochus Epiphanes*, then fearing leaſt they ſhould be alſo handled in the like manner, they changed their coat, affirming that they were not Iſraelites, but Sidonians, and had built their temple not vnto God but *Iupiter*: thus a little winde ſeparates the chaffe and the corne, and a fiery tryall diſtinguiſheth the counterfet and true profeſſor.

No immunity from affliction promiſed vnto vs.

Many not conſidering this, become apoſtates in the time of trouble.

*Carol. Sigon. de repub. Heb.*

In like manner the ignorant Iewes, becauſe they vnderſtood not the promiſes made concerning the *Meſſias*, looked that Chriſt ſhould haue reſtored vnto them their temporall Kingdome, peaceably and free: whereof when they ſaw themſelues diſappointed, they were offended with him, and perſecuted him to the death. It were therefore good for vs that wee ſhould follow the counſell of our Sauiour, and reckon with our ſelues in time, into what ſtate of life wee enter, when we enter into the profeſſion of Chriſtianity: before we build a Tower, let vs count the coſt whether wee haue ſufficient to performe it, leſt that when we haue laid the foundation, and bee not able to performe it, we fall not onely vnder the ſhame to be mocked of men, but alſo bring vpon our ſelues a more fearefull wrath of God: *For it had beene better not to haue knowne the way of righteouſneſſe, than after we haue knowne it, to turne from the holy commandement giuen vnto vs, like dogs to the vomit, and like the ſow that is waſhed, to wallowing in the mire.* If we could reſolue in time that they who will liue godly in Chriſt, muſt ſuffer perſecution, and arme our ſelues before-hand thereunto, reckoning with our ſelues that of the Lords indulgence we are ſpared euery day, wherein ſome notable croſſe is not laide vpon vs, then certainely wee ſhould account the leſſe of trouble when it comes vnto vs.

This made the Iewes ſtumble at Chriſt, becauſe they lookt for a temporall kingdome.

*Luke 4.18.*

*2 Pet. 2. 20.*

*Timothy.*

We haue heere againe to conſider the connexion of theſe words, *Becauſe thou haſt had power with God, thou ſhalt preuaile with men*: and out of them yee may perceiue that the Lord will haue this wreſtling of *Iacobs* (wherein he was exerciſed immediately by the Lord) to be a preparation vnto him againſt other tentations, which were to come by men. Wherein is ſhadowed vnto vs how the Lord doth firſt prepare his children by wreſtling with himſelfe, before he ſend them out to encounter with men; and ſo makes the inward exerciſes of their minds preparations whereby they are made ready the better to endure all outward troubles that doe come from them.

## Chap. XXIII.

*The Lord by inward exerciſes of conſcience, makes his children ſtrong to endure outward troubles which come from men.*

Heb. 11.

Pro. 19. 12.

This made *Moſes* that hee was not afraid of the face of *Pharaoh*, becauſe he had ſeene firſt the face of God, *for he ſaw* (ſaith the Apoſtle) *him who was inuiſible. The kings wrath* (ſaith *Salomon*) *is as the roaring of a Lyon*, but when the Lord vtters his wrath, then the heart and countenance of the greateſt Monarch in the world (make him as high as *Baltaſar*) ſhall faile him: hee will neuer loſe a good conſcience for feare of man, that knoweth the power of the wrath of God. *Feare not the man whoſe breath is in his noſtrils*: the moſt he can doe, & that by permiſſion is, he is able to kill the body; but let vs feare the Lord, who is able to caſt both ſoule and body into hell fire. This ſuſtained aged *Policarpus* againſt all the threatnings of the Pro-conſul, *Ignem minaris ad horam arſurum, & paulo poſt extinguendum, ignoras vero ignem illum futuri iudicij & æterni ſupplicij impijs reſeruatum*: thou threateneſt me (ſaith hee) with a fire which will burne for an houre, and ſhortly after bee quenched, but thou knoweſt not that fire of the iudgement to come, reſerued for the wicked, which ſhall burne for euer. It is the holy feare of God which baniſheth out of our hearts the profane feare of men, that we will not doe euill to offend the Lord; no, not for all the paines that can follow vs in this preſent life. And therefore the Lord in great mercy towards his children, doth ſometimes exerciſe them with the ſenſe of his wrath, & letteth them feele the ſting of an accuſing conſcience, that ſo they may come out of the world ſtrong in the Lord againſt outward tentations, fully reſolued rather to endure preſent puniſhments, than to caſt themſelues into danger of the wrath which is to come. And ſo the children of God are to reckon with themſelues, that their inward wreſtlings are preparatiues for outward troubles.

Eſay.

Euſeb. lib. 4. cap. 16.

They feare not much the wrath of man, who haue been humbled with the ſenſe of the wrath of God.

## Chap. XXIIII.

*It is a ſinfull curioſitie to ſeeke to know that which God hath not taught vs.*

Verſe 29. *And Iacob asked, What is thy name?*

Now *Iacob* hauing receiued the bleſſing, proceeds in the conference, and deſireth to know the name of him who bleſſed him. No doubt but he knew before that it was the Lord, otherwiſe he had not ſought a bleſſing from him. It ſtandeth not with the nature of faith *to pray to any in whom wee beleeue not*. By this queſtion hee attaineth not to any new knowledge; for hee who bleſſed him, refuſed to tell his name: but *Iacob* by calling the place *Peniell*, as afterwards followes, plainely declares, hee knew it was the Lord. So then this asking imports not that *Iacob* did not know it was the Lord that had giuen him the bleſſing: onely it declareth an earneſt deſire of *Iacob*, to haue had a more familiar reuelation of the Lord to him: which I thinke he did of a good mind & intention: ſuch as *Moſes* had when he deſired to ſee the face of God: yee ſee all our good intentions are not alway approued of the Lord. With his good intention there is ioyned a piece of curioſity, that he will haue more knowledge of the Maieſty of God, than the Lord thought expedient to communicate vnto him, otherwiſe the Lord had not denyed it to him.

Eſpecially not to ſearch out the diuine maieſty, further than it is reuealed to vs in the word.

To ſeek a greater perfectiō of knowledge, where the Lord offers it, is very cōmendable: but to aſpire to know, that which God will not teach, and namely, to ſearch out that Maieſtie farther than he pleaſeth to reueale himſelfe, is curioſity and preſumption worthy to be damned. He that ſearches, *Quantus ſit Deus, & quæ illius menſura, & qualis eſſentia, talia ſciſcitanti ſunt periculoſa, & qui rogatur cōplexa; & talium medicina eſt ſilentium*. To aske the quantity and meaſure of God, or what is his eſſence, ſuch queſtions are perilous to him that asketh, intricate to him that is asked, & are beſt anſwered by ſilence. There bee names whereby the Lord expreſſeth himſelfe to vs according to our capacitie: but as for his proper Name, it is Himselfe, it cannot be comprehended. *Why askeſt thou my name, which is wonderfull?* And from this curioſitie, *Iacob* here by Gods reproofe is reſtrained. This ſin, with our nature we haue drawne from our firſt father *Adam*; the knowledge wherwith God endued him contented him not, he aſpired higher, and ſought to bee equall with God in the knowledge of good & euill. And that this poiſon from *Adam*, is propagate to his poſteritie, doth daily appeare among the common fruits of our corruption; for either wee are careleſſe to learne thoſe things, whereof hee hath offered himſelfe a teacher; or elſe we are curious ſearchers of thoſe things which the Lord hath kept ſecret and hidden from vs.

Baſil. de mart. Mam.

There are two points of knowledge moſt excellent and needfull for man; the

2. Poynts of neceſſary knowledge.

Yet neglected by *Adams* ſons, who deſired rather to eate of the tree of knowledge, than of the tree of life.

firſt, *to know God, & him whom he hath ſent, for herein conſiſts eternall life*. the ſecond is, to know our ſelues, and the ſtate of our owne conſciences. But ſuch is the vanity of the minde of man, that with *Adam* he had rather eat of the tree of knowledge, than of the tree of life, & delighteth to be well read in any booke, rather than in the booke of his owne conſcience. And yee may marke in the carnall profeſſors of this age, that if at any time they begin to ſpeake of Theology, then doe they handle diuine things in a helliſh manner, altogether *inexpert in the words of righteouſneſſe*, and hauing no skill to *ſpeake the language of Canaan*: or elſe they talke profanely vpon that which God hath reuealed, inſiſting moſt in points of doctrine leaſt profitable for them, or then curiouſly they enquire for that which God hath concealed from them, not remembring that warning of *Moſes*, *Secret things are for the Lord, but things reuealed, are for vs and our Children*.

This curioſity bridled and reproued.

This curious demand of *Iacob*, is anſwered with a gentle refuſall, *Why askeſt thou my name?* The Interrogator ſtriues to ſend *Iacob* within himſelfe, that by a new triall taken of his ſpeech within his owne minde, he might ſee how vnneceſſary and vnprofitable his petition was. After this manner it is cuſtomable to the Lord, to rebuke the friuolous curioſity of his owne children that we may learne to be ſober; *and not preſume aboue that which is written. In his qua de Deo dicuntur, maxima eſt ſcientia ignorantiam fateri, terrā inhabitas & terra fines ignoras, quomodo conditorem terra comprehendes? animam habes cuius facultates enumerare non vales, ſtellas vides, quas numerare non potes; numera prius illa qua vides, & tunc illum, qui non apparet, enarra*: in thoſe things which concerne the diuinity, it is a great knowledge to acknowledge our ignorance: thou dwelleſt in the earth and knoweſt not the borders thereof, how then ſhalt thou comprehend him who is Maker of the earth? thou haſt within thee a ſoule, the faculties whereof thou art not able to enumerate; thou ſeeſt the Starres and canſt not tell the number of them: begin firſt, and reckon on thoſe things which thou ſeeſt, and then, if thou canſt, him that is not ſeene. Let vs therfore reſtraine our ſelues from ſuch idle ſpeculations; and if others ſpare not to proue vs with the like of theſe raſh and perilous queſtions, which I haue condemned, then remember with *Baſil*, *Talium optima medicina eſt ſilentium*.

Rom.
Cyril.Catechiſ.6.

### CHAP. XXV.

*The Lord ſometimes refuſeth to giue that which his children ſeeke, that he may giue them other things more conuenient for them.*

YEt it is to be marked, that albeit hee refuſe to tell *Iacob* his name; yet hee refuſeth not to giue *Iacob* his bleſſing: ſometime the Lord granteth his children their deſires, becauſe he ſees it is for their weale. Other times hee refuſeth them, and that alſo for their weale: but whether he ſay yea, or no, to their petitions, he works alway in mercy towards thē. He granted fleſh to the children of *Iſrael*, becauſe they ſought it, but therewithall his wrath fell vpon them: of the which it is euident, that ſometime hee granteth men their petitions becauſe he is angry with them: others againe he refuſeth, becauſe he is mercifull to them; denying vnto them that which they craue, but granteth another thing which is much more profitable for them. *Multi Deo irato exaudiuntur, multis propitius Deus non tribuit quod volunt, vt quod vtile eſt tribuat*. The Apoſtle *Paul* being buffetted by the Angell of Sathan, beſought the Lord thrice, that hee might bee deliuered from him: he receiued a refuſall of that which he ſought, and yet the Lord left him not deſtitute of comfort: *Sepe multos Deus nō exaudit ad voluntatē, vt exaudiat ad ſalutem*. In the firſt of the Acts, the Diſciples asked a queſtion of Chriſt: *Wilt thou at this time reſtore the Kingdome to Iſrael?* but what anſwer receiued they? a plaine refuſall: *It is not for you to know the times and ſeaſons*: yet hee promiſeth to them a better thing; *but yee ſhall receiue power of the holy Ghoſt*.

*Aug. de vnita. Eccl. cap. 19.*

*Bernard.*

*Acts 1.*

O happy exchange! let it be vnto vs O Lord, according to thy Word; deny vs, O Lord, any thing thou wilt: but neuer deny vs thy holy Spirit, that it may lead vs into all truth, ſo long as we remain here; and in the end may bring vs vnto the ſight of thy ioyfull face. Let vs giue vnto the Lord this glory, that he is our mercifull Father, not only when he granteth, but euen when he refuſeth ſome of thoſe things which we deſire. It may well ſtand, that being diſeaſed thou doſt ſeeke of the Lord bodily health, and ſeekeſt it too with this reſtriction, If it pleaſe him: and yet thou obtaineſt it not, the Lord thinking it good to keepe thee vnder a ſicke body, to the end hee may reſtore vnto thee health of thy ſoule; for ſo may ye reade in the Goſpell, that many being moued by bodily diſeaſes, who otherwiſe were not minded to come vnto Ieſus Chriſt, haue found in him health both of body and ſoule. It may alſo fall out, that thou doſt ſeeke from the Lord temporall riches, and that conditionally, if it pleaſe him, for a benefit that thou be not burde-

And this is a happy exchange, whervnto we ſhould heartily agree.

Bodily ſickeneſſe hath chaſed many to their ſoules health.

Riches refuſed to ſome of Gods children, for their greater good.

*Cyp. lib. 2. Epiſt. 2*

nous vnto others: & yet the Lord thinkes it more expedient to refuſe thee, leaſt riches ſhould be a ſnare vnto thee, for vnto many they are but *ſpecioſa vincula quibus alligantur, & à quibus poſſidentur, magis quam poſſident*: beautifull bands wherewith they are bound, which they poſſeſſe not, but are poſſeſſed of them. Thus their proſperity and riches become their ruine; ſo corrupt is our nature, that the ſame gifts which ſhould draw our hearts after the Lord, are allurements to turne them from him; *facile enim cor humanum omnibus, quę frequentat, adhæret adeo, vt vix aut nunquam ſine amore valeant poſſidere*: for the heart of man cleaueth very eaſily vnto that wherewith it is acquainted, ſo that hardly or neuer can we poſſeſſe the things of this world, without immoderate loue of them. And therefore the Lord in great mercy take them from vs, that they doe not take vs from him; Let vs therefore commit the ſucceſſe of our prayers to the Lord, let vs not preſume *to limit the holy One of Iſrael*, being alway comforted with this, that if the Lord deny vs that which we would haue, he will giue vs another thing which is more expedient for vs.

*Bern. ſuper Mat. 16. Ecce nos reliquimus omnia.*

## CHAP. XXVI.

### *How Iacob ſheweth himſelfe thankefull to God for his benefits receiued, in two things.*

Verſe 30. *And Iacob called the name of the place Peniel, &c.*

THe conference betweene the Lord and *Iacob* being ended, *Moſes* now makes mention of *Iacobs* thankefulneſſe, which he declareth in two things: firſt, hee impones ſuch a name to the place as might ſtand for a perpetuall memoriall of Gods familiar apparition vnto him: and next hee rendreth himſelfe obedient, not regarding any danger that might bee before him, truſting vnto the word of the Lord, he goeth with courage forward in his iourney. First, I ſay, he impones a name to the place, & calleth it *Peniel, the face of God*: he giues the reaſon, *becauſe I haue ſeen the face of God, and my life is preſerued.* Seeing the Lord (will he ſay) hath ſhowne me this mercy that I haue ſeene his face & am not confounded, I will neuer bury it in vnthankfulnes; and therefore that it may be remembred of the poſterity, I call the place by the name *Peniel. It becommeth* (ſaith the Pſalmiſt) *vpright men to be thankefull.* Seeing all good things come of God, it is good reaſon the praiſe of all ſhould returne vnto him: as the waters that come ſecretly frō the ſea throgh the veines of the earth return againe in their troughs publikely vnto it, ſo euery good thing which the ſecret bleſſing of God hath conueyed vnto vs, by publike praiſe ſhould againe returne vnto him. If we haue gotten comfort from the Lord, we ſhould giue vnto the Lord his glory. And it is the manner of the children of GOD; they cannot reſt contented when God hath refreſhed them with his mercies, till the Lord get his own praiſe. And thereof it commeth that they erect publike monuments & memorials, or at leaſt ſend out publike thankſgiuing for thoſe mercies, which God priuately & ſecretly hath beſtowed vpō them.

Such thankefulneſſe becomes the children of God.

*Pſalme.*

*Prouerbe.*

The great vnthankefulneſſe of the wicked.

But as for the wicked, they ſwallow vp the benefits of God in vnthankefull obliuion: if the Lord increaſe their wealth and proſperity, they ſacrifice to their owne net, as though their prouidence & wit had done it: and if he do preſerue them from dangers, they impute their deliuerance to their Idol, *they make their mouth to kiſſe their hand*, as if their owne arme had ſaued them. Thus are they like vnto that ſalt ſea, whereinto *Iordan* floweth, it ſwalloweth vp all the water of *Iordan*, but waxeth no greater; neither yet doe the ſalt & bitter waters thereof become ſweeter: for all that the wicked receiue from the Lord, their old ſcent remaineth in thē, they are not the better, neither is their heart inlarged to praiſe him. They doe take from the Lord without giuing again, like barren and vnprofitable ground, that deuoureth ſeed, & renders nothing, *and therefore is neere vnto curſing, whoſe end is burning*, Learne therfore, O man, to be thankefull to thy God: euery benefit that thou haſt receiued, that encreaſeth not thy thankefulnes, ſhall aſſuredly encreaſe thy iudgement. *Quę enim beneficia accepta meliorē non reddunt, is certè etiā grauius ſuppliciū cōmeretur*; he who benefits receiued make not the better, doth aſſuredly thereby demerit heauier puniſhments.

*Heb. 6.*

*Chryſoſt. de Sacer. lib. 4.*

How it is that the ſight of God terrifies man, ſeeing he is the God of comfort.

We are next to conſider how it is that *Iacob* accounts it a great mercy that he hath ſeene God, & yet his life is preſerued. Seeing the Lord is *the God of comfort*, how is it his preſence ſhould bring a terrour vnto men? It is his countenance that makes glad the heart: when he hides his face the creature is troubled; but when he ſends forth his ſpirit, they are recreated, and the face of the earth is renued. *When thou diddeſt hide thy face* (ſaith *Dauid*) *I was ſore troubled.* How is it then that *Iacob* here ſhould ſay that the ſight of the face of God cauſeth death, & that his countenance ſhould confound man? *Adam* in Paradiſe in the ſtate of innocency was familiar with God, hee ſaw and heard the Lord, & was comforted: from whence then commeth this change,

*Pſal. 104. 29.*

The cauſe of this is not in the Lord, but in our ſinnes.

that man cannot ſee the Lord and liue? Surely, the fault is not in the Lord, his countenance is the well-ſpring of life: *He is the Father of light, and the God of all conſolation.* The fault is in vs, in our ſinfull and peruerted nature. Fanky and weake eyes cannot behold the light without paine, not for any euill which is in the light, which is good and comfortable, but for the infirmity which is in themſelues: euen ſo, ſinfull men cannot ſee the Lord without feare, not for any fault in the Lord, who is mercifull and gracious, but for that peruerſe diſpoſition which ſinne hath wrought in our ſelues. This made the Iſraelites to tremble, when they heard him, and made that holy Prophet *Eſay* cry out, *Woe is me,* when hee ſaw but a ſimilitude and repreſentation of his Maieſtie; who then may abide that Maieſtie in it ſelfe?

*Exod.*

*Eſay 6.*

Sinne therefore is to be remoued if we would ſee the Lord with ioy.

Theſe three pillars of the Church, *Peter, Iames* and *Iohn,* fell downe to the ground aſtoniſhed at a ſmall manifeſtation of his glory: the brightneſſe of his glorious face, ſhining like the Sun, confounded them, & how then ſhould they bear the glory of his diuinitie? And in vs it is this ſame ſinful nature which onely hinders vs from the ſight & familiarity of our God. What then ſhall we doe but embrace the counſell of the Apoſtle S. *Iohn*? *Whoſoeuer hath this hope in himſelfe* (namely to ſee God) *purgeth himſelfe, euen as God is pure.* We muſt remoue our ſinne, and draw the powers of our ſoules to ſome neerer conformity with the Lord, if ſo be we hope to dwell with him: *For without peace & ſanctification, none can ſee the Lord.*

*1 Iohn 3.*

*Heb.12.*

In what ſenſe ſaith *Iacob,* he ſaw the face of God.

But here againe it is to be asked, how ſayes *Iacob* he ſaw the face of God; ſeeing the Lord gaue *Moſes* this anſwere when he ſought a ſight of his face, *No man can ſee mee and liue:* and we know that *Iohn* the Baptiſt ſaith, *No man hath ſeene God at any time, but the Son who is come from the boſome of the Father, he hath reuealed him;* How is it then, I ſay, that *Iacob* here ſaith, *I haue ſeene God face to face?*

I anſwere that this is ſpoken in compariſon of other viſions and reuelations made to *Iacob* before: his meaning is no other, but that he had now ſeene the Lord by a more excellent and notable manner of apparition than euer he had ſeene before. And where *Moſes* is ſaid to haue ſeene the Lord face to face, this is onely ſpoken in compariſon of *Moſes* with other Prophets, who had not ſo cleare a reuelation of the Maieſtie of God, as *Moſes* had: this is euident out of the Lords owne words. *If there be a Prophet of the Lord among you, I will bee knowne to him by a viſion, and ſpeake to him by a dreame; my ſeruant* Moſes *is not ſo, who is faithfull in all my houſe; to him will I ſpeake mouth to mouth, not in darke words, and he ſhall ſee the ſimilitude of the Lord.* Yea, let no man thinke becauſe of theſe words, that any of the Fathers ſaw the Lord as hee is; thou canſt not ſee the Sunne as it is. Hee that a farre off lookes to the Sea, ſayes truely that he hath ſeene the Sea; but what is it that he ſees in reſpect of that which he ſeeth not? yea, we cannot ſee a mortall man as he is, and how then ſhall we ſee the Lord as he is? If the Fathers had ſeene the Lord as he is, then all the Fathers had ſeene him in one manner of way; becauſe God in himſelfe is one ſimple and vndiuided eſſence; but they ſaw him many manner of wayes, in diuers formes and apparitions; to *Moſes* he appeared in a fiery buſh, to the Iſraelites in a cloud, to *Elias* in a ſoft and calme ayre; to *Eſay* in another manner of viſion; all which doe proue that hee ſhewed not himſelfe, neither did they ſee him as he is; but onely in ſuch manner of manifeſtation, as the Lord thought moſt expedient for the time.

Neuer any man on the earth, ſaw the Lord as he is.

But what ſpeake I of the ſight of God on the earth? wee ſhall not ſee him as hee is, in the heauens. For euen thoſe holy Angels which ſtand about his throne, are deſcribed vnto vs, couering their faces with their two wings, witneſſing thereby, that there is a God of a more infinite glory, then they are able to comprehend. And no merueile, for euery creature, Man or Angell is finite, a veſſell of limited and definite bounds; now ſure it is that no finite thing can comprehend that which is infinite, *that peace of God* promiſed vnto vs, *paſſeth all vnderſtanding; and theſe things prepared for vs, are ſuch as the heart of man cannot vnderſtand.* What then ſhal we thinke of him who prepared them? muſt not his glorious Maieſtie by infinite degrees ſurpaſſe the reach of our vnderſtanding?

Neither ſhall we ſee the Lord in heauen as he is, and why?

## CHAP. XXVII.

### *What ſight of God we ſhall haue in the heauens.*

YEt I ſpeake not this to take away that ſight of God, which we ſhall haue in the heauens. It muſt be true which the Apoſtle ſaith, *Wee ſhall ſee him as he is;* it being vnderſtoood with theſe reſtrictions, firſt, the ſight of God, which we ſhall haue in heauen, ſhall be perfect in reſpect of vs; the Lord ſhall dwell in vs fully, & repleniſh euery power & faculty of ſoule & body with his ioyful preſence.

Hee ſhall fill my whole minde with his light, no darkneſſe ſhall be left in it, he ſhall quicken my whole heart, no more deadneſſe ſhall be in it; and the whole affections ſhall be repleniſhed with his peace and ioy. Now the Lord dwels in us, but he fils vs not. Wee are yet hungry and thirſty: We know but in part, but in the heauens we ſhall be filled perfectly with that preſence, *wherein is the fulneſſe of ioy*, the Lord ſhall then be *all things in all vnto vs*.

1

It ſhall be a perfect ſight in reſpect of vs.

Now, the greateſt meaſure of the ſenſe of mercy, is called by the holy ſpirit, a taſting, *taſte and conſider how gracious the Lord is:* but there is promiſed vnto vs a full ſatisfaction, *ye ſhall be ſatisfied : Inebriabor ab vbertate domus tuæ.* I call this ſight perfect in reſpect of vs, the Lord ſhall fill all that is in vs: we ſhall deſire no more, but we ſhall not be able to comprehend al that is in the Lord. *Auguſtine* expreſſeth this by a proper ſimilitude; for he compares the godly in the heauens to veſſels caſt into the ſea: were they neuer ſo large, they ſhall be filled full of water; and yet that which they contain is nothing in compariſon of that great abundance which is about them. So euery godly man glorified in heauen, ſhal be fully filled with Gods comfortable preſence, ſo that he ſhal know no want, and yet ſhall he not be able to comprehend that infinite maieſty, and peace, & ioy, and glory of the incomprehenſible God. Therfore, ſay I, that in reſpect of vs, we ſhal haue in the heauens a perfect ſight of God, that is, ſo farre as we can be capable of him. *Menſuram plenam, & ſuperfluentem tunc dabit in ſinus veſtros:* a good meaſure, preſt and running ouer (ſaith our Sauiour) ſhall bee then giuen into your boſomes.

*Luke.*

2
It ſhall be an immediate ſight.

Secondly, that ſight of God, that in heauen we ſhall enioy, ſhall be immediate: and this is ſuch a ſight, as none can vnderſtand till we get it. Yet to make it as plaine as wee may, let vs compare it with that which wee haue here in earth. The ſight that now wee haue of God, is as through a glaſſe or a vaile, that is, by mediate reuelations: Now we know him by ſeeing him in his creatures: we know him by hearing him in his word: we know him alſo euen in the earth by ſpiritual meditation, that begetteth ſome ſecret ſenſe of his mercy: yet all theſe are a walking by faith, not by ſight; at the leaſt but a darke ſight of God, and through couerings: but in the heauen we ſhall ſee him, not by halues, but by an immediate ſight: which we ſhall then beſt vnderſtand (as I ſaid) when we ſhall attaine vnto it. The Lord of his mercy purge and prepare vs in time, and then haſten that day wherein we ſhall ſee him.

No ſight of God in heauen except firſt we ſee him in earth, & hereunto 3.things are required.

And yet becauſe eternall life muſt be begun on earth, and that it is not poſſible wee can ſee God in the heauens, vnleſſe we haue firſt ſeene him in the earth, let vs take heede vnto thoſe three things wherby we may attain vnto the ſight of God. Firſt, remember that God without his owne light cannot be ſeen: the eye, ſuppoſe it be an organe of ſight, were it neuer ſo quick, ſeeth nothing in the darke; the Sun without the Sun cannot be ſeene: farre leſſe can the Lord be ſeen without the Lord. *In thy light* (ſaith the Pſalmiſt) *ſhall we ſee light.* If therfore we would begin to ſee the Lord, *let vs walk in his light*, making his word a lanthorne to our feet; in all our waies taking heed vnto it as vnto *a moſt ſure word*, and a light *ſhining in darkeneſſe*, therewithal ioyning to the Lords prayer, *Open my eyes that I may ſee the wonders of thy Law.*

The light of his word.

*Pſalme.*

*Peter.*

A ſimilitude & conformity with God.

Secondly, we muſt remember, that we cannot ſee God without ſome ſimilitude & conformity with him. Therefore ſaith Chriſt, *Bleſſed are the poore in ſpirit: for they ſhall ſee God.* Among all the members of the body, none can ſee the Sun but the eye, becauſe of ſome ſimilitude that is between them. For as God hath ſet ἐν μεγαλόκοσμῳ in the great world, the Sun & Moone in the firmament as inſtruments of light to ſerue it: ſo hath he placed ἐν μικρόκοσμῳ in the little world (which is Man) two eyes in the higheſt part of the body, as organes of light, to ſerue him: but the eye being any way troubled or offended, as we ſee by experience, abhorres the light, wherein it otherwiſe delights: & after the ſame manner the mind of man polluted with ſin, neither can nor dare looke vp to the Lord. *Oculus cordis perturbatus auertit ſe à luce iuſtitiæ, non audet eam contemplari:* the eye of the heart being perturbed (ſaith *Auguſtine*) turneth it ſelfe away from the light of righteouſneſſe; and dares not behold it. And to the ſame effect he ſaith in another place; *Male viuendo videri à Deo potes, videre Deum non potes; bene autem viuendo, & videris & vides:* If thou liue an euill life, thou ſhalt be ſeen of God, but ſhalt not ſee him, but if thou liue a good life, thou art not onely ſeene of him, but thou mayeſt alſo ſee him. So neceſſary is this conformity with God by ſanctification, that without it we cannot ſee God.

*Auguſt.ſerm.*13

*Auguſt.ſerm.*10

3
Attention and conſideration.

Thirdly, to the ſight of God, there is requiſite attention and conſideration, a meeke and quiet ſpirit, a heart ſtabliſhed by grace, ſeparated from other things & fixed on the Lord. *Oculus circumactus non videt etiam quæ ante ſe ſunt:* a wauering and reeling eye ſees not thoſe things which are before it; and an vnſtable minde, toſſed to and fro with reſtleſſe cares and perturbations is not meet to ſee the Lord. When the Lord appeared to *Eliah*, there went before him a mighty wind, an earth-quake and fire, but God was not in any one of them: he followed in a ſoft & ſtill voyce, to teach vs, that we muſt haue meek, ſetled, & pacified ſpirits, if we look that God ſhould be familiar with vs: and we muſt ſet the eyes of our ſoules ſtable and fixt on the Lord, attending on his ſhining mercies, like the eyes of ſeruants on their Maſters, euen vntill the Lord haue mercy vpon vs. Theſe are the principall helpes, whereby the ſight of God is begun in earth, which will be perfected in heauen.

## CHAP. XXVIII.

*The other thing wherein Iacob ſhewes his thankeſulneſſe, is his obedience.*

Verſe 31. *And the Sunne aroſe to him.*

THe other thing wherein *Iacob* vttereth his thankeſulneſſe, is in the obedīēce he giues to the Lords calling, walking on in the iourney which God commanded him. Without this the other had beene nothing: for except we obey and ſerue the Lord in our callings, doing that which is commanded vs, wherein can wee be thankeſull to him? And truely there is no better token that we haue beene refreſhed by the countenance of God, who is the ſtrength of his people, then this, if with boldnes & ſpiritual courage we follow him where away he cals vs, albeit we ſhould find neuer ſo many impediments before vs.

*Iacobs* wound makes him not giue ouer his iourney.

And the wounds which the godly receiue in the ſpirituall combat make them ſtronger and more circumſpect.

But it is to be marked, *Moſes* ſaith he halted as he went on in his iourney. This is the meruailous working of the Lord no doubt, that *Iacob* being hurt in the night, and his thigh-bone diſioynted, yet walkes vpon it in the morne, and the hurt which he receiued of the Lord ſtayes him not from going forward in the iourney, which the LORD inioyned him. Wee ſhewed before how the children of God in their wreſtlings doe in ſuch ſort preuaile, that they get no victory without a wound: who can ſay hee hath ſo fought againſt Sathan and ſin, that he hath not oftentimes been buffeted by Sathan, and wounded by ſinne? yet ſuch is the gratious diſpenſation of the Lord, that as *Iacobs* hurt made him not giue ouer his iourny but rather confirmes him to goe forward with greater boldneſſe now halting on one thigh, then before when he went vpon both ſtraight: ſo the Lord doth ſo diſpenſe the ſpiritual battels of his children, that out of their manifold buffets and wounds which they receiue in this warfare, hee works in them a greater hatred of ſin and loue of righteouſneſſe, a greater attention & circumſpection in all their wayes, and a greater feruency and zeale to run out the race which is ſet before them, and to renue the battaile againſt Sathan and ſinne.

Example hereof in *Dauid*, & *Peter*.

And this wee may ſee clearely in *Dauid*, who after his adultery & murther, being renued by repētance, riſeth again with a greater hatred of ſin, and more earneſt deſire of mercy then euer he had before. And did not *Peters* fal bring forth in like manner the like fruits in him, that he ſheds teares now more abundantly then any time before? he now ſtands boldly to confeſſe the Lord Ieſus before the Councell, whom before he had denied before a damſell; and in all the reſt of his life he ſhews himſelfe an example of godly zeale, labouring to confirme his brethren by a good conuerſation, whom before he had offended by his ſtumbling and falling. Thus the Lord by ſome one ſin wherein he ſuffereth his children to haue experience of their weakneſſe, wakeneth them to a narrower inquiſitiõn of their ſins. For a ſmall paine in the head men run not to the Phyſitian, nor to the water for a light ſpot in their garments, but if the defiling be great, then we doe take occaſion thereat to waſh away euen the ſmalleſt ſpot that is in them: ſo the godly when oftentimes they paſſe ouer ſmall ſins without remorſe, the Lord permits them to fall into greater, that ſo they may be moued to mourning, and haſten to an earneſt reformation of all.

This commeth not of goodneſſe in vs, but of the Lords meruailous diſpenſation. *Aug. ad Bonif. lib. 3. cap. 7.*

Where we are not to think that this commeth of any goodneſſe that is in vs, or in ſin which we haue brought forth, but of the excellent wiſedome & goodneſſe of God: *Deus enim ſummus eſt medicus, qui bene nouit vti etiam malis*. For God is that great Phyſitian, who can vſe to good euen thoſe things which are euil: & it doth (ſaith the ſame Father) more aduance the glory of Gods goodnes, *etiam de malis bene facere quā mala eſſe non ſinere*, euen to draw good out of euill, rather then that he ſhould ſuffer euil not to be. Thus the Lord our God maketh al things ſerue & work for the beſt to them that loue him: ſo as euen the wounds which we receiue in ſpiritual wreſtlings may wel work in vs a greater humiliatiō; but ſhall not confound vs, ſo that we leaue not off the race & courſe to our heauenly *Canaan*. Wherein, if we cannot alway run in the ſtrength of the ſpirit with *Eliah*, yet let vs by Gods grace endeuour to halt forward with *Iacob*; at leaſt creepe forward towards our heauenly Father, as his little babes & childrē, who are but yet learning to walk, proceeding alway from ſtrength to ſtrength, til we appear before the face of our God in *Sion*. Wherunto the Lord that is the Author and finiſher of our faith, the beginner and perfecter of our ſaluation, bring vs of his great mercy in Chriſt Ieſus. To whom with the Father, & the holy ſpirit, be al praiſe, honour, and glory for euer and euer, *Amen*.

# A
# CONDVIT
# OF
# COMFORT.

## FVLL OF SVVEET CONSOLATIONS FOR ALL THOSE THAT DESIRE THE COMFORTABLE SWEETNESSE OF IESVS CHRIST.

*Written by that worthy man* M$^{r}$. VVILLIAM COWPER,
*Miniſter of Gods Word.*

Corrected and amended, with two Prayers to be vſed in
priuate Families hereunto added.

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# A CONDVIT OF COMFORT.

## ROMANES 8. 28.

*Alſo wee know that all things worke together for the beſt to them that loue God; euen to them who are called according to his purpoſe.*

*My helpe is in the Name of the Lord.*

THis Chapter may be conueniently tearmed a *Compend of Chriſtian conſolation*: for whereas many kindes of comforts are diſperſed throghout the holy Scriptures for the ſtrengthening of the man of God; ſome of euery kinde, are here gathered together in one, and like choſen flowers picked out of the word of God, are knit together in one bunch, and preſented to thee who art a Chriſtian.

The ſumme & diuiſion of this Chapter.

There are two things onely which trouble vs in this life. The firſt is the remanents of ſinne in our corrupt nature: this was ſuch a matter of griefe to the holy Apoſtle, that it made him to cry out; *O miſerable man that I am, who ſhall deliuer me from this body of death?* (Rom.7.24.) So vnpleaſant was it to him, to liue in that body wherein hee found the motions of ſinne rebelling againſt the law of God. And if the Apoſtle accounted this burden ſo weighty to him, alas, how ſhould wee complaine? and what cauſe haue we with *Ezechia*, to walke meekely in the bitterneſſe of our ſoules all our daies, (Eſay 31.15.) in whom the life and power of that ſinning is farre leſſe reſtrained? Yet leſt we ſhould be ſo caſt downe with the ſenſe of ſinne, that we deſpaire and periſh, being ſwallowed vp with griefe; the Lord furniſheth vs (2 Cor.4.9.) with many comforts againſt it, from the beginning of this Chapter, to the middeſt of the 17. Verſe. The other thing which may diſcourage vs, is the manifold troubles that follow vs in following Chriſt.

For the Church of God on earth, *is as a Lilly among Thornes*, (Can.2.2.) and our Lord Ieſus, *as an Apple-tree among the trees of the Forreſt*. If we delight to ſit vnder his ſhadow; and if his fruit be ſweet in our mouth, wee muſt be content to walke toward him through many ſharpe afflictions: therefore are wee commanded not onely to ſuffer afflictions, (2 Tim. 2.3.) as the good Souldiers of Ieſus Chriſt, but alſo to reioyce in tribulations: and if wee cannot attaine to that perfection, at leaſt to count it exceeding ioy when wee fall into (Rom. 5. 3. James 1.2.) diuers temptations; yet becauſe no chaſtiſement is ſweet for the preſent, it hath pleaſed (Heb.1.2.) the Lord of his fatherly indulgence and pitty towards our weakeneſſe, to ſeaſon the cup of our bitter griefes with his ſweet comforts; (Heb. 12.) which as hee doth in many other parts of holy Scripture, ſo eſpecially from the 17. Verſe of this Chapter to the 30. wherein the Apoſtle abounds with conſolation, ſhewing himſelfe a faithfull ſteward in the houſe of God, moſt carefull to leade as it were by the hand, the weary ſonnes and daughters of the liuing God, into the Wine-ſeller, there to refreſh and ſtay vs with the flagons of his Wine, and to comfort vs with his Apples, (Cant.2.4. Cant.5.1.) to ſtrengthen vs with his hid Manna, and to make vs merry with that milke and hony, which our immortall Husband Ieſus Chriſt hath prouided for vs, to ſuſtaine vs that we faint not through theſe manifold tribulations, wherwith we are compaſſed in this barren wilderneſſe.

That this is the Apoſtles purpoſe and

order of proceeding in this Chapter, I thinke his concluſion makes it manifeſt, which you haue from the 31. Verſe to the end; wherein he drawes all that he had ſaid into a ſhort ſumme, containing the glorious triumph of a Chriſtian ouer all his enemies: the triumph is firſt ſet downe generally in the 31. Verſe, *What ſhall we ſay then to theſe things? if God be with vs, who can be againſt vs?* Thereafter he parts this generall in two; there is (would he ſay) but one of two that are againſt vs, either ſinne, or afflictions: as for ſinne, he triumphs againſt it, Verſe 33. and 34. *Who ſhall lay any thing to the charge of Gods choſen? It is God that iuſtifieth: Who ſhall condemne? It is Chriſt who is dead, or rather who is riſen againe, who is alſo at the right hand of God, and makes requeſt for vs.* As for affliction, hee beginnes his triumph againſt it, Verſe 35. *Who ſhall ſeparate vs from the loue of Chriſt?* his anſwer mounts vp by a gradation, *Will tribulation or anguiſh doe it?* Yea, *Will death it ſelfe doe it?* or that which is more, *Will principalities and powers doe it?* Verſe 37. *In all theſe things wee are more than Conquerours through him that loued vs.* Thankes bee giuen to God, who alwaies makes vs to triumph in our Lord Ieſus Chriſt.

Now, in this verſe, as *Iacob* gaue his ſons his greateſt bleſſings in the laſt roome; ſo the Apoſtle giueth to Chriſtians his greateſt comfort in the laſt roome, whereof this is the ſumme: our afflictions are ſo farre from being preiudiciall to our ſaluation, that by the contrary, through the Lords merueilous working, they tend to the aduancement thereof, and he inlargeth the comfort: Not onely afflictions, but all *other things worke for the beſt, together, to them that loue the Lord.* The parts of the Verſe are two: the firſt containes the comfort; the ſecond, a deſcription of the perſons to whom the comfort appertaineth. Now I come to the words.

*Alſo:* that is, beſides all the comforts which I haue giuen to you before, I giue you yet this further, learning vs, that albeit our troubles be many, yet our comforts are more: *Many* (ſaith *Dauid*) *are the troubles of the righteous, but the Lord deliuereth them out of all.* As if he would ſay; For euery trouble the Lord hath a ſeuerall deliuerance. Euery temptation (ſaith the Apoſtle) hath the owne iſſue. Euery horne that riſeth againſt vs, to puſh vs, hath attending vpon it an hammer to repreſſe it, (ſaith the Prophet.) *Eſau* mourned vpon his Father *Iſaac:* although he was profane, yet he cried pittifully, *Haſt thou but one bleſſing my Father?* But wee (with the holy Apoſtle) may bleſſe our heauenly Father, who comforteth vs ſo in all our tribulations, that as the ſufferings of Chriſt abound in vs, ſo our conſolations abound through Chriſt: not one, but manifold are his bleſſings, and the ſtore-houſe of his conſolations can neuer be emptied. The Lord our God hath not dealt niggardly nor ſparingly with vs; but a good meaſure of conſolations preſſed downe and running ouer, hath he giuen to vs in our boſome, his name be praiſed therefore: and yet how little is all this that wee now receiue, in compariſon of thoſe ineſtimable ioyes of God that hee hath prepared for vs? the like whereof the eye neuer ſaw, the eare neuer heard of, and the heart cannot vnderſtand. Surely, the greateſt meaſure of comfort that wee haue in this life, is but the earneſt penny of that principall which ſhall be giuen to vs hereafter. If the earneſt be ſo great, what ſhall be the principall? If the firſt fruits of the heauenly *Canaan* be ſo delectable, how ſhall the full maſſe thereof abundantly content vs, when we ſhall behold the face of our God in righteouſnes, & ſhal be ſatisfied with his Image, when we ſhall be filled with the fulneſſe of ioy, which is in his preſence, and with thoſe pleaſures which are at his right hand for euermore?

Our troubles are many, but our comforts are more than our troubles.
*Pſal.* 31. 19.
*Zach.* 1. 21.
2 *Cor.* 1. 5.
*Luke* 6. 38.
1 *Cor.* 2. 9.
*Pſal.* 17. 15.
*Pſal.* 16.

*The priuiledges of a Chriſtian cannot be knowne of them who doe not poſſeſſe them.*

WE know.) If you ponder the Apoſtles words, you ſhall finde that, by an Emphaſis, hee reſtraines this knowledge to the Children of God, excluding Worldlings and Naturaliſts from it. *The ſpirituall man diſcerneth all things: but he himſelfe is iudged of no man. A naturall man cannot vnderſtand the things that are of God.* The Goſpell is wiſedome indeed, but wiſedome among them that are perfect. Euery article of our faith, and point of Chriſtian Doctrine, euery Priuiledge of a Chriſtian is a Myſtery, therefore to maruaile that the Goſpell be fooliſhneſſe to the naturall man who periſheth. And this doth draw vs to conſider that the excellent things of Chriſtianity can be knowne of none, but of thoſe that poſſeſſe them. The value, or rather vanity of earthly iewels hath beene better knowne of ſome that haue wanted them, than of them who poſſeſſed them: but the Iewels of Gods kingdome, ſuch as Peace, Righteouſneſſe, ioy in the holy Ghoſt, are knowne of none but of the Chriſtian onely, who enioyeth them. [illegible] giuen

1 *Cor.* 2. 14. 15.
1 *Cor.* 2. 7.
1 *Cor.* 2. 6.

Reuel.2,17.
Pſalm.34.8.
Act.26,24.
1 Cor.4.13.
Gen.27.39.
Pſalm.4.7.
Geneſ.3.
Galat.3.1.

giuen to the Chriſtian, who can know but he that hath it? and none can know what is the ſweetneſſe of hid Manna, except hee taſte it: therefore, ſaith the Pſalmiſt, *Taſte and conſider how gracious the Lord is*; telling you that the graciouſneſſe of the Lord cannot be conſidered by him who neuer did taſte it. If you goe to ſpeake to a worldling of inward peace, of ſpirituall ioy, or of the priuiledges of a Chriſtian, you ſhal ſeem to him a Barbarian, or one that ſpeaketh a ſtrange language, which he vnderſtandeth not; or if he himſelfe ſpeake of them what he hath learned by hearing or reading; yet ſhall he ſpeake like a Bird, vttering voices which ſhe vnderſtandeth not. As a bruit beaſt knoweth not the excellency of mans life, and therefore delighteth himſelfe with hay and prouander, ſeeking no better, becauſe it knoweth no better: ſo the naturall man knoweth not the excellency of a Chriſtian, and therefore diſdaines him, counting him a foole, a mad man, and the off-ſcum of the world: hee taketh the dung of the Earth in his armes for his inheritance: let him haue the portion of *Eſau, that the fatneſſe of the earth may be his dwelling place*: let his wine and his wheate abound to him, he cares for no more: he knowes not what it is to haue his Soule made glad with the countenance of God. This is your miſerable condition, O ye wretched worldlings: yee are curſed with the curſe of the Serpent, yee creepe, as it were on your Bellies, and licke the duſt of the Earth all the dayes of your life; yee haue not an eye to looke vp to heauen, nor a heart to ſeeke thoſe things which are aboue: moſt fearefull is your eſtate, we warne you of it, but it is the Lord who muſt deliuer you from it.

Reſolute knowledge is the mother of patience.
Pſalm.42.
Reuel.4.
Pſalm.37.

This reſolute knowledge is the mother of ſpirituall courage, conſtancy, and patience: therefore the Apoſtle vrgeth it in this place, that the Chriſtian may be made thereby ſtrong and patient in tribulation. And indeede what needes hee feare in the euill day; yea, though the Earth ſhould be remoued, and the mountaines fall into the middeſt of the Sea, who knoweth that the Lord ſitteth on his Throne, hauing the whole world as a glaſſie Sea before him, gouerning all the alterings, changes, and euents of things therein to the good of them that loue him? Oh that wee had profited ſo much in the Schoole of Chriſt all our dayes, that without any doubting, or making any exception, we could beleeue this which here the Apoſtle layeth for a moſt ſure ground of comfort, that ſo wee might change all our thoughts and cares into one: namely, how to grow in the loue of God, that in a good conſcience wee might ſay to the LORD with *Peter, Lord thou knoweſt I loue thee*. and as for the reſt of our feares, griefes, and temptations, which many times doe ſo compaſſe vs, that to our iudgements we can ſee no out-gate: caſt all the burthen vpon the Lord, who careth for vs; and hath giuen vs this promiſe for a *Premunire, All comes for the beſt*.

1 Cor.9.26.
Rom.16.20.

The Souldier with courage entreth into the battaile, vnder hope to obtaine the victory: the Mariner with boldneſſe committeth himſelfe to the ſtormy Seas, vnder hope of vantage; and euery man hazardeth in his calling, and yet are they all but vncertaine venturers, and know not the end: but the Chriſtian *runnes not as vncertaine; but as one ſure to obtaine the Crowne*: for hee knowes, that *the God of peace ſhall ſhortly tread Sathan vnder his feete*.

Rom.8.27.
Exod.14.13.
Iudg.7.19.
1 Sam.17.48.
Ioſh.3.16.

What then? ſhall hee not with courage enter into that battell, wherein hee is made ſure ere euer he fight, that all the warriours of IESVS ſhall become *more than Conquerours through him*? If wee will onely ſtand ſtill, we ſhall ſee the Saluation of the Lord. *Gedeon* and his three hundred fought againſt the great hoſt of Midian without feare, becauſe he was ſure of victory. *Dauid* made haſte and ranne to encounter with *Goliah*, becauſe he was perſwaded, the Lord would deliuer him into his hands. The Iſraelites ſpared not to enter into the floud of Iordan, becauſe they ſaw the Arke of God before them, diuiding the waters: and ſhall onely the Chriſtian ſtand aſtoniſhed in his temptations, notwithſtanding the word of God goe before him to reſolue him that whatſoeuer fall out ſhall work for the beſt vnto him? The Lord increaſe vs, and make vs abound more & more in loue of our God: for perfect loue caſteth out feare. The Lord ſtrengthen our faith, that through theſe miſty clouds of affliction, which now compaſſeth vs, we may ſee that comfortable end, which the light of God hath diſcouered vnto vs.

Iudge not of Gods working before the end for that doth greatly impaire our comfort.

But wee are to beware of the ſubtile ſleights of Sathan, who to the end he may ſpoile vs of this comfort in trouble, endeauoureth by many meanes either to quench this light of God in our mindes, or elſe to darken and obſcure it by the precipitation of our vnbeleeuing harts, carrying vs headlong to iudge of the workes of GOD by their beginnings, and to meaſure our ſelues in trouble, by our preſent eſtate and condition, not ſuffering vs to tarry while wee ſee the end: whereof it comes to paſſe, that our hearts being toſſed to and fro with reſtleſſe perturbance, like Trees of the Forreſt ſhaken with the winde; in our neceſſities we haſten to be our owne prouiſors: in our dangers, we will be our owne deliuerers, & euery way we become the caruers of our owne condition: we haue ſo much the more to beware of this precipitation, becauſe the deareſt ſeruants of God haue fallen through it into fearefull ſinnes againſt the Lord their God, and bred great vnquietneſſe vnto themſelues. When *Dauid* was in extreame anger in the Wilderneſſe of Maon, he ſaid in his feare *that all Men were lyers:* O what a blaſphemie! that euen the promiſes of GOD, made to him by *Samuel* the Lords Prophet, were but lies: and how many times thought he (in his other troubles) that God had forgot to be mercifull, and had ſhut vp his tender mercies in diſpleaſure! But when hee ſaw the end, then was he compelled to accuſe himſelſe, to giue glory to GOD, and to ſay: *I ſhould haue beene dumbe, and not opened my mouth, becauſe thou didſt it: I ſaid it in my feare*; but now I ſee, *precious in the ſight of the Lord, is the death of his Saints.* As this precipitation made *Dauid* to ſtumble and fall, ſo will it carry vs alſo to the like inconuenience too, except we beware of it: for if we ſhould looke to *Lazarus* on the dunghill, full of byles and ſores, hauing no comfort but from the dogges, and compare him with that *Rich-man* cloathed in purple, and faring daintily euery day; what can we iudge, but that *Lazarus* is the more miſerable of the two? yet tarry while the Lord haue ended his worke, and *Lazarus* be conuaied to *Abrahams* boſome, and the *Rich-glutton* be gone to his place, then ſhall truth appeare manifeſtly; *All things worke together for the beſt to them that loue GOD.* Let vs learne therefore to meaſure the euent of things, not by their preſent condition, but by the prediction of Gods Word. Let vs cleaue to his promiſe, and wait on the *Viſion which hath his owne time appointed, it ſhall ſpeake at the laſt, and ſhall not lye, though it tarry, let vs waite for it, it ſhall ſurely come and not ſtay.* Let vs goe into the ſanctuary of God, and conſider the end, there ſhall we finde and learne, that there is no peace to the Wicked, howſoeuer they flouriſh for a time, and that it cannot be but well with them that feare the LORD. *Marke the vpright man, and behold the iuſt; for the end of that man is peace: but the tranſgreſſors ſhall be deſtroyed together, and the end of the wicked ſhall be cut off:* So both in the troubles of the godly, and proſperity of the wicked, we are bound to ſuſpend our iudgment till we ſee the end.

Pſalm.77.9.

Pſalm.39.9.

Pſalm.116.

Luke.16.19.

Abac.2.3.

Pſalm.37.37.

## CHAP. III.

### *Many working inſtruments of contrary qualities and intentions in the World, yet agree all in one end.*

A*Ll things worke together.* O what a ſingular Priuiledge hath the Chriſtian, that not onely afflictions, but all things whatſoeuer, worke for the beſt: and not onely ſo, but they worke together for the beſt to him. Many working inſtruments are there in the world, their courſe is not one, they communicate no counſels; yea, their intentions oftentimes are contrary, yet the Lord brings all their waies to this one end, *to the good of them that loue him.* Where euer they be, in regard of place; what euer they be in regard of perſons; what euer their purpoſes be; howſoeuer diſagreeing amongſt themſelues; yet ſuch is the power and prouidence of that ſupreame Gouernour, our heauenly Father, that *all of them worke together to the good of them that loue him*: and herein doth his power and wiſedome appeare more clearely, than in the tempering of this great Vniuerſe, making Elements of ſo contrary qualities to meet together, and agree in one pleaſant harmony. For the illuſtration of this, let vs marke but one example for all: *Iacob* ſends his ſonne *Ioſeph* to *Dothen* to viſite his brethren; his brethren caſt him into the pit, *Reuben* relieues him; the Merchants of *Midian* buy him, and ſell him again to *Potiphar*, his Miſtreſſe accuſes him, his maſter condemnes him, the Butler (after long ingratitude) recommends him, and *Pharaoh* exalts him. O what inſtruments are here! and how many hands are about this one poore man of God! but how doth the Lord direct them all? yea, beſides their own intention, to further *Ioſephs* aduancement in *Egypt* for his owne good, and the good of his Church. But now to the particulars.

Gen.37.

All the workes of God are for the beſt to his Children.

There is nothing in the World, which works not for our weale: All the workes of God, all the ſtratagems of Sathan, all the imaginations of man are for the weale of Gods children: yea out of the moſt poyſonable things, as ſinne and death, doth the Lord draw healthful and medicinall preſeruatiues to them that loue him. *All the wayes of the Lord* (ſaith *Dauid*) *are mercy and truth*: Marke what he ſaith, and make not thou an exception where God hath made none, (*all*, none excepted;) but be thou ſtrengthned in Faith, and giue glory to God, ſaying with patient *Iob*, *Albeit the Lord would ſlay me, yet would I truſt in him.*

Pſalm.25.

Iob 13.15.

Sometimes the Lord walkes in the way of anger, ſeeming angry with his children, and to walke ſtubbornely againſt them,

which

Iob 6.4.
Pſalm. 88.7.
Eſa.38.17.
2 Cor.7.5.
Iob 13.24.
Pſalm.119.
2 Theſ.1.10.
Rom.11.33.

which hath moued them to poure out the like of theſe pitifull lamentations: *The arrowes of the Almighty are vpon me* ( ſaith *Iob*) *the venome whereof doth drinke vp my Spirit, and the terrours of God fight againſt thee: Thou ſetſt me vp as a marke againſt thee, and makeſt mee a burthen to my ſelfe. Thy indignation lyeth vpon mee* (ſaith *Dauid*) *yea, from my youth I haue ſuffered thy terrours, doubting of my life. For felicitie I haue had bitter griefe* (ſaith *Ezechiah*) *for the LORD like a Lyon brake my Bones, ſo that I chattered like a Swallow, and mourned like a Doue. I am troubled on euery ſide* (ſaith the Apoſtle) *hauing fightings without, and terrours within*: and yet in all theſe, the LORD hath a ſecret way of mercy, wherein hee walkes and workes for the comfort of his children; which albeit for the preſent wee cannot perceiue, and can ſee no other oftentimes but that the Lord hath taken vs for his enemies: yet in the end we ſhal be compelled to acknowledge it, and confeſſe with *Dauid, O good was it for me, O Lord, that euer thou correctedſt mee:* Therefore alſo ſaid the Apoſtle, the Lord is maruailous in his ſaints: and the Apoſtle cryeth out, *O the deepeneſſe of the riches both of the Wiſedome and Knowledge of God! how vnſearchable are his iudgements, and his waies paſt finding out?* His glory is great, when hee worketh by meanes; his glory is greater when he worketh without meanes; but his glory ſhineth moſt brightly, when hee worketh by contraries.

The Lord workes by meanes, without meanes, and by contraries, and then is his glory greateſt.

It was a great worke, that hee did open the eyes of the blinde, but greater that hee did by application of ſpettle and clay; ſuch meanes, as are meeter to put out the eyes of the ſeeing man, than to reſtore the ſight of a blinde man. So hee wrought in the firſt Creation, cauſing light to ſhine out of darkeneſſe: ſo alſo in the worke of Redemption, for by curſed death, hee brought happy life; by the Croſſe he obtained the Crowne: and through ſhame hee went to glory: and this ſame order the LORD keepes yet in the worke of our ſecond Creation, which is our Regeneration; hee caſteth downe, that hee may rayſe vp; hee kils and hee makes aliue; hee wounds, and he will binde vp; he ſpoyles, and he will heale; hee accuſeth his Children of ſins, that ſo they may get remiſſion of their Sinnes: he troubleth their Conſciences, that ſo hee may pacifie them; and in a word, the meanes which he vſeth in working, are contrary to the worke it ſelfe which hee entends to performe towards his Children. Hee ſent a fearefull darkeneſſe on *Abraham*, but afterward communicated vnto him a ioyfull ſight, he wreſtled with *Iacob*, and ſhooke him to and fro; but in the end bleſſed him: he ſtrooke the Apoſtle *Paul* with blindnes, and then opened his eyes, that hee might know the Lord Ieſus: he frownes for a while vpon his owne, as *Ioſeph* did vpon his Brethren, but in the end with a louing affection ſhall hee imbrace them: hee may ſeeme angry at thy prayers, as he put backe the petition of the Woman of Canaan; but at length will grant a fauourable anſwer vnto them: therefore let vs now learne to poſſeſſe our ſoules in patience: Let the Lord worke by any meanes it pleaſeth him: It is enough that we know, *all the waies of God*, (yea, euen when hee dealeth moſt hardly with his Children) *are mercy, and tend to the good of thoſe that loue him.*

Gen.43.
Mat.15.22.

## CHAP. IIII.

### *All Sathans Stratagems worke for the beſt to the godly.*

How Sathans temptations for ſinne doe good to the Chriſtian.

ANd as for Sathans ſtratagems, it is alſo out of doubt that they *work for the beſt to them that loue the Lord*, not according to his purpoſe indeed, but becauſe the Lord trappeth him in his own ſnare. If vnder the Serpents ſhape he deceiued *Adam*, vnder the Serpents name ſhal the Lord curſe him, and all thoſe weapons whereby he intends to deſtroy the worke of Gods grace in vs, ſhall the Lord make forcible to deſtroy the workmanſhip of Sathan in vs; I meane that whole baſtard generation of ſinfull affections which Sathan hath begotten vpon our mutable nature by a moſt vnhappy and vnlawfull copulation: the experience of all the Saints of GOD will proue this, that Sathan by his reſtles temptations doth deſtroy himſelfe; which is moſt euident both in his temptations for ſin, which tend to deſperation, as alſo in his temptations to ſin, which tend to preſumption. Euery accuſation of the conſcience for by-paſt ſins, is a preparatiue to the childe of God to keep him from ſinne in time to come; hee reaſoning with himſelfe after this manner: If my enemy doth ſo diſquiet my mind with inward terrors, for thoſe ſinnes which fooliſhly I did by his inticements, why ſhall I hearken to him any more hereafter, and ſo increaſe the matter of my trouble? For what fruit haue I of all the ſinnes whereof I tooke pleaſure, but terrour and ſhame? and ſhall I looke that this forbidden Tree ſhall render any better fruit hereafter? O what a faithleſſe Traitor is Sathan? he inticeth man vnto ſinne, and when hee hath

Shall I heare and truſt the enemy of my Soule that hath deceiued mee ſo often?

done it, hee is the firſt accuſer and troubler of man for ſinne: When he workes in vs, he is a tempter; when hee hath finiſhed his worke, (which is ſinne) he is an accuſer of vs to the Iudge; and when he returneth, he returneth as a troubler and a tormenter of vs for our ſinnes: ſtop thy eare therefore, O my Soule, from the voyce of this deceitfull inchanter. His temptations againe vnto ſinne, are ſo many prouocatiōs, ſpurring vs forward to the throne of Grace: for whileſt wee finde his reſtleſſe malice purſuing that ſparkle of ſpirituall life, whereby the Lord hath quickened vs, and our owne weakeneſſe, and inability to reſiſt him: then we are forced with *Iſrael* in *Ægypt*, to ſigh for the thraldome, and to cry with *Ioſias*; *O Lord our God we wot not what to doe, but our eyes are turned toward thee.* And who feeles not this? that the grace of feruent prayer (wherein otherwiſe we faynt, our hands being more ready to fall downe, then the hands of *Moſes*, except they be ſupported) is greatly weakened and abridged in the children of God, by the buffets of Sathan. So they weakened the holy Apoſtle, aud ſtirred him vp to ſuch feruency in prayer, that hee beſought the Lord thrice, that is, many times, to deliuer him from them: Yea, (which is more) the Lord made them effectuall meanes to beat downe the power of naturall pride in him, leaſt hee ſhould haue beene exalted out of meaſure through the greatneſſe of his reuelations. A wonderfull worke that the Father of pride becommeth againſt his will a repreſſer of pride: and hee who firſt powred this poyſon into the nature of Man, is made (contrary to his intent) an inſtrument to ſuppreſſe it. Thus the Lord our God out-ſhooteth Sathan in his own bow, and with the ſword of *Goliah* cutteth off his owne head: his holy name be praiſed therefore for euer.

1 *Cor*.12.7.

Now as concerning outward afflictions, it is true that as the Philiſtins could not vnderſtand *Sampſons* Riddle, how *ſweet came out of the ſowre, and meate out of the eater*: ſo can no worldlings vnderſtand that *tribulation bringeth out patience*: and that our *light and momentary afflictions cauſe vnto vs a farre more excellent and eternall weight of glory*: but the Children of God haue learned by experience, that albeit no viſitation be ſweete for the preſent, yet afterwards it bringeth the quiet fruit of righteouſneſſe vnto them who are thereby exerciſed, and that there is more ſolid ioy *in ſuffering rebuke with Chriſt, than in all the pleaſures of ſin which endure but for a ſeaſon.* For as *Moſes* the mediatour of the old Teſtament, by his prayer made the *bitter waters of Marah ſweete*, that the *Iſraelites* might drinke of it; ſo IESVS the Mediatour of the New Teſtament by his paſſion hath mitigated to his Children the bitterneſſe of the Croſſe; and not onely mixed it with ioy, but made it moſt profitable. The forlorne Sonne concluded neuer to returne home to his Father, till he was brought low by affliction. And many in the Goſpell were forced by corporall diſeaſes to runne to IESVS, where others enioying bodily health, did nothing but diſdain him. The earth, which is not tilled and broken, beares nothing but Thornes and Bryers: the Vines waxe wilde by time, except they be pruned and cut: ſo would our vaine hearts ouergrow with vile affections, if the Lord by ſanctified trouble did not continually manure them. Therefore, ſaid *Ieremy*, *It is good for a man to beare the joke in his youth*: and *Dauid* confeſſed, *it was good for him that hee was afflicted.* Yea, (our Sauiour ſaith) *euery branch that beares fruit, my heauenly Father purgeth it, that it may bring forth more fruit.* No worke can be made of Gold and Siluer without fire, and ſtones are not meete for palace-worke, except they be poliſhed and ſquared by hammering; no more is it poſſible that wee can be Veſſels of honour in the Houſes of our GOD, except firſt wee be fined and melted in the fire of affliction: neither can wee be as liuing ſtones to be placed in the wall of the heauenly *Ieruſalem*, except ſo long as wee be here, the hand of God beat vs from our proud lumps by the hammer of affliction. As ſtanding water putrifies and rots, ſo the wicked feare not God, (ſaith the *Pſalmiſt*) becauſe they haue no changes, *and Moab keepes his ſcent* (ſaith the Prophet) *becauſe hee was not powred from veſſell to veſſell, but hath beene at reſt euer ſince his youth.* And therefore, O Lord, rather then we ſhould keepe the olde ſcent of our naturall corruption, and liue in careleſſe ſecurity without the feare of thy holy name, and ſo become ſit-faſts in our ſin; no, rather, O Lord, change thou vs from eſtate to eſtate; waken vs with the preſence of thy hand, purge vs, Lord, with thy fire, and chaſtiſe vs with thy rods; alway, O Lord, with a proteſtation, that thou ſtand to thy promiſe made to the Sons of *Dauid*; *I will viſite them with my rods, if they ſinne againſt me: but my mercy will I neuer take from them.*

Iudg.14.14.

Rom.5.3.

2 Cor.4.17.

How afflictions are profitable to a Chriſtian.

*Heb*.11.25.

*Exod*.15,15.

*Luke* 15.12.

*Lam*.3.27.

*Pſalm*.1.19.

*Iohn* 15.2.

*Ierem*.44.11.

CHAP.

## CHAP. V.
### *How death alſo worketh for the beſt to Chriſtians.*

THe ſame comfort wee haue alſo againſt death, that now in Chriſt Ieſus it is not a puniſhment of our ſinnes, but a full accompliſhment of the mortification of ſin both in Soule and Body; for by it, all the Conduits of ſin are ſtopped, the weapons of vnrighteouſneſſe broken: and though our bodies ſeeme to be conſumed, yet they are but ſowne like graines of Wheat into the field and husbandry of the Lord, which muſt die before they be quickned; but in the day of Harueſt, ſhall ſpring vp againe moſt glorious, and ſhall be reſtored by the ſame holy ſpirit who now dwels in them: and as for our Soules they are releaſed out of this houſe of ſeruitude, that ſo they may depart and turne to him from whom they came: therefore haue I compared death to the red Sea, wherein *Pharaoh* and his Egyptians were drowned, and ſanke like a ſtone to the bottome, but the Iſraelites of GOD went through to their promiſed Canaan: ſo ſhall death be vnto you, O miſerable Infidels, whoſe eyes the God of this World hath ſo blinded, that no more than the blinde Egyptians; can you ſee the light of GOD that ſhineth in Goſhen, that is, his Church, although you be in it: to you (I ſay) your death ſhall be a ſea of GODS vengeance, wherein you ſhall be drowned, and ſhall ſinke with your Sinnes heauier than a Milſtone about the necke of your Soules to preſſe you downe to the loweſt Hell. But as for you that are the Iſraelites of GOD, yee ſhall walke through the Valley of death; and not heed to be afraid, becauſe the Lord is with you; *his ſtaffe and his rod ſhall comfort you*; albeit the terrors of Hell, the horror of the Graue, the guiltineſſe of ſinne, ſtand about thee like Mountaines, threatning to ouerwhelme thee; yet ſhalt thou goe ſafe through the land of thine inheritance, where, with *Moſes* and *Miriam*, & all the children of God, euen the Congregation of the firſt borne, thou ſhalt ſing prayſes ioyſully to the God of thy ſaluation. And thus we ſee, how that not onely our afflictions, but Sathan, ſinne, and death, are made *to worke for the beſt, to them that loue the Lord.*

Death compared to the red ſea, wherein the Egyptians were drowned, and the Iſraelites went through to Canaan.
*Rom. 8.*

*Pſalm. 23.*

*Exod. 15. 11.*

## CHAP. VI.
### *How the plots and imaginations of men worke for the beſt to the Chriſtian.*

NOw in the laſt roome concerning the imaginations of men againſt vs, we ſhall haue cauſe to ſay of them in the end, as *Ioſeph* ſaid to his Brethren; *You did it vnto me for euill, but the Lord turned it vnto good.* The whole Hiſtory of Gods Booke; is a cloud of manifold witneſſes concurring altogether to confirme this truth: I content my ſelfe therefore for all to bring one.

When *Dauid* was going forward in the battell againſt Iſrael with *Achiſh* King of *Gath*, vnder whom he ſoiourned for a while in the time of his baniſhment, the remnant Princes of the Philiſtines, commanded him to goe back; and this they did for the worſe, to diſgrace him becauſe they diſtruſted him, but the Lord turned it to him for the beſt: conſider *Dauids* eſtate; and ye ſhall ſee him ſet betwixt two great extremities. If he had gone backe of his owne accord, the Philiſtines might haue blamed him and handled him as an enemy: if he had come forward, he ſhould haue beene guilty of the bloud of Iſrael, and eſpecially of *Saul* the Lords anointed, who was ſlaine in that battell.

In this ſtrait, the wit of man can find him no out-gate, but the prouident mercy of God deliuers him in ſuch ſort, that no occaſion of offence is giuen to *Saul* and his people, becauſe *Dauid* came not againſt them: neither yet could the Philiſtines condemne him, becauſe he went backe by their command. So notable a benefit did *Dauid* receiue euen by that ſame deed wherein his enemies thought they had done *him* a notable ſhame: and this ſhould learne vs in the ſtraighteſt extremities whereunto men can driue vs, to depend on the Lord, and euer then to hope for an out-gate when we ſee none: for ſuch is thy prouidence, O Lord, wherby in mercy thou watcheſt ouer thoſe euils that are intended againſt them, that by thee they are turned into good to them.

And here wee haue further to conſider, that ſeeing this is the priuiledge of euery one that loues the Lord, much more muſt it appertaine to the whole Church of God. It is the portion of *Abraham* being the Father of the faithfull, and one of Gods Children, *I will bleſſe them that bleſſe thee, and curſe them that curſe thee*: and ſhall it not belong (thinke we) to all the Congregation of the firſt borne? will not the Lord be *a wall of fire round about Ieruſalem, and the glory in the middeſt of her? will he not keepe her as the Apple of his eye? ſhall not Ieruſalem be as a Cup of poyſon vnto all her Enemies, and a heauy ſtone?* Yea ſurely, all that lift vp themſelues

If this comfort belong to euery member, much more to the whole body and ſtate of the Church.

*Zach. 2. 5.*

*Zach. 12. 2,*

ſhall be torne, though all the people of the earth be gathered together againſt it, the weapons made againſt her ſhall not proſper, and euery tongue that ſhall riſe againſt her in iudgement ſhall be condemned. This is the heritage of the Lords ſeruants, and the portion of them who loue him. For the Church is the Arke of GOD, which may mount vp higher as the water increaſeth, but cannot be ouerwhelmed: the buſh which may burne, but cannot be conſumed; the houſe built on a rocke, which may be beaten with the winde and raine, but cannot be ouerthrowne.

*Gen.*7.18.

*Exod* 3.2.

*Mat.*7.15.

Enemies of Gods Church looke to their end.

The Lord who changeth times and ſeaſons, who takes away Kings, and ſets vp Kings, hath reproued Kings for his Churches ſake: and he gouerneth all the Kingdomes of the earth in ſuch ſort that their riſings and fallings, their changes and mutations are all diſpenſed for the good of his Church: for there is but one of two ſentences wherin all the Iudges of the world may iudge of themſelues, and ſee clearely their end: either that which *Mordecai* ſaith to *Eſter: Who knowes if for this thou art come to the Kingdome, that by thee deliuerance might come to Gods people?* Or elſe that which *Moſes* in Gods name ſaid to *Pharaoh* (the firſt oppreſſor of Gods Church in his adoleſcency) *I haue ſet thee vp to declare my power, becauſe thou exalteſt thy ſelfe againſt my people.* How miſerable then are they who when they are higheſt, abuſe their power to hold the people of God loweſt?

*Eſt.*4.14.

Haue they not cauſe to feare leſt the Lord hath ſet them vp againſt him as an obiect of his power and Iuſtice? If we well marke the courſe of the Lords proceeding euer ſince the beginning of the world, wee ſhall find that as he orders the ſtate of earthly power for the accompliſhment of his will concerning his Church, ſo euermore a bleſſing followes them who are inſtruments of her good: and by the contrary an ineuitable curſe followes them who are the inſtruments of her euill.

When the Lord concluded to bring his Church from Canaan, to ſoiourne in Ægypt, he ſent ſuch a famine in Canaan, as compelled them to forſake it; but made plenty in Ægypt by the hand of *Ioſeph*, whom the Lord ſent before as a prouider for his Church: and by whom *Pharaoh* was made ſo fauourable to *Iacob*, that hee was allowed to dwell in Goſhen; but when the time came that he would tranſlate his Church from Ægypt to Canaan, then hee altered *Pharaohs* countenance, hee raiſed vp a new King which knew not *Ioſeph*, and turned the Egyptians hearts away from Iſrael, ſo that they vexed Iſrael, and cauſed them to ſerue by cruelty: and all this the Lord did, to the end his people ſhould become weary of Egypt, and inforced by violence to make forward to Canaan; whereas otherwiſe (as it well appeares) if they had bin dandled as in the beginning, they wold haue neglected the promiſed land, and contented themſelues with Onions and Fleſhpots of Egypt. Thus *Pharaoh* by his obſtinacy brings on himſelfe his iuſt deſerued puniſhment; and the Lord workes to his people their vndeſerued deliuerance: and afterward when the ſins of his people grew to that ripeneſſe that they had cauſed their dayes to draw neere, & were come to their terme, the Lord ſtirred vp the king of Babel as the rod of his wrath, and ſtaffe of his indignation, he ſent him to the diſſembling Nation, and gaue him a charge againſt the people of his wrath, to take the ſpoyle and the prey, and to tread them vnder feet like myre in the ſtreets: and then that the Lord might be auenged of the ſins of Iſrael, hee ſubdued all Kingdomes round about them vnder the king of Babel, that no ſtop or impediment ſhould be in their way to hold off the iudgement from them: but yet againe, when the Lord hath acompliſhed all his workes vpon mount Sion, and the appointed time of mercy was come, and the 70. yeares of Captiuity were expired, then the Lord viſited the proud heart of the King of Aſhur, and for his Churches ſake he altered againe the gouernment of the whole earth, tranſlating the Empire to the Medes and Perſians, that *Cyrus* the Lords annointed might performe to his people the promiſed deliuerance.

*Ezech.*22.4.

*Eſay* 10.5.

*Eſay.*10.12.

The gouernement of the whole earth, altered for the Churches ſake,

All which ſhould learne vs in the greateſt changes and alterations which can fall out in the world, to reſt aſſured, that the Lord wil work for the good of his Church, though the earth ſhould be moued, and the mountaines fall into the midſt of the Sea; yea, though the waters thereof rage and be troubled, yet there is a riuer whoſe ſtreames ſhall make glad the City of our good God in the midſt of it, and therefore it ſhall not be moued: yea, they who ſhould be as nurſing Fathers and Mothers to the Church of God may forſake her, and become her enemies: but aſſuredly they ſhall periſh; and comfort and deliuerance ſhall appeare vnto Gods people out of another place. The Lord for a while may put the bridle of bondage in the Philiſtines hands to humble the Iſraelites for their ſins, but it ſhall be taken from them, and the day ſhall come wherein we ſhall with ioy draw water out of the Well of ſaluation, and praiſe the Lord, ſaying: *Though thou wert angry with mee, thy wrath is turned away, and thou comforteſt mee. Yea, Syon ſhall cry out and ſhout for ioy, for great is the holy One of Iſrael in the midſt of her:*

*Pſalm.*42.

*Eſay* 12.1.

Mich.7.8.

*ber* : and therefore in our loweſt humiliations, let vs anſwere our aduerſaries: Reioyce not againſt mee, oh mine enemy, though I fall, I ſhall riſe; and when I ſhall ſit in darkeneſſe, the Lord is a light vnto mee: I will beare the wrath of the Lord, becauſe I haue ſinned againſt him, vntill hee ſhall pleade my cauſe, and execute iudgement for mee; hee will bring mee forth to the light, and I ſhall ſee his righteouſneſſe: then hee that is mine enemy, ſhall looke vpon it, and ſhame ſhall couer him who ſaid to mee, *What is the LORD thy God?*

## Chap. VII.

### *What is a Chriſtians beſt?*

*WHat is the Lord thy God?* Now ſhall he be trodden vnder as the myre in the ſtreet: yea ſo let all thine enemies periſh, O Lord.

1 Pet.1.5.

*For the beſt.* This *beſt* is no other thing, but that precious ſaluation prepared to be ſhowne vs in the laſt time, reſerued in the heauens for vs, and wherunto we are reſerued by the power of GOD through Faith; whereof we learne that our beſt eſtate is not yet wrought ſo as it is accompliſhed; it is onely in the working, (ſayes the Apoſtle) and therefore wee are not to looke for it in this life.

The wicked man is at his beſt, when he comes firſt into the World.

Iob.3.12.

2 Tim.3.1.

Jerem.9.3.
Reuel.19 20.

A warning for impenitent ſinners.

Pſalm.50.21.

Jerem.2.19.

Pſalm.90.8.

There is a great difference betweene the Godly and the Wicked: the one enioyes their beſt in this life, the other lookes for it, and are walking toward it: for if it ſhould be demanded when a wicked man is at his beſt, I would anſwere, his beſt is euill enough; but then a wicked man is at his beſt, when he comes firſt into the World; for then his ſins are feweſt, his iudgement eaſieſt. *It had bin good for him that the knees had not preuented him, but that hee had dyed in the birth:* for as a Riuer which is ſmalleſt in the beginning, increaſeth as it proceedes by the acceſſion of other waters into it, till at length it be ſwallowed vp into the deep: ſo the wicked, the longer he liueth, waxeth euer worſe and worſe, *deceiuing and being deceiued,* (ſaith the Apoſtle) *proceeding from one euill to worſe,* (ſaith *Ieremy*) till at length he be ſwallowed vp in that *lake that burneth with fire and brimſtone.* And this the Apoſtle expreſſeth moſt ſignificantly, when he compares the wicked man vnto one gathering a treaſure, wherein hee heapes vp wrath to himſelfe againſt the day of wrath: for euen as the Worldling, who euery day caſteth money into his treaſure, in few yeares multiplies ſuch a ſumme, the particulars whereof hee himſelfe is not able to keepe in minde; but when he breaketh vp his Boxe, then he findeth in it ſundry ſorts of coine, whereof he had no remembrance: euen ſo it is and worſe with thee, O impenitent man, who not onely euery day, but euery houre and moment of the day doſt multiply thy tranſgreſſions, and defile thy conſcience, hoording vp daily ſome dead worke or other; to what a reckoning thinkeſt thou ſhall thy ſinnes amount in the end? though thou forget them as thou committeſt them, yet the Apoſtle telleth thee, that thou haſt laide them vp in a treaſure; and not onely ſo, but with euery ſinne thou haſt gathered a portion of wrath proportionable to thy ſinne, which thou ſhalt perfectly know in that day wherein the Lord ſhall breake vp thy treaſure, and open the book of thy conſcience, and ſet thy ſins in order before thee; then ſhall *thine own wickedneſſe correct thee, and thy turning back ſhall reproue thee: then ſhalt thou know and behold that it is an euill thing, and a bitter, that thou haſt forſaken the Lord thy God:* and ſhalt be aſtonied to ſee ſuch a multitude of witneſſes ſtanding vp againſt thee; then ſhalt thou perceiue that theſe ſins which thou haſt caſt behinde thy backe, the Lord hath ſet them *in the light of his countenance,* and then woe ſhall be vnto thee, for the Lord ſhall turne thine own waies vpon thy head: when thou haſt accompliſhed the meaſure of thine iniquity, the Lord ſhall giue thee to drinke of the Cup which thou haſt filled with thine owne hand, and ſhall double his ſtripes vpon thee, according to the multitude of thy tranſgreſſions.

## Chap. VIII.

### *The Chriſtian is not at his beſt now: it is in the working onely.*

Iohn 6.7.

BVt as for the Children of God, if you will aske, when they are at the beſt? I anſwere, prayſed be God, our worſt is ended, our good is begun, our beſt is at hand: as our Sauiour ſaid to his Kinſmen, ſo may wee ſay to the Worldlings; *Your time is alway, but my time is not yet come.* We are at the worſt immediately before our conuerſion, for our whole life till then was a walking with the Children of diſobedience in the broad way that leades to damnation, and then were wee at the worſt, when we had proceeded furtheſt in the wayes of vnrighteouſneſſe, for then were we furtheſt from God. Our beſt began in the day of our re-calling, wherein the Lord by his Word and holy Spirit called vpon vs, and made vs turne our backes vpon Sathan, and our face toward the LORD, and ſo cauſed vs to part company with the Children of diſobedience; among whom we had our conuerſation before: then we came home with the penitent forlorne, to our fathers Family, but they went forward in their ſinnes to iudgement. That was a day of diuiſion betwixt vs and our ſinnes: in that day (with Iſraell) we entred into the border of Canaan, into Gilgal, and there was circumciſed, and the ſhame of Egypt was taken from vs, euen our ſinne, which is our ſhame indeed, and which wee haue borne from our mothers wombe. The Lord grant that we may keepe it euer in thankefull remembrance: and that wee may count it a double ſhame to returne againe to the bondage of Egypt, to ſerue the Prince of darkeneſſe in Bricke and Clay, that is, to haue fellowſhip any more with the vnfruitfull workes of darkeneſſe, but that like the redeemed of the Lord, wee may *walke from ſtrength to ſtrength, till wee appeare before the face of our God in Sion.*

*Pſalm.*84.7.

The difference of the godly and wicked concerning their beſt, ſhold learne vs comfort and patience.

Alwayes this difference of eſtates of the godly and wicked ſhould learne vs patience: Let vs not ſeeke that in the Earth, which our gracious God in his moſt holy diſpenſation, hath reſerued for vs in Heauen: Let vs not be like the fooliſh Iewes, who loued the place of their baniſhment in Babell, better than their home: for here wee are not at our beſt, *now our life is hid with the Lord, and we know not yet what wee ſhall be, but wee know when he ſhall appeare, wee ſhall be like him: The LORD ſhall carry vs by his mercy, and bring vs in his ſtrength to his holy habitation.* Hee ſhall plant vs in the Mountaine of his Inheritance, euen the place which he hath prepared, and Sanctuary which hee hath eſtabliſhed, then *euerlaſting Ioy ſhall be vpon our heads, and ſorrow and mourning ſhall flie away from vs for euer.* And now till the Lord hath accompliſhed his worke vnto vs, let vs not faint becauſe the wicked flouriſh, neither thinke we haue cleanſed our hands in vaine becauſe they proſper, they are to be pittied rather than enuyed: Let them eate and drinke and be merry, ſure it is, they will neuer ſee a merrier day than that they ſee preſently, they haue enioyed their Heauen on the Earth, they haue receiued their conſolation in this life, and haue gotten their portion in this World. O what tongue can expreſſe their miſery! And yet as *Samuel* mourned for *Saul* when God reiected him: and *Ieremy* wept in ſecret for the pride of his people that would not repent of their ſinnes; how can wee but take vp a bitter lamentation for many of you, whom in this time of grace wee ſee to be ſtrangers from grace? Wee wiſh from our hearts, yee were not like the Kinſmen of *Lot*, who thought he was ſcorning, when hee told them of a *Iudgement to come*; and therefore for no requeſt would goe with him out of Sodome, but tarried while the fire of the Lords indignation conſumed them: but rather as *Sara* followed *Abraham* from *Chalde* to *Canaan*, ſo you would take vs by the hand, and goe forward with vs from *hell* to *heauen*.

1 *Iohn* 3.

*Exod.*15.13.

*Eſay* 35.

*Pſalm.*7.

*Luke* 19.
How miſerable are the wicked who haue their heauen in the earth?

But alas, *The luſts of the fleſh* hold you captiue, *your ſinnes* haue blinded you, and the *Loue of the world* doth bewitch you, but all of them in the end ſhall deceiue you: *For all the labour vnder the Sunne is but vanitie and vexation of ſpirit.*

*Eccleſ.*2.7.

When ye haue finiſhed your taske, you ſhall be leſſe content than you were at the beginning: you ſhall be as one wakened out of a dreame, who in his ſleepe thought hee was a poſſeſſor of many things, but when he awaketh, behold hee hath nothing; like that rich man who ſaid in his ſecuritie; *Now my Soule thou haſt much good for many dayes:* and euen vpon the next day was reducted to greater pouertie than that deſpiſed *Lazarus*, that hee had not ſo much as one drop of colde water to coole his Tongue with: then ſhall you lament, we haue wearied our ſelues in the way of iniquitie, and it did not profit vs. Alas, how ſhall I learne you to be wiſe! The LORD when hee created man, ſet him in a roome aboue all his Creatures; and now degenerate man ſets euery creature in his heart before the Lord. O fearefull ingratitude! doe you ſo reward the Lord, yee fooliſh people and vnwiſe! There is nothing which you conceiue to be good, but when you want it, you are carefull to ſeeke it, when you haue it, you are carefull to keepe it; onely you are careleſſe of the LORD IESVS, though he be that incomparable Iewell that brings light in darkeneſſe, life in death, comfort in trouble, mercy againſt all iudgement: you ſhould ſet him as a ſignet on your heart, as an ornament on your head; and put him on as a glorious attyre, that gets you place to ſtand before GOD. But what paines doe you take to ſeeke him? what aſſurance haue yee that yee are in him, or what mourning doe you make, becauſe yee are ſtrangers from him? Can yee ſay that the tenth of your thoughts and words are imployed vpon him? Alas, how long will you wander after vanities, and follow lyes? Will yee for euer forſake the fountaine of liuing Waters, and digge to your ſelues broken pits, that can hold no Water? *O conſider this* (in time) *yee that forſake the Lord, leſt he teare you in pieces, and there be none to deliuer you.*

*Pſalm.50.22.*

## CHAP: IX.

### *All things worke to the worſt to the wicked.*

THe laſt leſſon we obſerue in this part of the Verſe, is this: As *all things worke for the beſt to them that loue the Lord*, ſo *all things worke for the worſt to the wicked*: there is nothing ſo cleane which they defile not; nothing ſo excellent which they abuſe not. Make *Saul* a King, and *Balaam* a Prophet, and *Iudas* an Apoſtle, their preferments ſhall be their deſtruction. If they be in proſperity they contemne God, and their proſperity becomes their ruine: If they be in aduerſity, they blaſpheme him, and like raging waues of the Sea, caſt out their owne dyrt to their ſhame. Yea, what ſpeake I of theſe things? *Euen their Table ſhall be a ſnare to them; Ieſus Chriſt is a rocke of offence to them; the Goſpell the ſauour of offence to them; and their prayers are turned into ſinne to them*: And what more excellent things than theſe? As a foule ſtomacke turneth moſt healthſome food into corruption: ſo their polluted conſcience turnes iudgement into gall, and the fruit of righteouſneſſe into wormwood. And all this ſhould prouoke vs to become good in our perſons, or elſe there is nothing, were it neuer ſo good, can be profitable vnto vs.

*Pſalm.69.22.*
*2 Cor.5.*

*To them that loue God.* Here followeth the ſecond part of the Verſe, containing a deſcription of the perſons to whom this priuiledge appertaineth, together with a reaſon of the former comfort. Of force *all things muſt worke for the beſt* (namely to ſaluation) *to them that loue God*, becauſe *they are called*, (namely to ſaluation) *according to Gods purpoſe*. The ſtrength of this reaſon ſtands in the neceſſity and immutability of the purpoſe of God, more ſtable than the decree of the Medes and Perſians; for what he hath decreed cannot be reuoked, annulled, or hindred. It is that ſupreme cauſe of all, which orders all inferiour cauſes and incidents whatſoeuer, in ſuch ſort, that they muſt worke to the aduancement of that moſt high purpoſe of God.

The ſecond part of the verſe, is the perſons to whom the former comfort belongeth.

This reaſon is made clearer in the ſubſequent Verſe, where the Apoſtle lets vs ſee how the linkes of the golden chaine of our Saluation are knit together inſeparably by the hand of God, that no power in heauen or earth can ſunder them: wherof it comes, that he that is ſure of one, is ſure of all. And now let vs take a ſhort view of it, for confirming of the Apoſtles reaſon. *Election* is the firſt, and it is the moſt ancient Charter of the right of Gods Children to their Fathers Inheritance. *Calling* is the ſecond, and it is that gift of GOD, whereby wee are knowne the Sonnes of God; and our *Election* ſecret in it ſelfe, is made manifeſt to our ſelues and others. *Iuſtification* is the third, and it is the grace of God, whereby we are infeoft in Ieſus Chriſt, in ſuch ſort that we are made one with him, and partakers of all that is his. *Glorification* is the laſt; and it is the grace of God, whereby we ſhall be entred in the due time, full Heyres to our heauenly Father.

Our calling comes from Gods purpoſe, and carries vs to the determined glory.

No King on earth can produce ſo ancient a right to his Crowne, as the Chriſtian, effectually called. No man on earth can be knowne his Fathers heire vpon ſuch ſufficient warrant, as the Chriſtian: for in his *Regeneration*, the Father communicateth to him his Image, his Nature, and his Spirit; whereby he begins from feeling to call God his Father, and in life and manners reſembleth him. No Free-holder is ſo ſurely infeoft in his lands, hauing ſo many confirmations for his right, as hath the iuſtified Chriſtian, who vpon his gift hath receiued the Earneſt, the Pledge, the Seale, and the Witneſſe of the great King: and laſt of all, the Chriſtian ſhall be entred to the full fruition of his Inheritance, with ſuch ioy and triumph in the glorious aſſembly of the Saints, as the like was neuer ſeene in the World, no not in Ieruſalem that day when *Salomon* ſate downe in his Fathers Throne, then their ioy was ſo great, *That the earth rang with the ſound of them*: but nothing comparable to this. And herein ſtands the excellency of a Chriſtian, and certainty of his ſaluation.

*1 King.1.14.*

## CHAP. X.

### *How the Chriſtian is made ſure of his Election and Glorification.*

FOr this chaine of our ſaluation, reacheth (as I may ſay) from eternity to eternity: The beginning of it (albeit before beginning) is our *Election*: the end of it (albeit without end) is our *Glorification*; and theſe two ends of the Chaine, the Lord keepes them ſure and ſecret in his owne hand: but the two middle linkes of the Chaine, to wit, *Calling* and *Iuſtification*, the Lord hath letten them downe from the Heauen to Earth, that we ſhould gripe and apprehend them; that being ſure of the two middle Linkes, we might alſo be ſure of the two ends; becauſe the Lord hath knit them inſeparably together. Then thou, who wouldeſt be comforted with the aſſurance of thy ſaluation, take heed of this, making it knowne to thine owne Conſcience by an holy life, that God hath called thee, and iuſtified thee: Gripe ſure, as it were in one hand, the linke of *Calling*, and with the other hand, the linke of *Iuſtification*; then maiſt thou know aſſuredly, *Election* before the World is thine; *Glorification* after this, ſhall alſo be thine. To make this yet more plaine, wee are to remember, this mortall life of ours is a ſhort interiected poynt of Time, betwixt two Eternities (if ſo I may call it:) or like a ſtepping ſtone betweene two gulphes: whereupon ſome in feare and trembling worke out their Saluation; and ſo ſtep from Gods eternall *Election*, to endleſſe *Glorification*.

Others againe, in wantonneſſe and careleſſe ſecurity, drinke in iniquity with greedineſſe, & ſo ſtep from the degree of reprobation, that moſt iuſtly they procure their euerlaſting condemnation: So that euery man is to conſider of his euerlaſting weale or woe, by his preſent diſpoſition in this life. O that we had ſanctified memories to remember this ſo long as we are here. If of weakeneſſe we fall, we may riſe againe: and if we haue not learned well to repent in one day, we haue leaue of the LORDS patience to learne it better another day; his name be praiſed therefore, who hath opened a doore of mercy to ſinners, and with long ſuffering waites for our repentance. But he who in the day of his tranſmigration ſteps the wrong ſtep, will neuer get leaue to amend it. Where the tree fals, it ſhall lye there; the Wicked die in their ſinnes, and ſo ſtep downeward to the deepe pit and gulph, out of which there is no redemption. Let vs therefore be well aduiſed before we leape: let vs faſten our feete in the borders of that *Canaan* in time; which ſhall be done, if we make our whole life a proceeding from *Election* to *Glorification*; and that through *Calling* and *Iuſtification*; which two, haue inſeparably following them the *Sanctification* and *Renouation* of the whole man.

By his diſpoſition in this life, each man hath to conſider of his euerlaſting weale or woe.

The Lord make vs wiſe in time, that we may conſider our courſe, and thinke of the end whereunto it leades vs, for there is but one of two. As *Moſes* proteſted to the Iſraelites, ſo doe I vnto you, *I haue laid this day life and death before you*: the Lord giue you grace to make choyce of the beſt.

But now to returne to the words of this deſcription of the perſons to whom this priuiledge appertaineth, wee haue theſe things. Firſt, *the purpoſe of God*: Secondly, *his Calling, according to his purpoſe*. Thirdly, *the euident token according to Gods Calling*; which is, *the Loue of God*. The *purpoſe of God* concerning thy Saluation, thou maiſt know by thy *Calling*: and if againe thou wilt try thy *Calling*, try it by *the loue of God*, which thou findeſt in thee. And of theſe three, I will now ſpeake briefly.

## CHAP. X.

### *What comfort wee haue in this, that our Saluation is grounded on the Lords vnchangeable purpoſe.*

A*Ccording to his purpoſe.* Here you ſee then how the Apoſtle draweth our *calling* from the *purpoſe of GOD*: and ſo when hee will comfort vs with the certainety of our Saluation, he leades vs out of our ſelues, vp to the Rocke that is higher than we; he teacheth vs to caſt our anchor within the vaile, & to faſten our ſoules vpon that vnchangeable *purpoſe of God*. It is moſt expedient for the children of God to marke this (becauſe the manifold changes we find in our ſelues doe oftentimes interrupt the peace of our mindes) that the Lord our God hath in ſuch ſort diſpenſed our ſaluation, that the ground thereof is laide in his owne immutable purpoſe; but the markes, tokens, and pledges he placeth in them, after their *Calling*, for whom it was ordayned. The tokens are changeable, as we our ſelues in whom they are be changeable; but the ground holds faſt, being laide in the vnchangeable God, in whom can be no ſhadow of alteration: and this ſhould comfort vs againſt our daily viciſſitudes, changes, defects, and temporal deſertion; our faith may faint, our ſpirituall life may languiſh, our hope houer, our hearts in praying fal down, like the inſeebled hands of *Moſes*: yet let vs not deſpaire, no change in vs can alter the Lords vnchangeable *Purpoſe*, he who hath begun the worke in vs, will alſo perfect it. *Becauſe I am not changed* (ſaith the Lord) *therefore it is that yee, O Sonnes of Iacob, are not conſumed.*

Mal.3.6.

Our ſaluation is neither in part nor in the whole, aſcribed to our merits.

This *Purpoſe of God*, is called otherwayes *The will of God*, and *The good pleaſure of his will*: and it doth learne vs to giue the Lord the praiſe which is due to him: namely, the praiſe of the whole worke of our Saluation, ſhould be aſcribed to the good pleaſure of *his will* onely, and not to our fore-ſeene merits: that poyſon of pride, which Sathan poured in our firſt Parents, whereby hee prouoked them to aſpire to be equall with God, doth yet appeare in their poſterity; the corrupt heart of man euer ayming at this, either in part or in whole, to haue the praiſe of Saluation aſcribed to himſelfe, and ſo would ſtart vp in the roome of God, vſurping that glory which belongeth to the LORD, and he will not giue to another: than the which no Sacriledge more fearefull can be committed againſt the Lord. O man, content thee with that which the Lord offers thee, and let that alone which the Lord reſerueth to himſelfe. *My peace* (ſaith the Lord) *I giue vnto you, but my glory I will not giue to another.* It is enough that the ſaluation of the Lord is thine: but as for the glory of ſaluation, let it remain to the Lord: he is for this, called *the Father of mercy*, becauſe mercy is bred in his owne boſome: Many cauſes without himſelfe found hee mouing and procuring him to execute Iuſtice, but a cauſe mouing him to ſhew mercy found he neuer, ſaue onely *the good pleaſure of his will*. Therefore, ſaith the Apoſtle, *The Lord hath called vs with an holy calling, not according to our workes, but according to his purpoſe and grace.* Surely, except the Lord had reſerued mercy for vs, we had bin like Sodome and Gomorrha: but it hath pleaſed him in his mercy, of the ſame lumpe of clay, to make vs Veſſels of honour, whereof he hath made others Veſſels of diſhonor; and who is able ſufficiently to thinke of ſo great a benefit? Therefore let the redeemed of the Lord, cry out with a louder voice than *Dauid*, *O Lord, what are wee, that thou haſt beene ſo mindfull of vs? Not vnto vs, O Lord, not vnto vs, but vnto thy name giue the glory*: for thy louing kindneſſe and for thy truths ſake; for our Saluation commeth of God that ſitteth vpon the Throne, and of the Lambe: to thee therefore be praiſe and honour, and glory, for euer and euer.

Pſalm.8.

## CHAP. XII.

### *Two callings: outward, and inward.*

*TO them that are called. The purpoſe of God*, which is ſufficient in it ſelfe, is made known and manifeſt to vs by his *Calling*: for our *Calling* is a declaration of the decree of our *Election*, and as it were the ſecret voyce of God, bringing from the heauens to our Soules this comfortable meſſage, *That wee are the Sonnes of God.* Now wee muſt know that Gods calling is twofold; one outward, which is common alſo to the wicked, and of it ſpeakes our Sauiour; *Many are called, but few are choſen*: The other inward and effectuall, proper onely to the godly, whom the Lord is purpoſed to ſaue. And this will learne vs to conſider of three ſorts of men in the World, whereof ſome are not called at all; ſome called, but not choſen; ſome choſen, and therefore are called to be ſanctified, iuſtified, and glorified. Hee that will take a right view of all mankinde, ſhall finde them as it were ſtanding in theſe three circles; they onely being happy that are within the third.

All the world ſtands in three Circles, and that none are happy, except they who are within the third.

In the outmoſt Circle are all thoſe on whom the Lord hath not vouchſafed ſo much as an outward calling; and here ſtands the greateſt part of the world. In the middlemoſt Circle, which is much narrower, are all thoſe which are partakers of Gods outward calling by the Word and Sacraments. And in the third Circle, which is the ſmalleſt compaſſe in regard of the reſt, ſtand thoſe, who beſide the outward calling of God by his word, are called alſo inwardly and effectually by his holy Spirit. Theſe are Chriſts little flocke, the few choſen, the communion of Saints, the LORDS third part, ſo to ſpeake with *Zachary*; the two parts ſhall be cut off and dye, but *the third will the LORD fine as ſiluer and gold*: of them will the Lord ſay, *This is my people*, and they ſhall ſay, *The Lord is my God.* It is a great ſtep indeed, that we are brought from the vttermoſt circle vnto the ſecond, but it is not ſufficient to ſaluation; yea, rather they who ſtand in the ſecond Circle, hearing the voyce of God call them to repentance, and yet harden their hearts, and will

Zach.13.9.

will not follow the LORD, may looke for a more fearefull condemnation than they who are in the vtmoſt ranke of all. Weightie are all thoſe warnings of our Sauiour: Sodome and Gomorrha ſhall be in an eaſier eſtate in the day of iudgement than they to whom the Lord hath ſpoken by his Word, but they would not receiue it, and that double ſtripes are for him that knowes his Maſters will and doth it not. Content not your ſelues therefore with this, that you are brought within the compaſſe of this viſible Church, and made partakers of an outward calling, that yee haue beene baptized in the name of Ieſus, and communicated at his holy table; for, *Not euery one that ſayes Lord, Lord, ſhall enter into his Kingdome*, except yee finde alſo the Lords inward and effectuall Calling, that the arme of his grace hath drawne you within the compaſſe of this third Circle, and ſo brought you to be of his owne third part, and ſet you downe among the generation of them that ſeeke the face of God, and therefore forſake their ſinnes that they may finde him.

## CHAP. XIII.

### *Of the inward Calling.*

THen wee ſee this excellent priuiledge is reſtrayned to them who are called inwardly, and therfore let vs yet a little conſider it. This inward Calling is the communicating of Chriſts ſauing grace, whereby the minde is inlightened, the heart purified by faith, the affections ſanctified, and the whole man reformed. For as the Lord by his Goſpell offers to his Children righteouſneſſe and life: ſo by his holy ſpirit he giues them that iuſtifying Faith, and openeth their hearts to receiue that grace which is preached & proclaymed to them in the Goſpell. So then this worke of our calling, is altogether the Lords: It is his praiſe that hee calles things which are not, and makes them to be: the Lord, that commanded light to ſhine out of darkeneſſe, hath giuen into our mindes the light of the knowledge of his glory in the face of Chriſt Ieſus: he it is that creates in vs a new heart, and putteth a new ſpirit into our bowels, that we may walke in his Statutes. The Lord promiſed that hee would call many of the Gentiles to the ſpirituall Ieruſalem, to ſucke out the milke of the breaſts of her conſolation, and be delighted with the brightneſſe of his glory: *Shall I cauſe others to be fruitfull,* (ſaith the Lord) *and remaine barren my ſelfe?* and this his gracious promiſe hath he moſt abundantly performed in our dayes, his Name be prayſed therefore.

2 Cor. 4.

Pſalm. 41.

Ezek. 11. 19.

Eſay. 66.

And this worke is onely the Lords, ſo he reſtraines it only to them who are his owne. The outward calling is extended to all, but the inward calling makes a particular ſeparation of a few from the remnant: where it is wonderfull to ſee the diſtinction which is made betwixt man and man, in all rankes and eſtates, by this effectuall calling of two Brethren, as *Iacob* and *Eſau*, of two Prophets, as *Moſes* and *Balaam*, of two Kings, as *Dauid* and *Saul*, of two Apoſtles, as *Peter* and *Iudas*, of two theeues, the one is taken, the other reiected: and thus the arme of the grace of God, goes through to euery corner of the earth, according to his pleaſure, culling out by his word, from among the remnant of the world, thoſe who belong to his Election.

This inward calling is the arme of God, chooſing out in the world his owne elect.

This grace of God enters into a Land, and not into euery City: it enters into a City, but not into euery Family: yea, it will enter into a Family, and yet not come to euery perſon of the Family; of Husband and Wife, of Maſter and Seruants, of parents and Children, of Brethren and Siſters, oftentimes the one is taken, the other is left. It came to Iericho, and choſe out *Zacheus*: It came to Philippi, and weiled out *Lydia*, and the Iaylor: It came to *Nero* his Court, and not to himſelfe: It entred into the family of *Narciſſus*, and yet paſt-by *Narciſſus* himſelfe: it is the worke of God, and maruailous in our eyes. The Goſpel is preached to many, but the bleſſing brought by the Goſpell, lights onely vpon the children of grace: And hereof ariſeth this daily diſtinction, which we ſee between man and man, all heare alike, but all haue not faith, all are not edified alike: Some forſake their ſins & follow the Lord, others forſaking the Lord, walke on in their ſins: As the Lord gouerneth the raine, and maketh it fall vpon one city, and not vpon another: ſo he diſpenſeth the deaw of his grace, that he makes it drop downe vpon one heart, and not vpon another. And of this I would wiſh that ſo many of you as are ſtrangers from grace, ſhould learne to know your miſerable ſtate: what a fearefull thing is this, that God hath conuerted ſo many in the Citie wherein thou dwelleſt, yea, perhaps many in the Family wherein thou remayneſt, and yet his grace neuer lighted vpon thee, but thou art left in thy old ſinnes? Conſider it rightly, I pray you. If the Lord ſhould doe ſo you,

Whereof it comes that the Goſpell where it is preached, makes a great difference betwixt man and man.

How the heart whereon grace deſcends not now in this time of grace, is accurſed.

as he did to *Iſrael* in the dayes of *Ahab*, cauſing it to raine for three yeares and an halfe on all the lands about you, but not vpon your land; would you not conceiue in it a ſenſible curſe of God vpon you? O Hypocrite, thou that canſt diſcerne the face of the skie, and take vp the tokens of Gods anger in the creature, canſt thou not diſcerne the ſtate of thine owne ſoule, nor apprehend this for a ſenſible curſe, that thirty or forty yeares the ſhowers of ſauing and renewing grace haue deſcended vpon the people round about thee, but neuer vpon thy ſelfe? thou poſſeſſeſt thy olde ſinnes, and keepeſt ſtill a hard, a barren, and a fruitleſſe heart. What ſhall I ſay to thee? To cut thee off from all hope of mercy, and ſo ſend thee to deſpaire; I haue not that in Commiſſion; the LORD hath his owne time of calling, and can when hee will of *Saul* a Perſecutor, make *Paul* a Preacher. But one thing I can certifie thee of: So long as thou art in that ſtate, mourne if thou wilt, thou haſt much cauſe of mourning; for if this effectuall calling by grace goe by thee in time to come, as it hath done in time by-gone, it is an euident declaration, that thou art a man reſerued to wrath, and not ordained to mercy.

## CHAP. XIIII.

*In the inward calling, the Lord begins at the illumination of the minde.*

NOw that this *Calling*, flowing from *Election*, may be yet made ſure to our conſciences for our greater comfort, let vs marke the manner of the Lords proceeding in it, and ſo gather vp ſome tokens whereby we may diſcerne it. As in the firſt creation, the Lord began at the light; ſo in the ſecond creation he begins at the illumination of the mind: For, wee can neither know the Lord, to feare and loue him, neither yet our ſelues and our ſinnes aright, till the Lord, who commanded light to ſhine out of darkneſſe, ſhine alſo in our hearts to giue vs the light of the knowledge of the glory of God in the face of Ieſus Chriſt: & this light of GOD diſcouers to vs ſo many workes of darknes, wherwith in ignorance we defiled our Conſciences, that we begin to be aſhamed of our ſelues in the ſight of God; yea, our very fleſh trembleth for feare of his iudgements; and we cry out with *Iob*, *Now mine eyes haue ſeene the Lord, therefore I abhorre my ſelfe.* And thus the Lord proceeds from the minde to the heart, working into it ſuch a contrition and godly ſorrow, as cauſeth repentance vnto ſaluation: whereby the heart that was ſenſeleſſe before, being dead in ſin and treſpaſſes, begins now to ſtirre and moue, as *Ioſias* heart melted at the reading of the Law: and the hearts of thoſe penitent Iewes, which were pricked at the ſharpe Sermon of *Peter*; then feeling our ſelues vnder death through ſinne, wee begin to bethinke vs of the waies of life, and to aske with the Iaylor, *What ſhall wee doe that we may be ſaued?* Theſe motions, meltings, and prickings of the heart, wrought in the elect by the operation of Gods word, are the very pluckes of the hand of God, tranſlating thee out of Nature into Grace: yet muſt we not reſt here: for *Fœlix* may tremble while *Paul* is preaching, and many for a while may receiue this word with ioy, and yet afterwards fall away in the time of temptation. Wee muſt therefore conſider, if there be in the heart a reſpondence and anſwering vnto the Lord ſo oft as he calleth; doe we preſent our ſelues before him, ready to follow him, ſaying with *Abraham*, *Here I am Lord*; and with *Samuel*, (after hee knew the Lords voyce) *Speake on Lord, thy ſeruant heareth thee?* This anſwering and following of the Lord, are vndoubted tokens of effectuall *Calling*. So oft as the Lord calleth, the Chriſtian anſwereth: When thou ſaidſt, *Seeke yee my face*, my heart anſwered, *O Lord, I will ſeeke thy face.* If the Lord command, the Chriſtian anſwereth, *O Lord, quicken mee according to thy louing kindneſſe, that I may apply my heart to keepe thy Statutes alwaies to the end.* If the Lord promiſe mercy, the Chriſtian anſweres; *Stabliſh, O Lord, thy promiſe to thy ſeruant, and let it bee to mee according to thy word, for I beleeue in thee, but Lord helpe my vnbeliefe.* And thus in the heart of one effectually called, there is a continuall reſpondence to the voyce of God, a wayting on the Lord, a walking with him, and a following of him where-euer hee goe. If the LORD hath called thee, ſure it is thou wilt follow him, and no power of the Diuell, of the world, or of the fleſh ſhall hold thee backe from him. When *Eliah* touched *Eliſha* with his cloake, hee left his Oxen, and ran after him. When *Ieſus* called on *Andrew* and *Peter*, they left their nets, their Ship and their Father, and followed him: when he called on *Mathew*, hee left all his gainefull trade of the receipt of cuſtome and followed him: when he called on *Mary Magdalen*, ſhee forſooke her ſinfull life, and followed him. Here is the fineſt Touch-ſtone to try an inward calling.

*Iob* 42.
He worketh motions of ſorrow and contrition in the heart.

*Acts* 24, 25.

He worketh a reſpondence and anſwering of the heart to his calling, and a following of the Lord.

*Pſalm.* 27.

*Pſalm.* 119. 18.

*Pſalm.* 119. 39.

If the Lord hath called thee, thou wilt follow him; but if yet thou be wandring after vanity, walking in the courſe of thy ſinne, turning thy backe and not thy face to the Lord, deceiue not thy ſelfe; partaker of his heauenly calling (wherein ſtands the onely comfort of a Chriſtian) haſt thou neuer beene.

## CHAP. XV.

### *The loue of God a ſure token of an inward calling: and of the commendation of Loue.*

T*Hat loue of God.* And laſt of all, to returne to the words againe, the whole effects of our *inward calling* the Apoſtle compriſeth vnder one, to wit, *the loue of God*, and that moſt properly; for *Loue* compriſeth all the reſt vnder it, *Loue* is the Cogniſance of Chriſts Diſciples (ſaith our Sauiour.) *It is the band of perfection* (ſaith the Apoſtle) *and accompliſhment of the Law. Loue* ſpeakes with the tongue of euery vertue. Pitty bids thee helpe the indigent, Iuſtice bids thee giue euery man his owne; Mercy bids forgiue; Patience bids ſuffer: but the voyce of Chriſtian *Loue* commands all theſe. Holy *Loue* is the eldeſt daughter of a iuſtifying faith; that is, the firſt affection that Faith procreateth and ſanctifieth, and whereby ſhe workes in the ſanctification of the reſt. *Loue* is the ſtrongeſt & moſt imperious affection in the whole nature of man: all the reſt of the affections giue place vnto it, which we may ſee euen in the man naturall and vnregenerate. Where *Loue* is kindled, Feare is baniſhed, Couetouſneſſe coucheth, Ambition is ſilent. A Coward inflamed with *Loue*, becomes valiant; and a couetous man is oft-times by *Loue* made to be more prodigall; yea, the proud and ambitious man, who otherwiſe giues place to no man, for obtaining that which he loues, cares not to proſtrate his honor to the duſt. If carnall *Loue* be ſo forcible, what ſhall wee ſay of the ſpirituall *Loue*? How much more doth it draw the whole powers of ſoule and body after the Lord? neither is it poſſible to doe otherwiſe, for euery thing returnes to his owne originall. As the waters goe downe to the deepe, from whence they came; and fire tends vpward to his owne place and Region: euen ſo, holy *Loue* being a ſparke of the heauenly fire, kindled in our hearts by the holy Ghoſt, doth continually inflame them towards the Lord, from whom it came, and ſuffers vs neuer to reſt while we enioy him: then we begin to liue, when we begin to *Loue*. As no creature can liue out of his owne Element; ſo the ſoule is but dead in ſin which is deſtitute of the *Loue* of God. No feare to offend him, no care to pleaſe him, no obedie͂ce to his Commandements can be giuen to the heart that loues him not. It were tedious to ſpeake of all the properties of *Loue*, we make choiſe of a few as chiefe trials of our *Loue*.

## CHAP. XVI.

### *The firſt tryall of Loue.*

THe firſt property of *Loue*, is a burning deſire to obtaine that which is beloued. As a woman that loueth her Husband vnfainedly, cannot be content with any loue-token ſhe receiueth from him in his abſence, but longeth more and more till ſhe receiue himſelfe: So the ſoule which is wounded with the *Loue* of Ieſus, her immortall Husband, hath a continuall deſire to be with him. I grant euery token ſent from him brings comfort, but no contentment till ſhe enioyes him: whereof comes theſe and ſuch like complaints. Pſal.42.1. *As the Hart brayes for the riuers of water, ſo panteth my ſoule after thee, O my God: O when ſhal I come & appeare before the preſence of my God?* Pſalm. 143. *My ſoule deſireth after the Lord as the thirſty land, for* Phil.1. *I would bee diſſolued and bee with the Lord; therefore come, euen ſo come Lord Ieſus.* Reuel. 22. But alas, here are we taken in our ſinnes: Thou ſayeſt thou loueſt him, but how is it then thou longeſt not to ſee him, neither deſireſt to be with him? yea, a ſmall appearance of the day of death, wherein we ſhould goe to him; or mention of the day of iudgement, wherein he ſhall come to vs, doth terrifie & affright thee. Thou that conte͂teſt thee with the gifts of God, and thinkeſt not long for himſelfe, thou art but like an adulterous Woman, who, if ſhe poſſeſſe the goods of her husband, regards not, albeit ſhe neuer ſee himſelfe. The Iewes are blamed becauſe they called on the Lord, rather for oyle and wine, than for himſelfe. The Gentiles are conuinced for worſhipping the Creature, rather then the Creator: but more iuſtly ſhall the baſtard-Chriſtian be condemned for louing the gifts of God more than the giuer. Let vs therefore beware of this fearefull ingratitude. We may indeed reioyce in all the gifts the Lord hath giuen vs, and they ſhould thankefully bee receiued, but alwaies with this proteſtation, that nothing giuen vnto mee here, be allowed vnto mee for my portion and inheritance; and that no contentment euer come to our hearts, till wee obtaine the full fruition of our louing husband *Chriſt Ieſus.*

If the loue of men compelled the Apoſtle to ſay to the Corinthians, *It is not yours, but you I ſeeke*, how much more ſhould the loue of God compell vs to ſay to our Lord, *It is not thy gift, but thy ſelfe, O Lord, I long for; thou art the portion of my ſoule?* If thou wouldeſt giue mee all the workes of thine hands, yet ſhall I neuer haue comfort nor contentment, except thou giue mee thy ſelfe; therefore, *O thou whom my ſoule loueth, ſhew me where thou feedeſt, where thou lyeſt at noone, for why ſhould I bee as ſhee that turnes aſide to the flockes of thy companions?* Can.1.6. Bleſſed is hee that hungreth and thirſteth for thy righteouſneſſe, for he ſhall behold the face of his God, and be filled with his Image; for, *In his preſence is the fulneſſe of ioy, and at his right hand there are pleaſures for euermore.*

## Chap. XVII.

### *Second tryall of Loue.*

THe ſecond tryall of holy *Loue*, is Obedience, and a care to ſerue & honour the Lord in al eſtates and callings. Preachers muſt be tryed by this rule: *Peter, loueſt thou me? Feed my flocke*, Gouernours and Councellours in their callings, muſt be tryed by this: Can ye ſay with the godly gouernour *Dauid, I loue the Lord?* Pſalm.119. Then will yee alſo ſay with him, *What ſhall I render to the Lord for all his benefits?* How ſhall I ſhew to the Lord my loue? and what ſhall I doe in my time for the aduancement of his glory? If you loue the Lord, then be nurſing Fathers to his Church; be faithfull aduancers of his kingdome; wiſe prouiſors to remoue the ſtumbling blockes that hinder the courſe of his Goſpell. If yee loue the Lord, ſtand vp with *Dauid*, and ſay, *Doe I not hate them, O Lord, that hate thee? And doe I not earneſtly contend with them that riſe vp againſt thee? Surely, I hate them with vnfained hatred, as if they were my vtter enemies.* If ye honour the Lord as *Dauid* did, The Lord ſhall bleſſe you as hee did *Dauid*. *Dauid* ſware vnto the Lord, that *he would not reſt till hee found out a place for the Lord, euen an habitation for the mighty God of Iacob*. And the Lord ſweares againe to *Dauid*, that *of the fruit of his body hee would ſet vpon his Throne to raigne after him.* But if otherwiſe there be nothing in you but a care to ſtabliſh your ſelues and your houſes with the neglect of the glory of GOD; then remember, the curſe of *Shebna*, and not the bleſſing of *Eliachim* ſhall be vpon you: Eſay 22. you ſhall not be *faſtened as a naile in ſure place, but ſhall bee rowled and turned away like a ball:* Pſalm.140. The Lord ſhall driue thee from thy ſtation, and out of thy dwelling place ſhall hee deſtroy thee; for the wicked ſhall not haue their deſire; his thoughts ſhall not bee performed, neither ſhall hee be eſtabliſhed on the earth, but euill ſhall hunt him to deſtruction: the Lord ſhall take thee, and plucke thee out of thy Tabernacle, and roote thee out of the land of the liuing. Pſa.52.4. And generally all of you in your callings, remember, the value of your Chriſtian loue muſt bee tryed by the ſame touch-ſtone; not by your words, but by your deeds. *If any loue me* (ſaith Chriſt) *let him keep my commandements.* But here alſo the hypocriſie of this age is clearely diſcouered: In word, they pretend *the loue of God*, but in deed, they grieue him with their tranſgreſſions. As the Iewes, they called him King, and bowed their knees before him, but ſpat in his face, and buffeted him; So the baſtard Chriſtians of this age call Chriſt their Lord, and bow their knee before him, yet they crucifie him, and trample his bloud of the Couenant vnder their feet: they kiſſe him, and betray him with *Iudas*. It is but a Scepter of Reede they yeeld and grant to him, for they giue him no commandement ouer their affections; wherefore great is the controuerſie which the Lord hath this day with the men of this generation.

## Chap. XVIII.

### *The laſt tryall of Loue.*

THe laſt tryall of *Loue*, whereof I will ſpeake at this time (leauing many other) is Bountifulneſſe. *Loue* (ſaith the Apoſtle) *is bountifull.* Experience proues this: euery Louer is a bountifull beſtower on them whom hee loues. Yee loue your backes, and ſpare not to cloath them, yea, with exceſſiue apparell: ye loue your bellies, and therefore are bountifull daily to them in feeding them: yee loue your children, and therefore let them want nothing that is needfull for them: yea, yee loue your beaſts, and ye beſtow largely on them; onely you ſay, you loue the Lord: but wherein are you bountifull towards him? It is true, that *in nothing can a man bee profitable to the Almighty*, ſaith *Iob*. But are there no workes which ſhould ſo ſhine before men, that by them our heauenly Father may be glorified? Though workes can be no merits, yet are they your witneſſes of your loue toward the Lord. Though your goodnes extend not to the Lord, yet where is your delight that ſhould be in his Saints, and excellent ones vpon earth? Where is your compaſſion and loue toward the brethren? Are not the men of this age like the Fig-tree, that had faire leaues, but not ſo much as one Figge to giue Ieſus in his hunger? 2 *Tim.* 3.5. *hauing the ſhew of Godlineſſe, but haue denied the power thereof*: rendring words enow, but not any fruits at all to adorne the glorious Goſpell of our Lord Ieſus. And ſo (if wee might proceed) euery tryall of Loue ſhould diſcouer the hypocriſie and baſtard-Chriſtianity of the moſt part of the profeſſours in this age. But being forced at this time to conclude, I turne mee towards you (whom I know haue ſet your hearts to ſeeke the Lord) that I may leaue my laſt bleſſing behind me vnto you, being no more purpoſed to ſpeake to you from this place: to you, and to euery one of you who can ſay with *Peter* in a ſincere conſcience, *Lord, thou knoweſt I loue thee*, to you here, in the name of God, I ratifie this priuiledge; *All things ſhall worke together for the beſt vnto you.* Faint not therefore I beſeech you in the courſe of godlineſſe, but *be ſtrong in the grace of our Lord Ieſus Chriſt*: *ſtand faſt in the power of his might*, praying to the Lord continually, that hee would ſtabliſh that which he hath wrought in you, and bring it forward to perfection.

And now I commend you to that Grace of God, which is able to build you further, and to giue you inheritance among them that are ſanctified in Chriſt Ieſus: to whom, with the Father, and the holy Spirit, be all honour, praiſe, and glory, for euer, *Amen.*

# A
# PREPARATIVE
# FOR
# THE NEVV PASSEOVER.

VERY PROFITABLE TO BE PERVSED
AND READ OF ALL THOSE WHO ARE
CALLED TO THE HOLY TABLE
OF OVR LORD.

*Written by that worthy man* Mr. VVILLIAM COWPER,
*Miniſter of Gods Word.*

Corrected and amended, with ſome Prayers to be vſed in
priuate Families hereunto added.

PROV. CHAP. 9. VERS. 5.
*Come, eate of my meate, and drinke of the wine that I haue drawne.*
8. *My fruit is better then gold, euen then fine gold, and my reuenewes better then fine ſiluer.*

LONDON,
Printed by THOMAS HARPER for *Robert Allot*, and are to be ſold
at his Shop in *Pauls* Church-yard at the ſigne of the
Blacke Beare. 1629.

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# TO THE RIGHT VVORSHIPFVLL, SIR

DAVID MVRRAY, ſpeciall Gentleman of the
Prince his Bed-Chamber, multiplication of
Mercy, Grace, and Peace.

Right Worſhipfull:

*ALbeit no diſtance of place can diſioynt them in affection whom God hath conioyned by the band of one Spirit: yet is it no ſmall ſtop of that Chriſtian conference, whereby either of them might happily edifie, and be edified of others. I haue therefore taken me to the next remedy: ſince I cannot reach toward you with my tongue, I haue endeuoured by writing to beſtow vpon you ſome* Spirituall gift, *according to my line or meaſure, for recompence of that Comfort, which I haue reaped of that grace of God which is in you.*

*Rom.* 1.

*I know theſe colder parts of the Ile, wherein we ſoiourne, doe not vſually render ſuch ripe fruits as thoſe on which the Sunne beates more hotely: yet are they alſo profitable in their kinde for nouriſhment; ſpecially of ſuch, who from their youth haue beene accuſtomed to feed vpon them. Neither hath the Lord our God debarred vs from Communion of that which is the greateſt glory of the Ile: the ſunne of righteouſneſſe hath ſhined vpon vs alſo. The Lord hath made our darkeneſſe to be light, and led vs, who were blinde, a way we knew not. The Lord hath ſet his ſtandard amongſt vs. He hath not onely ſaid to the South, Keepe not backe, but he hath alſo commanded the North to giue, and to bring vnto him his Sonnes from farre, and his daughters from the ends of the earth. As the going forth of the Sunne, is from the one end of the heauen to the other, riſing in the Eaſt, and running on like a mighty man, his race toward the Weſt; ſo hath the Law gone forth of Sion, and the word of the Lord from Ieruſalem: the light of the Goſpel through many Nations hath come from them of the Eaſt toward vs in the Weſt, where now it ſtands more maruailouſly, than the Sun ſtood in Gibeon in the dayes of* Ioſhua, *till the fulneſſe of the Gentiles in theſe parts, the remnants of* Iaphets *houſe be brought into the Tents of* Sem. *How long it will ſo continue the Lord knoweth.*

*Eſay.* 42. 16.
*Eſay.* 49. 22.
*Eſay.* 43. 6.
*Pſal.* 19. 6.
*Eſay.* 2. 3.
*Ioſh.* 10. 1.
*Rom.* 11. 25.
*Gen* 9. 27.

*Now the ſhadowes of the euening are ſtretched ouer them of the Eaſt:* Micha.3.6. *the Sun is gone downe ouer their Prophets. Darkneſſe is vnto them inſtead of Diuination. If our vnthankfulnes prouoke the Lord to withdraw it from* Hoſ.9.12. *vs, woe in like manner ſhall be to this Land, when God departs from it. There was neuer people before vs had any more but their day of grace, ſome longer, ſome ſhorter: but as they had a Morning, ſo hath an Euening alſo* Iohn.12.35. *ouertaken them.* While therefore we haue the light, let vs walke in Luke.19.42. the light. Bleſſed ſhall we be, if we know thoſe things which belong to our peace: *for in our dayes, that promiſe which the Lord made 2600.* Pſal 2. *yeeres agoe, is abundantly performed*; that he would giue the ends of the earth to his Son for a poſſeſſion: *Happy are they amongſt vs, who ſhall be found of that number, ſought out by the candle of the Goſpell, as pie-* Luke 15.8. *ces of loſt Mony, and like wandring ſheepe taken out of the mouth of the Lion, and giuen in a gift to Chriſt, that he may ſaue them: theſe are* the Redeemed of the Lord, *let them praiſe the Lord; and among them come ye in alſo, and giue glory to God: take in your heart and mouth with* Dauid, Pſal.16.6. *that ſong of thankſgiuing:* The lots are fallen vnto me in pleaſant places: *and* I haue a faire Heritage.

*It is written of* Theodoſius, *that he thanked God more, for that hee was a Chriſtian, than for that he was an Emperor; becauſe the glory he had by the one, would vaniſh; but the benefits he enioyed by the other, hee knew were to continue for euer: and though it may be moſt iuſtly great matter of your ioy, that by the fatherly care of our gracious Soueraigne, you haue been placed a Domeſtique Attendant on his Maieſties moſt Princely Sonne, euen from his very Cradle (wherein hitherto you haue beene praiſed for fidelity, and I hope ſhall be ſo to the end) yet let this be your greateſt Glory, that the* Acts 20.32. *Lord hath made you partaker of that bleſſing which commeth by the Goſpell, and giuen you the earneſt of that inheritance prepared for them, who are ſanctified by faith in Chriſt Ieſus. For increaſe whereof in you, as I daily ſend vp my weake Prayers vnto the Lord, ſo ſhall I be abundantly contented to know that theſe ſmall fruits of my Husbandry, which haue growne this laſt Summer in the pleaſant valley of* Perth, *not farre from your natiue ſoile, may be any way profitable to confirme and eſtabliſh that which God hath wrought in you. Let them therefore (Right Worſhipfull) come toward you, as thoſe fruits which* Iacob *ſent to* Ioſeph *from* Canaan *Southward,* Gen.43.11. *to more plentifull Ægypt; though not as ſupplements of your neede, yet as teſtimonies of that loue which I beare toward you in the Lord: to whoſe mercy I commend you for euer in Chriſt Ieſus.*

Your Worſhips in the Lord Ieſus,

Maſter William Cowper, Miniſter
of Chriſt his Euangel at *Perth*.

# A PREPARATIVE FOR THE NEW PASSEOVER.

## 1 CORINTH. CHAP. 11. VERS. 28. 29.

*Let a man therefore examine himſelfe, and ſo let him eate of this bread, and drinke of this Cup.*

*For he that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, becauſe he diſcerneth not the Lords body.*

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### CHAP. I.

*Of the feruent deſire Chriſtians haue to be vnited with Chriſt. How inexcuſable they are who neglect this holy Sacrament. The great danger in comming vnprepared. The parts of the precepts: Firſt, that we try: Secondly, that we eate; the laſt handled firſt.*

AS the Soule of a Chriſtian longeth for nothing more, than to be fully vnited with the Lord Ieſus, ſo doth he greatly account of euery meane whereby this vnion is aduanced. The Apoſtle S. *Paul* was ſo inflamed with the loue of Chriſt that in compariſon of him, he eſteemed all other things to be but dung, and euery thing an aduantage that might ſerue to conioyne him with Chriſt: for albeit the nature of man abhorreth nothing more than death (yea euen the ſoule of the godly deſires not to lay aſide the body, if it might ſtand with the Lords diſpenſation; which the Apoſtle is not aſhamed to proteſt of himſelfe: *We would not* (ſaith he) *be vnclothed, but would be clothed vpon, that mortality might be ſwallowed vp of life.*) Yet did the loue of Chriſt ſo farre ouercome him, that he was content through the valley of death to follow his Lord; yea, moſt deſirous to be diſſolued by death, in ſo much as hee knew it to be a meane to conioyne him neerer vnto Chriſt.

2 Cor. 5. 4.

Phil. 1, 23.

And herein he ſtands vp to witneſſe vnto vs, that vnleſſe we haue a moſt feruent deſire to participate of this holy Sacramẽt, which the Lord hath inſtituted to ſeale vp and increaſe our ſpirituall Communion with him; wee are manifeſtly conuinced to be ſuch, as in whom there is no loue of the Lord Ieſus: If wee will not goe with him to eat & drinke in his Parlor at Ieruſalem, it is not likely that wo will follow him out of the Citie, bearing his reproach, to be crucified with him on mount Caluary. The Apoſtle is deſirous to goe through death, that he might come to Chriſt: and it was the notable word of that ancient *Ignatius*, the Scholler of Chriſts beſt beloued Diſciple Saint *Iohn*: *Nihil viſibilium morer, nihil inuiſibilium, modo Chriſtum acquiram.* I ſtand (ſaith he) vpon nothing viſible, nor inuiſible, I care not what torments come vpon me, ſo that I enioy Chriſt Ieſus: and will not we then (caſting away all impediments) come ioyfully forward to this holy Table, wherein our bleſſed Sauiour communicateth himſelfe vnto vs, and whereunto, this day, ſo louingly hee inuites vs? Now he ſtands at the doore and he knockes, offering to come in *and ſup with them who will open vnto him.* Now the Maſter ſhall ſay to his Diſctples: *Take yee and eate, this is my body.* Now ſayes the Bridegroome to his friends, *Eate, O my friends, and make you merry my welbeloued.* Now doth the Angell intimate that proclamation, which hereafter will be reſounded with greater ioy from heauen: *Let vs bee glad and reioyce, for the marriage of the Lambe is come.* And now the Sauiour calles vpon ſinners with out-ſtretched armes: *Come to me all ye who are weary and laden, and I will refreſh you.*

They will not ſuffer with him on mount Caluarie, who refuſe to banquet with him in his parlour.

Euſeb. lib. 3. cap. 36.

Reu. 3. 20.

Mat. 26. 16.

Can. 5. 1.

Reu. 19. 7.

Mat. 11. 22.

Thoſe diſeaſed creatures who lay at the poole of Betheſda, waited diligently on the occaſion, when they ſhould ſtep down into the water: for he that firſt ſtepped in after the Angell had troubled the water, was made whole, whatſoeuer his diſeaſe was. Praiſed be God, though we haue not now

thoſe

Ioh.5.8.
Ioh.9.7.
Gen.49.10.
Iohn 1.14.
At Siloam poole, onely he was healed who firſt ſtepped downe, not ſo at Shilos Table.

thoſe waters of Siloam, wherein with that blinde man, we may cure our bodily diſeaſes; we haue the waters of that Shiloh, of the which whoſoeuer drinkes, ſhall not thirſt any more; theſe are the waters of life, that are able to cure all our ſpirituall infirmities: the benefit is not reſtrained to one that firſt ſits downe at his Table, but is extended to all thoſe who make themſelues ready to come vnto him. Let vs not therefore neglect ſo faire an occaſion of grace: but let vs vp and ariſe, let the Bride make her ſelfe ready, and goe forth to meete the Bridegroome. Let vs begin in this wilderneſſe, to eate the fruits of our promiſed Canaan, which is aboue; let vs open to the King of glory that knockes; let vs goe to our Sauiour that cries come, and ioyfully Communicate with our Lord who commands, *Take and eate, this is my Body.* For here is giuen the greateſt gift, and that in the moſt excellent manner that God hath to giue on earth vnto the ſonnes of men: for here he giueth it, as it were with both his hands, that is, not onely by his word, but alſo by his Sacrament; onely take heed to this warning, *Let a man try himſelfe, and ſo let him eate.*

Luke 8.18.

There is danger in hearing of the Word, and therefore our Sauiour forewarnes vs: *Take heed how you heare.* There is danger alſo in Communicating: in the preceding Verſe, the Apoſtle fore-warneth vs of it, *He that eates of this bread, and drinkes of this cup of the Lord vnworthily, is guilty of the body and bloud of the Lord.* In the ſubſequent verſe, he fore-warnes vs alſo of the danger; *He that eates and drinkes vnworthily, eateth and drinketh his owne damnation.* And in this interiected verſe, which now by the grace of God we haue to handle, he ſheweth vs the way how to eſchew them both: and therefore let vs hearken the more attentiuely vnto it.

This precept hath two parts: in the firſt, we are commanded to try before we eate; in the ſecond, we are commanded to eate after triall. Before we Communicate, hee requires tryall; and after tryall, hee commands to Communicate; and ſo hee encounters with two ſorts of men, whereof the one eates of this bread and tries not, and theſe faile againſt the firſt: the other trye themſelues, but eate not of this bread, and theſe faile againſt the ſecond; both of them are heere corrected by the Apoſtles precept. In handling whereof, we begin firſt at the laſt part, that ſuch as are reſolued to bide away, if it pleaſe God, may be made willing to come: and then by Gods grace, we ſhall returne to the firſt, that ſuch as are willing to come, may be inſtructed how they ſhould Communicate.

*And ſo let him eate.* It is not then as ye may perceiue, left free vnto men to Communicate or abſtaine from the Communion as they pleaſe; but we are bound by a Commandement to eate and drinke at this Table: *Doe this* (ſaid our Sauiour) *in remembrance of mee.* Our firſt Father *Adam* failed in eating of that tree of knowledge of good and euill, whereof God forbad him to eate; but many of his ſonnes faile, in refuſing to eate of that tree of life, whereof God commands them to eate. In their words they condemne the fact of their Fathers, becauſe they were *Sicut omnium parentes, ita omnium peremptores, & prius peremptores quam parentes:* periſhers of their poſteritie, ere euer they were parents; and in their deede they are daily imitators of their folly. It was a puniſhment vnto *Adam* to be debarred from the tree of life; and it is but a paſtime to many of his fooliſh poſterity to debarre themſelues from it.

We are bound by Gods command to eate at this Table.

Bernard.

Thus ſtands the corrupt nature of man ſtill in contrary meanes with the Lord, *And the children doe fulfill the meaſure of their fathers iniquitie:* where God forbids man to eate, there will he eate, and where the Lord commands him to eate, there will he not eate. The Serpent ſpake from the earth; *Albeit yee eate of that tree* (which God hath forbidden) *yee ſhall not dye,* and man hearkened vnto it. The Lord Ieſus ſpeakes from heauen, *Come and eate of the tree of life, and yee ſhall liue;* but man will not heare him. O ſilly and fearefull rebellion, the Seducer is beleeued, and the Sauiour is not beleeued. This day wiſedome hath prepared his Table, he cals vpon you all, *Come and eate of my meate, and drinke of the wine that I haue drawne: hee that findeth me, findeth life, and ſhall obtaine the fauour of the Lord; but he that ſinneth againſt mee, hurteth his owne ſoule; and all that hate mee, loue death.* Thus are wee louingly called, and fairely fore-warned; and all thoſe are made inexcuſable that will none of his counſell: they will not eate of this bread, but ſhall eate of a worſe. *For they ſhall eate of the fruit of their owne way, and be filled with their owne deuiſes, their pathes ſhall tend vnto death, becauſe they refuſe to lay hold on the tree of life.*

The apoſtatate man will eate where God forbids him, and will not eate where God commands him.

*Matth.24.12.*

Becauſe the ſeducer is beleeued and not the Sauiour.

*Prou.* 9.5.

*Prou.* 8.34.

*Prou.* 1.30.31.

## Chap. II.

*Ignorance the mother of all Recuſancy to Communicate. The Reaſons of diuers refuſals condemned. Better excuſes reiected by Chriſt in the Goſpell, then theſe. They conſent not to the Marriage of the Lambe, who refuſe the ſmalleſt token of his loue.*

WHat-euer be the pretended excuſe of theſe Recuſants, Ignorance is the mother of their ſinne, and therefore may I ſay that vnto them, which the Lord Ieſus ſaid vnto that Samaritane woman: *Iſ thou kneweſt the gift of God, and who it is that ſayes to thee giue me drinke, thou wouldeſt haue asked of him, and hee would haue giuen thee the water of life.* This ſweet gradation of our Sauiours words, *Iſ thou kneweſt, thou wouldeſt aske, if thou askeſt, I would giue,* euidently pointeth out the ſinne of theſe men to be (as I haue ſaid) the daughter of ignorance; whereas out of doubt, if they knew the gift that is giuen them here by GOD, they would anſwere with thoſe Iewes, *Lord, euermore giue vs this bread:* and with that Samaritane woman when ſhee was better informed, *LORD, euermore giue mee of that water to drinke, that I thirſt no more.*

Iohn 4.10.

Iohn 6.34.

Iohn 4.15.

But that we may deale particularly with ſuch as refuſe, wee are to know, that albeit this their rebellion proceedes of ignorance, yet they who refuſe, are of ſundry rankes: ſome know not the vtility and excellency of this Sacrament; theſe thinke they may be Chriſtians good enough, although no Communicants: they looke to this Table with naturall eyes, they iudge of it by things which they ſee, and ſo deſpiſe it, becauſe after their reckoning they haue better repleniſhed tables at home. Theſe are like *Naaman* the Syrian, who came to *Eliſha* to be cured of his leproſie; he was commanded to goe and waſh himſelfe ſeauen times in Iordan, which at the firſt he diſdained to doe: are not (ſaid he) Abanah and Pharpar riuers of Damaſcus, better then all the waters of Iſrael? he contemned the meanes commanded by the Prophet, he went away in diſpleaſure, and his leproſie went with him; but afterward, when hee reuerently vſed the meanes preſcribed vnto him, hee was made cleane of his leproſie. Wherein we are taught, not to deſpiſe the ordinance of GOD, although it ſeeme neuer ſo baſe vnto naturall iudgement: It pleaſed God by the fooliſhneſſe of preaching, to ſaue them who beleeue: and he hath in like manner appointed this Sacrament for Communication of his Chriſt to them who are his.

Some refuſe to Communicate, becauſe they know not the excellency of this Sacrament.

Theſe are fooliſh like *Naaman* the Syrian.

2 *King.* 5.10.12

1 *Cor.* 1. 11.

Let a man therefore be content to take ſaluation out of the hand of God, by ſuch meanes as he in his wiſedome hath concluded to giue it. No worldling will refuſe treaſure of gold, although it were giuen him in a Boxe of Wood; nor precious pearles preſented to him in a Purſe of Leather: and we ſee that noble perſonages diſdaine not to take infeofments of ſtately buildings and faire inheritances, by acceptation of a contemptible little piece of earth and ſtone: and ſhall a Chriſtian refuſe ſo excellent a gift, becauſe it is giuen by ſo ſmall a meane? farre be it from vs, that we ſhould examine the ordinance of God, but rather that we prepare our ſelues in faith and feare, to obey it: let vs not looke to the meanes, but to the bleſſing by Gods promiſe annexed to the meanes; to the gift more than to the manner of giuing. In this banquet wee muſt learne to exerciſe our faith, not to ſatisfie our ſenſes: it is no banquet for our body: if ſo the Lord had intended it, hee could haue furniſhed his Table with the delicateſt things, and made thee a banquet farre exceeding that which *Abaſuerus* made to the Princes and Gouernours of his Prouinces: *For all the Fowles of the Ayre, and Beaſts that feede on Mountaines and Fields are his.* Hee may command as his owne, all the creatures of his three Store-houſes, the Ayre, the Earth, and the Sea, but here, the leſſe we ſee, the more we are bound to beleeue. Say not with vnbeleeuing *Naaman*, what better is this Bread and Wine, than other Bread and Wine? ſuch blaſphemies ſometime haue fallen out of the mouthes of ignorants, whoſe darkeneſſe we ſhall (God willing) diſcouer by the light of Gods Word hereafter: for the preſent, my concluſion to the Recuſant is, that if as thou pretendeſt, thou be a louer of CHRIST, then wilt thou eſteeme euery new token of his loue, a new benefit vnto thee; and what euer he puts in thine hand as a pledge of himſelfe, in that reſpect it ſhall be dearer vnto thee than all the world beſide.

*Eſter* 1.3.

*Pſal.* 50.10.

The leſſe we ſee in this Table, the more we are bound to beleeue.

Others againe there are, who know both the vtilitie and excellency of this holy Sacrament, and yet refuſe to Communicate, (but as they thinke) with a reaſon, pretending that it is not contempt, but reuerence of the Sacrament, which makes them to abſtaine. To which I anſwere, that there is no excuſe in the world can warrant a man to bide backe from Chriſt Ieſus, when he calles vpon him: for what art thou able to alleadge? want of preparation? the fault is thine owne: for ſince the marriage of the Lambe is come, and thou art warned thereunto, why doſt thou not make thy ſelfe ready, and remoue the impediments? And yet if thou alleadgeſt that common excuſe of the ignorant multitude, that thou art at variance with thy neighbour by reaſon of ſome iniuries done to thee, not as yet repayed by him, nor to be borne withall, and digeſted by thee; what doſt thou, but by a ſingular ſubtiltie of Sathan, excuſe one ſinne by another? as if one would teach thee to waſh away the ſpots of thy face with puddle water, were not that inſtead of cleanſing, to make thy ſelfe more vncleane? and thou, whileſt thou wilt iuſtifie thy contempt of God his calling, by alleadging thy vnſanctified affection, and heart that cannot forgiue, doſt no other thing, but make thy ſelfe guilty of a double rebellion, as one that will not diſcharge thy Chriſtian dutie neither to GOD nor man.

1
If it be want of preparation, the fault is their owne.

2
If it be variance with their neighbor, they excuſe one ſinne by another.

Conſider, I pray thee, the excuſes pretended by thoſe who were bidden to the marriage of the great King, and compare them with thine: one of them ſaid, *I haue bought a Farme, and will goe ſee it*: Another ſaid, *I haue bought fiue yoke of Oxen, and muſt goe proue them*: And the third ſaid, *I haue married a Wife, and may not come*. The worſt of their excuſes is better than thine, and yet were they all compelled: the vſe of Husbandry and Merchandiſe, and the duty that a man oweth vnto his Wife, are ſometime Lawfull, albeit not to be preferred before that duty wee owe vnto Ieſus Chriſt: but that thou ſhouldeſt liue at variance with thy neighbour, and carry within thee a heart that cannot forgiue, is neuer lawfull. If that which ſometime is lawfull, cannot excuſe thy delaying to come vnto Chriſt when hee cals vpon thee, what mockery of God is it to alleadge that which neuer is lawfull?

*Mat.* 22.4.

They who excuſe their Recuſancy, becauſe of variance are further conuinced.

And here alſo beſide the offence done againſt thy God, conſider what preiudice thou doſt vnto thy ſelfe. What folly is this, that becauſe thy neighbour hath ſinned againſt thee, thou wilt alſo ſinne againſt thine owne ſoule? I ſuppoſe (as thou haſt ſaid) he hath wounded thee, and hurt thee in thy body, goods, or name; is that a reaſon why thou ſhouldeſt contemn the calling of Chriſt, who offers to cure thy wounds, and heale all the infirmities of thy ſoule? yea, to pacifie all thoſe paſſions, and perturbations of mind, wherewith thy impatience diſquiets thee? he forewarned his own, that in the world, they ſhould finde trouble, but in him they ſhould haue peace: If thou find (as he foreſpake) trouble in the world, why wilt thou not goe and ſeeke that peace in him, which hee hath promiſed? As to thy right, I require not thou ſhouldeſt loſe it: neither yet forbid I, that by ordinary meanes thou ſhouldeſt ſeeke a redreſſe of thoſe wrongs which againſt order are done vnto thee: for the law is the ſtay of confuſion, and the Sinew of the Common-wealth; without which no fellowſhip can be entertained amongſt men: and God hath appointed the Magiſtrate, that vnto good men he ſhould be *like the raine to fields new mowen*, vnder whom they may flouriſh, but ſhould be to the wicked like that *Weſterly winde*, which draue thoſe Locuſts into the red Sea, that troubled the land: but as for grudge, rancour, hatred, malice, and ſuch like, what haue they to doe in the heart of the childe of God, ſince we are commanded to forgiue one another, euen as God for Chriſts ſake forgaue vs? and plainly fore-told, that if *we doe not forgiue men their treſpaſſes, no more will our Father forgiue vs our treſpaſſes*. A fearefull recompence, that we ſhould poſſeſſe our owne ſinnes, becauſe we will not forgiue the ſinnes of others. Certainely, thou that doſt ſo, giueſt out a hard ſentence againſt thy ſelfe; for in ſtead of mercy, thou cryeſt for iudgement, as oft as thou prayeſt, *forgiue me my ſinnes, as I forgiue them that haue ſinned againſt mee*: for that is, Lord forgiue me not at all.

*John* 16.33.

*Pſal*.7.26.

*Exod*.10.13.

*Mat*.6.15.

It was a horrible ſinne of the Iewes that they preferred *Barrabas*, a wicked malefactor, before the Lord; but I pray thee conſider, how neere thy ſinne drawes to theirs, if thou iudgeſt rightly of it: when thou refuſeſt to come to this holy Table; vnleſſe thou haſt amends of ſuch wrongs as are done vnto thee, thou ſayeſt in effect, rather than Ile renounce my will, I will renounce my part of Chriſt, and Communion with him; for here is the very queſtion: Whether wilt thou forſake thy Communion with Chriſt, or thine owne corrupted will? Say not now to mee, theſe are hard ſpeeches, God forbid that euery one who is not partaker of this Sacrament, ſhould in ſo doing forfeite his part of Communion with Chriſt. I grant indeed they are hard ſpeeches, but true ſpeeches, and no harder than thy ſinne deſerueth: for I pray thee, to what end did our Sauiour inſtitute this Sacrament? was it not that in it he might Communicate himſelfe to thee? how canſt thou then excuſe thy ſelfe, & ſay thou haſt not reiected him, seeing thou reiecteſt the meanes whereby he is giuen to thee? When

They who doe ſo, preferre *Barrabas* before Chriſt.

Renouncing their Communion with Chriſt, before they renounce their owne wicked will.

*Eliezar*

Gen.24.53.

2 Cor.5.20.

*Eliezar* the ſeruant of *Abraham*, ſought *Rebecca* in marriage vnto *Iſaac*, what way did ſhe teſtifie her conſent? ſurely not onely by word, but by acceptation of thoſe iewels of ſiluer and gold, which he gaue her as loue tokens in the name of *Iſaac*. Now we are ſent forth to you as the Ambaſſadors of the liuing God, to win you in marriage vnto his Sonne, and to prepare you that you may be preſented a *chaſte Sponſe* unto him; and we are commanded to miniſter vnto you this holy Sacrament as a pledge of his loue towards you: if ye agree to the marriage, and be content to forſake your fathers houſe, and goe with vs to the houſe of *Abraham*; then teſtifie your conſent by receiuing theſe holy tokens of his loue, which in his name we exhibit vnto you: but if ye will not, then ſhall we ſtand vp as witneſſes againſt you, that wee haue called you, and ye refuſed to come.

They loue not Chriſt, who wilfully refuſe to Communicate.

Gen.25.30.

Gen.22.20.

1 Iohn 3.

O man, what wilt thou do for thy Chriſt, that wilt not come & banquet with him at his Table? how canſt thou ſay thou loueſt him, when ſo ſmall an impediment keepes thee backe from going vnto him? haſt thou not cauſe to hang downe thine head for ſhame, when thou art conuinced to haue leſſe loue to thy Sauiour, than *Eſau* had to *Iacobs* pottage? For loue of them he ſold his birth-right, which he ſhould haue kept: but thou for loue of Chriſt, wilt not forſake thy corrupt will, which thou art bound to abandon. *Abraham* for the loue of God was content with his owne hands to ſlay his onely lawfull Sonne, and thou for the loue of God wilt not ſlay thy vnlawfull baſtard affections, nor doe the holy will of God, except thy wicked will be firſt fulfilled. This euidently proues that thou haſt not *Abraham* for thy Father, but art of the race of wicked *Cain*, that hated his brother vnto the death. Aſuredly, except thou repẽt, that merciles iudgement bides thee, preſignified in that merciles ſeruant, who hauing gotten mercy from his king, would ſhew none to his Companion: *Oughteſt not thou to haue had pitty on thy fellow, as I had pitty on thee?* Thy former ſins ſhall be imputed vnto thee, & thou ſhalt be deliuered to the Iayler, till thou pay all that is due vnto the Lord, which thou ſhalt neuer be able to do.

But, that the pittifull ignorance of both theſe ſorts of Recuſants may the better appeare; & further light may riſe to ſuch as are willing to Communicate, we are to conſider what a banquet this is, & what are the delicates, vnto the participation whereof we are here called. The Apoſtle ſaith not, let a man eate bread, & drink Wine, but *let him eate of this bread, and drinke of this Cup.* The particle (*This*) tels vs, it is no common Bread and Wine: no ſurely, the comfort is great, that we are commanded to eat of that Bread, whereof our Sauiour ſaith: *This is my Body*, and to drinke of that Cup which he cals *his bloud of the new Teſtament, ſhed for the remiſſion of the ſinnes of many.* Hee that eates of my bread, and drinkes of my Cup vnworthily, becomes guilty of the abuſe of Gods Creatures: but *hee that eates of this Bread, and drinkes of this Cup vnworthily, becomes guilty of the body and bloud of the Lord, and eates his owne damnation, becauſe he diſcerneth not the Lords Body.*

In this Sacrament are things of ſundry kindes, which muſt be diſtinguiſhed.

Iren. lib.4. con Val. Cap. 43.

Maca. hom.

And therefore that we fall not into this fearefull ſinne, we are to know, that this Sacrament is not a ſimple thing, but a compound, wherin are things of ſundry kindes which muſt be diſtinguiſhed, and ſo the word of *diſcerning* imports that ſecret. There are here things of ſundry ſorts, wee muſt diſcerne euery thing in the own kind: ſo our Sauiour taught vs, and after him his Apoſtles: and this truth the ancient Fathers haue deliuered vnto vs. *Euchariſtia* (ſaid *Iraneus*) *ex duabus rebus conſtat, terrena & cœleſti.* The Euchariſt conſiſts of two kindes of things, the one earthly, the other heauenly; And *Auguſtine* calleth it *viſibile ſignum inuiſibilis gratiæ*: the viſible ſigne of inuiſible grace. And *Macarius* calleth this Bread and Wine, ἀντίτυπα; *Exemplaria, figura, ſeu Typi carnis & ſanguinis Chriſti*: reſemblances, figures and Types of the body & bloud of Chriſt Ieſus. Now it is ſure, that a Type, Patterne, or Figure, muſt euer be diſtinguiſhed from that whereof it is a figure. This Sacrament then being a compound thing, muſt be conſidered not as a ſimple, but as a compound thing: If it bee asked whether a man bee earthly or heauenly, becauſe hee is a compound creature; it muſt be anſwered by a diſtinction: If it be asked how, a Chriſtian being on the earth, the Apoſtle ſaith that he hath his conuerſation in the Heauens; it muſt be anſwered by a diſtinction: & if alſo it be asked whether this Sacrament bee an earthly or heauenly thing, how the ſign is giuen, and how the thing ſignified: how Chriſt Ieſus is in heauen, and yet preſent in the Sacrament; all theſe I ſay, muſt be anſwered by diſtinction: *Surſum eſt Dominus* (ſaid *Auguſtine*) *ſed etiam hic eſt veritas Dominus: corpus enim Domini in quo reſurrexit vno loco eſſe poteſt, veritas eius vbique diffuſa eſt*: our Lord is aboue in heauen, yet here alſo is our LORD, as hee is the truth; for the body of our LORD, in which he aroſe from death, can be but in one place, but his truth is diffuſed into euery place. And againe, *Ibat per id quod homo erat, & manebat per id quod Deus: ibat per id quod vno loco erat, & manebat per id quod vbique erat*: Hee went hence

August. in 10. cap.7. tract. 29.

by that which was man, he ſtayed by that which was God: he went away by that which was but in one place, hee ſtayed by that which was in all places. And againe: *Aſcendit ſuper omnes cœlos corpore, non receſſit maieſtate*: hee aſcended aboue all the heauens in his body but hee departed not hence in his Maieſtie. And *Cyril* in like manner: *Non enim quia nunc non adeſt in carne, ex eo putes, quod ſpiritu medio hic non adſit*: Thinke not that with his ſpirit hee is not here amongſt vs with his body. Thus yee ſee we muſt vſe a diſtinction.

*Cyr. Catech.* 14.

And yet albeit we are forced here to acknowledge the ſundry natures of things compound, and conſider them in their owne kindes: wee muſt for all that take heed to the wonderfull vnion, and Sacramentall coniunction, that is betweene them: which is ſo ſtrait, that vnto the receiuer they are inſeperable; for the which alſo the earthly thing receiues the name of the heauenly. And this muſt alſo be conſidered, leſt on the other hand, ſeparating thoſe things which God hath conioyned, we make this *Bread and this Wine* but naked and bare ſignes, and ſo iuſtly incurre that blame, which our aduerſaries vniuſtly would lay vpon vs: and in like manner this puniſhment which here the LORD threatens againſt them who are euill diſcerners.

Yet are they ſo to be diſtinguiſhed, that we deſtroy not their vnion.

## CHAP. III.

*Three rules to be obſerued in the right diſcerning the Lords body. Firſt, that euery thing in the Sacrament be taken in his owne kinde. Who faile in this, and how. Secondly, that this Sacrament be vſed according to Chriſts inſtitution. How the Papiſts faile in this. Thirdly, that this ſacrament be vſed to right ends, and thoſe ends ſet downe. The concluſion of the firſt part of the precept.*

WEe are therefore to conſider, that for the right diſcerning of the Lords body, theſe three rules are to be obſerued: firſt, that in this Sacrament, we take vp euery thing in the owne nature and kinde. Next, that we vſe euery one of them in the manner appointed by Chriſt, and with that reuerence that is due vnto them. And thirdly, that this Sacrament be celebrated vnto the right ends, for which our Sauiour appointed it.

Againſt the firſt, faile both Papiſts and baſtard Profeſſors; Papiſts are euill diſcerners, becauſe they take the ſigne for the thing ſignified; the earthly thing for the heauenly. The men of Lyſtra were euill diſcerners, when they tooke *Paul* and *Barnabas* for *Iupiter* and *Mercurius*, Gods in their account, and therefore would haue worſhipped them as Gods: but (in this light) farre blinder are they, who wil adore a creature inſtead of the Creator, & that with the ſame kinde of worſhip λατρεία, which by their owne confeſſion is due to GOD onely.

*Acts* 4.12.

They alleadge for their errour the word of truth: Ieſus Chriſt ſpeaking (ſay they) of the bread, called it his body; we ſay in like manner that this Bread is Chriſts body, but Sacramentally; but deny that the bread is tranſubſtantiate into the very naturall body of Chriſt, as they againſt the principles of faith and nature, falſely affirme. It is ſtrange to ſee what backeward peruerſe handlers of holy Scripture theſe men be, where they ſhould ſticke to the letter, they force an allegory to ſerue their purpoſe. What plainer Hiſtory then that which *Moſes* hath? *God made two great lights, the greater to rule the day, the leſſer to rule the night*: yet is this place violently wreſted, when out of it they will gather, that the Papall dignity, which (as they ſay) God hath appointed to rule ouer the ſpirituality, is greater then the regall; and that the Pope by as many degrees excelleth the Emperour, as the Sunne excels the Moone. And againe, where the Spirit of God vſeth a figure, there they ſticke to the Letter. Theſe words according to the letter, *Mandat flagitium*, command an impiety: and therefore by *Auguſtines* rule, ſhould be eſteemed figuratiue: *Si preceptiua loquutio eſt, aut flagitium, aut facinus vetans, aut vtilitatem & beneficientiam iubens, non eſt figurata loquutio: ſi autem flagitium vel facinus videtur iubere, aut vtilitatem aut beneficientiam vetare, figurata loquutio eſt, (niſi manducaueritis, inquit, Chriſtus, carnem filij hominis facinus iubere videtur) figura eſt ergo, precipiens paſſioni Domini eſſe communicandum, & ſuauiter & vtiliter recondendum memoria, quod pro nobis caro eius crucifixa ſit*: If a ſpeech of precept, either forbid ſome ſin or heynous deed; or elſe command a profitable or a good deed, then it is no figuratiue ſpeech, but if it ſeeme to command a ſin or heinous deed, or forbid a profitable and honeſt action, then it is a figuratiue ſpeech: *vnleſſe thou eate of the fleſh of the Sonne of man* (ſaith Chriſt) here he ſeemes to command an heinous action, and therefore it is a figure, commanding vs to Communicate with Chriſts paſſion, and ſweetly and profitably to lay this vp in our memory, that his fleſh was crucified for vs. And after this manner alſo the perpetuall phraſe of the holy

Papiſts are euill diſcerners, and why?

*Gen.* 1.16.

*Auguſt. de doct. Chriſtiana lib.* 3. *cap.* 16.

Spirit doth teach vs to interpret them, when he cals circumciſion, the Couenant, the Lambe, the Paſſeouer; Baptiſme, the Lauer of Regeneration; the Wine, the Cup of the new Teſtament. In all thoſe they are forced to acknowledge a figure: Onely here, *This is my Body*, they will adhere to the letter. The learned and godly Fathers haue with vs alſo acknowledged this for a Sacramentall ſpeech: So *Tertul.* expounds, *Hoc eſt corpus meum, id eſt, figura corporis mei*: This is my body, that is, the figure of my body. And againe: *Dominus pane corpus ſuum repreſentat*: God repreſents or reſembles his body by bread. And *Auguſtine* ſaid in like manner: *Non dubitauit dicere hoc eſt corpus meum, cum ſignum daret corporis ſui*: He doubted not to ſay, This is my body, when he gaue onely a ſigne of his body. And againe, *Iudam abhibuit ad conuiuium, in quo corporis & ſanguinis ſui figuram commendauit Diſcipulis*. Chriſt admitted *Iudas* to his ſupper, in which he commended to his Diſciples the figure of his body and bloud. As Ieſus Chriſt is called a ſtone, and called bread: ſo is this bread called his body, and that, ſayes *Bernard*, is *per ſignificationem, non proprietatem*, by ſignification, not that properly it is ſo.

*Tertul. lib. 4. cont. Mar.*

*Auguſt. in Pſal. 3.*

*Ber. in aſſ. Mar. ſer. 5.*

And as for carnall Profeſſors, they are alſo euill diſcerners, becauſe they eſteeme leſſe of this Bread and Wine, then they ought, putting no difference betweene it and common Bread and Wine, whereas it is not ſo indeed. For in all the world there is not the like of *this Bread and this Wine*, except in the like action: it is changed by the Ordinance of Chriſt, and vertue of his inſtitution: not changed in the ſubſtance, but in the vſe and end: *Panis enim terrenus percipiens vocationem Dei, iam non cōmunis panis eſt, ſed Euchariſtia*: for that earthly bread receiuing Gods appointment, now is no common bread, but the Euchariſt. The Lord, who calleth things that are not, and maketh them to be, doth here appoint this Bread and this Wine to a farre more excellent vſe, then that whereunto they ſerue by nature. As waxe ſtamped with the ſeale of a King, in ſubſtance differs not from other Waxe, and yet for value is much more excellent, and may not be vnreuerently handled, without contempt of the King; ſo this Bread, though in ſubſtance it differ not from other bread, yet concerning the vſe, it is ſeparate, and much more precious then any other bread in the world; being now appointed by God to be a ſigne and a ſeale, and an exhibiting inſtrument of Chriſts body, and therefore cannot be profaned nor abuſed without contempt of Chriſt Ieſus.

*Iren. contra Valen. lib. 4. Cap. 34*

How the bread and wine are changed.

2 Rule.

Againſt the ſecond condition required in the right diſcerning of the Lords body, Papiſts faile in like manner, becauſe they peruert Chriſts inſtitution, and vſe not this Sacrament as he commanded. For ſeeing our Sauiour is the ordainer of this Sacrament (ſaith *Cyprian*) *Vtiq; id nos facere oportet, quod Chriſtus fecit, & quod faciendum mandauit*: of truth we ought to doe that which Chriſt did, and which he commanded vs to doe. And *Ambroſe* writing vpon the ſame place, ſaith plainely: *Indignum eſt Domino, myſterium hoc aliter celebrare quam ab eo traditum eſt*: it is an indignity to our Lord, to celebrate this myſtery otherwiſe then he deliuered it. Chriſt ordained it a Sacrament for the communicating of himſelfe to the faithfull at his Table; they haue turned it into a ſacrifice for the oblation of Chriſt to his Father on an altar: Ieſus brake the bread, and gaue it; but they if they breake the bread, they giue it not; and if they giue it, they breake it not. In their daily Maſſe, the Prieſt breakes the bread, he abuſeth the words of Chriſt, ſecretly whiſpering them *accipite, comedite*: he bids others take and eate, but giues them nothing; and when he giues, hee ſtops it whole in the mouthes of the people, and breakes it not: Thus moſt ſacrilegiouſly they alter our Sauiours ſacred inſtitution, as though of purpoſe they had concluded to be contrary to him. Beſides this, they withdraw from the people the vſe of the Cup, and ſo mutilate the holy Sacrament; a horrible ſacriledge in like manner; yet ratified by the decree of that hereticall Councell of *Trent*. *Si quis dixerit, ex dei præcepto, vel de neceſſitate ſalutis eſſe, omnes & ſingulos Chriſti fideles vtramq; ſpeciem Euchariſtiæ ſumere debere, Anathema ſit.* If any man auouch, that it is by Gods commandement, or vpon neceſſity of our ſaluation, that all Chriſts faithfull people ſhould receiue the Euchariſt vnder both kindes, let him be accurſed. To whom it contents vs at this time to oppoſe the decree of their owne Pope *Gelaſius*: *Comperimus, quod quidam ſumpta tantummodo corporis ſacri portione à calice ſacrati cruoris abſtineant: qui procul dubio, quoniam neſcio qua ſuperſtitione docentur, aſtrictiant integra Sacramenta precipiant, aut ab integris arceantur; quòd diuiſio vnius eiuſdemque myſterij ſine grandi non ſit ſacrilegio.* We vnderſtand, that certaine receiuing onely the portion of Chriſts body, abſtaine from the Cup of his ſacred bloud: which men (becauſe vndoubtedly they are trained vp in ſome kinde of ſuperſtition) let them be inforced either to receiue the whole Sacrament, or to bee reſtrained from the whole; becauſe this diuiding of one and the ſame myſtery, cannot bee without great Sacriledge. In this con-

*Cypr. lib. 2. Epiſt. 3.*

*Ambroſe. 1 Cor. 11. 26.*

Papiſts faile againſt this rule, becauſe they peruert Chriſts inſtitution.

Sacrilegiouſly they abſtract the cup from the people.

*Concil. Trent.*

*De conſ. diſt. 2: cap. Comperimus.*

contrariety among themſelues which way (I pray you) ſhall the poore people turne them? The counſell curſe all them who affirme this Sacrament ſhould be miniſtred with Bread and Wine; the Pope ſaith plainly, it is ſuperſtition and ſacriledge to giue the one without the other, and commands that either we abſtaine from both, or retaine both together: if ye follow the councell, the Pope ſhall condemne you; if yee follow the Pope, the Councell ſhall accurſe you: but curſe as they will, the Lord ſhall bleſſe them, who in faith Communicate at his holy Table according to his inſtitution; and the curſe of God ſhall not faile to cleaue vnto them ſurer than the leproſie of *Naaman* to *Gehesi*; yea, their part ſhall be taken out of the booke of life, who dare preſume to change the Ordinance of God. The Apoſtle hath deliuered vnto vs, that which he receiued from the Lord, how not onely he tooke the bread, bleſſed it, and brake it, and gaue it; but that in like manner hee tooke the Cup, and gaue alſo to his Diſciples: What boldneſſe is it then to take from the people that which Christ by his Apoſtles hath deliuered vnto them? and thus while they boaſt of antiquity, they are found fathers of nouelty.

Reu.22.19.

3 Rule.

The firſt end of this Sacrament is a thankfull commemoration of Chriſts death.

And againſt the third, they faile who vſe not this Sacrament to the right ends; which are ſpecially two. The firſt is the commemoration of Chriſts death and paſſion with thankſgiuing, for the which alſo the Grecians called it *εὐχαριστία*. The ſecond is the Communication of Chriſt to them who are his, and for this the Apoſtle calleth it *κοινωνία σώματος χριστοῦ*. The firſt I take out of our Sauiour his words, *Doe this in remembrance of mee.* And from the Apoſtle: *So oft as ye eate of this bread, and drinke of this Cup, yee ſhew forth the Lords death till his comming againe.* And in very deed, this holy Sacrament being vſed according to Chriſts inſtitution, is a liuely repreſentation of Chriſt crucified; while as the ſignes of his bleſſed body and bloud, being ſundred one of them from the other, the one is broken, the other powred out, remembring vs how his bleſſed body was broken with the crowne of thornes, the ſcourge, the nailes, and the ſpeare: and his bloud ſhed for the remiſſion of our ſinnes; which ſhould worke in vs, ſo oft as we behold it, an inward contrition, and godly ſorrow for our ſinnes, wherewith we pierced and wounded our bleſſed Sauiour vnto the death. And indeed, if we be of the number of thoſe whom God hath powred out the Spirit of grace and compaſſion, ſo often as wee looke vpon him whom we haue pierced (as here in this Sacrament we may ſee him crucified before our eyes) ſo often we ſhall lament for this, as one mourneth for his onely Sonne, or is ſorrowfull for his firſt borne: but of this we ſhall ſpeake God willing hereafter.

Zach.12.10.

Errour of concomitance diſproued.

Now here is alſo diſcouered the vanitie of that errour of concomitance wherewith our Aduerſaries would excuſe their diſmembring of this holy Sacrament: for (ſay they) by concomitance where the body of Chriſt is, there is his bloud, and therefore the bread which is his body being giuen, there is no need to giue the Cup. But as the Lord asked the King of Tyrus in deriſion, *Art thou wiſer then Daniel?* So may we aske of them, are yee wiſer then Chriſt? will yee amend his inſtitution? This aſſertion takes away one of the principall ends of this Sacrament, *to wit*, the Commemoration of Chriſts death and paſſion: for to haue the bloud within the body, is no declaration of a crucified man; nor a ſhewing forth of the Lords death: wheras our bleſſed Sauiour ordained them, to be exhibited and receiued ſundry, that it might not onely be preached to our eares, but repreſented alſo to our eyes, how his bleſſed body and bloud were ſundred for our ſinnes.

Ezech.28.3.

Concomitance deſtroyes the firſt end of this Sacrament.

The ſecond end of this Sacrament is the Communication of Chriſt to them who are his.

The ſecond end for which this Sacrament was ordained, is that it might be a meanes of the Communication of Chriſt to all them who are his, for the ſealing vp of our ſpirituall vnion with him, *Ideo enim ſacramentum illud hominibus datur, vt caput corpori in terris coadunetur.* And this (as I ſaid) I take out of the words of the Apoſtle, *This bread which we breake, is it not the Communion of the body of Chriſt?* And in this reſpect this holy bread & wine are not only ſignes repreſenting Chriſt crucified; nor ſeales confirming our faith in him, but alſo effectuall inſtruments of exhibitiō, wherby the holy ſpirit makes an inward application of Chriſt crucified, to all that are his.

In this Sacrament Chriſt is truely exhibited and giuen.

And herein ſtands our greateſt comfort. For if we had no more to do in the celebration of this holy Sacrament, but to remember Chriſts death and paſſion: then certainly looking to it onely were ſufficient to put vs in remembrance thereof: but when we heare and ſee, that this bread which is his body is giuen vs, and wee are commanded to take and eate it, what ſhall wee thinke but that we are called to this high mercy as to bee partakers of Chriſt, and all the benefits that flow from his death? The Lord doth neither deceiue vs with words, to bid vs take when he giues nothing: neither calleth he vs onely to a Communion of naked Bread and Wine, farre be it from vs to thinke ſo baſely of this holy Sacrament. Certainely, hee that with any meaſure of light and grace, will ponder theſe words of our Sauiour, *Take and eate, this is my body*; ſhall perceiue that there is here a reall and effectuall exhibition made of the LORD IESVS to the penitent and beleeuing receiuer.

Yet Chriſt is not receiued of euery one who receiueth the bread: for there is a great difference betweene communication and acceptation.

And yet let not man think, that albeit the breaking and giuing of the bread bee the Communication of Chriſts body, that therefore the bread is tranſubſtantiate into his body, or that euery one receiues the body of Chriſt who receiues the bread: for there is great difference betweene communication and acceptation on the part of God. In this Sacrament there is indeed a Communication and exhibition of Chriſt: but on the part of the vnbeleeuing receiuers it failes for fault of acceptation, becauſe they haue not faith whereby to receiue him, nor a purified heart, wherein to lodge him. It is therefore a vile errour alſo of the Papiſts, who affirme that the wicked in this Sacrament eate Chriſt, but to their damnation: It is contrary to the Word of God, and reformed antiquitie: for, *Whoſoeuer* (ſaith Chriſt) *eateth my fleſh, and drinketh my bloud, hath eternall life, and I will raiſe him vp at the laſt day. Sacramentum quibuſdam ad vitam, quibuſdam ad exitium, res verò ipſa cuius eſt ſacramentum, omni homini ad vitam, nulli ad exitium. Item, Qui non manet in Chriſto, & in quo non manet Chriſtus, proculdubio non manducat ſpiritualiter carnem, nec bibit ſanguinem eius, licet viſibiliter premat dentibus Sacramentum ſanguinis & corporis eius.* The wicked, who beleeue not, may with *Iudas* eate *Panem Domini, non Panem Dominum*; The bread of the Lord, but not the bread which the Lord himſelfe is to the worthy receiuer.

The wicked eate not Chriſt in the Sacrament.

*Iohn 6.14.*

*Aug. in Ioan. cap. 6. Tract. 26.*

They refuſe a great gift, who refuſe to Communicate.

Of all this then it is euident, that this banquet is moſt heauenly, and excellent, wherein as there is no leſſe offered then Chriſt Ieſus, ſo no leſſe is refuſed by them who refuſe to Communicate: they proclaime by their deed (if they continue in it) that they haue *no portion in Dauid, neither inheritance in the ſonne of Iſhai.*

*2 Sam. 20. 1.*

But now we leaue them, and returne to ſpeake as we promiſed, of that tryall, which they who minde to Communicate, are to take of themſelues.

## CHAP. IIII.

*The ſecond part of the Precept commands tryall before we Communicate. The Lord will not that this Table be a ſnare to vs, as was Abſaloms to Ammon. Banquetters at this Table ſhould be holy perſons.*

*LEt a man therefore try himſelfe.* This Particle (*therefore*) is a relatiue to that which went before: ſince there is a danger (will hee ſay) and many eate and drinke vnworthily, therefore take yee heede how to come: he ſaith not ſimply, let a man eate, but *let a man try himſelfe, and ſo let him eate.* This warning then of the Apoſtle, ſtands in the entry of this holy action, like that Cherubin armed with a ſword in the entry of Paradiſe: yet not to hold out the Sonnes of *Adam*, but onely to terrifie vs, that we preſume not to draw neere without ſanctification. And herein doth our Lord Ieſus diſcouer his wonderfull loue towards vs; who before he inuites vs to eate and drinke at his Table, doth firſt of all inſtruct vs how wee ſhould doe it. *Abſalom* called his yonger brother *Ammon* to a banquet onely of purpoſe to ſlay him, he prepared delicate meate and drinke abundantly for him, but concealed the danger. It is not ſo with our elder brother, he cals vs here to a banquet, not of purpoſe to ſlay vs, but to ſaue vs; he is no way willing we ſhould make this Table a ſnare to trap our ſelues to damnation, which hee hath ordained as a meane of our ſaluation: and therefore before-hand forewarnes vs of the danger, that wee may eſchew it.

*Gen. 3. 24.*

It is pittie to ſee how the great multitude runne to this holy Sacrament without tryall and examination of themſelues, and all becauſe they heare of a Bread of life, which here is exhibited to the Communicants at this holy Table: it is very true that great things are exhibited here indeed, but thou ſhouldeſt firſt of all enquire of thy ſelfe, who art thou? what intereſt thou haſt in this Communion? and whether or no thou be one of thoſe to whom theſe holy things doe apperteine? for if thou in thy perſon be a profane and vnſanctified creature, thy touching of theſe holy things may defile them and make thee guilty of the contempt of them, but ſhall not benefit thee; yea, a greater curſe then that which *Eliſha* pronounced on the vnbeleeuing Samaritane Prince, ſhall light vpon thee: thou ſhalt ſee the Table of the Lord, and heare of the plenty of the bread of life therein Communicated, but ſhalt not eate of it: *Let a man therefore trye himſelfe, and ſo let him eate of this bread and drinke of this Cup.*

*Hag. 2. 14.*

*2 King. 7. 2.*

For as this Sacrament is an holy and excellent thing, ſo ſhould they who celebrate it, be holy and ſeparate perſons. It ſhould not be receiued with common hands, that is, with earthly hearts and vnſanctified affections. *Luke 11.38.* The Phariſees would not eate their common meate with vnwaſhed hands, and that was but ſuperſtition: but here to waſh before we eat, both our hands and our head with *Peter*; *Ioh.13.9.* yea, *to waſh*, (as *Ieremy* *Iere.4.14.* exhorts vs) *our hearts from our wickedneſſe*, is deuotion and good Religion, both commended & commanded by the word of God: otherwiſe fearefull is that warning of our Sauiour: *If I waſh thee not, thou ſhalt haue no part with me. To the vncleane, all things are vncleane, for euen their conſciences are defiled.*

## CHAP. V.

*Vnreuerent handling of holy things hath neuer beene left vnpuniſhed. The Lord will not ſhew his preſence without preparation. The excellency of this Sacrament, and an exhortation to come vnto it with reuerence.*

THe Lord hath neuer ſuffered vnpuniſhed, the vnreuerent looking to, or handling of the holy things of his preſence. *1 Sam. 6.* The men of *Bethſhemeſh* lookt vnreuerently *1 Sam. 21.* into the Arke, and the Lord ſlew fifty thouſand of them. *Vzza* touched vnreuerently the Arke, & the Lord in like manner ſtrooke him inſtantly to death; *Abimelech* would not giue to *Dauid* the hallowed bread of propoſition, but conditionally, that the young men who were with him were ſanctified. *Exod. 12.48.* No vncircumciſed man might eate of the Paſchall Lambe, vnder paine of death: and ſuch as were circumciſed, being vncleane, ought to abſtaine till they were cleanſed according to the Law, yea, ſuch of them as were cleane, *Exod. 12.6.* did not eate without foure dayes preparation, for the Lord commanded them to take the Lambe the tenth day, and not to ſlay it till the fourteenth day at night, that all the ſpace betweene, they might the better prepare themſelues to that holy action. Neither will the Lord any other way bee familiar with vs, except we be ſanctified. Before the Lord came downe on Mount Sinai, to giue the Law to Iſrael, he appointed *Exod. 19.9.* them three dayes of preparation, wherein to ſanctifie themſelues, The Lord appeared to *Moſes* in the fiery buſh, but reuealed not his will vnto him, till he put off his *Exod. 3.5.* ſhooes: I will be ſanctified (ſaith the Lord) in all that draw neere vnto me. The Lord will not take a wicked man by the hand, nor haue fellowſhip with the throne of iniquity: his eye is ſo pure, that he can be- *Abac. 1.13.* hold no iniquity. Vnleſſe we put off our worldly thoughts and ſinfull affections, whereby wee haue troad in the vncleane wayes of ſinne, it is not poſſible that the Lord can be familiar with vs.

All theſe ſtand vp as examples, warning vs to draw neere to this holy action in aſſurance of Faith, ſprinkled in our hearts, from an euill Conſcience: Here is a Sacrament more excellent then the Paſſeouer: here is bread more holy then the ſhewbread; here are the tokens of Gods preſence more glorious then the Arke; here the Lord commeth downe, and ſaluation vnder his wings: not to ſound by Angels the precepts of his Law on Sinai, but to ſeale vp by his Spirit the promiſes of his Goſpell to the Inhabitants of Sion; ſhall we then preſume to come to this holy Table without ſanctification? or if we will, may we not looke aſſuredly for iudgment? *1 Cor. 11.* The Corinthians were ſtricken with death and ſundry diſeaſes, becauſe they diſcerned not the Lords body: and that which is moſt fearefull of all, hee that came *Mat. 22.13.* to the marriage wanting his wedding garment, was he not taken from the banquet Table, and caſt into the place of vtter darkeneſſe? and ſhall we looke to eſcape the like iudgement, if wee fall into the like contempt of God?

Prepare thy ſelfe, oh Iſrael, to meete thy God: let vs ſearch and try our wayes; let vs lift vp our hands with our hearts vnto *Lam. 3.14.* God in the heauens. *If we be this day come* *1 Sam. 7.4.* *to the Lord with our heart, let vs put away our ſtrange gods* (which are our ſinnes) *from* *Gen. 33.* *among vs*: let vs with *Ioſephs* brethren make ready our preſents: ſith we haue no better thing then our heart, let vs ſacrifice our hearts to the Lord, and that in the beſt eſtate that we can poſſibly get it; for the *Malac. 1.14.* Lord our God is a great King. *Curſed is he that hath a male in his flocke, and voweth and ſacrificeth a corrupt thing to the Lord.* Beware therefore we offer not that which is lame and torne to the Lord, a diuided heart, a halting heart betweene two. An vnpenitent heart, is neither a meete ſacrifice to offer vnto the Lord, nor a meete veſſell wherein to receiue that holy thing which heere the Lord offers vnto thee.

## Chap. VI.

*Not to put new wine into olde veſſels. Comfort for the tender conſcience caſt downe with the ſight of ſinne after tryall: two ſorts of tryals, the one of things perfect, the other of things vnperfect. Daily tryall moſt neceſſary.*

1 *Cor.*10.16.

*Iohn* 19.40.

*Mat.*9.17.

2 *Cor.*5.17.

*Reu.*19.9.

THe Apoſtle ſaith, that the breaking of this Bread is the Cōmunion of the body of Ieſus; ſith Chriſt is that holy thing which here is communicated, take heed how wee make ready the heart wherin to receiue him. *Ioſeph* of *Aramathea*, & the reſt of thoſe godly ones who tooke downe Ieſus from the Croſſe, wrapped his dead body in pure and fine Linnen; what ſhall wee then doe with the liuing body of Ieſus? ſhall not we receiue it into pure, fine, and well-prepared hearts? *No man* (ſaith our Sauiour) *puts new wine into olde veſſels*: far leſſe will any man put the ordinary foode of his body, into vncleane, vnſeaſoned, and vnſauory veſſels, but leaſt of all ſhould men preſume with vnholy hearts & hands, to meddle with things ſacred and heauenly: here is new wine indeed, let vs not put it into olde veſſels: here is heauenly Manna, let vs not receiue it with earthly hearts: *Euery man that is in Chriſt, ſhould become a new Creature.* If we be thoſe bleſſed ones who are called to the participation of the Lambes Supper, then ſhal it be granted to vs to be arayed with pure and fine linnen, and ſhining; which is the righteouſneſſe of the Saints. The Lord vouchſafe this grace vpon vs, ſith he hath made vs partakers of the heauenly vocation, and called vs to the marriage of his ſonne; that we receiue not ſo excellent a grace in vaine, but it may be vnto his ſeruants according to his word.

*Mal.*3.

*Pſal.*19.7.

*Pſal.*12.

*Mal.*3.3.

The triall here commanded, is a ſearching out of our imperfections.

And now, before wee enter to ſpeake of this tryall, leſt the tender conſciences of the godly, by reaſon of that which I haue ſpoken, ſhould be diſcouraged, and caſt downe with the ſenſe of their owne vnworthines, which at all times is great in their eyes, but greateſt when by tryall they looke moſt narrowly vnto themſelues: we haue therefore to conſider that there be two ſorts of tryals; one whereby a thing perfect is tryed in ſuch ſort, that it is not made better, but found to be that which it is, and with this kinde of tryall man is ſaid to try the Lord, and his word. So ſpeakes the Lord by *Malachy*: *Proue me, and try me now, if I will not powre you out a bleſſing without meaſure.* By this tryall if a man fall to try the Lord, hee ſhall finde him ſuch as he is, true, conſtant and faithfull to performe that which hee hath ſpoken; or if any man will enter and try the word of the Lord, he ſhall finde that the law of the Lord is perfect, no droſſe in it, but like ſiluer fined ſeauen times in the fire. There is againe another tryall, whereby things imperfect are ſo tryed that they are made better, and at the length perfected, & hereby God tryes man, for ſo he ſpeakes by the ſame *Malachy*, *The Lord will fine the ſons of Leui, and purifie them as gold and ſiluer, that they bring offerings to him in righteouſneſſe.* And with this tryall alſo man tryes himſelfe, ſearching out his iniquities that hee may forſake them: and this tryall tends indeed to a perfection at the laſt, but ſtands rather in a finding out and forſaking of our imperfections, then in any preſent perfection. And of this tryall the Apoſtle meanes here: ſo that this precept doth command vs to ſearch out our iniquities, & to depart from them; but doth no way import that we ſhould not communicate at this Table, becauſe that new tryall diſcouers to vs new tranſgreſſions; for we come not here as men without ſinne, but as poore and miſerable ſinners, ſeeking the Sauiour of the world, knowing that *hee came not to call the righteous but ſinners to repentance.*

*Luke* 5.32.

*Luke* 5.8.

*Pſal.*51.1.

1 *Tim.*1.15.

*Eſay.*1.16.

*Bernard, in cant. ſer.* 23.

*Rom.*7.

Thou then, who after examination ſhalt find thy ſelfe a miſerable and yet a penitent ſinner, ſay not with *Peter*, *Lord, depart from me, for I am a ſinnefull man*: but ſo much the rather goe to him, and cry with *Dauid*, *Haue mercy on me, O God, and according to the multitude of thy compaſſions put away mine iniquity*: for it is a true ſaying, *Chriſt came into the world to ſaue ſinners.* Stay not thou therefore backe from him becauſe thou art ſinnefull; onely try if thou be weary of thy ſins: for we are ſure that a ſinne diſcouered by tryall, and caſt out by repentance, will neuer condemne vs. *Waſh you* (ſaith the Lord) *make you cleane, take away the euill of your workes from before mine eyes: and then though your ſinnes were as crimſon, they ſhall bee made white as ſnow, though they were red as ſcarlet, they ſhall be as wooll. Omne quod ipſe mihi non imputare decreuerit, ſic eſt quaſi non fuerit.* Euery ſinne (ſaith the Ancient) which God hath concluded not to impute vnto me, is as it had neuer beene. If therefore in thy conſcience thou feeleſt thy ſinnes an heauy burthen vnto thee, vnder which thou ſigheſt and groaneſt, & whereof thou earneſtly deſireſt to be relieued, crying with that holy Apoſtle, *O miſerable man that I am, who ſhall deliuer me from this body of ſinne?* Then goe thou to the Lord Ieſus, for ſurely thou art one of thoſe whom he is ſeeking: he came into the world to ſaue thee, and the

*Mat.*11.29.
*Per.epi.*72.

the like of thee, lay thy burthen vpon the backe of Chriſt, and he ſhall beare it, and take thou vp his yoke which is eaſie, and his burden which is light, *ſo ſhalt thou finde reſt to thy ſoule.* O happy exchange when we are taken from the ſeruitude of ſinne, and entred into the ſeruice of Chriſt, when the burthen of ſin that preſſeth vs down is taken from our backs, and the ſweet yoke of Chriſt that lifteth vs vp is layd vpon vs: for albeit it be called a burden, yet it is ſuch a burden as eaſeth vs, and maketh vs lighter, like the wings of a Bird: *Quid enim leuius eo onere quod non ſolum non onerat, ſed portat omnem cui portandum imponitur?*

Banquetters there, were the poore, the maimed, and the blinde.
*Mat.*12.
*Mat.*20.
*Eſay* 42.3.
2 *Cor.*8.9.
*Luke* 5.31.
*Pſalm.*146.8.
1 *Pet.*1.12.
*Heb.*5.12.
*Zach.*12.
*Pſalm.*146.
*Pſalm.*119.
*Pſalm.*13.
*Reuel.*3.18.
*Epheſ.*3.20.

Where for our further comfort, let vs conſider what manner of gueſts thoſe were whom the great King commanded to bring into his banquetting houſe: euen the poore, the maimed, the halt, and the blinde. Take heed vnto this O thou that art diſquieted in minde, and wounded in ſpirit with the ſenſe of thy infirmities; the Lord is gratious and ready to ſhew mercy: *Hee will not breake the bruiſed Reed, nor quench the ſmoaking Flaxe,* hee will not deſpiſe thee becauſe thou art weake, but bids thee come to him that he may heale al thy infirmities: art thou then poore and deſtitute of ſpirituall Grace in thy feeling? turne thee to Chriſt, who being rich, became poore for thy ſake, that thou in him mighteſt be made rich. Art thou weake and diſeaſed? remember, they who are whole need no Phyſitian, but the ſicke, and that it is the glory of this excellent Phyſitian to cure diſeaſes otherwiſe incurable: *Quid enim tam mortale quod Chriſti morte non ſanetur?* Art thou lame, and complaineſt that thou canſt not with *Dauid* run the way of the commandements of God? yet indeauour to halt forward with *Iacob* vnto *Canaan*, & to creepe to the Lord Ieſus, as one of his little Babes praying vnto him, *O Lord, thou raiſeſt vp the crooked, I beſeech thee to order my goings aright, and to ſtay my ſteps in thy paths, that I ſlide not any more as I haue done.* And thou who lamenteſt thy blindneſſe, and the weake meaſure of thy knowledge now in this time of light (alas) as we haue all more then cauſe to complaine, that by our owne default the eyes of our vnderſtandings are not lightned, and we haue ſo little inſight into the riches of that glorious inheritance and rich mercies maniſeſted to vs by the Goſpell, in compariſon of that we might haue had. *If with the Angels wee had beene deſirous to behold them,* ſurely in regard of time wee ſhould haue beene teachers, *Yea, the meaneſt inhabitant of Ieruſalem ſhould haue beene as Dauid, and Dauid as the Angell of God:* but we are become ſuch as haue neede that the principles of God ſhould be taught againe vnto vs, yet muſt we not deſpaire, but goe to Ieſus who giueth ſight to the blind, and pray to him: *Lord open our eyes that we may ſee the wonders of thy law.* Let vs goe to this Table, ſtand and cry with thoſe two blinde men: *Ieſus the Sonne of Dauid haue mercy on me. O Lord enlighten mine eyes that I ſleepe not in death.* Comfortable then is that meſſage ſent by the LORD IESVS to the Church of *Laodicea, I know that thou art miſerable and poore, and blinde and naked, yet I counſell thee to come to mee: I haue the fine gold that will make thee rich, I haue the white rayment to couer thy filthy nakedneſſe: I haue the eye ſalue that will open thy eyes.* Let vs not therefore hearken to the voyce of our infidelity againſt ſo cleare teſtimonies of the word of God; neither ſo looke on our miſeries, that we turne our backe vpon Gods mercies, but rather let our miſeries chaſe vs to him who of his abundant mercy is able to fulfill all our neceſſities, aboue all that we can aske or thinke.

This tryall is not that daily and ordinary tryall required in all our actions.
*Pſal.*19.12.
*Pſal.*16.7.
*Pſal.*119.59.
*Cyprian lib.*2. *Epiſt.*2.
*Pſal.*4.4.

But now to return and ſpeake of the tryall here required: we muſt conſider that as this action is not a daily action, ſo it requires a tryall aboue our daily tryall: as for our daily and ordinary tryalls in it we are bound to examine all our actions in the Court of Conſcience, that we may call our ſelues to account: *Not concealing the iniquity of our boſome, as Adam did, but iudging our ſelues, that we may not be iudged of the Lord.* And this tryall, without a daily loſſe cannot be neglected; for ſince we are ſubiect to ſo many changes, that euen the iuſt man falleth ſeauen times in the day, and no man knoweth the errors of his life, wee haue great need by daily conſideration to view the ſtate of our conſciences, & to looke into the courſe of our life; whether or no it be ſuch as wil leade vs vnto that end whereat we ſhould be. Such profit found godly *Dauid* by the examination of his wayes, that he praiſed the Lord, *who gaue him counſell, and made his reynes to teach him in the night.* And hee acknowledged it a ſpeciall meanes, whereby many times he was reduced into the way of life, when he had wandred from it. *I haue conſidered* (ſaith hee) *my waies, and turned my feet vnto thy Teſtimonies.* As *Dauid* learned this from God, ſo doth he recommend it vnto vs, that morning and euening wee ſhould examine our ſelues, as a moſt profitable meanes to nouriſh that holy feare in vs, whereby we keep out ſinne, when wee are tempted to it; or caſt out ſinne when we haue once conceiued it: for this holy feare is, *Innocentiae cuſtos: Tremble therefore* (ſaith hee) *and ſinne not, examine your hearts vpon your beds, and be you ſtill.* Againe, he proteſts that euery day hee was puniſhed, and chaſtiſed euery morning:

*Pſal.*73.13.

morning; that he daily cleanſed his heart, and waſhed his hands in innocency. Euery day of our life we contract ſome new debt of ſinne: and wiſedome craues that, euery day wee ſhould ſeeke a diſcharge thereof. As we cannot liue without daily food, farre leſſe can we liue without daily mercy; and therefore our Sauiour, who in the one Petition taught vs to pray, *Giue vs this day our daily bread*, in the next he taught vs alſo to pray, *And forgiue vs our ſinnes*, that no day ſhould goe by vs, without examination of our ſelues, and crying of God mercy for our ſinnes.

Miſerable is their eſtate, who liue without daily triall.

But here commeth to be lamented the ſenſeleſſe ſtupidity of this generation: in all their affaires they vſe conſideration, and bring to account & reckoning their whole buſineſſe with men; but as touching their conuerſation towards God, and, the ſtate of their conſciences, and whether or no they be tranſlated from Nature into Grace, there are they ſo carried away by preſumption, that they leaue no place to the examination of themſelues, but proclaime peace to themſelues, though there be no peace; bleſſing themſelues in their hearts, albeit G O D (in their hearing) pronounce them & their actions accurſed in his Word. They are wiſe like *Achitophel*: hee put his houſe in order, but not his ſoule in order: wiſe in things periſhing concerning this life, there they ouerſee nothing; wiſe enough in their generation, but fooles concerning things pertaining to life eternall: for they ſuffer a daily debt to run on vpon their ſoules, which at length ſhall ouercharge them. A count that is long ouerpaſſed, in the end becomes difficult to be finiſhed; and he who long hath liued in darkneſſe, if ye bring him to the light, cannot hold vp his eyes to looke vpon it, but is forced to caſt them downe toward the ground: euen ſo ſhall it be with him who ſuffers his debt of ſin to multiply, and the reckoning of his tranſgreſſions to run on, in the end *his owne wickedneſſe ſhall reproue him.* The Lord ſhall draw him out of his lurking holes, & bring him out of the darke Chambers of his imagination: and as now his ſecret ſinnes are ſet in the *light of Gods countenance, ſo then ſhall the Lord ſet them in order before him that did them.* He ſhall maniſeſt his inward thoughts to the light, and preſent him naked vnto iudgement: and then with what confuſion & aſtoniſhment, with what trembling and blackneſſe of face ſhall he that was prodigall of the time of grace, liuing in his ſinnes a contemner of G O D come forward vnto iudgement? And this may ſerue to awake vs to the daily tryall and ordinary examination of our hearts.

They are like *Achitophel*, who put his houſe in order, but not his ſoule.
2 *Sam*.7.1.2.3

*Iere*,2.19.

*Pſal*.90.8.
*Pſal*.50.21.

But a ſingular and extraordinary tryall is required before communion.

As for this action, it is not ordinary, and therefore requireth a ſingular and extraordinary tryall, farre aboue that which euery day we are to take of our ſelues: for if (as I ſaid) the Iewes had aſſigned to them the ſpace of foure dayes for preparation before they eate their Paſſeouer, what ſhall wee doe that haue to celebrate a more excellent myſterie? they ſearched diligently euery corner of their houſe, to ſee that no leauen were in it: but more diligently ſhould we ſearch euery corner of our harts, that no known leauen of wickedneſſe and maliciouſnes be left in it, which we haue not purged and caſt out by repentance: Then ſhall we finde that euery new ſight of our ſelues ſhall diſcouer a new corruption; for the heart of man, is a great deepe, and deceitfull aboue all things; many Chambers of corruption are in it. If we haue entred into one, & ſeene the abhominations which are there, thinke not for that wee haue entred into all. No doubt the Prophet *Eſay* knew before that hee was a ſinnefull man, but a new viſion of the Maieſty of GOD brought him to a deeper inſight of his own vncleanneſſe, and made him to cry out, *Woe is mee, for I am vndone, becauſe I am a man of polluted lips, and mine eyes haue ſeene the King, the Lord of Hoſtes: I haue ſeene* (ſaith *Iob*) *the Lord, therfore doe I now abhorre my ſelfe.* And this I ſpake, that none of vs thinke a new tryall vnneceſſary, but that euen ye who through grace haue been accuſtomed euery morning to chaſtiſe your ſelues, and euery euening to examine your hearts in your beds, may be warned: to you alſo belongeth this precept, *Let a man try himſelfe, and ſo let him eate.*

Euery new ſight of our ſelues diſcouers new corruption.

*Eſa*,6.5.

*Iob* 42.6.

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## CHAP. VII.

*What a laborious worke is enioyned a man when he is commanded to try himſelfe. Two things neceſſary for this tryall: Firſt, the Spirit of God: Secondly, the Word of God. Many try themſelues by wrong rules, and are ſo deceiued.*

WHich ſhall appeare more euidently if you ponder this precept, *Try thy ſelfe*: It is a reſtleſſe and laborious worke that here is enioyned to thee, thou art ſet to a taſke which may hold thee exerciſed all the dayes of thy life. The Lord by this precept will haue euery thing that is in man brought vnder examination. Man, as hee is the workemanſhip of God, is euery way ſo meruailous, that no meruaile the Philoſophers called him a little world. *Auguſtine* in his eſtimation, accounted man a greater miracle, then all the miracles that euer were wrought among men: but as he is peruerted by ſin, and become the workemanſhip of Sathan, hee is ſo fraughted with iniquity, that Saint *Iames* cals one member of his body *a world of wickedneſſe*: and if in the tongue onely, which is but a ſmall member of the body, there is ſo much wickedneſſe, that the Spirit of God who giueth names to things as they are, calleth it a world of wickedneſſe, what ſhall we thinke of the reſt? what a bottomleſſe depth of iniquity muſt there be in the fountaine, when there is ſo much in the ſtreame? and therefore I ſay, hee had need to be full of eyes within and without, that will practiſe this precept of the Apoſtle, *Let a man trye himſelfe.*

*Iames* 3.6.

4. Bands of cogitations which oppreſſe the minde.

For if ye ſhall beginne to take a view of your minde, and conſider how farre it is enlightened, and what naturall darkeneſſe yet remaineth in it; how many bands of ſtrange cogitations at ſeuerall times ſoiourn in it; ſome flowing from the loue of the World, and her deceitfull pleaſures, intending to ſteale our hearts after them: ſome from the roote of concupiſcence, and her inordinate luſts, that oftentimes violently oppreſſe vs: and ſome from the roote of bitterneſſe, raiſing wonderfull commotions and perturbations within vs, reeling to and fro by courſes in our ſwelling and reſtleſſe mindes, raging like waues of the Sea, carried with furious windes, beſides infinite armies of other vaine and idle cogitations, whereof we cannot tell from whence they come, or whither they goe: And if from the minde we proceed to the heart, which is the ſeate of the affection, and take a particular view of them, how our loue and our hatred, our feare and our confidence, our ioy and our griefe, our care and our contentment are renewed and framed according to that word which is the rule of righteouſneſſe. And if againe ye goe to try the affections, & ſee how the members of your bodies are imployed as weapons of righteouſneſſe in the ſeruice of God: if ye haue made *a Couenant with your eyes, or not,* that they regard not vanity, or if negligently ye let them ſtand open as windowes, at the which death enters euery moment into your ſoules: and if ye haue learned to *take heed to your lips, that yee ſinne not with your tongue:* if ye ſhall alſo take a time to conſider the ignorances of your youth, and ſins of your olde age: if, I ſay, ye looke vnto all theſe which yet are few in regard of many moe we haue to looke vnto, what ſhall appeare but a new found world of wickednes diſcouered vnto thee? which moſt iuſtly may make thee aſhamed, and compell thee to cry out with *Dauid, O Lord, who knoweth the errours of his life? Lord, cleanſe mee from my ſecret ſinnes, and keepe mee from preſumptuous ſinnes, that ſo I may be made cleane from much wickedneſſe*: yea, thou ſhalt wiſh with *Ieremy, O that my head were full of water, and mine eyes fountaines of teares, that all the whole day long I might with* Ezekiah *recount my ſinnes in the bitterneſſe of my heart, and all the night cauſe my bed to ſwimme, and water my couch with teares, for the manifold tranſgreſſions wherewith I haue offended the Lord my God.*

*Rom.* 6.

*Iob* 31. 1.

*Pſal.* 39. 5. Man being wel tryed ſhall appeare a new found world of wickedneſſe.

*Pſal.* 19. 12.

*Ierem.* 9. 1.

*Eſay* 38. 15.

*Pſal.* 6.

And now, becauſe this triall of our ſelues is ſo neceſſary, let vs here remember that there are two things, without which wee cannot profit in this worke of tryall. The one is the ſpirit of God: the other the word of God. As for the firſt, man by nature is ſo blinded with ſelfe-loue, that hee accounts his owne deformity beauty, and his bondage liberty: what vilder bondage then the ſeruitude of ſinne? *O quam multos dominos habet, qui vnum non habet* (ſaid *Ambroſe?*) and yet man vnregenerate counteth it his liberty to liue vncontrolled in the ſeruice of his luſts, to doe what he will: what liberty againe ſo excellent as to be the free-man of God? *ſeruire Deo, eſt regnare:* and yet fooliſh man accounts the obedience of Gods Law (which is the law of liberty) a ſeruitude, and the Commandements of God he eſteemes as bonds, wherewith he will not be bound: walking the foot-ſteps of other before him, he cryes out, *Let vs breake their bonds, and caſt their cords from vs.* It was not the diſeaſe of the *Laodiceans* onely, to account themſelues happy when indeed they were miſerable, it is the naturall diſeaſe of all the ſonnes of *Adam*; for euery mans way ſeemeth good in his owne eye. A pittifull blindneſſe, that death ſhould raigne ouer man, and man not feele it; that ſtrange Lords who can claime no right vnto him, ſhould tyrannize ouer him, and hee not indeauour to withſtand it; and that Satan ſhould leade him into Captiuity, bound with chaines, euen the cords of ſin, blinder then *Zedekiah*, hauing his eyes pulled out, and man ſhould not lament for it. *But where the ſpirit of the Lord is, there is liberty and freedome,* there is a knowledge and deteſtation of ſinne, and a ſighing to God for deliuerance from the bondage. The Prophet *Ezechiel* could not ſee the abhominable idolaters of the houſe of *Iſrael*, till the Lord taught him to dig through the wall; but we ſhall be farre leſſe able to ſee the vile abhominations that are in our own hearts, till the ſpirit of the Lord digge through and demoliſh that thicke and hard wall of induration, that naturally hideth from vs the

*Pſal* 2. 3.

*Reuel.* 3.

*Prou.* 16. 2.

*Ezech.* 8. 9.

light of our ſins, and keepeth vs in blindneſſe vnder Sathans bondage.

The other thing whereby we are to proceed in this tryall, is the word of God; for euery thing that is imperfect muſt be tryed by another, not by it ſelfe: Gold is tryed by the fire and touch-ſtone, the weight of a thing is tryed by the ballance, and the ſpots of the face are tryed by the glaſſe: thus euery imperfect thing that is tryed, is tryed by another, not by it ſelfe. As for the law of God it is a moſt perfect rule, by which God will haue men and their actions tryed; but it is to be tryed by no other then it ſelfe. If any man will try Scripture, he muſt with the Nobles of *Beraa*, try it by the Scripture. So then the word ſerueth vnto vs as a touchſtone for our tryall, as a glaſſe for diſcouery of our ſpots, and as the ballance of the Sanctuary wherein we muſt be weighed: in the laſt day the ſecrets of all hearts ſhall be iudged by the Goſpell, and therefore it were good that in time we did iudge our ſelues by it. Some try themſelues by it, ſome try themſelues by themſelues, ſuppoſing they are ſuch indeed as they haue conceiued themſelues to bee: ſome againe meaſure themſelues by others, ſpecially with ſuch as in their opinion are behind them not with ſuch as in light and grace doe farre excell them, like that Phariſie, who when hee came to examine himſelſe before GOD, thought he was good enough becauſe hee was not like the Publican, wherein he was alſo miſerably deceiued; for, ſuppoſe hee ſpake the truth, yet ſpake he it ignorantly, as *Caiaphas* ſaid, that *one ought to dye for the people*: he was not like the Publican indeed, the Publican was much better then he; for he came to the Temple humble and penitent, and went home to his houſe iuſtified, whereas the Phariſie puſt vp with a conceit of his owne righteouſneſſe, and iuſtifying himſelſe, went away out of the Temple more guilty then he came. In the tryall therefore of thy ſelſe, make not thy neighbours diſpoſition thy rule, leſt thou in like manner be deceiued.

Euery imperfect thing muſt be tried by another then it ſelfe.

*Acts* 17.11.

*Rom* 16.

*Luke* 18.11.

And yet if thou wouldeſt profit by the example of others, remember it is a great folly to thinke that thou art religious enough, becauſe in Religion ſome are behinde thee, and not rather to be diſpleaſed with thy wants when thou ſeeſt ſo many before thee, enriched aboue thee in all ſpirituall grace, and haue profited more then thou in the mortification of their ſinnefull luſts: hauing out-runne thee further in the way of Gods Commandements, then that other Diſciple out-ranne *Peter* vnto Chriſts Sepulchre, to learne his Reſurrection. It is pitty that the Sonnes of men in worldly things can looke to thoſe who are aboue them, thinking they haue little because they haue not ſo much as others, & yet in ſpirituall things they ſhould look to others, that are inferiour to them, & ſo eaſily ſtand content with the little beginning of religion they haue, becauſe there be many who in their iudgement haue not ſo much; whereas certainely if we could try our ſelues by the right rule, we ſhould finde that as yet we are farre from that which we ſhould be, and therefore haue more need then that holy Apoſtle, *to forget that which is behinde, and indeauour our ſelues to that which is before: following hard towards the marke for the priſe of the high calling of God in Chriſt Ieſus.*

How we may profit by comparing our ſelues with others.

*Iohn* 20.

*Phil.* 3.14.

We haue therefore here yet further to obſerue, that ſeing the Apoſtle commands vs to try our ſelues, we thinke it not enough that others try vs, and giue vs their approbation; we muſt alſo try our ſelues. Thy Paſtors may try thy knowledge, & thinke it good enough, thy ſuperiours may try thy conuerſation, and finde it vnreproueable of man: but thou muſt try thy owne conſcience, *for no man knowes the things of a man saue the ſpirit of man; the minde of a man will ſhew him more ſometime then ſeauen watchmen that are in a Tower.* When this ſacrament was firſt inſtituted, there were twelue who communicated with the Lord Ieſus, and one of them was a diuell, and a traiterous hypocrite: the remnant knew him not, and therfore could not reproue him: but that made not *Iudas* the better man; yet the fault which man could not finde out, the Lord diſcouered it, *One of you* (ſaith he) *will betray me.* Thinke it not therefore enough, albeit vnchallenged of man, thou mayeſt ſit downe at the Lords Table; remember the King will come, and take a view of the gueſts, euen he who is the God of the ſpirits of all fleſh, and to whom the ſecrets of the heart are manifeſt. *Iosaphats* garment cannot hide *Achab* from him; he is not blinde like *Iſaac*, that he ſhould be deceiued to take one for another; therefore trie thou thy ſelfe, how thou commeſt to this holy Table, whether as *Iohn* louing Ieſus, and beloued of him, or as *Iudas* betraying Chriſt, and accurſed of him: for as Chriſt foretold them, that one of them was a diuell, ſo the Apoſtle hath foretolde vs, that many will eate and drinke vnworthily at this holy Table; who they are wee know not, yet are they knowne to the Lord: let euery one of vs ſtriue to purge one, euery man trye himſelfe, and waſh his heart from his wickedneſſe, and ſo ſhall we be all cleane; let euery man aske for himſelfe with the Diſciples, *Is it I Lord?* am I one of them that comes to betray thee? to crucifie thee againe, and to treade the bloud of the new Teſtament vnder my feet? let vs neuer reſt

It is not enough that Paſtors & Elders trie vs: we muſt trye our ſelues.

1 *Cor.* 2.11.
*Eccl.* 37.14.

Other men cannot know whether thou come to the Table as a *Iohn* or a *Iudas*.

Let euery man therefore aske for himſelfe, *Is it I Lord?*

till we haue gotten the Lords certificate in our conſciences, and that after due triall of our ſelues we come not as hypocrites, vnpenitent and vnbeleeuing Atheiſts, but as diſeaſed and poore ſinners, to ſeek the Lord Ieſus the Sauiour of the world: for if wee doe ſo, then ſhall we get that anſwer which the Angell gaue to the two *Maries*, Feare not ye, becauſe ye ſeeke Ieſus who was crucified: wee ſhall eate at this Table and be ſatisfied, and ſhall goe away not without feare indeed, but hauing our feare tempered with great ioy, becauſe we found the Lord.

We ſhould try our ſelues, and not other men.

And laſtly, let vs remember that the Apoſtle commandeth vs to try our ſelues, and not to try other men. It is a corrupt cuſtome of men at theſe times of holy Communion, to ſift the conuerſation of their neighbours and brethren, more narrowly than euer *Laban* ſearched *Iacobs* ſtuffe, to ſee if hee could finde any thing wherewith to charge him; and this they doe, not of a heart to forgiue (which were commendable) but of purpoſe to ſeeke the vttermoſt recompence and ſatisfaction for ſmalleſt offences done againſt them: and ſo where they ſhould caſt open the doore of their hearts to the King of glory, and prepare in the deſart a path for our God by making low that which is high within them, and making ſtraight that which is crooked; by the contrary they ſtop all the paſſages and wayes of Gods acceſſe vnto them: for now their affections are exalted ſo high by pride againſt God, that they deſpiſe the counſell of his word: crooked they were before, but more crooked now: they liued without loue before and diſſembled it, but now are not aſhamed when God called them to the Table of loue, plainely to profeſſe with rough and fierce ſpeeches the hatred of their hearts; they put off that which the Apoſtle commands them to put on, as the Elect of God, namely, tender mercy, humbleneſſe of minde, meekeneſſe, and long-ſuffering: they inſiſt to ſearch out the ſinnes done againſt them by men, and ouer-paſſe the ſins by themſelues done againſt God; *Louers of themſelues more then louers of God.*

This reprones them who before Communion try faults done to them, more then ſins done by them.

I grant indeed, it is a poynt of Chriſtian duty to admoniſh our brethren of their ſinnes if it be done in loue, for ſo wee are commanded. *Thou ſhalt not hate thy brother in thy heart, but ſhalt reprooue him.* It is hatred and not loue for the Father to ſpare correction, or the brother to ſpare admonition to his brother in his ſinnes. I confeſſe in like manner, that he who hath offended, is bound to reconcile himſelfe vnto thee before he offer his ſacrifice to the Lord; but in caſe that he neglect to doe it, yet ſtandeſt thou bound and obliged to forgiue him, and to take heed that thou deſpiſe not ſo great a ſaluation offered by the Lord, becauſe another diſchargeth not that brotherly dutie, which he ought vnto thee. As another mans faith will not iuſtifie thee, ſo another mans ſinne will not condemne thee; and therefore mourning for that which we cannot amend in others, let vs chiefly attend to our ſelues, as we are here commanded.

Leu. 19. 17.

## CHAP. VIII.

*The poynts of preparation are two: Firſt, that we lay aſide our olde ſinnes: Secondly, that wee put on the new Chriſtian diſpoſition, conſiſting in three things: Firſt, that towards God we be holy and heauenly minded: Secondly, that towards our neighbours we be louing: Thirdly, that wee be ſober and little in our owne eyes. The comfortable fruit ariſing to vs at this holy Table.*

BVt now leauing to ſpeake any more of this triall generally, we enter to ſpeake of the particular poynts of this triall. The whole tryall and examination required in thoſe who are to be banquetters of this holy Table, I reduce to theſe two: the firſt is, that we try our ſelues whether or no with *Ioſhua* we haue caſt away our filthy garments, that is, if we haue caſt off the olde man, which is corrupt through deceiueable luſts. And next, if we haue put on our marriage garment, that is, put on the new man, *which after God is created in righteouſneſſe and true holines.* Firſt of all therfore we muſt take pains to remoue the impediments that may hinder our vnion with Chriſt, that wee come not to this Table (as *Iudas* did) with our olde ſinnes, hauing that lodged in our hearts, which wee dare not preſent vnto God: for ſeeing no man will ſit downe at the Table of his enemy, what great preſumption is it in vs to ſit down at the Lords Table, as long as our ſinne which is the cauſe of enmity is not remoued? *There can be no communion betweene light and darkneſſe.* Let vs therfore be changed from that which we are; *Let vs caſt away the workes of darkeneſſe, and be renewed in the ſpirit of our minde,* if ſo be wee deſire to be vnited with the Lord: he is the holy One of Iſrael, GOD bleſſed for euer, in whom there can be no ſhadow of alteration; ſo that of neceſſity the change muſt be vpon our part.

Zach. 3.

Epheſ. 4.

2 Cor. 6. 14.

Rom. 13. 12.

It is written of the Lioneſſe, that hauing had cōmixtion with the Leopard, ſhe waſheth her ſelfe in water before ſhe company again with the Lyon, that ſo he ſhould not by

Iames 1. 17. Otherwiſe no communion with the Lord.

*Baſil. Hexam. Hom.7.*

*Eſter 2.12.*

*2 Cor.12.2.*

by ſcent diſcern her adultery, And *Baſile* in his *Hexameron* writes, that the Viper, a moſt pernitious kinde of Serpent, before his copulation with that Sea-fiſh called Muræna, doth firſt vomit and caſt out his venemous poyſon: Thus the beaſts in their kinde (ſo farre as they can) doe reuerence one to another, to teach man that he is worſe than a beaſt indeed, except he caſt off the filthy ſlime of his olde ſinnes, that hee may be ioyned with the Lord: for by nature we are more adulterous than the Lyons, (for what is the vanitie after which wee haue not gone a whoring?) More venemous alſo we are than the Viper, full of hatred, malice, enuie, debate, and therefore had need to vomit out our iniquities by repentance, and to waſh our ſelues in that fountaine opened to the Houſe of *Dauid*, Before that *Eſter* was preſented to *Ahaſuerus*, ſhe was purified by the ſpace of twelue moneths, ſix moneths with oyle of myrrhe, and ſix moneths with ſweet odours: ſhall ſuch reuerence be done to mortall fleſh, whoſe carcaſſe was ſhortly to be made a prey to the wormes, and ſhall wee carry no reuerence to our immortall Husband the Lord Ieſus? ſhall we take no paines to purifie our heart, that we may be preſented as a chaſte Spouſe vnto him?

Without diuorcement from our olde ſinnes, no mariage with the Lambe.

*Pſalme 45.*

Let vs not deceiue our ſelues: except we forſake our fathers houſe, and our owne people, that is, except wee be diuorced from our olde ſinnes, wherein wee were borne and brought vp, it is not poſſible that the King ſhall haue pleaſure in our beauty. Let vs call our deedes to examination before the Tribunall of our conſcience: let vs caſt out the Cananites, and not pitty them, that the peace of God may dwell with vs: Let vs deliuer *Barrabas* to be crucified, that Chriſt Ieſus may liue in vs. Why ſhall theſe Serpents (I meane our crooked affections) be nouriſhed any longer in our boſome, which liue vpon our bloud, and cannot liue except we dye? Oh that we could make this day a day of new diuiſion betweene vs and our olde ſinnes.

Not a generall confeſſion, but a particular inquiſition ſhould bee made of our ſinnes.

*2 King.21.29.*

*1 Pet.4.*

*1 Cor.11.31.*
*Pſalm.34.18.*

*Ierem.2.35.*
*Eſa.2.12.*

*1 Pet.5.5.*

Neither muſt we here thinke it enough to fight againſt our ſinnes, but we muſt euery one of our ſelues make a particular inquiſition of theſe domeſtique ſinnes, and predominant euill affections that haue moſt of all oppreſt vs: for there is none of vs all but we haue in vs our owne Idoll, whereunto many times we doe ſeruice, to the great offence of God. And albeit this narrow tryall of our ſinnes ſhall diſcouer to vs a wonderfull diſcordance betweene our nature, and the moſt holy Law of the Lord, yet let vs not be diſcouraged, conſidering that we are beſt in the eyes of God, when we are worſt in our owne eyes, and moſt acceptable to him, when we are moſt diſpleaſed with our ſelues. The Lord was moued euen with *Achab* his temporall humiliation: *Seeſt thou not* (ſaid he to *Eliah*) *how* Achab *is humbled before mee? Becauſe he ſubmitteth himſelfe before mee, I will not bring that euill which thou haſt ſpoken, in his dayes*: and will not then the LORD much more be moued with the true humiliation of his owne Seruants? No doubt, if we caſt downe our ſelues before the Lord, he ſhall lift vs vp; if we humble our ſelues, he ſhall exalt vs; *If we iudge our ſelues, wee ſhall not be iudged of the Lord, for the Lord is neere vnto them that are contrite, and will ſaue ſuch as are afflicted in Spirit.* But if wee come before the Lord in preſumption of our mindes, and not touched with the ſenſe of our ſinnes. then ſhall he execute that fearefull threatning vpon vs, *I will enter into iudgement with thee, becauſe thou ſayeſt I haue not ſinned*: though thou wert high, and exalted like the Cedars of Libanon, and the Oakes of Baſhon, proud and hautie in thy conceit, the LORD ſhall abaſe thee, and bring thee low, *for he is the Lord that reſiſteth the proud, and giueth grace to the humble.*

*Tit.2.11.*

*Reuel.19.8.*

*Gen.37.23.*

*Coloſ.3.12.*

The other poynt of our triall and preparation, ſtands in putting on that three-fold Chriſtian diſpoſition; that towards our God we be holy and heauenly minded; towards our neighbours louing, righteous, and mercifull; & as concerning our ſelues, that we be ſober and lowly: for ſo the grace of God, which hath appeared, teacheth vs, that *we ſhould deny vngodlineſſe and worldly luſts, and ſhould liue godly, righteouſly and ſoberly, in this preſent world.* This is our wedding garment, *euen that pure, fine, and ſhining linnen, which is the righteouſneſſe of the Saints.* A garment not party-coloured like *Ioſephs*, but compact of many vertues and graces of Chriſt Ieſus. Theſe be his badges and Cogniſances, whereby we are known to be his: the putting on of theſe, is the putting on of Chriſt; for his grace tranſlateth vs out of nature, and transformeth vs into his image by his owne ſpirit.

*Pſalm.120.*
*Phil.1.23.*

And firſt as concerning our diſpoſition towards God, it ſhould not onely be holy (as I haue ſaid) but alſo heauenly: for ſince wee call him our Father which is in Heauen, we muſt ſee what heauenly diſpoſition we haue to goe after him: and whether we be weary of our abſence from the Lord; like *Dauid*, weary of his dwelling in the Tents of *Kedar*, and deſire with the Apoſtle to remoue out of the body, that we may dwell with the Lord: for here is not the place of our reſt. The beſt of our life vpon earth (except it be the little taſte of that hid Manna, wherewith the Lord now and then comforteth our Soules in this barren Wilderneſſe) it is but like the life of that forlorne Sonne, who hauing baniſhed himſelfe from his fathers Houſe, was driuen to fill his belly with the huskes that were giuen to the Swine, and oftentimes could not get them. Wee haue experience enough of the vanity of worldly comforts, wherein there is no contentment: would to God wee could alſo learne with that prodigall Sonne to bethink our ſelues, and conclude to make home againe to our fathers Houſe, *in whoſe face is the fulneſſe of ioy*: ſurely, the leaſt of them that dwel in our fathers houſe haue bread enough, they are filled with the fatneſſe of his houſe, and receiue drink out of the riuers of his pleaſures: what pleaſure then ſhould it be to vs to liue here in this ſtrange Land, where our Soules are almoſt dead for hunger?

*Pſalm.16.11.*

There is no greater thankefulneſſe that man can ſhew to the Lord, than to declare in his affection that he cannot liue without the Lord, nor reſt content ſo long as he is abſent from him. The Lord in the worke of creation neuer reſted till he had made man; and man can doe no leſſe of duty than paſſing-by all Gods creatures, to reſolue with himſelfe, I will neuer reſt till I enioy the Lord. The ſoule of man ſhould be like that Doue of *Noah*, which being ſent forth from the Arke, found no reſt to the ſole of her foot vntill ſhe returned againe to him that ſent her: and indeede, without the Lord, where can we reſt? Goe thy way with *Salomon*, and proue all the goodneſſe of the children of men, which they enioy vnder the Sunne, thou ſhalt finde *it is but vanitie, and vexation of Spirit.* Whatſoeuer man cleaueth to, beſide *Iehouah*, the true ſubſiſting LORD, it is but a lying vanitie, which hath not in it that ſubſtance and certaintie which man imagines, yea man (without GOD) in his beſt eſtate is altogether vanitie, and his wiſeſt actions are but a diſquieting of himſelfe in vaine. It is a godly ſaying of *Auguſtine*, which the Word of God and experience taught him; *Feciſti nos Domine ad te, & ſemper inquietum eſt cor noſtrum, donec requieſcat in te*: Thou madeſt vs, O Lord, vnto thy ſelfe, and our heart is euer vnquiet till it reſt in thee. The wicked, who are ſtrangers from the wombe, pretend they in their countenance what they will, yet euen in laughter their heart is ſad, for *there is no ioy nor peace to the wicked (ſaith my God,) their heart is moued as the Trees of the Forreſt ſhaken with the winde.* As the poynt of the Mariners compaſſe, ſo long as it is not direct towards the North, trembles continually; ſo the ſpirit of the Wicked (not ſet vpon the Lord) is neuer quiet, but toſſed to and fro with reſtleſſe perturbations, which in a part preſent he feeles, but ſhall better perceiue it when he goeth out of the bodie. *For tribulation and anguiſh ſhall be on the Soule of euery Man that doth wickedly*: This is the portion of them that forſake God, and wander after vanitie. It is good therefore for vs to draw neere vnto GOD, ſaying with *Dauid*; *Whom haue I in heauen but thee? and I haue deſired none in the earth with thee.* The Lord worke this heauenly diſpoſition in vs.

Our Soules cannot reſt but in him.

*Eccleſ.2.3.*

*Pſalm.35.9.*

*Auguſt.*

*Pro.14.13.*
*Eſa.48.22.*
*Eſay 7.2.*

*Rom.2.*

*Pſalm.73.*

And now to helpe forward our earthly mindes vnto it, we haue to conſider both the time and place, when and where our Sauiour did inſtitute this Sacrament. The place is recorded by Saint *Luke* to haue beene an vpper Parlour: the conſideration of the place, (ſaith *Nazianzen*) doth ſome way warne vs that wee ſhould celebrate this holy ſacrament with high and heauenly affection. When God gaue the Law, he came downe from Heauen to the top of Sinai, and *Moſes* went vp from the Plaine to it, and ſo (ſaith hee) had familiar conuerſation with the Lord: and here as the Lord commeth downe as low as he can in this Sacrament for our capacitie, it becommeth vs to mount vp as high as poſſibly wee can in our affections, if ſo be we be deſirous to meete the Lord: otherwiſe, if the Lord ſhall abide in his glory and inacceſſible light, and if man ſhall lye ſtill in the dark dungeon of his baſe and earthly mind, what familiar meeting can there bee betweene God and man? And as for the time, Saint *Iohn* witneſſeth that our Sauiour ordained this Sacrament when hee was to goe out of the World to his Father; wherein ſaid *Auguſtine*, *Spes membris in capite data, quod eſſent in illo tranſeunte ſine dubio ſequutura.* Yea, not onely ſhould it nouriſh our hope, that where he is, there once we ſhall be, but ſhould waken our affection and deſire to goe after him: wee ſhould eate and drinke at this holy Table, not as if wee were here to remaine, but ſhould celebrate this Supper as a Paſſeouer, ſtanding as Pilgrimes, with our loynes girded vp, hauing our ſtaues in our hands, ready to follow our LORD, who is gone into Heauen before vs: and euery day of our Communion ſhould be a new departing of our hearts out of this World, vnto our heauenly Father; yea, we ſhould receiue this meate from the LORD, with that warning which the Angell gaue to *Eliah* in the Wilderneſſe; *Vp, and eate, for thou haſt yet a great iourney to goe.* This bread is giuen vs, that in the ſtrength thereof, wee may walke forward the way which is before vs: not that we ſhould lye downe and reſt vs in this Wilderneſſe, as if we had

2 Things profitable to helpe vs to this heauenly diſpoſition.

1
Conſideration of the place wherein this Sacrament was firſt inſtituted.

2
Conſideration of the time.

*Auguſt. in Ioan.*

The time warneth vs to celebrate this Supper like a Paſſeouer.

*1 King.19.7.*

now attained to the end of our iourny. The Angell wakened *Elia* twice ſleeping vnder the Iuniper tree; twice he touched him, and twice bad him vp, eate and walke, at length he roſe and walked in the ſtrength of that bread forty daies: But alas, our ſecurity is greater then his; many a time hath the Lord warned vs of the iourney that is before vs; many a time hath hee propoſed heauenly foode vnto vs, and now againe this day the Lord reneweth his mercy towards vs. The Lord waken vs, and grant at the length that we may riſe and walke, following the Lord till we appeare before the face of our God in Sion.

But moſt of all the meditation of the loue of God is profitable to worke in vs this heauenly diſpoſition.

But of all other means, the moſt forcible to rauiſh our hearts after the Lord, is a deep meditation of the loue of God towards vs. The Apoſtle proteſteth it is a loue that paſſeth knowledge; the height, and breadth, the length and depth whereof none is able to comprehend; he that at one time cryed out, *Come and I will tell you what God hath done for my ſoule*, is compelled another time to confeſſe, *O Lord my God, thou haſt made thy wonderfull workes ſo many that none can count in order to thee thy thoughts towards vs: I would declare and ſpeake of them, but they are more than I am able to expreſſe.*

*Pſalm.66.6.*

*Pſalm.139.*

It is not a light meditation of this loue that will raiſe vp our hearts.

And yet, although we be leſſe able then the Elephant at one draught to drinke vp the great Riuer of *Iordan*, let vs be content with the wearied Paſſenger, willingly to take in ſo much as may refreſh vs; we cannot meaſure the waters of the Sea in our fiſt, nor number the ſtarres of heauen, and how then ſhall wee number his mercies which are aboue all his workes? Shall wee therefore not looke to them, nor behold that glory of God which ſhineth in them? though wee cannot comprehend his incomprehenſible loue (yea bleſſed are we if it ſhall comprehend vs) let vs notwithſtanding earneſtly and feruently meditate vpon it, not by ſtars and vaniſhing motions: for as a Candle doth not at the firſt receiue light from the fire, were it neuer ſo blown, but if for a time it be holden conſtantly to the fire, it is at the length enlightened: ſo it is not vaniſhing meditations that will warme our hearts with the loue of God; but if we ſhall continue without wearying to exerciſe our thoughts vpon this great loue that the Lord hath borne towards vs, it ſhall happily fall out at length that the powers of the Soule ſhall be enflamed with his loue, and wee ſhall finde the ſauour of death in euery thing that ſmelleth not of his loue.

Neuer ſuch a loue ſhewed as Ieſus hath ſhewed vnto vs.

No greater Loue then this (ſaith our Sauiour) can be ſhewed among men, then that a man ſhould beſtow his life for his friends: but that which man is not able to ſhew, our Lord Ieſus, God and man, hath ſhewed to his Children, his good will: for the Loue he bore to vs, he gaue himſelfe in a ſacrifice for our ſinnes on the Croſſe, euen when wee were his enemies, and hath here in this Sacrament giuen himſelfe a food of nouriſhment vnto vs: for ſo that Diſciple beloued of him doth teſtifie; *When Ieſus knew that his houre was come, that hee ſhould goe out of the World vnto his Father, for ſo much as hee loued his owne, vnto the end he loued them*: therefore did hee inſtitute this Sacrament, that therein hee might communicate himſelfe to them. O wonderfull loue, ſtronger than the loue of *Ionathan* to *Dauid*! When *Ionathan* and *Dauid* were forced to part company becauſe of *Sauls* Tyranny, *Ionathan* gaue *Dauid* his Garment, his Girdle, and his Armour: hee had no better, and could giue no better, and ſo with many teares and mutual imbracings departed from him: but our bleſſed Sauiour before he remoued his corporall preſence from vs, gaue his life to redeeme our life from the death: he ſent out bloudy ſweat abundantly, as the witneſſe of his burning loue towards vs, he poured out an euerlaſting prayer to his father for vs, hee hath left behinde him in his laſt Will, his peace for our portion: he hath giuen vs his Spirit for a comforter, his Word for a warner, and this Sacrament for a ſpirituall food, vntill his ſecond comming againe. No maruaile his Spouſe in the Canticles, praiſed his loue to be farre aboue the loue of Women: for though in ſome of them the naturall ſtrength of affection be ſo great, that it makes them endure the painefull bearing and bringing vp of their Children with the milke of their breaſts, yet what is that comparable to this? nothing indeed. Such a loue as here our Sauiour hath diſcouered towards vs, is not to be found againe in the world: for whereas mothers (ſaith *Chryſoſtome*) either commit their Children to Nurſes, or elſe bring them vp vpon the milke of their owne breaſts; Ieſus Chriſt feedes vs not with the milke of another, but with his owne fleſh, and his owne bloud. Neceſſitie ſometime hath compelled the Mother to eate her owne children, but we neuer read that compaſſion hath moued the Mother to giue her own fleſh to preſerue her Children that they ſhould not dye in famine. But our LORD IESVS is that kinde Pelican that ſendeth out his owne bloud to nouriſh his young; and all this hath our Lord Ieſus done, not grudgingly but willingly, prouoked hereunto by that feruent Loue he bare to the glory of GOD his father, and to our ſaluation.

*Ioh.13.1.*

Stronger then the loue of *Ionathan* to *Dauid*.

*1 Sam. 20.*

*Iohn 17.*

*Cant.5.9.*

*Chryſ. ſerm. de corpore Chriſti.*

Or the loue of a mother to her Children.

A proofe of Chriſts wonderfull loue towards vs. *Luke* 22.

*Cyp. li. 2. Epiſt. 3.*

*Bernard in Epiph ſer. 1.*

Which ſhall yet appeare more euidently out of his owne comfortable ſaying to his Diſciples: *I haue greatly deſired to eate this Paſſeouer with you*: O words full of conſolation! Sundry Paſſeouers had hee eaten before with them, but hee proteſted this was his deſired Paſſeouer: See you not here his vnquenchable Loue? hee knew it was the laſt hee was to eate vpon Earth; he knew he was to drinke no more with them of the fruit of the Vine, till it was fulfilled in his Fathers Kingdome: hee knew that the ſame night they would betray him, and that after Supper a bitter cup of Paſſion was abiding for him, yet his loue ouercame all theſe impediments, and made him thinke long to eate of this Paſſeouer: and which is much more before euer hee gaue himſelfe to be crucified for vs vpon the Croſſe, he prouided this Sacrament as a meanes of the communication of himſelfe vnto vs, thereby aſſuring vs that his ſubſequent paſſion ſhould not defraud vs, but rather afford vnto vs, and make ready for vs, that righteouſneſſe and life by Chriſt purchaſed on the Croſſe, and communicated in the holy Table to them who are his. In the one hee was prepared and made ready as the onely food of our Soules to eternall life: in the other he is applyed, communicated, and giuen vnto vs; both theſe neceſſarily behoued to be done for the worke of our Saluation, *Sicut enim ad potandum vinum venire nemo poteſt niſi botrus calcetur ante, & prematur: ſic nos ſanguinem Chriſti bibere non potuimus, niſi Chriſtus prius fuiſſet calcatus & preſſus.* It was a great loue which made our Sauiour content that his bloud ſhould be ſhed out on the Croſſe, and ſo ſhould be made both a ranſome and a conuenient food for vs; for the Father ſent him, *quaſi ſaccum plenum miſericordiæ, in paſſione conſcindendum, vt effundatur quod in eo latet pretium noſtrum*, So is this alſo a new declaration of his loue, that before his body was broken, and his bloud was ſhed, he firſt obtained the meanes whereby it ſhould be communicated vnto vs.

What a notable comfort wee haue here, that this banquet begun in earth, ſhall be fulfilled in heauen.

*Luke* 22.16.

*Jonah* 2. 8.

*Jerem.* 2. 13.

*Cant.* 5. 1.

*Cant.* 1.

1 *King.* 19.19.

*Rom.* 5.

Theſe and many more ſpirituall meditations ſhould be vnto vs as the breathings of the mouth of God, to kindle in our ſoules that little ſparke of the loue of God, which alas for fault of entertainement is almoſt ouer-gone and extinguiſhed with the aſhes of our Corruption: for ſeeing our Sauiour longed to eate with vs, ſhall not wee long to eate with him? hee greatly deſired to giue himſelfe to vs in this Table, and for vs on the Croſſe, and ſhall not wee earneſtly deſire to receiue him? hee knew it was the laſt hee ſhould eate vpon earth, and that after it heauy ſufferings abode him: wee know that our banquetting here is the banquet that ſhall be accompliſhed in Heauen; it is begun here, it ſhall not end here. Comfortable is that word of our Sauiour, *It ſhall be fulfilled in my Kingdome*, and will not wee then ioyfully begin this banquet? Shall wee be ſo fooliſh as to waite vpon lying vanities, and forſake our owne mercies? Shall we turne our backe vpon the fountaine of liuing waters, and digge to our ſelues Ciſternes that can hold no water? certainely our darkneſſe is groſſer than the darkeneſſe of Egypt, and our hearts harder than the Adamant, except this burning loue of our Lord Ieſus rauiſh vpward our hearts after him. The Spouſe in the *Canticles*, profeſſeth ſhe was ſicke of the loue of her glorious Husband the Lord Ieſus: but alas wee are not touched with the like loue, wee feele not the ſmell of his oyntments, and therefore with the reſt of the Virgins we runne not after him. *Eliah* touched *Eliſha* with his mantle, and therwithal the Lord ioyned his inward calling, and ſodainely *Eliſha* left his plough of Oxen, and of a husbandman became a Prophet. Now, the Lord cals vpon vs by his Word and Sacrament, let vs alſo pray that the Lord would ſhed abroad in our hearts by his holy ſpirit, the ſenſe of that loue of God, then ſhal we, neglecting all things, run after the Lord, ſeeking onely to enioy him.

Worldlings who tarry from Chriſt, if they were touched with the ſenſe of this loue, would forſake all, and follow him.

1 *Sam* 19.13. Women would be changed like *Mary Magdalen*, *Luke* 7.

The men of this World maruaile to behold the ſuddaine change of life which is made in the Children of God by his effectuall calling: they maruaile to ſee them running ſo feruently after Chriſt, ſeeking him by continuance in Prayer, by hearing of his Word, by participation of his Sacraments, and that with ſuch an inſatiable deſire, that in this life they can neuer be ſatisfied with hearing, reading, praying, and communicating: but if the Lord ſhould in like manner touch their hearts, and let them feele the power of an inward calling, then would they maruaile no more, farre leſſe diſdaine, yea, they would make haſte, and ioyne themſelues to the company of the godly: *And Saul alſo ſhould become amongſt the Prophets.* The woman who had liued before a licentious life, would now change it with *Mary Magdalen*: ſhee had beene a great Sinner in the Citie, but became an example of Repentance to all the Sinners in the Citie; ſhee doth proſtrate no more her Body to her carnall Louers, but falleth downe at the feete of CHRIST, to craue his mercy; in ſtead of her wanton lookes, her eyes poure out teares; and her beautifull hayre, which before ſhe ſet out as a proclaymer of her Luſt, now ſhee pulleth downe to wipe the feete of Chriſt: Thus all the former meanes of her ſinne, ſhe maketh

new

And ſinfull men would be changed like *Matthew* the Publican.

new witneſſes of her repentance. The man in like manner, who had ſate all his dayes with *Matthew* at the receipt of Cuſtome; that is, who had liued in the ſinfull trade of vnlawfull gaine, would now in like manner forſake it; but where the LORD by effectuall calling workes not in the heart an earneſt loue of GOD, no maruaile they lye ſtill in the graue of their ſinnes, and riſe not to walke after the Lord. Wee are therefore ſo much the more to vſe all the ordinary meanes which may kindle in vs that little ſparke of the loue of God, till it grow vp vnto a great flame, for the farther vnion and coniunction of our Soules with Ieſus Chriſt: and this for our diſpoſition towards God.

As concerning our Chriſtian diſpoſition to our neighbour, it is vſuall to the ſpirit of God to promiſe it vnder loue. Our Sauiour ſaith, that loue is the Cogniſance of his Diſciples: and the Apoſtle calleth it, *The band of perfection, and fulfilling of the Law*; and no maruaile; for loue ſpeaketh with the Tongue of euery vertue. And the ſundry precepts wee are commanded to doe vnto our neighbour, are ſummarily comprehended vnder this one, *Loue one another.* As this Sacrament ſealeth vp the communion of the members with the head, ſo it ſeales vp the communion of the members among themſelues: for this Bread whereof wee eate, is of many graines of Wheat made vp into one bread; and the wine is the iuyce of many berries, collected and vnited into one, to teach vs that all the communicants at this holy Table, how many ſoeuer they be, ought to agree together in one, like members of one body, as hauing one Father, one Faith, one Baptiſme, one Inheritance, as brethren quickned all by one and the ſelfe-ſame Spirit: which is not to be found againe in all the world, except in this excellēt brother-hood. As we cannot be ioyned to the head without faith, ſo can we not be knit to the members without loue. Stones and timber cannot make vp a building till they be ioyned, and ſundry peeces of mettall cannot bee melted into one worke without fire; no more can Chriſtians be vnited in one myſticall body without loue: and therefore our Sauiour at the celebration of this Sacrament, recommended Loue to his Diſciples, by a new commandement, which hee ſo called, becauſe it ſhould neuer waxe olde: yea, ſo much doth hee account of it, that hee will accept no ſeruice wee owe to himſelfe, without that dutie of loue wee owe to our Brethren. *If thou bring thy gift to the Altar, and there remembreſt that thy Brother hath ought againſt thee, leaue thy offering, goe thy way, and firſt be reconciled to thy Brother, then come and offer thy gift.* Of this it is euident, that without loue to our Brethren, we can doe no acceptable ſeruice to the Lord.

Without loue we cannot be of the communion of Saints.

*Iohn* 13.34.

Of the effects by which our loue ſhould be tried.

In this therefore let vs try and examine our ſelues, what compaſſion wee finde in our hearts toward our Brethren; what willingneſſe to doe them the good wee can; what loue to beare one anothers burthen; what readineſſe to forgiue when we are offended; what humbleneſſe of minde to aske them forgiueneſſe againſt whom wee haue ſinned, practiſing theſe precepts: *While ye haue time doe good vnto all men:* and againe, *Forbeare one another, forgiue one another, euen as God for Chriſts ſake forgaue you.* The Maieſtie of God (although thus offended) did firſt ſeeke man to be reconciled with him; and ſhall man that hath offended, thinke it euill to ſeeke his brother to be reconciled with him? but alas, are theſe fruits of godlineſſe now to be found amongſt men? if thou ſeeke them, thou ſhalt finde them *as the Summer gatherings, or as the grapes of a Vintage cut downe*; though thy Soule deſire to eate the fruit thereof, thou ſhalt not finde it: for the good man is periſhed out of the Earth: ſuch as are Chriſtians by name, they liue like the Iewes and Samaritans, of whom it is written that they might not conuerſe together: to forbeare and forgiue one another, to them are precepts of an vncouth language, which they vnderſtand not. As a ſparke of fire eaſily kindles a heape of powder; ſo a ſmall offence remoues all their affections: they are not ſlow vnto wrath like the Lord, and farre leſſe like him in readineſſe to forgiue.

*Gal.*6.10.
*Epheſ.*4.

Readineſſe to forgiue, rare to be found.
*Micah* 7.1.

Chriſtians liue now like Iewes and Samaritans of olde.

As men are mortal, ſo ſhold their anger be.

*As men* (ſaith *Lactantius*) *are mortall, ſo their anger ſhould be mortall.* Our Sauiour ſaith, the Sunne ſhould not goe downe vpon our wrath; the Apoſtle commands vs to be Children concerning anger and maliciouſneſſe, who as they doe not deepely conceiue it, ſo they doe not long retaine it, but are ſhortly familiar with them with whom they were a little before offended: but as it was doubted of *Sylla, Sylla ne prior an Syllæ iracundia ſit extincta*, ſo is it out of all doubt, that in many vipers of this age, anger dieth not till they die themſelues.

Readineſſe to doe good to others is as rare.

Profeſſors liue like the ſons of *Anac*, churliſh *Nabal*, or the rich glutton.

And as for doing of good to their neighbours and brethren, they liue in the world like monſters, or like thoſe Gyants, the ſonnes of *Anac*; They alone be the Lords of the earth, as if the World were made for them onely, or they at the leaſt were borne for themſelues. Churliſh like *Naball*; *Shall I take* (ſaid hee) *my bread and my fleſh, and giue vnto David?* all that they haue, they account ſo to be theirs, as if they had not receiued it, or were not the

Lords ſtewards, bound to diſtribute to the neceſſities of his Saints, the rich Gluttons, they vſe it as a morſel for their own mouth: *Now my ſoul's thou haſt enough for many dayes*, let *Lazarus* fare as he may, they think with *Cain* they are not keepers of their brethren, *that which dyeth, let it dye*. Theſe and many moe are the common and ſeene corruptions of this age: wherein we are to examine our ſelues how farre the renewing grace of the Lord hath made vs to depart from them, and what holy loue we haue put on: *For he that loueth not, knoweth not God, becauſe God is loue: and he that loueth not his Brother whom he hath ſeene, how can he loue God whom he hath not ſeene? Hereby wee know that wee are tranſlated from death to life, becauſe we loue the Brethren.* And thus much we are content to haue touched of our diſpoſition toward our neighbour.

*Zach.* 11. 9.

1 *Iohn* 4. 8.

Now laſt of all, concerning our diſpoſition in our ſelues, let vs be ſober, eſteeming baſely of our ſelues, highly of the Lords mercy, hungring and thirſting for his Saluation: and in very deed, the more we ſhall conſider how God hath magnified his holy name by his maruailous mercies towards vs, the more ſhall we be compelled to caſt downe our ſelues before him in all humility and ſubmiſſion of our ſpirits. When *Dauid* promiſed to *Mephiboſheth* that he would ſhew him kindneſſe for *Ionathan* his fathers ſake, *Mephiboſheth* humbled himſelfe to the ground, and ſaid, What is thy ſeruant that thou ſhouldeſt looke to ſuch a dogge as I am? but here the Lord our God not onely promiſeth vnto vs kindneſſe for his Sonne Chriſt Ieſus ſake, but preſently performes it, and inueſteth vs againe with our Fathers inheritance, which we forſeited in *Adam*: and where we were of our own nature but dead dogs, vncleane creatures, dead in ſinne and treſpaſſes, now behold what loue the Father hath ſhewed vs; hee hath made vs partakers of this heauenly vocation, as to be his Sonnes and heires; and ſhall we not then in our very hearts be humbled before him, acknowledge our great vnworthineſſe and his excellent mercies? Let vs confeſſe with godly *Iacob*, I am not worthy (O Lord) of the leaſt of all thy mercies; and let euery one of vs ſay with the Centurion, I am not worthy (Lord) that thou ſhouldeſt enter within my roofe. Let vs with the Woman of Canaan acknowledge our owne roome: if the Lord ſhould giue vs the benefit of whelpes and dogges, that is, ſhould ſuffer vs to goe vnder our maſters Table, and eate of the crummes that fall from it, yet were it more than any way we haue deſerued: and how then are we bound to haue our hearts and our mouthes filled continually with the prayſes of our God, who hath beſtowed vpon vs his greateſt mercies, when we were not worthy of the leaſt, and hath ſet vs downe as Sonnes and Daughters, and Heires at the Table of his Children, that were not worthy as dogges and whelpes to creepe vnder it? haue wee not cauſe to cry out with *Dauid*, *O Lord what is man that this manner of way thou art mindefull of him?* *Elizabeth* maruailed that *Mary* came to viſit her, and in the humility of her heart cryed out, *Whence commeth this that the mother of my Lord ſhould come vnto me?* but we haue more cauſe to meruaile at the meruailous mercies of the Lord: for what are we, that the faireſt among the Children of men ſhould be delighted with our Loue; and our Lord ſhould come to viſit the baſe eſtate of his ſeruants, and communicate himſelfe, his light, his life, and his grace vnto vs! Let no man thinke that I haue multiplyed theſe places of Scripture without a cauſe. The beginning of the diuiſion betweene vs and the Lord, flowed from the pride of our nature; and vnleſſe wee humble our ſelues, and be content in our mindes to ſit lower than duſt and aſhes, by reaſon of our ſinne, it is not poſſible wee can be vnited with the Lord: this is the counſell, that in few words *Micah* giueth vnto vs, *He hath ſhewed thee, O man, what is good, and what the Lord requireth of thee; ſurely to doe iuſtly, and to loue mercy, and to humble thy ſelfe to walke with thy God.* The Lord is indeed a moſt high God, yet he is neereſt vnto them, and they goe ſooneſt vp vnto him, who are leaſt in their owne eyes, and tremble at his words.

2 *Sam.* 9.

*Epheſ.* 2.
1 *Iohn* 3. 1.

Like *Iacob* and the Centurion, the woman of Canaan, and *Elizabeth*.

*Pſalm.* 8.

*Luke* 1.

Our humiliation neceſſarily required for affecting our vnion with God.
*Micah* 6. 8.

And beſide this inward humiliation ariſing of the ſenſe of our owne vnworthineſſe, let vs come with hunger and thirſt for the Lords righteouſneſſe and ſaluation: *For he will ſatisfie the hungry, but the full he ſendeth away empty*: onely they that haue the ſpirituall appetite, hunger and thirſt, are meete to be Communicants at this holy Table. As that oyle multiplyed by *Eliſha*, ceaſed not ſo long as the widdow had any Veſſell wherein to receiue it, ſo ſhall neuer that oyle of grace decay, but be multiplied and increaſed vnto all, that with open and inlarged hearts are ready to receiue it. Thou therefore, who art more ready to faint for ſpirituall hunger than was *Ionathan*, come hither, put out the hand of faith, eate of this hony, and make thee full; and thou that art ſicke (with the Spouſe in the Canticles) for the loue of Ieſus, come hither, and the Lord will ſtay thee with the flaggons of his wine. Art thou almoſt dead, like the Egyptian, the ſeruant of an Amalekite, whom *Dauid* found in the field? take and eate of this bread, and thy ſpirit ſhall returne againe vnto thee. But alas, where is this ſpirituall

With this humiliation we ſhould haue alſo an hungring for the Lords ſaluation.
*Luke* 1. 37.

For the Lord filleth the hungry, and ſtrengthens them who are ready to faint.

ſpirituall appetite to be found amongſt vs? we the deadneſſe of our heart is lamentable: ſee not our wants, wee ſee not his beauty; we ſmell not his oyntments; we taſte little of his goodneſſe, and therefore wee make not haſte to run after him. *Dauid* mourned
1 Sam. 3.33. ouer the dead body of *Abner*: but alas (if we could) wee haue much more cauſe to mourne ouer our dead Soules. Oh that there were in vs that holy deſire which *Da-*
Pſalm. 42. *uid* proteſteth to haue beene in him: *My ſoule fainteth for the ſaluation of God: As the Hart brayeth for the Riuers of Waters, and thirſty ground deſireth raine, ſo my ſoule pan-*
Mat. 5. *teth after the liuing God. Bleſſed are they who hunger and thirſt for righteouſneſſe, for they ſhall be ſatisfied.*

These onely are the gueſts and banqueters that ſhall eate of the delicates which here he hath prepared, and whoſe Soules ſhall be delighted with his fatneſſe. Theſe
Luk. 18.14. ſhall goe from this Table, as *Moſes* came downe from Mount Sinai, and his countenance changed. They ſhal ariſe with *Eliah*, and walke on in the ſtrength of this bread all the whole dayes of their pilgrimage: They ſhall goe on their way with *Sampſon*, eating of the hony which they haue found: They ſhall depart from this Table, as the two *Maries* did from the Sepulcher, with great ioy: Theſe ſhall goe home to their owne houſes, iuſtified, with the Publican, reioycing because they haue found a treaſure, and haue felt the ſweetneſſe of this
2 King. 7. Manna: they ſhall not be able to conceale this great ioy from Iſrael, but ſhall be forced to tell euery *Nathanael*, whom they
Iohn 1. meet, *We haue found the Meſſiah*: and in all time to come their Soules ſhall cleaue to
1 Cor. 7.35. the Lord without ſeparation, more ſtraightly than the men of Iudah and Ieruſalem
2 Sam. 5. cleaued vnto *Dauid* their King. They ſhall ſay to the Lord, as *Elizeus* ſaid to *Eliah*:
2 King. 2. 2. *As the Lord liueth, and as thy Soule liueth, I will not leaue thee*: and with *Peter*, *whither*
Iohn 6.68. *O Lord ſhall I goe from thee, ſeeing thou haſt the words of eternall life?* The Lord worke this ſpirituall diſpoſition in vs for IESVS Chriſts ſake: to whom with the Father and the holy Spirit, be all honour, praiſe, power, might, and dominion aſcribed, both now and for euer. *Amen.*

## PRAYERS FOR PRIVATE Houſes and Families.

### *Morning Prayer.*

O Moſt gracious God, and louing Father, we heartily thanke thee for all thy louing kindneſſes ſo abundantly ſhewed towards vs; for our Election, Creation, Redemption, mercifull Vocation, Iuſtification, Sanctification, continuall Preſeruation, and for that aſſured and moſt comfortable hope which thou haſt giuen vs of our glorification in the world to come. We praiſe thy gracious goodneſſe for ſo mercifully preſeruing vs this preſent night, and deliuering vs from all dangers both of ſoule and body: for that thou haſt granted vs ſo ſweete and comfortable reſt, and haſt now preſently brought vs to the beginning of this day. And as thou haſt ſafely preſerued vs vnto this preſent houre from all the dangers of this life; ſo we beſeech thee to continue this thy fauour towards vs, this day, and the whole courſe of our life. Suffer vs not, by the vaine allurements of this world, to be drawne away vnto ſinne and wickedneſſe,

Aſſiſt vs with thy grace and holy ſpirit, that we ſpend not our time vainely, or idly, but that we may alwayes be diligently exerciſed in the duties of our calling, to the benefit of our brethren, and diſcharge of our owne conſciences. Grant that in all our conſultations, words, and workes, wee may euer haue thee preſent before our eyes. *Amen.*

### *Euening Prayer.*

O Moſt gracious God, and louing Father, wee heartily thanke thee for all thy louing kindneſſe ſo abundantly ſhewed towards vs: for our election, creation, redemption, mercifull vocation, iuſtification, ſanctification, continuall preſeruation; and for that ſame aſſured and moſt comfortable hope, which thou haſt giuen vs of our glorification in the world to come. We doe praiſe thy gratious goodneſſe, for ſo mercifully preſeruing vs this preſent day, and deliuering vs from all perils and dangers both of ſoule and body, and giuing vs all things neceſſary for this preſent life: as health, food, apparell, and ſuch like. This gracious goodneſſe of thine, wee beſeech thee, O Lord, to continue towards vs for euer. And here we offer vp vnto thee our ſoules and bodies, our liues and all that we haue, in aſſurance that that cannot periſh that is committed vnto thee. Take vs into thine hands, and keepe vs this night, that our bodies may ſleepe, and our ſoules may watch for the comming of thy Son Chriſt, that ſo both our bodies and ſoules may be the more apt and the better able to ſerue thee in that eſtate and calling wherein thou haſt thought good to place vs. *Amen.*

### *A Prayer to be ſaid at all times.*

WE confeſſe and acknowledge, O moſt mercifull Lord, that we are moſt miſerable and wretched ſinners, as well by the originall corruption of our nature, as by the courſe of our euill and naughty life: we haue and doe daily tranſgreſſe and breake thy moſt holy Lawes and Commandements both in thought, word, and deede. By the meanes of this ſinne and corruption of ours, we doe continually deſerue moſt iuſt condemnation, and to be for euer caſt out of thy preſence. Yet ſuch is thy goodneſſe againe toward vs, that in mercy thou wouldeſt not ſuffer vs thus in our ſinnes to periſh, but haſt ſent thine owne deare Son Ieſus Chriſt to take vpon him whatſoeuer is due, to reconcile and make vs at one with thee againe. In him therefore, and through him we come vnto thee, beſeeching thee for his ſake that wee feeling the grieuouſneſſe of our ſinnes, and groaning vnder the burthen of them, may feele the releaſe and eaſe of them, in that we through thy holy Spirit be aſſured and ſtedfaſtly do beleeue that Chriſt hath borne the burthen of them euen for vs. Grant, O Lord, that we being aſſured hereof in our conſciences, may through thy holy ſpirit be renewed in the inner man, to hate, deteſt, and abhorre ſinne, and to ſtudy to liue according to thy bleſſed will, during our whole life.

We doe not onely pray for our ſelues but alſo for all thy whole Church, eſpecially ſuch as be perſecuted for thy Word: Grant vnto them, that whether it be by death or life they may glorifie thy name to their liues end. Be mercifull to this Church of *England, Scotland*, and *Ireland*, we beſeech thee good Lord; and preſerue euery part and member of the ſame, eſpecially thy ſeruant *Iames* our moſt gracious King: grant him all ſuch gifts as be needfull for ſo high a calling to the aduancement of thy glory, and the benefit of this Common-wealth: to the eſtabliſhing of a perfect gouernement of thy Church, to the rooting out of ſuperſtition, and to the gouerning of his ſubiects in peace and tranquility. Defend him, O Lord, from all conſpiracies, treaſons, rebellions: and ſo worke in the hearts of his Subiects, that knowing his authority doth come from thy heauenly Maieſty, they may with dutifull hearts obey him, in thee and for thee. And here (O Lord) we proſtrate our ſelues, and yeeld vnto thy diuine Maieſty, from the very bottome of our hearts all poſſible praiſe and thankes for the wonderfull deliuerance of our moſt gracious King, and Queene, the Prince, and all the royall branches, with the Nobility, Clergy, and Commons of this Realme, aſſembled together in Parliament, by Popiſh treachery appointed as ſheepe to the ſlaughter, and that in moſt barbarous and ſauage manner, no age yeelding example of the like cruelty: giue vs grace (good Lord) neuer to forget this thy great mercy towards vs. Preſerue the Councell, and Magiſtrates of this Realme, that being inlightned by thy holy ſpirit, they may defend thy truth, ſuppreſſe wickedneſſe, and maintaine equity. Behold all thy Paſtors, bleſſe their labours, increaſe the number of them, place ouer euery Church a painefull watchman, remoue all idle lubbers, and confound the power of Antichriſt, and turne the harts of the people that they may be obedient vnto thy truth. Behold all thoſe that be afflicted with any kinde of Croſſe, that they may profit by thy correction in newneſſe of life, through Ieſus Chriſt our Lord: In whoſe name, for theſe mercies, and whatſoeuer elſe thou knoweſt to be needfull for vs and for thy whole Church, we pray vnto thee as he himſelfe hath taught vs in his holy word, ſaying: *Our Father, &c.*

The Lord make his face to ſhine vpon vs, and be mercifull vnto vs: The LORD turne his fauourable countenance vnto vs, and grant vs his peace. The grace of our Lord Ieſus Chriſt, and the loue of God the Father, and the moſt comfortable fellowſhip of the holy Spirit, be with vs preſerue and keepe vs this day, (or this night) and for euermore. *Amen.*

THE

# THE
# ANATOMY
# OF A
# CHRISTIAN-MAN.

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VVHEREIN IS PLAINLY SHEVVED OVT OF THE WORD OF GOD,
what manner of man a true *Chriſtian* is in all his conuerſation,
both inward and outward.

---

FVLL OF HEAVENLY INSTRVCTIONS;
*by practiſe whereof, wee may behold, in the life to come, our*
CREATOR in his glory, and our REDEEMER
at his right hand.

---

*By* Mr. WILLIAM COWPER, *Miniſter of Gods Word.*

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Corrected, and amended.

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2 COR. 5. VERS. 19.
*If any man be in Chriſt Ieſus, let him become a new creature.*

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LONDON,
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at his Shop in *Pauls* Church-yard at the ſigne of the
Blacke Beare. 1629.

# TO THE MOST SACRED, CHRISTIAN, TRVLY CATHOLICKE, AND MIGHTY PRINCE, *IAMES*, KING OF GREAT BRITTAINE, FRANCE, AND IRELAND, DEFENDER, &c.

AMong many moſt excellent graces wherewith your Princely Minde is beautified, your Highneſſe euer conſtant, and vndiuertable affection, toward all your loyall ſeruants, is not one of the leaſt.

*Principis eſt virtus maxima noſce ſuos.* *Martial.*

This emboldeneth mee to offer to your Highneſſe patronage this little Treatiſe, which firſt I dedicated to your Highneſſe honourable Seruant, of good memory, the Earle of Dunbar, and preſented to himſelfe in writing, while he was heere in this Country: but before it could be finiſhed by the Printer, hee was taken away by bitter and vntimely death. For ſo, after that memorable ſaying of *Plinius ſecundus*, iuſtly may I tell it; *Mihi acerba ſemper, & immatura videtur eſſe mors illorum, qui immortale aliquid parant. Nam qui voluptatibus dediti quaſi in diem viuunt, viuendi cauſas quotidiè finiunt: qui vero poſteros cogitant, & memoriam ſui operis oſtendunt, his nulla mors non immatura eſt, vt quæ ſemper inchoatum aliquid abrumpat.* But of this, what I might ſpeake (I doubt not) with your Highneſſe approbation, and of ſuch your Maieſties ſubiects, as loue truth, and peace, I dare not:

——————*Nam vulnera mentis*
*Intempeſtiuè, qui mouet illa, nouat.*

Yet when all is reckoned to the vttermoſt, our account in the end is, that we can loſe nothing by the death of any, ſo long as we enioy the benefit of your Highneſſe life: which I pray God may be long and happy, exceeding all our dayes, who from our young yeares haue felt the ſweetneſſe of your Maieſties moſt wiſe and peaceable regiment. For what he was, either for grauity in conuerſation, or wiſedome in gouernement, he was it by your Highneſſe inſtruction, as a Diſciple trained vp by your ſelfe: who out of the treaſure of your Princely minde, can imprint the like ſtampe of good things in others, which you did in him, if ſo be (which I muſt craue pardon to ſpeake) your Highneſſe fore-gather with ſuch another obiect, as he was, whereupon to worke. For the Sunne in the Firmament, ſuppoſe it ſhine alike vpon many Palaces at one time, yet doth moſt illuminate thoſe, which haue moſt ample windowes to receiue its light: ſo that if any of them be not ſufficiently lightſome, the fault is not in the Sunne, but in themſelues; for he is alike good vnto them all, if they were alike capable of his goodneſſe: ſo is it with a King in the middeſt of his Nobles, Counſellors, and ſpeciall Seruants. But leſt I goe beyond my line, profering to ſtretch mine arme higher than my ſtature may carry it, I returne to my humble ſupplication, that ſeeing hee, who now tranſlated to the Court of Heauen, leades there a happy and bleſſed life, hath no other meane on Earth, whereby to liue among men but by his good name; your Maieſtie, who gaue him a wealthy and honourable life for his vertue, while he was in the body, will continue to keepe life to his name, when himſelfe is gone. For this, euen in the eſtimation of Ethniques, who had but natures light, is *alterum patrimonium*: which in this earth is the iuſt reward of a vertuous life.

*Et memorem famam, qui bene geſſit, habet.*

And for this cauſe that your Highneſſe will grant your fauourable countenance to this little Treatiſe, which in token of my loue toward him, for his vnfained affection toward your Highneſſe ſeruice, I did firſt put forth vnder his name, and now humbly craue to be ſhadowed vnder your Highneſſe protection.

*Your Highneſſe moſt humble Seruant,*

*and daily Orator,* Mr. WILLIAM COWPER,

*Miniſter at* Perth.

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PROVER. 10.7.

***The memoriall of the Iuſt ſhall be bleſſed, but the name of the Wicked ſhall rot.***

# TO THE CHRISTIAN READER.

*THis Treatiſe preſents vnto thee a liuely image of a Chriſtian man, as he is delineate in the word by him who beſt knowes him, that is, by the Spirit of God that begets him: wherein it ſhall be euident, that albeit now in the world, there be nothing riſer then the Chriſtian name, yet is there nothing rarer then the Chriſtian man. Concerning which, a ſingular craft of Sathan comes to be diſcouered; for when the Chriſtian name which had the beginning in* Antiochia, *came firſt vp in the world, Sathan did what hee could by falſe calumnies and bloudy perſecution to ſuppreſſe it. This ſect, as witneſſes S.* Luke, *euery where was ſpoken againſt, and Chriſtians were accuſed to be blaſphemers of God, troublers of Cities; yea, troublers of the whole world, worſhippers of the Sunne, and of an Aſſes head, eaters of mens fleſh, ſeditious, and vile abuſers of their bodies, and what euer elſe might make them odious to the ignorant multitude. By the Iewes they are called in contempt,* Nazarits; *by* Iulian *ſcornefully they were termed* Galilæans; *by* Vlpian *vnder* Seuerus impoſtores, *as if they had been coggers and deceiuers; by* Demetrian *whom* Cyprian *confuted, procurers of all the plagues of God that came vpon the world: Yea, ſo farre in their ignorant malice did they proceed, that it was counted a capitall crime for any man to call himſelfe a Chriſtian. A moſt vnreaſonable thing indeed; ſeeing, as* Tertullian *reaſons in his* Apologetiq; *written in the defence of Chriſtians,* Nudi nominis nullus eſt reatus.

*Acts* 8.22.
*Acts* 6.
*Acts* 16.
*Act.* 17.

*Tertul. Apologet.*

*But now Sathan hath changed his courſe: for perceiuing (that doe what hee can) Chriſtianity flouriſhes like vnto the Palme-tree, which growes the more, the more it is preſt downe, he labours ſubtilly to ſtaine and obſcure the glory of that holy profeſſion, which before by cruelty he could not ouerthrow: for now the Chriſtian name is become common, and men of moſt licentious life are brought vnder the couering thereof; by which policy of Sathan, men are put into this falſe opinion, that it is an eaſie thing to be a Chriſtian, and that a man may liue as he likes, and be a Chriſtian good enough alſo: whereof it is come to paſſe, that the Church is repleniſhed with ſuch a number of baſtards and counterfeit Chriſtians, as this day we may ſee with griefe of heart, ſome Atheiſts, ſome Apoſtates, ſome Adulterers, many Murtherers, moſt paſt blaſphemers:* Qui Chriſtianum nomen ad iudicium habent, non ad remedium. *And vnder this generall opinion of Chriſtianity liueth now many a one miſerably deceiued,* impugnantes eum quē prædicant, *either perſecuting the Son of God by damnable doctrine, or elſe by their workes denying him, while they profeſſe that they know him; turning the grace of God into wantonnes; hauing a name that they are aliue, but in truth they are dead.*

*Aug. de Temp. Serm.* 215.
*Gregor. moral. lib.* 1.

*It is certainely a great pitty to ſee ſo many of* Adams *ſons, in word condemners of their Fathers Apoſtaſie, yet in deed imitators of his folly, hiding their nakedneſſe with a garment of Fig-tree leaues; not perceiuing how by ſo doing, they come neere to the likeneſſe of that Tree, which had faire leaues, but no fruit, & therefore was once accurſed by Ieſus Chriſt, that it might ſtand a perpetuall example of that fearefull curſe, which theſe men may looke for at his hands, who haue a ſhew of godlineſſe, but haue denyed the power thereof, and are outwardly like to painted Sepulchres beautifull to the eye of man, but in his ſight who ſearches the heart, are full of rottenneſſe & all filthineſſe; whereas indeed they ſhould be the Temples of the liuing God, farre more glorious and beautifull within then without:* Iacobs *heart vnder* Eſau *his garment, were farre more ſeemely for them who ſay they are* Iacobs *brethren, then to haue* Iacobs voyce onely, *that is, a tongue to ſpeake well, and yet the prophane heart, with the rough and cruell hands of* Eſau: *which ſort of diſguiſed Chriſtians may looke not for ſuch a fauourable ſucceſſe of their diſſembling with God as* Iacob *found with* Iſaac: *For hee being but a man, was deceiued through ignorance: but men deceiue themſelues, if they thinke that in this manner God can be mocked: what euer ſhape men turne themſelues into, the Lord can diſcerne the Iſraelite in whom there is no guile. And though* Simon Magus *would ſeeme ſo religious, as to redeeme the graces of the ſpirit with the loſſe of his money, yet can the ſpirit of God paint him out in his colours, and giue him his owne name;* Thy heart is not vpright in the ſight of God.

*Such is the power of godlineſſe, that euen they who loue not the ſubſtance thereof, are forced oftentimes to lurke vnder the ſhadow of it: and ſuch againe is the ſhame of ſinne, that who loue to commit it, yet doe not loue to ſeeme committers of it,* Hi ſunt qui boni videri, non eſſe, mali non videri, ſed eſſe volunt, *Theſe are they who will ſeeme good, and not be ſo, will not ſeeme euill, and yet will be ſo. To theſe we may ſpeake as* Chryſoſtome *did to the like in his time,* Dic hypocrita, ſi bonum eſt, &c. *Tell me hypocrite if it be a good thing to be good, why wilt thou not be that which thou wouldeſt appeare to be, for that which is a ſhame for a man to appeare to be, is it not much more ſhame for him to be it in deed?* Aut ergo eſto quod appares, aut appare quod es, *either elſe therefore be ſuch as thou appeareſt, or then appeare ſuch as thou art.*

*Bern. in Cant. Serm.* 66.
*Chryſoſt. in Matth.*

*It were happy for theſe men, if they could learne in time to examine themſelues according to*

Bern.in Cant. ſerm.15.

Aug de Temp. ſerm. 7.

Baſil hexam. hom. 10.

*that word, by which one day they will be iudged, for not euery one that ſaith Lord, Lord, ſhall enter into the kingdome of God.* He is not a Iew that is one without, *neither hath* euery one receiued an oyntment from that holy one: *but he who is a Chriſtian in deed,* ſicut particeps eſt ita & hæreditatis, *with the name of Chriſt the oyle of grace is alſo communicated to him, by which* nominis, *with Chriſt he is partaker of the inheritance.* Qui vero Chriſtũ in ſe non habet, Chriſtianus dici non poteſt: *but he that hath not Chriſt liuing in him by his ſpirit, cannot be called a Chriſtian. It is a notable ſaying of* Baſile, Quid inquit eſt Chriſtianiſmus? *what ſaid he is Chriſtianity?* Similitudo Dei quoad eius capax eſt natura humana, *A ſimilitude and conformity with God, ſo farre forth as the nature of man is capable thereof.*

*Seeing then it is the doing, not the ſpeaking of righteouſneſſe, muſt proue vs to be the children of God,* For, if we ſay we haue fellowſhip with God, and walke in darkeneſſe, we lye, and doe not truely, *and* if any man be in Chriſt Ieſus, he muſt become a new creature; *let vs ſtudie to proue our new generation by our new manners, conforming our ſelues to the rule of a Chriſtian conuerſation. A patterne and example whereof I haue gathered out of holy Scripture, and propoſed vnto thee, wherein thou ſhalt ſee firſt how the Chriſtian, who by his firſt birth was borne a naturall man, by his ſecond becomes a Chriſtian, with ſuch other things as with his new birth he receiues to make him a new man. Secondly, what is the diſpoſition of his inward man, by which he walkes with God. And thirdly, the diſpoſition of his outward man, by which he walkes among men, and that in all the points of his conuerſation both inward and outward. Euery one whereof as yee haue them ſet downe particularly in ſeuerall Chapters, ſo doth euery Chapter conſiſt of theſe foure things. Firſt, Gods precept to the Chriſtian: Secondly, the Chriſtians prayer to God: Thirdly, his practiſe of both; and theſe three haue you ſet downe in words of holy Scripture plainely: The fourth, is in the end of euery Chapter ſome obſeruations teaching vs how to make our owne profit of the words of God. This is the order I haue obſerued here: for the Chriſtian, becauſe he knowes that he is bound to liue to the Lord, and not to himſelfe, doth in all his wayes ſet before him the commandements of his God. And next, becauſe he knowes his owne naturall inability to fulfill theſe commandements, hee turneth all the precepts of God into prayers, the vſe whereof I hope in all the parts of thy life ſhall not be vnprofitable for thee. And laſt of all, he liues in a continuall practiſe of thoſe duties of godlineſſe which God in his word hath commanded him, and he himſelfe doth pray for.*

*Now in the end I haue onely to obuiate two ſorts of men: by the one it is ſurmized that I haue plowed with the Heifer of another, ſpecially of* Cuſhmannus, *who hath written before me,* de nouo homine: *by the other it may be obiected that I haue preſented an imperfect image of a Chriſtian, & haue left out many things which profitably might haue beene poynted out concerning him, For the firſt, as I giue thankes to God for the labours of that worthy man: ſo, if I had borrowed any thing from him, I would neuer thinke ſhame to confeſſe it:* Nam ingenui pudoris eſt, vt ait *Plinius,* fateri per quos profecerimus, & hæc quaſi merces authori iure optimo penſitanda eſt, ne fures eſſe videamur: *but the truth is, that many yeares before it came into this Country, this* Anatomy *was drawne and portrayed, as now ye ſee it. As for the ſecond, I humbly confeſſe it,* Malim tamen aliquid agendo maiorem à me doctrinã, & ſapientiam deſiderari, quam nihil agendo prudentior, doctiorq; iudicari. *It was a commendable policy of thoſe Indian Philoſophers, called* Gymnoſophiſtæ, qui à ſuis diſcipulis, ſeuerius otij, quam negotij rationem exigendam eſſe arbitrabantur. *What I haue done in this little labour is a part of my negotiation with that one talent I haue receiued from the Lord, and which he hath charged me to put to the vttermoſt profit: And therefore had I rather by doing of ſome good, lay open my infirmities to the cenſure of men, then to hide by idleneſſe my talent in the earth, and ſo to incurre the indignation of my Maſter. I know my ſelfe I haue not done what I ſhould, nay, not what by the grace of God I could, yet that which in regard of my daily labour in the worke of the Miniſtery I might.*

*Accept therefore from mee, this image of a Chriſtian in a Chriſtian manner, apply it to thy ſelfe, and looke what ſimilitude or diſſimilitude thou findeſt betweene thee and it. Doe as* Elizeus *did to the widdowes ſonne, when he raiſed him from death to life, hee ſtretched himſelfe ouer the childe, he put his mouth on the childes mouth, his eyes on his eyes, his hands on his hands, and therewithall he ioyned prayers, and the childe reuiued: ſo compare thou thy ſelfe with this enſample; thy minde, thy will, thy affections, thy words, thy actions with theſe of the new man: where thou findeſt a conformity, giue thankes to God for the beginning of the worke of his grace in thee: where not, pray to God further to quicken thee, that thou mayeſt grow in an holy ſimilitude and conformity with him, to the glory of his holy name, and thy euerlaſting comfort in Chriſt Ieſus; to whom be praiſe, glory, and honour for euer.*

Thine in the Lord Ieſus,

M^r. William Cowper,

Miniſter at *Perth:*

# THE ANATOMY OF A CHRISTIAN.

## CHAP. I.

## OF HIS NEW BIRTH OR REGENERATION.

### The Lords Command concerning it.

Marke our naturall miſery.

*I Knew that thou art obſtinate, and thy necke is an yron ſinew, and thy brow braſſe,* Eſay 48. 4. *I knew that thou wouldeſt grieuouſly tranſgreſſe: therefore haue I called thee a tranſgreſſor from the wombe,* Verſe 8. *In thy natiuity when thou waſt borne, thy Nauill was not cut, thou waſt not waſhed with water, I ſaw thee polluted in thine owne bloud,* Ezek. 16. 4. 6. *Neuertheleſſe, for my Names ſake, and for my praiſe, haue I refrained my wrath from thee, that I cut thee not off,* Eſay 48. 9. *Yea, euen when thou waſt in thy bloud, I ſaid vnto thee; thou ſhalt liue: I ſware vnto thee, & entred into a couenant with thee, ſaith the Lord, and thou art become mine,* Ezek. 16. 8. *For why ſhall I cauſe others to trauaile and bring forth, and ſhall I remaine barren, ſaith the Lord?* Eſay 66. 9. *No; but in the middes of my children, the worke of mine hands, ſhall my name be ſanctified,* Eſay 29. 23. *Thou ſhalt call me father, and not turne from me,* Ierem. 3. 19. *And I will put a new ſpirit in thy bowels, that thou mayeſt walke in my ſtatutes,* Ezek. 11. 19. *Olde things are paſſed away: behold, all things are made new. If any man be in Chriſt, let him become a new creature,* 2 Cor. 5. 17. *Verily I ſay vnto you, except a man be borne againe, hee cannot ſee the Kingdome of God,* Ioh. 3. 3. *Be ye therefore renewed in the ſpirit of your mind,* Epheſ. 4. 23. *Putting on the new man, which is renewed in knowledge, after the Image of him who created him,* Coloſ. 3, 10.

Behold what a loue the Father hath ſhewed vs.

See the will of God concerning our ſanctification.

### THE CHRISTIANS PRAYER for grace to obey this Command.

*O Lord, [a] ſince fleſh and bloud cannot inherite thy Kingdome, [b] and none can ſee thee but the pure in heart, [c] and ſuch as are like thee; I beſeech thee Lord [d] to tranſforme mee into thine image, from glory to glory by thy ſpirit, that [e] where thou art, there I may be, to behold thy glory. [f] It lyes not in my power to change one haire of my head, to make it white, which is blacke; [g] farre leſſe can I change my heart, to make it cleane, which is filthy. [h] No man can tame the nature of a man [i]; that which is crooked he cannot make ſtraight: but, O Lord, [k] that which is impoſſible with man, is poſſible with thee. [l] Thou giueſt ſight to the blinde; thou raiſeſt vp the crooked; [m] thou turneſt a barren wilderneſſe into a fruitfull land: [n] thou ſendeſt forth thy ſpirit, & reneweſt the face of the earth: [o] thou calleſt things which are not, and makeſt them to be; [p] yea, thou raiſeſt vp the dead. O Lord, declare this thy great power, in mercy vpon mee. Turne the barren wilderneſſe of mine*

a 1 *Cor.* 15. 50.
b *Math.* 5. 8.
c 1 *Ioh.* 3. 2.
d 2 *Cor.* 3. 18.
e *John* 17. 24.
f *Math.* 5. 36.
g *Job* 14. 4.
h *Iames* 3. 8.
i *Eccleſ.* 1. 15.
k *Luke* 18. 25.
l *Pſal.* 145. 8.
m *Pſal.* 107. 34.
n *Pſal.* 104. 30.
o *Rom.* 4. 17.
p 2 *Cor.* 1. 9.

*heart into a fruitfull garden: water it with the deaw of thy grace; that receiuing* [q] *a bleſſing from thee, it may bring forth fruit vnto thy glory. Send forth thy Spirit, and breath life into my dead ſoule, that I may liue, & praiſe thee, O God of my ſaluation, for euer, through Ieſus Chriſt,* Amen:

q Heb. 6.7.

## THE CHRISTIANS Practice of this Command.

God is the author of our Regeneration: it is not done by vs.

I Was conceiued and borne in ſinne, *Pſal.* 51. I walked as a childe of wrath, according to the courſe of the world, after the ſpirit that workes in the children of diſobedience, *Epheſ.* 2. But now I am receiued to mercy, 1 *Tim.* 1.16. and am by the grace of God, 1 *Cor* 15.10. the workemanſhip of God, created in Chriſt Ieſus to good workes *Epheſ.* 2.10. And this the Lord hath made me, I made not my ſelfe, *Pſal.* 100. 3. he quickened me when I was dead in ſinne, and treſpaſſes, *Epheſ.* 2. and of his abundant mercy hath begotten mee to a liuely hope by the reſurrection of Ieſus from the dead, 1 *Pet.* 1.3. and hath giuen me power to be one of his ſonnes borne againe, not of bloud, nor of the will of the fleſh, nor of the will of man, but of God, *Iohn* 1.13. For of his owne will he begat me with the word of Truth, *Iames* 1.18. Of a ſeed not mortall, but immortall, the word of God, who liues and endures for euer, 1 *Pet.* 1.23. As the winde blowes where it liſts, and we heare the ſound thereof, but cannot tell whence it comes, nor whither it goes, ſo is euery man who is borne of God, *Ioh.* 3. In the naturall generation, we cannot tel what way the bones grow in the wombe of her that is with childe, *Eccleſ.* 11.5. Farre leſſe can we know the vnſearchable wayes of God, *Rom.* 11.33. This new generation is the Lords doing, and is maruailous in our eyes, *Pſal.* 18.23. His holy name be bleſſed therefore for euer, and euer.

The ſeed of our new birth is Gods word.

The manner of his working it, vnſpeakable.

## THE OBSERVATIONS.

1 Our Election is not knowne to vs, before our Regeneration.

ELection is the firſt ſpring that flowes from the bottomleſſe fountain of Gods loue: but for a long time it runnes ſo ſecret that we cannot ſee it, till it breake forth and appeare in our Regeneration, or effectuall calling.

2 Regeneration is the firſt manifeſt effect of God his mercy toward man.

Regeneration is the firſt manifeſt effect of Gods mercy toward a man. As we could not be men if we had not beene conceiued and borne, ſo can we not be Chriſtian men, vnleſſe we be borne againe. Therefore it is, that when *Nicodemus* a Maſter in *Iſrael*, was to be made a Diſciple of Chriſt, the firſt Doctrine that our Sauiour taught him, was of Regeneration.

3 And the firſt leſſon we muſt learne in Chriſts ſchoole

And, it ſtands as rule for all men in Chriſts ſchoole, *If any man will be my Diſciple, let him deny himſelfe.* Now, both learned and vnlearned liue as if Chriſtianity conſiſted in ſpeaking, and profeſſing: but, ſure it is, *The Kingdome of God is not in word, but in power and practice.* And he hath not learned Chriſt, who hath not learned to caſt off the olde man, who is corrupted through deceiueable luſts.

4 Our firſt generation and our ſecond compared together.

In the firſt generation, we were begotten men, by the will of fleſh and bloud: in the ſecond, we are begotten Chriſtian men by the will of God. In the firſt, our mortall Father begat vs, to ſucceed him; in the ſecond, our immortall Father hath begotten vs, for euer to abide with him. By the firſt, we may ſay to corruption, Thou art my Father; and to the wormes, Ye are my brethren and ſiſters: by the ſecond, we may ſay to God, Thou art my father; and to Ieſus Chriſt, elect Angels, and holy men, Yee are my brethren. For, in the firſt, wee were conceiued and borne in ſinne, and conſequently heires of wrath and eternall damnation: but in the ſecond, we are the workmanſhip of God, created in Chriſt to good workes, and conſequently heires of grace and glory.

Iob 25. 6.

Epheſ. 2.

5 By nature wee haue nothing in vs can profit vs to ſaluation.

If our firſt generation had beene good, there had not needed a ſecond. In naturall men, there are ſome remnants of Gods Image, and ſome ſparkles of light, by which they differ from beaſts, and a fellowſhip is entertained among men: but theſe cannot profite man to ſaluation; but rather make him inexcuſable, and increaſe his damnation. *Vigens ratione, & non viuens ratione,* Man indued with reaſon, and not liuing by reaſon, turnes that which is his glory into ſhame; becauſe hee detaines and with-holds the truth in vnrighteouſneſſe.

Bern. in Cant. Serm. 35.

Rom. 1. 18.

6 For in a naturall man there is nothing but the blinde leading the crooked.

Our bleſſed Sauiour farre abaſeth the pride of Nature, when hee ſayes that man cannot enter into Gods Kingdome till he be borne againe. What euer the Semi-Pelagians of our time ſay to magnifie the arme of fleſh, and to diminiſh the praiſe of Chriſts grace, certaine it is, there is nothing in man by nature, but the blinde leading the crooked; that is, a blinde minde leading a peruerſe and crooked will: and ſo no maruell that both of them at length, if they be left vnto themſelues, fall into perdition.

7 Naturaliſts, boaſting of the priuiledges of their firſt birth, are to be pitied.

It is a pitty to heare ſilly worldlings boaſting of the priuiledges of their firſt birth: ſuch as Nobility of bloud, & anciety of their inheritances:

inheritances; and are not humbled, by conſidering that they are borne heires of Gods wrath, which they ſhall inherite for euer, when all the comforts of their earthly inheritances ſhall forſake them. Be what thou wilt; if thou haue no more then thou haſt by the firſt birth, it were better for thee thou hadſt neuer beene borne: thou ſhalt curſe for euer the loynes that begat thee, and the wombe that bare thee, and the pappes that gaue thee ſucke: thou ſhalt curſe the day wherein it was ſaid of thee, A man is borne; and thy vaine temporall gloriation, ſhall end in a ſore eternall lamentation.

8
Ignorance of the doctrine of Regeneration is now inexcuſable.

*Nicodemus* was ſomewhat excuſable, though hee vnderſtood not the doctrine of Regeneration, becauſe he had neuer heard it before: but now, if we be ignorant of it, we are altogether inexcuſable; both becauſe it is ſo clearely taught vs in the word, and ſo neceſſarily required of vs, that without it we cannot, as ſaith our Sauiour, enter into the kingdome of God.

9
By what names Regeneration is expreſſed in holy Scripture

*Baſil in Epiſt. 41. ad Cæſar.*

The names which Regeneration receiues in holy Scripture, may help vs ſome way to know it, if they bee conſidered: for, it is called ſometime a new creation, ſometime a new birth, ſometime a renouation and ſometime a transformation. There are (ſaith *Baſil*) two ſorts of creation: *Vnum eorum, quæ ex nihilo, cùm non eſſent, ſunt condita; alterum eorum, quæ ex prioribus ad meliora immutantur*: and of this laſt ſort is Regeneration.

10
What Regeneration is.

By this it is euident, that Regeneration is a mutation of the whole man, both ſoule and body, from one thing to another; namely, from ſinne to ſanctification, from darkneſſe to light, from death to life, from the power of Sathan to God, *Acts* 26.18.

11
Of the change made in Regeneration.

*Epheſ.* 4.22.

*Baſil. de Sancto. cap.* 15.

In euery mutation one thing remoues, and another ſucceeds. As in euery generation, *vnius ortus eſt alterius interitus*: So is it in this generation; that which dyes is corrupted nature, called the Old man: that which is quickened, is renewed nature, called the New man. Hee who hath rightly learned Chriſt, *caſts off, concerning the conuerſation in time paſt, the olde man, which is corrupt through deceiueable luſts, and puts on the new man, which after God is created in righteouſneſſe and true holineſſe. Oportet enim eum qui alteram vitam incepturus eſt priori finem imponere.*

12
Regeneration of the Soule conſiſts in two parts:

1
The firſt is mortification of the old man,

The Regeneration then of the ſoule hath two parts; the firſt is, the mortification of the olde man, called alſo the circumciſion of the heart, and the crucifixion of the fleſh: the ſecond, the viuification of the new man, called alſo the firſt reſurrection.

13
Corrupted nature compared to an olde man for three cauſes.

Corrupted nature is called the olde man for three cauſes; firſt, becauſe it is almoſt as olde as our nature; for it beganne in *Adam*, ſoone after his creation. Secondly, it is called the olde Man, in reſpect of the new Man ariſing to ſucceede in his roome, to the poſſeſſion of ſoule and body, which before were poſſeſſed by him. And thirdly, becauſe in the godly this corruption waxeth weake and infirme, wearing daily neerer and neerer to death, after the manner of olde men.

14
Sinfull nature is neuer olde in the wicked.

But it is to be marked, that in theſe two laſt reſpects, ſince all corruption of nature is named the olde man, in men regenerate onely, and in no other; for in men vnregenerate, their corruption ſhall for euer poſſeſſe them, it increaſes vpon them, and is young, ſtrong, and liuely, euen when they themſelues are weake, and wearing to the graue.

15
Regeneration cannot be without ſpirituall pain and dolour.

Now, as no birth can be without ſorrow, nor death without dolour, nor circumciſion, or cutting of the fleſh, without paine; ſo cannot our regeneration bee wrought without godly ſorrow, and anguiſh of ſpirit: which I marke for the comfort of the godly, that they may know that ſanctified troubles of conſcience, are but the dolours of the new birth, and therefore ſhould not be diſcouraged with them.

16
Sathan a great troubler of vs in the worke of our Regeneration.

The Infant that hath lyen but nine moneths in the Mothers wombe, cannot throng out into the world without paine; and thinkeſt thou to be lighter of ſinne, wherein thou waſt conceiued and borne) and which alſo hath beene ſo many yeares nouriſhed in thy bowels without paine? As *Pharaoh* grieued *Iſrael* ſoreſt when they ſtroue faſteſt to liberty; and as that dumb ſpirit tormented that young man worſt, when he ſaw he was to be caſt out of him, *Marke* 9.25. ſo Sathan troubles the godly moſt heauily, when hee ſees the time of their deliuerance from his ſeruitude & bondage neereſt.

17
But he fights in vaine, for God will finiſh it.
*Luke* 11.22.

But our comfort is, that God is faithfull; as he beginnes the worke, ſo will he finiſh and end it: Strong is Sathan indeed, but Chriſt our Lord is that *ſtronger one*. *Pharaoh* may repine, but he ſhall periſh, and the Iſraelites of God ſhall goe through; that vncleane ſpirit in our parting from him may rend vs, and caſt vs as dead men to the ground, but out ſhall he goe, and Chriſt by his hand ſhall raiſe vs vp againe.

18
2
The ſecond is viuification of the new man.

The other part of the Regeneration of the Soule is called, as I ſaid, the viuification of the new man, and the firſt reſurrection, wherein our heauenly father communicates to vs his owne ſeed, 1 *Pet.* 1. his nature, 2 *Pet.* 1.4. and his image, 2 *Cor.* 3.18. For ſince earthly fathers beget creatures like vnto themſelues, ſhall wee thinke that the heauenly father begets children to another ſimilitude, not his owne? Surely they doe greatly diſhonour the Lord, who in their words ſay they are the ſonnes of God, and yet in their actions reſemble the image of Sathan.

19
Regeneration will not be perfected till the reſurrection.

The Regeneration againe of the body conſiſts alſo in two; firſt, in a right vſing of the members of our body, as weapons of righteouſneſſe to ſerue God, which we are taught to doe by grace: Next, in a full deliuerance of them from mortality and corruption.

20
Regeneration of the body conſiſts in two.

Of this it is cleare that the Regeneration of the whole man will not be perfected till the day of Reſurrection, called for that cauſe by our Sauiour, the Regeneration, *Matth.* 19. 28. Now, through grace the Soule liues a happy life in the body, though not as yet fully cleanſed and ſeparated from ſinne. Out of the body it liues a more happy life; being freed from all ſinne; but yet not contented, for the ſoule was not made to liue by it ſelfe, but in the body, & therefore cannot reſt contented, ſo long as it wants his owne organe & companion; but when the body ſhall be raiſed againe, and the ſoule and body re-vnited, both of them fully deliuered from ſin, and from the fruits of ſin, then ſhall our regeneration which now is begun, be perfected and abſolued.

21
Of our parents in the new generation.

As for our parents in this generation, we haue God for our Father in Chriſt, and *Ieruſalem*, which is from aboue, to wit, the Church of Chriſt, the Mother of vs all. The Apoſtle to the *Corinthians* cals himſelfe their Father; *Though yee haue ten thouſand inſtructers, yet haue ye not many fathers, for in Chriſt Ieſus I haue begotten you through the Goſpell*, 1 Corinth. 4. 15. And againe to the *Galathians*, hee cals himſelfe their Mother; *My little children, of whom I trauaile in birth againe, till Chriſt be formed in you*, Galath. 4. 19. But Preachers are onely miniſteriall Parents, yet for this ſame ſhould they be honoured of people as their Fathers, and ſhould againe carry toward their people no leſſe affection then Fathers haue to their children, ſpecially to procure their euerlaſting ſaluation.

22
The naturall Mother diſcerned from the ſtep-mother.

But here both the naturall Mother is to bee diſcerned from the ſtep-Mother, and the baſtard-children from the lawfull; for the chaſte ſpouſe of Chriſt will receiue no ſeed into her boſome, but the ſeed of her immortall husband, which is the word of God, and the lawfull mother of the ſons of God will not giue them any other milke to feed vpon, but the ſincere and vnmingled milke of Gods words, as Saint *Peter* cals ἄδολον, which ſhee offers to be ſucked out of the pappes of the old and new Teſtament.

23
The Church of *Rome* a ſtrumpet, and a ſtep-mother.

And therefore the Church of *Rome*, which with-drawes theſe pappes from the mouthes of Gods children, or giues them the milke of the Word, mingled with traditions of men, pretend what ſhe will, is but a ſtrumpet and a ſtep-mother.

24
The lawfull & kindly ſonnes of God diſcerned from the baſtard.

And as there is a ſtep-mother, ſo is there alſo baſtard-children, they ſit vpon the knee of Chriſts Spouſe, but neuer ſucked her pappes, to draw life and grace out of her breaſts: ſuch a one was *Cham* in the Arke, ſuch was *Iſmael* in *Abrahams* houſe, ſuch was *Eſau* brought vp with *Iacob* on the knee of *Rebecca*: and alas, ſuch are many in our time, who in regard of profeſſion are in Gods Church, pretending they are ſons, but are in very deed baſtards, no way in their life reſembling the image of their heauenly Father.

### The Cenſure.

*By theſe rules it is manifeſt that all are not Chriſtians indeed, who this day vſurpe the Chriſtian name.*

## CHAP. II.

# Of his New Senſes.

### The Lords Command concerning them.

Naturally wee are borne ſenſleſſe of heauenly things.

Spirituall Senſes required to ſaluation.

*THou knoweſt not how by Nature thou art wretched, and miſerable and blinde, and poore, and naked*, Reu. 3. 17. *For that naturall man perceiues not thoſe things which are of the Spirit of God*, 1 Cor. 2. 14. *Hee ſauours onely the things of the fleſh*, Rom. 8. 5. *his wiſedome is death, for it is enmity with God*, Verſe 6. *Hearken therefore vnto my words, and keep them in the midſt of thine heart*, Pro. 4. 21. *Come & buy from me eye-ſalue to annoynt thine eyes that thou mayeſt ſee*, Reu. 3. 18. *for I am he, who maketh both the eye to ſee, and the eare to heare*, Pro. 20. 12. *I will bring forth the blind people, and they ſhall haue eyes, and the deafe,* *and they ſhall heare*, Eſay 43.8. *He that walks in the darke, knowes not whether he goes*, Ioh. 12.35. *But I am come a light into the world, that whoſoeuer beleeues in me ſhould not abide in darkeneſſe*, verſe 46. *While therefore yee haue the light, walke in the light, that ye may be children of light*, Iohn 12.36.

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## THE CHRISTIANS PRAYER
## for grace to obey this Command.

*LOrd, remoue from me that curſe, [a] that in ſeeing I ſhould not ſee, and in hearing I ſhould not vnderſtand; [b] quicken me according to thy louing kindneſſe, ſo ſhall I keepe the teſtimonies of thy mouth. Specially, worke faith in my heart, [c] for it is thy gift. [d] I beleeue, O Lord, but helpe thou my vnbeliefe: [e] Increaſe my faith, that mine eyes may [f] be opened to ſee the wonders of thy law. [g] Speake to the heart of thy ſeruant, that [h] I may get eares to heare what thy Spirit ſaith, [i] that I may taſte how gracious thou art, that I [k] may ſmell the ſauour of life in thy Goſpell, and may ſo touch thee, that in beleeuing [l] I may get life through thy holy Name, and may ſo be ioyned with thee, [m] that I may become one ſpirit with thee, through Ieſus Chriſt, to whom be glory for euer, Amen.*

a *Luke* 8. 10.
b *Pſal.* 119. 88.
c *Epheſ.* 2. 8.
d *Mark.* 9. 24.
e *Luke* 17. 5.
f *Pſal.* 119. 18.
g *Hoſ.* 2. 14.
h *Reuel.* 2. 29.
i *Pſal.* 34. 8.
k 2 *Cor.* 2. 16.
l *Iohn* 20. 31.
m 1 *Cor.* 6. 17.

## THE CHRISTIANS
## Practice of this Command.

The Chriſtian by regeneration receiueth the new Senſes,

Of hearing.

IWas borne of my naturall mother deafe, dumbe, and blinde: but now the Lord hath opened mine eares, *Eſa.* 50.5. ſo that I diſcerne the voyce of my ſhepheard, and will not heare the voyce of a ſtranger, *Ioh.* 10. 5. for the Lord hath giuen vnto mee eares to heare what the Spirit ſaith, *Reuel.* 2. he hath alſo annoynted mine eyes with eye-ſalue, *Reu.* 3.18. I looke not on things which are ſeene, but on things which are not ſeene, 2 *Cor.* 4.18. And haue attained to ſome inſight of that glorious inheritance prepared for the Saints, *Eph.* 1. Yea, with open face I behold as in a mirrour the glory of the Lord, 2 *Cor.* 3. 18. I haue ſmelled the ſweet ſauour of his garments, *Pſal.* 45. 8. and of his oyntments, for which I loue him, *Cant.* 1. 2. I haue taſted how gracious the Lord is, *Pſal.* 34.8. his word is ſweeter to my mouth then the hony, or the hony-combe, *Pſal.* 112. And I haue touched my Lord, and his vertue hath ſtayed the filthy iſſue of my ſinne: *Luke* 8.44.

Of ſeeing.

Of ſmelling.

Of taſting.

Of touching.

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## THE OBSERVATIONS.

1
The Chriſtian liues as ſoone as he is conceiued.

THe Naturall man liues not till fortie and fiue dayes after his conception be expired, but the Chriſtian begins to liue as ſoone as he is conceiued.

2
Senſe and motion two principall effects of life.
In the naturall man, motion goes before Senſe: not ſo in the Chriſtian.

The principall effects of life are Senſe and Motion; and the more excellent the life is, the more excellent the Senſe and Motion is. In the Naturall man, Motion goes before Senſe, at leaſt before the vſe of the Senſes; but in the Chriſtian, Senſe goes before Motion. For it is the new Senſe which cauſes the heart to moue and ſtirre in a new manner. Therefore it is, that firſt we will ſpeake of the Cſtriſtians Senſes, and then of his Motion or diſpoſition.

3
No imperfect nor mutilate children borne by the new generation.

Naturall parents oftentimes bring out their children either dead, or wanting ſome Senſe, or mutilate of ſome member; but in the new generation it is not ſo, for the Lord begets no dead, no ſenſeleſſe, no imperfect children, but liuing, indued with all their Senſes, and perfect in regard of the number of their parts.

4
The firſt Senſe reſtored in Regeneration is Hearing.
*Bern. in Cant. Serm.* 28.

The firſt Senſe by regeneration reſtored to the children of God, is the Senſe of Hearing. As the eare was the firſt port by which death was conuayed to the ſoule; ſo is it the firſt by which life enters into it. *Euah* by hearing what the Serpent ſaid, was brought to a delectation in ſinne: and the Chriſtian by hearing what the Spirit ſaith, is brought to a confident hatred of ſinne.

5
We muſt heare the Lord before we ſee him.
*Bern. in Cant. Serm.* 41.

The Spirit of God opens our eares, before he open our eyes; if we refuſe to heare the Lord, we ſhall neuer ſee him: *Auditus eſt gradus ad viſum*, Hearing is a ſtep to Seeing. As *Adam* after his Apoſtaſie heard the Lord when he cryed to him, but ſaw him not; ſo is it with all his children, wee may liue in the body, and heare him: but no man can liue and ſee him.

6
For by hearing our eyes are cured, and prepared to ſee God.
*Bern. in Cant. Serm.* 48.

It is the order appointed by God, that we ſhould heare him before wee come to ſee him: *Auditus aſpectum reſtituit*, wee loſt our ſight by tranſgreſſion of Gods word, we get it againe by obedient hearing thereof. *Sanet itaque auditus oculum, qui turbatus eſt, vt ſerenus videat, quem turbatus non potuit.* Let vs therefore by hearing learne how to cure our eye, that the eye being made cleare, may ſee the Lord, whom it cannot ſee ſo long as it is troubled; then ſhall we ſing, *As we haue heard, ſo haue wee ſeene, in the Citie of the Lord of Hoaſts.*

*Pſal.* 48. 8.

7
A warning for ſuch as refuſe to heare the Word of the Lord.
*Pro.* 28. 9.

Oh what a fearefull ſentence they ſeale againſt themſelues, who delight not to heare the Word of the Lord? *Hee that turneth away his eare from hearing of the Law, euen his prayer ſhall be abhominable*: for if on earth they get not acceſſe to God when they pray to him, how ſhall they in heauen get acceſſe to ſee him? A iuſt puniſhment of mans rebellion, if yee will not heare when God ſpeakes, God will not heare when he prayes, and will neuer admit him to ſee his face in heauen.

8 Eares of the man Regenerate are internall. *Reuel.2, Matth.13. Aug.Hom.28.*

But the eares required in the Chriſtian are internall, by which hee may heare what the ſpirit ſaith. Of theſe ſpeakes our Sauiour, *He that hath eares, let him heare.* All that heard him, ſaith *Auguſtine,* had eares, and yet few of them had eares; *Omnes habebant aures audiendi, & pauci aures obediendi:* Eares to heare, but not eares to obey; like thoſe of *Samuel, Speake Lord, for thy ſeruant heareth:* and of *Dauid, I will hearken what the Lord God will ſay, for he will ſpeake peace to his people and Saints, that they turne not againe to folly.*

*1 Sam.*

*Pſal.85.8.*

9 How the internall eares are knowne by ſanctification. *Iohn 15.3.*

And they who haue receiued theſe eares doe heare in ſuch ſort that they are ſanctified by hearing; according to that of our bleſſed Sauiour, *Now are you cleane, through the word which I haue ſpoken to you.* But alas, how great is the number of them, who after ſo long a hearing of the Goſpell, doe ſtill retaine the filthineſſe of their olde ſinnes? they are *hearers onely, and not doers of the Word, deceiuing themſelues:* for either elſe when they heare the Word, they vnderſtand it not; or if they vnderſtand it, they are not moued with it; or if they be moued, they are not mended by it, their motion being but like that of *Felix,* and their repentance like vnto the morning deaw; but few they are, whoſe eares God hath opened by the grace of Regeneration.

*Iames 1.22.*

10 Carnall hearers of the word diſcouered.

*Acts 24.26.*

11 2 The ſecond Senſe we receiue in regeneration is Seeing.

The ſecond Senſe wee receiue in regeneration is the Senſe of Seeing. Sathan promiſed to our parents, that if they would eate of the forbidden tree, they ſhould become like God in knowledge; but like a falſe deceiuer as he is, he made them like vnto himſelfe, for the knowledge of good, which they had by creation, inſtantly they loſt it by their tranſgreſſion, and learned by experience that euill which before they knew not; for their eyes were opened to ſee their nakedneſſe, and they were aſhamed of it.

12 As a troubled eye cannot behold the light, ſo a wounded conſcience dare not looke to the Lord.

The eye of the body was made to behold the light, that by it we might ſee the reſt of the creatures, and in them the goodneſſe of the Creator; but if the eye be hurt and wounded, *Non ſolum auertit ſe à luce, ſed etiam poenalis illi fit lux;* It doth not onely turne away from beholding the light, but the light alſo, which otherwiſe is delightfull, becomes painefull to it: *Sic & oculus cordis perturbatus & ſauciatus auertit ſe à iuſtitiæ lumine, nec audet eam contemplari nec valet;* So the eye of the ſoule being hurt and troubled, turnes it ſelfe away from the light of righteouſneſſe, neither dare it, neither can it behold it.

13 An example hereof propoſed in *Adam.*

An example whereof we may ſee in our firſt Father *Adam,* who reioyced at the preſence of God, ſo long as he kept a good conſcience; but from the time, the eye of his ſoule was wounded with tranſgreſſion, he ran away from God, hee could not ſee the Lord as he was wont to doe, but was afraid to heare him. So curſed and conſuming a canker is ſinne, that it changes our ſweeteſt comforts, & makes them become bitter terrours vnto vs.

14 Sight loſt by *Adam,* reſtored by Chriſt. *Reuel.3.*

But this ſight which we loſt by the ſinne of *Adam,* is reſtored againe vnto vs by the grace of Chriſt, who annoynts our eyes with eye-ſalue, by which we are made to ſee, and diſcerne things that are excellent; in a word, hee indues vs with the gift of faith, by which we haue fellowſhip with God, ſo that we dare in aſſurance draw neer the throne of his grace.

15 The eyes of a Chriſtian are two.

*Adam* knew his miſery before he was reſtored by grace, but we cannot doe ſo, and why?

Now the eyes of Chriſts Spouſe are two; by the one we know our miſery, which cauſeth vs to deny our ſelues: by the other we know his mercies which cauſeth vs to runne vnto him. Apoſtate *Adam* before his reſtitution by grace, had his eyes opened to know his miſery; for the knowledge of that good which he had in the eſtate of innocency, made him incontinent ſenſible of that euill, into which hee had fallen by his Apoſtaſie. But now man cannot know his miſery, till by the grace of Regeneration his eyes be opened; for till that be, he knowes no other eſtate but the eſtate of ſinne, wherein he was conceiued, borne, and brought vp, and which in his darkened cogitation he eſteems to be good enough, vntill ſuch time he be tranſlated into a better.

16 Sight reſtored ſhould be diligently conſerued.

Sight once reſtored ſhould be diligently conſerued: for as the eye of the body is very tender, and eaſily offended, for which cauſe God hath guarded it with lids which cloſe and open moſt ſpeedily at the pleaſure of man; ſo is it with the eye of the minde, and therefore the good that may preſerue it ſhould be much eſteemed, and the euill that may hurt it carefully eſchewed.

17 Three things helpefull to ſpirituall ſight.

Firſt, that Gods light illuminate our vnderſtanding.

1 *Rom.1.*

Three things are required for the helpe of thoſe ſpirituall eyes, by which the Lord is ſeene: firſt, that we haue another light beſide the light of our owne vnderſtanding; for, *ſicut Sol ſine Sole non videtur, ita nec Deus ſine deo videri poteſt:* as the eye albeit it were neuer ſo cleare, yet can it not ſee without the light of the Sunne; ſo our vnderſtanding though it bee neuer ſo quicke, cannot attaine to know the Lord, vnleſſe that hee by his owne light reueale himſelfe vnto vs in his Word. And therefore is it that the moſt wiſe Naturaliſts being deſtitute of this light, had their fooliſh hearts full of darkeneſſe, and became vaine in their owne imaginations.

18 Secondly, that we haue ſome conformitie with God in holineſſe.

The ſecond thing required is, that wee haue ſome conformity with God in holineſſe: for as no member in the body can perceiue the light of the Sunne, but the eye, by reaſon of a ſimilitude which is between them, both of them being appointed veſſels and organes of light, the one in the great, the other in the little world; ſo can no man ſee the Lord, except in ſome meaſure he be like him: *Bleſſed are the pure in ſpirit, for they ſhall ſee him: but without peace and ſanctification no man can ſee the Lord.*

*Matth.* 5. 8. *Heb.* 12. 14.

19 Thirdly, that the heart be ſtabliſhed by attention and conſideration.

The third thing required, is attention: for euen as a tumbling and rowling eye ſeeth not thoſe things which are before it; ſo a wandring minde not ſtabliſhed by conſideration and diuine contemplation, cannot ſee the Lord.

20 Sight two manner of wayes offended.

The bodily ſight is two manner of wayes offended; either by exteriour duſt caſt into it, or by interiour humours ſtopping the opticke nerues within: ſo Sathan either caſteth into our eyes the dongue of the world, to blinde vs by it; or then by our owne groſſe and carnall affections, ſtops the conduits of our ſight, that wee ſhould not ſee the Lord: and therefore both the one and the other ſhould carefully be eſchewed.

21 The ſight offended ſhould be cured without delay.

If the eye be once offended with the ſmalleſt mote, we delay not to remedie it, but doe implore the helpe of ſuch as are neereſt vs to take it out. Since by nature we are ſo carefull to keepe the eye, by which wee ſee the Sunne, how carefull ſhould wee bee to conſerue the eye, by which we ſee him who made the Sunne?

22 The third Senſe reſtored in Regeneration is Smelling. *Pſalm.* 45. *Cant.* 1.

The third Senſe reſtored in the Regeneration, is Smelling. All the garments of our Bridegroome ſmell of Myrrhe and Caſſia, but the virgins onely feele the ſauour of his oyntment, for which they run after him, they ſmell in the Goſpell the ſauour of life; and therefore as the Eagle ſmelling the Carrion a farre off, reſorts vnto it; ſo the Chriſtian ſcenting liuely in the word of Chriſt Ieſus, flees ſpeedily after him, aſcending after him in his affection, there where he is, to wit, at the right hand of God in heauen.

23 To the Naturall man nothing ſauours well but dongue.

But miſerable are the wicked, for they ſauour onely thoſe things which are after the fleſh, like thoſe vncleane beaſts in the Law, which creepe with all their foure vpon earth, ſcenting nothing but dongue, the puddle being more pleaſant to ſuch filthy ſwine then the pearle. Woe bee to them, for euen in the Goſpell of grace they ſmell no other thing but the ſauour of death.

24 The fourth Senſe reſtored in Regeneration is taſting.

The fourth is the Senſe of Taſting, by which the Chriſtian ſo taſtes the ſweetneſſe of Gods mercy, and the ſauing grace of Chriſt in the Goſpell, that it deſcends into his bowels to nouriſh him, and makes him grow in godlineſſe: whereas the wicked, if at any time they taſte thereof, yet they neuer digeſt it, the corruption of their nature being ſo ſtrong in them, that it ſuffocates and choakes the ſeed of the word, ſo that it profits them not to ſaluation.

25 The fift Senſe is touching. *Aug. in Ioan. tract.* 16. How all theſe Senſes are comprehended in faith.

And the laſt is the Senſe of touching, which in effect is done by beleeuing; for, *tangere Chriſtum eſt credere in Chriſtum*, like as the reſt of the Senſes are compriſed in faith, that iuſtifies; a ſupernaturall gift, which *Adam* in his innocency had not, but in Chriſt is giuen vs: a moſt ample gift, for it not onely makes all things our owne in Chriſt, but makes vs all manner of wayes to enioy Chriſt; it being moſt certaine, that by faith we heare him, and diſcerne his voyce, by faith we ſee him, by faith we ſmell him, by faith we taſte his ſauing grace, and by faith we ſo touch him, that we draw vertue out of him.

26 In the Chriſtian the obiect of one Senſe, is the obiect of all.

In Nature, that which is the obiect of one Senſe, is not alway the obiect of another: as for example, a voyce is heard by the eare, but it is not ſeene by the eye: but in the Chriſtian renewed by grace, that which is the obiect of any one Senſe, is alſo perceiued by all the reſt.

27 Gods great goodneſſe, who by all poſſible wayes Communicates himſelfe vnto man.

And herein hath the Lord made his abundant loue manifeſt vnto man; for looke what manner of wayes a man may enioy any thing that is good, all thoſe wayes doth God Communicate himſelfe to man. Some good things wee enioy by ſeeing, and ſome by hearing, and ſome by taſting; but the Lord not content to Communicate himſelfe vnto vs by hearing, doth alſo call vs to ſee him to ſmell him, to taſte him, to touch him, that ſo all manner of wayes we may enioy him: euerlaſting praiſe therefore be vnto him.

28 No ſpeech can giue vnderſtanding, where ſenſe is wanting.

Againe, we ſee that in nature thoſe things which are learned by Senſe, cannot be vnderſtood of him who is deſtitute of Senſe: What auailes it to teach the harmony of Muſicke to him that is without eares? or to diſcourſe of the comfortable light of the Sunne to him that is without eyes? Can any eloquence ſo well expreſſe the ſweetneſſe of hony, as it is felt by taſting? *Senſus enim omni ſermone eſt efficacior.* But it is more impoſſible, that they who are deſtitute of theſe new and ſpirituall Senſes, ſhould vnderſtand thoſe things which concerne the ſpirituall life.

*Baſil exhort. ad Bapti.*

Pittifull then is the ignorance of Naturaliſts, euen of them who ſeeme to the world to be moſt wiſe; for ſurely, as the bruit beaſt vnderſtands nothing of the naturall

29 As the beaſt knoweth not the life of the man naturall: ſo the naturall man knoweth not the excellent life of the Chriſtian.

naturall life of man, and knowes not how farre it excels that ſenſitiue life by which it liues, and therefore deſires not a better: ſo the naturall man knowes nothing of the excellency of that ſpirituall life which the Chriſtian hath begun to liue here, and by which he ſhall liue for euer hereafter; and therefore being delighted with his owne miſerable life, hath not ſo much as a deſire of a better.

### The Cenſure,

*By theſe rules it is euident that all are not Chriſtians indeed, who now vſurpe the Chriſtian name.*

## Chap. III.

# Of his New Foode.

### The Lords Command concerning it.

Jeſus Chriſt is the true bread of life.

I *Am the Bread of life, hee that comes to mee ſhal not hunger, and he that beleeues in mee ſhall not thirſt,* Ioh. 6. 35. *Labour not for the meate which periſheth, but for that which endureth to eternall life, which the Sonne of man ſhall giue you,* Iohn 6. 27.

The folly of worldlings whoſeeke life in other things neglecting Chriſt.

*Wherefore doe yee lay out your ſiluer, and not for bread: and your labour without being ſatisfied? Euery one that thirſts come ye to the waters, and yee that haue no ſiluer, come buy, and eate: come, I ſay, buy Wine and Milke without ſiluer, and without money. Hearken diligently vnto me, and eate that which is good, and let your ſoule delight in fatneſſe, Encline your eares, and come to mee, heare, and your ſoule ſhall liue, and I will make an euerlaſting couenant with you, euen the ſure mercies of* Dauid, Eſa. 55. 1. 2. 3.

### THE CHRISTIANS PRAYER for grace to obey this Command.

a 1 *Pet.* 1. 3.
b 1 *Pet.* 1. 23.
c *G.* 4. 26.
d *Eſa.* 66. 11. 13
e *Pſal.* 119. 41.
f *Coloſ.* 2. 2.

O *Lord,* [a] *thou who of thine abundant mercy haſt begotten me againe,* [b] *by the immortall ſeede of thy Word, in the boſome of* [c] *Ieruſalem thine owne ſpouſe, and my mother,* [d] *grant that I may ſucke, and be ſatisfied with the breaſts of her conſolation,* [e] *that ſo thy louing kindneſſe may come to me, O Lord, and thy ſaluation according to thy promiſe,* [f] *and mine heart may be comforted of thee my* GOD *in Chriſt; vnto whom be praiſe, and glory for euer. Amen.*

### Another.

a *Cant.* 1. 6.
b *Pſal.* 4. 6. 7.
c *Cant.* 2. 4. 5.
d *Ioh.* 4. 14.
e *Ioh.* 4. 15.
f *Ioh.* 6. 33.
g *Ioh.* 6. 34.
h *Eph.* 3. 16.
i *Pſal.* 119. 77.

O *Thou* [a] *whom my ſoule loueth, ſhew mee where thou feedeſt.* [b] *Many ſay, who will ſhew vs any good? but, O Lord, lift vp the light of thy countenance vpon mee, ſo ſhalt thou giue me more ioy of heart, then they haue when their wheate and their wine doe abound.* [c] *Bring me into thy Wine-cellar, ſtay me with thy flaggons, and comfort me with thine apples.* [d] *I know O Lord, that hee who drinkes of the water which thou giueſt him, ſhall neuer thirſt any more, but it ſhall be in him a well of water ſpringing vp to euerlaſting life;* [e] *Lord giue me of that water, that I may not thirſt.* [f] *Thou art that bread which came downe from heauen, and giues life to the world.* [g] *Lord euermore giue me of this bread,* [h] *that I may be ſtrengthened in the inward man:* [i] *Let thy tender mercies come downe vnto me, that I may liue to thee my God for euer in Chriſt Ieſus. Amen.*

### THE CHRISTIANS Practice of this Command.

How the Chriſtian feedeth on Gods word.

HOw ſweet are thy Commandements to my mouth? yea, more then honey vnto my mouth, *Pſal.* 119. 103. The Law of thy mouth is better to me then thouſands of gold and ſiluer, *Pſal.* 119 72. My delight ſhall be in thy Commandements, which I haue loued, *verſe* 47.

1 In his infancie.

In mine infancy, as a new borne babe I deſired the ſincere milke of the Word, that I might grow thereby, 1 *Pet.* 2.

2 When hee come to riper age.

afterward comming to age, I delighted in ſtronger meate, *Heb.* 5. 14. Hauing by cuſtome my wits exerciſed to diſcerne both good and euill, *ibid.*

3 When he ſhall be a perfect man.

and I know that when I ſhall be a perfect man, hauing attained to the meaſure of the age of the fulneſſe of Chriſt, *Eph.* 4. 13. the Lord will giue me to eat of his hidden Manna, *Reuel.* 2. 17. hee will ſatisfie mee with the fatneſſe of his houſe, and giue me drinke out of the riuers of his pleaſures, *Pſal.* 36. 8.

The

## THE OBSERVATIONS.

No earthly thing can feed vs to eternall life.

IN the Law of *Moſes*, euery creeping thing that creepeth vpon earth, and goeth on the breaſt, was an abomination, and it was not lawfull for Iſrael to eate thereof: this was to ſignifie, that no earthly thing can be liuely food to nouriſh true Iſraelites to eternall life. The proper foode of a Chriſtian, is Ieſus Chriſt offered and preſented to vs in the Word and Sacraments, receiued of vs by faith, digeſted by prayer; for which cauſe the Word is called our food by Saint *Peter*, like as prayer is called our food by *Nazianzen*: *quod corpori cibus, hoc animæ eſt oratio*: Looke what meate is to the body, that ſame is prayer to the ſoule.

2 Chriſt is the proper food of a Chriſtian, and how hee is offered and receiued.

*Nazianzen orat. 18. ad ciues trepidantes.*

3 The more wee eat of this food, the greater appetite we haue to it.

*Iſrael* was fed with Manna in the Wilderneſſe, and they loathed it; it is not ſo with this bread, the more wee eate of it, the more we deſire it: ſo farre is it from working in vs a loathing, that it wakeneth in vs a new appetite, the more wee eate of it, the more we deſire to be further refreſhed by it.

4 How the Word is meate, milke and Manna.

Comforts of the Word cannot be attained at the firſt.

To the Chriſtian in his infancy the word is milke, in his age it is ſtronger meat, and when hee ſhall be perfected, it ſhall bee to him as hid Manna. Let vs not therefore thinke at the firſt to attaine to thoſe ſweet and ſecret conſolations which are locked vp, and lie hid in the Word. Three dayes did the people waite vpon Chriſt, before he fed them with miraculous bread; and many dayes muſt we waite vpon Chriſt, before that he feed vs with his myſticall Manna. But alas, wee are no leſſe fooliſh then they, who knowing the place wherein a treaſure is hid, giue ouer the ſeeking thereof, becauſe the firſt day they doe not finde it: except with hearing and reading, wee ioyne diligent meditation, prayer, and practiſe of Gods Word, we cannot attaine to the comforts contained in it.

5 Curſed are Papiſts, who withdraw the food of Gods Word from Gods people.

*Salomon* ſaith, that the people will curſe him who withdrawes the corne: but more iuſtly deſerue they to be curſed, who by a more ſacrilegious tyranny withdraw the bread of life from the people of God. As the enuious Philiſtims cloſed the Fountaines of water which *Iſaac* had digged for his family, ſo the hatefull Papiſts ſtop from Gods people, the wholeſome fountaines of liuely Waters, which God in his Word hath opened for their refreſhment.

6 The Scripture is not ſo obſcure in ſome places, that it is not plaine in others.

*Gregor. Moral. lib. 1.*

They pretend that the Scripture is obſcure. But is it ſo obſcure in ſome places, that it is not plaine in others? Or is it reaſon, that becauſe ſtrong meat is hurtfull to infants, therfor no milke ſhal be giuen thẽ? *Gregory* the great, compareth the Scripture vnto Water, which in ſome place is ſo ſhallow, that a Lambe may goe through; in other parts ſo deepe, that an Elephant may ſwimme in it. And to the ſame purpoſe hee ſaith againe, that ſome part of the Scripture is like vnto Bread, which muſt firſt bee cut & broken before that conueniently we can eate it: ſuch is the Scripture, which without help we cannot vnderſtand; other parts of it againe, are like vnto drinke, that is more eaſily receiued.

*Ibidem.*

7 How the Word is both the ſeed of our birth, and food of our life.

And as the Word is the ſeede of our new birth; ſo is it the food whereby we are nouriſhed when wee are borne, that wee may grow vp by it to euerlaſting life.

8 How all creatures ſeeke the increaſe and perfection of their life there, where they got the beginning, and that by inſtinct of Nature.

Euery creature by inſtinct of Nature ſeekes nouriſhment, and increaſe of life, where it got the beginning: the beaſts of the field, ſuch as the tender ſilly Lambs, ſo ſoone as they are procreated, doe turn them toward the breaſt of their mother, ſeeking the encreaſe of life there, where they got the beginning. The fowles of the ayre, ſo ſoone as they are hatched and brought out of the ſhell, gather themſelues vnder the wings of their Damme, ſeeking nouriſhment to their life there, where they got the beginning. The Plants of the earth, ſo ſoone as receiuing ſap from their mother, they begin to ſpring vpward, ſo ſoone doe they ſhoot their roots downeward into her boſome, ſeeking continuance of life there, where they got the beginning. And the ſame is alſo to bee ſeene in the Fiſhes of the Sea.

9 The ſame alſo doth hold true in the Chriſtian by inſtinct of Grace.

Like as this by the inſtinct of Nature holds true in the Creature, ſo is it alſo by inſtinct of Grace, true in the Chriſtian: for ſo ſoone as hee is borne of the immortall ſeede of Gods Word, hee turneth himſelfe toward the ſame Word, ſeeking the increaſe and perfection of his life there, where hee got the beginning. For it is moſt certaine, that to whomſoeuer the Word becomes a ſeede of Regeneration, to them alſo it becomes a ſpirituall foode, after which they hunger and thirſt, that they may be nouriſhed thereby to eternall life.

10 They who delight not in the Word, declare that they were neuer begotten by it, to a new life.

*Mal. 1.10.13.*

As for them therfore who delight not in the Word of God, eſteeming it a wearineſſe to them to heare it; let them excuſe it as they will, the true cauſe is, that the Word was neuer vnto them the ſeed of their Regeneration. They are yet in the ſtate of Nature, and moſt fearefull is the recompence of their errour: for as they delight not in Gods Word, ſo hath God declared, that hee hath no pleaſure nor delight in them.

### The Cenſure.

*By theſe rules it is euident that all haue not the Chriſtian diſpoſition, who now vſurpe the Chriſtian name.*

CHAP.

## CHAP. IIII.

# Of his New Growth.

### The Lords Command concerning it.

Liuely members of Chriſts myſticall body grow continually, till they come to perfection.

*Follow truth in loue, and in all things grow vp in him who is the head, Chriſt Ieſus, by whom all the body being coupled and knit together by euery ioynt, for the furniture thereof (according to the effectuall power which is in the meaſure of euery part) receiueth increaſe of the body vnto the edifying of it ſelfe in loue,* Epheſ.15.16. *Cleanſe yee therefore alſo your ſelues from all filthineſſe of the fleſh and ſpirit, and grow vp vnto full holineſſe in the feare of God,* 2 Cor.7.1.

### THE CHRISTIANS PRAYER for grace to obey this Command.

*O Lord,* [a] *who perfecteſt euery worke which thou beginneſt, bring forward, I beſeech thee, in mee this worke of my Regeneration.* [b] *Stabliſh, O God, that which thou haſt wrought in me, that I may grow daily in grace, till I bee perfected.* [c] *Alas, Lord, my corruption hath in ſuch ſort choaked the ſeed of thy Word, that it is ſcarce ſprung vp to the blade, which after ſo long planting and watering, ſhould haue brought out long ere now the ripe fruit of godlineſſe:* [d] *where in regard of the time, I ought to haue beene a teacher of others, I am yet alas but a babe,* [e] *inexpert in the word of righteouſneſſe. Lord ſaue me from the curſe of the wicked,* [f] *that I ſhould waxe worſe and worſe, let* [g] *me not end in the fleſh, when I haue begun in the ſpirit: Puniſh not my former ſinnes with a barren heart, that I ſhould be like that accurſed earth,* [h] *which beares nothing but thornes and bryars;* [i] *theſe are the fruits of the fleſh, which* [k] *grieues thy ſpirit: but as a liuely member of Chriſts body, quickned by his ſpirit,* [l] *grant I may encreaſe with the encreaſings of God, and be daily filled with the fruits of righteouſneſſe, which are to the praiſe and glory of thy Name, through Ieſus Chriſt.*

a *Phil.* 6.
b *Pſal.*26.
c *Luke* 8.
d Heb.5.12.
e Heb.5.13.
f 2 *Tim.*3.13.
g *Gal.*3.3.
h Heb.6.8.
i *Gal.*5.
k *Epheſ.*4.30.
l *Coloſſ.*2.19.

### THE CHRISTIANS Practice of this Command.

The Chriſtian growes in light and ſtrength.

The light of the righteous ſhines more and more vnto the perfect day, *Prou.*4.18. & hee goes from ſtrength to ſtrength, til he appeare before God in Sion, *Pſa.*84.7. When I was a childe, I ſpake as a childe, I vnderſtood as a childe, and thought as a childe, 1 *Corinth.*13.11. But as I grew in grace, and in the knowledge of our Lord Ieſus, 2 *Peter* 3.18. I put childiſh things from me, 1 *Corin.*13. And now I giue all diligence to ioyne vertue with faith, and with vertue knowledge, and with knowledge temperance, and with temperance patience, and with patience godlineſſe, and with godlineſſe brotherly kindneſſe, and with brotherly kindeneſſe loue, 2 *Pet.*1.5. Thus being knit to the head by ioynts and bands, I encreaſe with the encreaſings of God, *Coloſſ.*2.19. fruitfull in all good workes, and encreaſing in the knowledge of God, *Coloſſians* 1.10. till at length I become a perfect man in Chriſt Ieſus, *Epheſians* 4.13.

It is a ſhame for profeſſors to be alwayes children in vnderſtanding.

### THE OBSERVATIONS.

1 The Chriſtians growth, why entreated of in this place.

What the inclination of a childe is cannot well bee knowne in his infancy: but with time as he growes, his diſpoſition is more and more manifeſted; therefore doe we firſt ſpeake of the Chriſtians growth, before wee come to ſpeake of his manners.

2 Growth an inſeperable conſequent of life.

Growth in grace and godlineſſe, is an inſeparable conſequent of ſpirituall life. *Elijah* fed by God, walked in the ſtrength of that bread forty dayes: but the Chriſtian being nouriſhed, as is ſaid before, doth walk all his daies in the ſtrength thereof, making a daily progreſſe in godlineſſe, till at laſt he become a perfect man.

3 Gods bleſſing both in the firſt & ſecond creation, is neuer ineffectual. *Eſa.* 61.3.11.

The bleſſing pronounced by the Lord vpon man in the firſt creation, was this; *Encreaſe and multiply:* and the bleſſing pronounced vpon man in the ſecond creation, is this; *Grow in grace and knowledge.* The Chriſtians being as trees of righteouſneſſe, and planting of the Lord, in whom he will cauſe righteouſneſſe to grow for his owne glory; Seeing wee ſee that the firſt ſtands effectuall vnto this day, ſhall we thinke that the ſecond can be vneffectuall? No indeed, he is not bleſſed of the Lord, who growes not in grace.

He is not bleſſed of God, that growes not in godlineſſe.

For it is promiſed vnder Chriſts Kingdome, *Eſay* 55.13. that the Firre ſhould

grow

4
For growth is a grace promiſed vnder the Kingdome of Chriſt.

grow in place of the Thorne, and the Myrrhe tree ſhould grow in the place of the Nettle; that is, the ſeed of grace ſhould ſpring vp in that heart, whereint the roote of bitterneſſe had budded before. And except we finde this change wrought in vs, we cannot as yet ſay that we are tranſlated into the Kingdome of Chriſt.

5
The growth of a Chriſtian compared to the growth of c child vnto an old man.

The growth of a Chriſtian is expreſſed in holy Scripture by ſundry ſimilitudes: firſt, he is compared to a childe, that growes till he become a man. It is thought ſtrange to ſee a man of many yeares, who yet in ſtature, ſtrength, and wit, went neuer beyond the meaſure of a child; ſuch a one is counted for a Monſter. And truely no better is the careleſſe Chriſtian, who after ſo many yeares profeſſion, growes not in grace nor knowledge, but ſtill remaines a childe in vnderſtanding.

6
Compared ſecondly to the progreſſe made by a traueller.

Secondly, he is compared to a trauailer that bides not alway in one place, but euery day cuts off ſome piece of his way; which he leaues behinde him, and drawes daily neerer and neerer to the end propoſed to him, and at laſt comes to it: ſo the Chriſtian forgetting that which is behind, endeuours himſelfe to that which is before, following hard towards the marke, for the prize of the high calling of God in Chriſt Ieſus, *Phil.* 3.13.

7
The miſerable ſeruitude of the wicked, in which they labour continually, without making either progreſſe or profit.

But the wicked, ***ambulant in circuitu***, they ſtill goe on in a compaſſe, walking round about in the circle of their ſins, from one to another, and returning backe againe to the ſame, like the blinded horſe, who labours and drawes about the Mill continually, but at euening is in the ſame place, wherein he was in the morning, So they being borne in ſinne, goe about in ſinne, like blinded captiues of Sathan, hauing no other refreſhment, but to exchange one ſin with another, and at laſt they die in their ſins: for whom it had beene good that they had neuer been borne.

8
The growth of a Chriſtian compared thirdly to the growth of a tree.

Thirdly, his growth is compared to the growth of a tree, which being planted by the riuers of waters, hath abundance of moyſture & ſap, & bringeth out fruit continually, *Pſal.* 1. eſpecially to the Palme tree, which all ſeaſons of the yere is both flouriſhing & fruitfull, as Naturaliſts write of it.

9
Compared fourthly to the growth of cornes in the fields.

Fourthly, it is expreſſed by the growth of Cornes in the fields, which as ſaith our Sauiour: *Marke* 4. firſt, ſpring vp to the blade; ſecondly, haue eares, & then bring out ripe cornes, ſo doth the Chriſtian by degrees grow to his perfection.

10
Compared fiftly to the riſing of the Sun till the noon-day.

And fiftly, the Chriſtians growth is expreſſed by the riſing and aſcending of the Sunne, which encreaſeth and ſhineth more and more to the noone-tide of the day. For as for a declining time, or an euening, wherein his light ſhould die out, the Chriſtian by the grace of God ſhall neuer know it: for hee that illuminateth him, is that bright and excellent *Sunne of Righteouſneſſe*, who is euer gloriouſly riſing, and neuer declining nor going downe.

11
And laſt to the light of the golden candleſticke continually ſupplyed by oyle. *Zach.* 4. 2.

Laſt of all, he is compared to a burning Lampe, *Luke* 12. or to that golden candleſticke whereunto through the ſeauen pipes of gold, Oyle is carryed continually from the two Oliues that ſtand before the ruler of the world, *Zach.* 4.2. whereof it comes to paſſe, that his light can neuer faile.

12
This is not to be vnderſtood as if the Chriſtian were not ſubiect to falles and diſeaſes.

Bern. Epiſt. 91.

Which yet is not ſo to be vnderſtood as though the Chriſtian were not ſubiect to his owne fainting, falling and dwining diſeaſes, for he hath his owne Winter & Summer, falling and riſing, decaying and renewing. But it is ſure that by theſe ſame temporal falles & decayes, his growth is the more aduanced, in as much as they worke in him a greater hatred of his ſinfull corruption, and a more earneſt deſire of Grace, by which he may ſtand. *Minime vero bonus eſt, qui melior non vult fieri*, but truely he is not good who hath not a feruent deſire to be better.

13
Yet is it not poſſible that the Chriſtian can fall finally.

Yet is it not poſſible that he can vtterly decay, and finally fall away; and that becauſe he beares not the roote, but the root beares him. Where other Parents beare their children no longer than during the time of their Infācy, that is the Lords praiſe that he beates his children to their old age, *Eſay* 46.4. Whereof it comes to paſſe that they who are planted in the Courts of the Lord, flouriſh euen in their olde age, *Pſal.* 92.13. We will therefore reioyce in our God, for it is hee who keepes our ſoules in life.

14
The growth in the ſhew of godlines made by the wicked what it is like.

But curſed are the wicked, who in ſtead of growing, proceed from euill to worſe: or if at any time they make a ſhew of godlineſſe, it is like the growth of Corne on the tops of houſes; or like the ſeed ſpringing out of ſtony ground, which hath an apparant growth for the time, but euaniſhes quickely, becauſe it hath no roote.

15
Falling away of the wicked fore-ſhewes a Winter of Wrath to come vpon them.

Surely as the fall of the leaſe is a token of Winter approaching: ſo the falling away of the wicked in this life, is a foretoken of that endleſſe Winter of fearefull wrath, which from GOD is to come vpon them.

16
The barren hearts of the wicked are plagued in his life with finall ſterilitie.

A double curſe of God is vpon them: for in this life their preſent barrenneſſe is plagued with finall ſterility: and their ſtate full rightly being ſhadowed in that Figge-tree, which becauſe it had no fruit to giue to our Sauiour when hee required it, was curſed with this curſe. *Neuer fruit any more grow vpon thee.* Oh that wicked men would conſider this, that a barraine heart, which can bring forth no good fruit, is a fearefull curſe of God; being like vnto that earth, which after labour beareth nothing but Thornes and Bryers, whoſe end is burning.

Heb.6.

17 And in the lif to come withe endleſſe and remedileſſe ſcarcitie.

But the other is worſe; for in the life to come a remedileſſe ſcarſitie of all good things ſhall come vpon them: which like vnto thoſe ſeauen yeares of famine in Egypt, eating vp the ſeauen yeares of plenty, ſhall deuoure all the apples of their former worme-eaten pleaſures; all fat and excellent things ſhall then depart from them; the earth ſhall giue them none of her increaſe; the water ſhall not lend them out of her treaſures ſo much as a drop to coole them: the light of the Sunne ſhall not comfort them; yea, the light of a candle ſhall not ſhine vnto them, becauſe they deſpiſed the light of the Lord, and rendred no fruit vnto him in all the time of their life.

Reuel.18. O moſt vnhappy condition

Reuel.18 23.

18 A warning to carnall Profeſſors.

And now the great number of Profeſſors, who ſtand like fruitleſſe trees in the Lords Vineyard, who in ſtead of growing, decay, hauing loſt their firſt zeale, with the Church of Epheſus, looking backe to Sodome with the wife of *Lot*, longing againe for the Onions and fleſh-pots of Egypt, with the carnall Iſraelites; returning like dogges to their vomit, and ſo ending in the fleſh where they made a ſhew of beginning in the ſpirit, euidently proues;

Reuel.2.4. Gen.19.

Numb.15.

2 Pet.2.22. Gal.3.3.

The Cenſure.

*That all haue not the Chriſtians diſpoſition who now vſurpe the Chriſtian name.*

CHAP. V.

# Of his New Apparell.

## The Lords Command concerning it.

Mans miſerable nakedneſſe by nature.

*THou art miſerable, and naked* by nature, *and knoweſt it not*: Reuel. 3. 18. *I counſell thee, come and buy from mee white rayment, that thy filthy nakedneſſe doe not appeare,* verſe 18. *If thou wilt hearken to my wiſedome, and hide my commandements within thee,* Prou.2.1. *I will ſpread my skirts ouer thee, and couer thy nakedneſſe.* Ezekiel 16.8.

What garments make the Chriſtian honourable in the eyes of God.

*Put yee therefore on the Lord Ieſus Chriſt, and take no thought for the fleſh to fulfill the luſts thereof*: Rom.13.14. *But as the Elect of God, holy, and beloued, put on tender mercy, kindneſſe, humbleneſſe of minde, meekeneſſe, and long ſuffering*: Col.3.12. *and aboue all things put ye on loue*, Col.3.14. *Finally, be ſtrong in the Lord, and put on the whole Armour of God, that yee may be able to ſtand againſt the aſſaults of the diuell*, Epheſ.6. 10.11.

## THE CHRISTIANS PRAYER for grace to obey this Command.

*O Lord,*[a] *who giueſt all health and grace to thy people,*[b] *take from mee I beſeech thee, the filthy garments of ſinne, ſhame, and confuſion,*[c] *wherewith I was conceined and borne,*[d] *and clothe mee with thy righteouſneſſe and ſaluation:*[e] *giue mee that marriage garment, whereby I may haue place at thy banquetting table,*[f] *and get inheritance among them who are ſanctified by faith in Chriſt Ieſus.*

a Pſal.29.
b Pſal.35.26.
c Pſal.51.
d Pſal.132.9.16
e Mat.22.12.
f Acts 20.32.

## THE CHRISTIANS Practice of this Command.

How the Chriſtian is firſt cloathed with Chriſts imputed righteouſneſſe for Iuſtification. Secondly, how he is cloathed with inherent righteouſneſſe for ſanctification.

THe Lord hath taken from me my filthy garments, and cloathed me with change of rayment: *Zach.*3.4. he hath giuen me the Lord Ieſus to be my righteouſneſſe: 1 *Cor.* 1. him haue I put on, and am baptized in him; *Gal.*3.27. I haue caſt away the workes of darkeneſſe, and walke honeſtly as in the day: *Rom.* 13. cloathed with a garment (not party-coloured, as *Ioſephs* was, but compact) of many vertues; tender mercy, kindneſſe, humbleneſſe of minde, meekeneſſe, and long ſuffering: *Col.*3.12, Iudgement is a crowne to my head, I haue put on Iuſtice, and it hath couered me: *Iohn* 29.14. I haue alſo put on loue, 1 *Theſ.* 5.8. and haue decked the hid man of my heart with a meeke and quiet Spirit: 1 *Pet.*3.4. theſe are excellent ornaments which God hath giuen me, *Ez.*16.7. Aboue them all, I haue put on the whole com-

Thirdly, with the whole complete Armour: the ſeuerall pieces whereof are reckoned vp.

Why the Chriſtian muſt alway walke in his Armour.

Fourthly, how he ſhall be clothed with a glorious garment when h is Sabboth comes.

complete Armour, *Epheſ.6.* euen the Armour of light, *Rom* 13. the Armour of righteouſneſſe. 2 *Cor.* 6.7. the Armour of God, *Epheſ.6.* The hope of ſaluation is my helmet, Righteouſneſſe is my breaſt-plate, Veritie my girdle, Faith is my Bucklar, and my feete are ſhod with the preparation of the Goſpell of peace, And the Lord hath put into my hands the ſhield of ſaluation, *Pſal.* 18:35. the ſword of the Spirit, which js the Word of God, *Epheſ.6.* and the ſling of Prayer, *Epheſ.* 6. Thus am I forced to walke armed continually becauſe of mine Aduerſarie, for my life on earth is a warfare, *Iob* 7.1. and as the good-ſouldier of Ieſus Chriſt, 2 *Tim.* 2.3. I muſt fight againſt principalities, powers, and ſpirituall wickedneſſe, *Epheſ.* 6. And I am ſure that when the weeke of my war-fare ſhall end, then ſhall appeare the day of my refreſhment, *Acts* 3.20. my euerlaſting Sabboth, and my marriage day with the Lambe: *Reuelat.* 19.7. then ſhall I be throughly couered with white rayment: *Reuelation* 3.5. then ſhall this mortall put on immortality, and this corruptible incorruptibility, 1 *Corinth.* 15. The LORD ſhall cloathe mee with broydered worke, a frontlet on my face, earings in mine eares, a chaine about my necke, and bracelets on my hands, and he ſhall put a Crowne vpon my head, *Ezek.* 16. Yea, the Lord himſelfe ſhall bee vnto mee a Crowne of glory, and Diademe of beauty: *Eſay* 62. thus will he decke me like a Bride attyred with Iewels, *Eſay* 61. 10. and as a chaſte Spouſe, to be preſented to my immortall Husband the Lord Ieſus, 2 *Cor.* 11.

## THE OBSERVATIONS.

1
The Chriſtians foure ſuits of apparell ſeuerally conſidered.

THe Chriſtian yee ſee hath foure ſuites of Apparell; three whereof he puts on ordinarily in this life, the fourth is his holy dayes garment: for when the weeke of his warfare is ended, and the Sabboth comes, which is the day of the conſummation of his marriage with CHRIST, after which ſhall neuer come a night; then ſhall his Father cauſe his beſt robe to be brought out, and ſhall couer him with it.

2
The garment of imputed righteouſneſſe defends him from Gods wrath.

His firſt garment is the garment of CHRISTS righteouſneſſe: which on the part of GOD being imputed to him, that is, by the free gift of God, giuen to be his owne; and on his part, receiued by faith, and couered therewith, defends him againſt the ſtormy and conſuming wrath of God.

3
By this righteouſneſſe is neither vnderſtood the holineſſe of his diuine nor humane nature.

By this righteouſneſſe of Chriſt is not vnderſtood that holineſſe of his diuine nature, which is incommunicable, neither that righteouſneſſe of his humane Nature conſiſting in a perfect obſeruance of the Law Morall, which he neuer tranſgreſſed in thought, word, or deed, and by vertue whereof CHRIST the man was ſufficiently able to inherit life by the condition of the couenant of workes: *Doe this and liue.*

4
But that acquired righteouſneſſe which he purchaſed by ſuffering.

But that righteouſneſſe which he as our Mediator, by fulfilling that ſingular Law of a Redeemer, hath acquired and purchaſed, that he might communicate it to his brethren, for their ſaluation, who had none of their owne by which they could be ſaued.

5
Of the ſingular law of a Redeemer impoſed vpon Chriſt.

For this ſingular law of a Redeemer, which was neuer impoſed to man, nor Angell, but onely to Ieſus Chriſt, required that he ſhould loue God & his brethren in ſuch ſort, as to beare in his owne body the puniſhment of their ſinnes, and ſatisfie the iuſtice of God to the vttermoſt for them, that ſo the praiſe both of Iuſtice and Mercy might be reſerued vnto God.

6
How the praiſe both of Gods Mercy and Iuſtice is preſerued by Chriſt.

If all *Adams* poſteritie had periſhed in ſinne, where ſhould haue beene the praiſe of Gods mercy? and if their ſinne had not beene puniſhed, where ſhould haue beene the praiſe of his iuſtice? but the LORD IESVS hath vindicated the glory of both.

7
How Chriſt hath fulfilled that ſingular Law of a Redeemer, to purchaſe vs a righteouſneſſe by which we might be ſaued.

For this Law of a Redeemer, found out by the meruailous wiſedome of God, as the Lord Ieſus did willingly accept it, for the loue he bare to the glory of his Father, and ſaluation of his brethren; ſo hath he perfectly fulfilled it. In his bleſſed body he bare our ſinnes on the curſed tree; the chaſtiſement of our peace was laid vpon him, he hath ſatisfied the Iuſtice of his Father, and ſo hath purchaſed a righteouſneſſe, not for himſelfe, he needed it not, but that as I ſaid, he might communicate it to his brethren.

8
This righteouſneſſe is perfect, and couers all our filthy nakedneſſe.

And this garment of righteouſneſſe, is ſo perfect that it couers all our nakedneſſe from head to foot, both of the Soule and Body, for in both he ſuffered. His bleſſed head was crowned with thornes, that hee might ſatisfie for the proud imaginations of our braine: His hands and feete, which neuer offended, were pierced with Nailes, that hee might ſatisfie for the vnrighteous deeds we haue done with our hands & feet, and ſo of the reſt of his ſufferings.

9
How by it we are not onely pardoned of euill, but alſo bleſſed with all good.

As *Iacob* couered with the garment of his elder brother got the bleſſing, ſo we couered with the ſweet ſmelling garment of our elder brother the Lord Ieſus, are acceptable to God, for in him the Father is well pleaſed.

The ſecond garment which vnder

10 Of the garment of inherent righteouſneſſe, wrought in vs by Chriſt.

this the Chriſtian puts on, is the garment of Sanctification, compact as we ſaid of many vertues, both theſe at one inſtant are giuen to the Chriſtian, the one defends him from the wrath of GOD, the other ſanctifieth and reformeth corrupted Nature.

11 For Chriſt as he couers our nakedneſſe, ſo he cures our diſeaſes.

Other garments may couer the nakedneſſe, and filthy ſores of the body, but cannot cure them. This garment both couers and cures our filthy nakedneſſe: it turnes our ſickeneſſe into health: our darkeneſſe into light: for whoſoeuer puts on the Lord Ieſus for his righteouſneſſe to iuſtification, puts him on alſo for holineſſe, to ſanctification; ſo full of grace and vertue is the Lord Ieſus, that not onely by the merit of his ſufferings doth he pacifie the wrath of God towards all them in whom he is, but alſo by his vertue ſanctifieth them: by creating a new minde and a new heart in them, he maketh them new creatures.

12 This garment of holineſſe cannot be kept without the whole complete armour.

The third is, a ſute of complete Armour, moſt neceſſary for the Chriſtian: for Sathan enuying this new happineſſe of man, endeuours continually to defile, or rent in pieces our garment of holineſſe: ſometime he aſſaults our Patience, ſometime our Temperance, &c. ſo that it is not poſſible for the Chriſtian to keepe vnviolated the ſeuerall pieces of his holy garment, vnleſſe he put on the whole complete Armour of God.

13 Why this Armour is called the Armour of God.

The ſeuerall pieces of Armour, requiſite to preſerue the ſeuerall graces of the Spirit, are ſet downe, *Epheſ. 6.* called there the armour of God, both becauſe it is that God furniſheth vs with them, and alſo becauſe no other then theſe can ſerue vs in the ſpirituall war-fare.

14 We muſt not fight with our enemies by ſuch Armour as they vſe againſt vs.

For in the bodily war-fare, men commonly doe reſiſt their aduerſaries by ſuch weapons as their enemies doe impugne them with all: but in the ſpirituall, if wee fight againſt Sathan in his Inſtruments, with ſuch weapons as they vſe in fighting againſt vs, the aduerſarie ſhall eaſily ouercome vs.

15 As *Dauid* fought with *Goliah* with Armour farre vnlike to his.

And therefore as *Dauid* caſt from him the Armour of *Saul*, and tooke him to weapons farre vnlike thoſe that *Goliah* brought againſt him: ſo muſt we, when we goe out in the Name of God againſt that vncleane vncircumciſed Philiſtime, caſt from vs carnall weapons, and take vs to the Armour of God, if we would be ſure of victory.

16 So muſt wee ouercome euill in the wicked by good.

That is, we muſt not render euill for euill, nor rebuke for rebuke, but if our enemies curſe vs, let vs bleſſe them, if they perſecute vs, let vs pray for them, that ſo we may ouercome euill with good.

17 Of his garment in the life to come.

The laſt garment is his Sabboth dayes garment, which in this life is not put vpon him, but is kept in his Fathers Treaſure till his war-fare be ended, then ſhall hee bee decked with all thoſe excellent ornaments, whereof we haue ſpoken.

### The Cenſure.

*But the want of theſe garments proueth that all are not Chriſtians indeed, who now vſurpe the Chriſtian name.*

## CHAP. VI.

# Of his New Minde.

### The Lords Command concerning it.

Many honourable ſtiles giuen by God to the Chriſtian.

THe Chriſtian being borne againe, as we haue ſaid, is aduanced by the LORD with many honourable ſtiles in holy Scripture: for he is called, *The Sonne of God*, 1 Ioh. 3. *the heire of God*, Romans 8. *Chriſts brother*, Iohn 20. *Chriſts fellow-heire*, Rom. 8. *a ſpirituall man who diſcerneth all things*, 1 Corinth. 2. verſe 15. *a new creature*, 2 Corinth. 5. *a free-man*, Iohn 8. *a holy man*, 2 Cor. 6. *a Citizen with the Saints and Burgeſſes of heauenly Ieruſalem*, Epheſ. 2. 19. *the Lords domeſtique or houſhold man*, Epheſ. 2. *the Lords Annoynted*, 1 Iohn 3. *a branch of a wilde Oliue, contrary to nature, ingraffed into the right Oliue*, Romans 11. 14. *an Iſraelite in whom there is no guile*, Iohn 1. *one of the Congregation of the firſt borne*, Heb. 12. 23. *one of Gods peculiar people*, 1 Pet. 2. 9. *a member of Chriſt*, 1 Cor. 6. *the Temple of the holy Ghoſt*, 1 Cor. 6. *a royall Prieſt*, 1 Pet. 2. 9. *the elect man of God*, Col. 3. 12. *a veſſell of mercy*, Rom. 9. *a childe of the marriage chamber*, Mat. 9. *an excellent one*, Pſal. 16. 3.

THE

## THE CHRISTIANS PRAYER for grace to anſwere theſe names.

*O Lord, [a] who promiſed that thy children ſhould be called with a new name, which the mouth of the Lord ſhould name, [b] & according thereto haſt put thy name vpon thy children; [c] confirme, I beſeech thee, all this great goodneſſe which thou haſt ſpoken to thy ſeruant: let it pleaſe thee to bleſſe mee, and I ſhall bee bleſſed; [d] teach me to chuſe that which pleaſeth thee, and to take hold of thy couenant, [e] that thy Name may be ſanctified in me, [f] and I may walke worthy of my heauenly vocation: [g] ſo ſhalt thou fully performe to me thy promiſe, and giue that euerlaſting name, which ſhall neuer be put out, and thy name ſhall be ſtable and magnified for euer, praiſe, and honour, and glory without end appertaining to thee.*

a *Eſay* 62 2.
b *Num.* 6. 27.
c 1*Chro.* 17. 23.
d *Eſay* 56. 4.
e *Eſay* 22. 23.
f *Epheſ.* 4. 1.
g *Eſay* 56. 5.

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## THE OBSERVATIONS.

1
The dignity of a Chriſtian, farre aboue the dignity of *Adam*, appeareth in his new names.

THe first man being bleſſed of God, in the day wherein he was created had his name called *Adam*, to remember him that he was taken from the duſt: but now higher ſtiles and names are giuen by God to the Chriſtian, to declare that high honour and dignitie whereunto by Chriſt he is aduanced in his new Creation.

2
For God giues no vaine ſtiles, but with the name he giues the matter anſwerable to it.

For albeit it be cuſtomable among men to vſurpe ſtiles which doe farre ſurmount their eſtate; for here he that is a veſſell of diſhonour, oftentimes is named honourable, and many ſlaues of Sathan goe vnder the name of great Lords: Yet is it not ſo with God; for to whomſoeuer he giues a name, to them alſo he giues the thing ſignified by that name.

3
A Chriſtian is deſpiſed of worldlings, and why.

In the eyes of worldlings a Chriſtian is deſpiſed and accounted but the off-ſcouring of the earth: the cauſe of this contempt is their ignorance; they ſee the earthen veſſell, but know not the treaſure which is within it, or elſe for loue of the treaſure they would embrace the veſſell.

4
But he is honourable in Gods eſtimation.

But againſt the contempt of men, wee haue to ſet that honourable eſtimation which God hath of a Chriſtian: for the high and honourable ſtiles which GOD giues him, teſtifie, that in the Lords account the Chriſtian is an high and honourable perſon.

5
Many graces muſt concurre to make a Chriſtian.

Againe, the manifold names which are giuen him, declare, that it is not one grace onely, but manifold graces of God, which muſt concurre to make vp a Chriſtian: and this doth teach vs, that it is not ſo eaſie a thing to be a Chriſtian, as commonly is ſuppoſed.

6
The Chriſtian by his names is admoniſhed of his duty.

Laſt of all, the honourable ſtiles giuen the Chriſtian, admoniſh him to walke worthy of his calling, that he may anſwer the names which God hath giuen him: ſince he is the free-man of God, the brother and member of Chriſt; why ſhall hee abaſe himſelfe to the ſeruitude of Sathan and ſinne?

### The Cenſure.

*But now the contrary conuerſation of many, proues, that all haue not the Chriſtians diſpoſition, who now vſurpe the Chriſtian name.*

# THE SECOND PART:

## WHEREIN IS DESCRIBED THE DISPOSITION OF HIS INWARD MAN.

### CHAP. I.

### Of his Inward Man.

### The Lords Command concerning it.

With what care a Christian ſhould keep his heart.

*MAN looketh to the outward appearance,* 1 Sam. 16. 7. *but I am the* LORD *who ſearcheth the heart, and the reynes:* Ierem. 11. 20: *therefore my Sonne keepe thine heart with all diligence,* Prouerb 4.23. *waſh it from thy wickedneſſe,* Ierem. 4. *and giue it vnto me,* Prouerbs 23.26. *Let the hid man of the heart be vncorrupt,* 1 Peter 3.4. *and keepe thy ſelfe in thy ſpirit,* Malach. 2. 15. *Caſt off, concerning the conuerſation in time paſt, the old man, which is corrupted, and put on the new, which after God is created in righteouſneſſe, and true holineſſe,* Epheſ. 4.22.

### THE CHRISTIANS PRAYER for grace to obey this Command.

a 1 *Chron.* 29.
b *Pſalm.* 84.5.
c *Ezech.* 11. 19.
d *Hoſea* 10. 2.
e *Pſal.* 119. 80.
f *Nehem.* 9.8.
g *Pſal.* 86.11.
h *Pſal.* 119. 80.

*O Lord my God,*[a] *I know that thou trieſt the heart, and haſt pleaſure in righteouſneſſe, & that the*[b] *man is bleſſed in whoſe heart are thy wayes;*[c] *therefore, O Lord, take away from me the ſtony heart, and giue mee a heart of fleſh, put a new ſpirit into my bowels:*[d] *let neuer mine heart be diuided from thee, O God,*[e] *but let it be vpright in thy Statutes,*[f] *and faithfull before thee:*[g] *knit it to thee, that I may feare thy Name,*[h] *ſo ſhall I neuer bee aſhamed.*

### ANOTHER.

a *Heb.* 13.20.
b *Epheſ.* 2.16.
c 1 *Theſ.* 5.23.

*O Lord my God,*[a] *who brought againe from the dead our Lord Ieſus, the great Shepheard of the Sheepe, through the bloud of the euerlaſting couenant, worke in mee, I beſeech thee, that which is pleaſant in thy ſight,*[b] *and grant according to the riches of thy grace, that I may be ſtrengthened by thy ſpirit in the inward man, that Chriſt may dwell in mine heart by faith;*[c] *and ſo my whole Spirit, Soule, and Body may bee kept blameleſſe to the comming of the Lord Ieſus: to whom be praiſe and glory for euer.*

### THE CHRISTIANS Practice of this Command.

How the Chriſtian anſweres the commandements of God.

I Haue prepared mine heart to ſeeke the Law of the Lord, & to doe it, *Ezra* 7. 10. I will not regard wickednes in mine heart: *Pſalme* 66.18. for I haue ſet the Lord as a ſeale on my heart, and ſignet on my arme. *Cant.* 8.6. My heart abhorres all labour that is wrought vnder the Sunne, *Eccleſ.* 2.20. onely I delight in the law of God as concerning the inward Man, *Rom.* 7. When the Lord ſaith to me, ſeeke yee my face; my heart anſwereth, O Lord, I will ſeeke thy face, *Pſalm.* 27. My heart is purified in obeying the truth, 1 *Pet.* 1.22. and it ſhall cleaue to the LORD without ſeparation, 1 *Cor.* 7.35.

### THE OBSERVATIONS.

1 How in the Chriſtian man there are two men.

THe Chriſtian ſoiourning in the body, conſiſteth of an outward Man, and an inward; either of them hauing their owne kinde of life, ſenſes, actions, and operations of ſo contrary qualities, that (as ſaith the Apoſtle) when the one is decaying, the other is renuing. By the one hee walkes among men, and hath his conuerſation honeſt in the world; by the other he walkes with God as *Henoch* did, and hath his conuerſation in heauen.

2 The Chriſtian is holy both without and within.

In all his outward behauiour he ſheweth himſelfe an example of godlineſſe: ſo that euen in his countenance, geſture and language he carries a print of godlineſſe, as the high Prieſt had grauen on his forehead, *Holineſſe to the Lord*: but his chiefe care is to decke the hid man of the heart, which before God is a thing much ſet by.

3 Carnall Chriſtians compared to painted Sepulchers.

But in this age many carry the name of Chriſtians, who neuer knew what this inward Man is, and farre leſſe haue felt the power of this ſpirituall life; they are not the holy Temples of God, which ſhould bee more beautifull within then without, as was *Ieruſalems* Temple; but are painted Sepulchers, pleaſant without, full of rottenneſſe within, hauing the faces of men, and the hearts of beaſts.

4 They are not like *Nathanael*, but like *Simon Magus*. *Iohn* 1.47. *Acts* 8.

If the Lord Ieſus, whoſe eyes are like fire, and who with one looke can ſee them both within and without, come to iudge them; he will not giue ſentence of them as he did of *Nathanael, Behold an Iſraelite in whom there is no guile*; but will charge them with that which *Simon Peter* ſaid to *Simon Magus, I ſee that thou art in the gall of bitterneſſe and band of iniquity, and that thy heart is not right in the ſight of God.*

### The Cenſure.

*And hereby alſo it may be knowne, that all haue not the Chriſtian diſpoſition, who now vſurpe the Chriſtian name.*

## CHAP. II.

# Of his New Minde.

## The Lords Command concerning it.

Three ſingular ornaments of the minde of the new Man.

1 The firſt is light.

THE *light of the body is the eye, if thine eye be ſingle, the whole body ſhall be light: but if thine eye be wicked, then all the body ſhall be darke: wherefore if the light that is in thee be darkeneſſe, how great is the darkneſſe?* Matth. 6.22. *Take heede then that the light which is in you be not darkeneſſe,* Luke 11.35. *for yee are the children of light, therefore ſleepe not as others doe, but watch, & be ſober,* 1 Theſſalonians 5.6. *not as vnwiſe, but vnderſtanding what the good will of the Lord is,* Epheſ. 5.17. *Not as other Gentiles, who walke ſtill on in the vanity of their minde, hauing their cogitation darkened, and being ſtrangers from the life of God, through the ignorance that is in them:* Epheſ. 4.17. *but bee yee changed by the renuing of your minde, that yee may prooue what is the good and acceptable will of God,* Rom. 12. *wiſe in that which is good, ſimple as concerning euill,* Rom. 16.19.

2 The ſecond is humbleneſſe.

*But be not wiſe in your ſelues, neither high-minded,* Rom. 12.16. *If any man thinke that hee knowes any thing, the ſame knowes nothing as he ought,* 1 Cor. 8.2. *An high minde goes before a fall:* Prou. 29.23. *Neither will the Lord regard any that are wiſe in their own conceit,* Iob 37.24. *but pronounceth a woe againſt them,* Eſay. 5.21. *Let therefore the ſame minde be in you which was in Ieſus Chriſt, who being in the forme of God, thought it no robbery to bee equall with God, but made himſelfe of no reputation, and was found in ſhape as a ſeruant,* Phil. 2. *Decke ye alſo your ſelues in lowlineſſe of minde,* 1 Pet. 5.5. *that yee may walke worthy of the calling whereunto ye are called, with all humbleneſſe of minde,* Epheſ. 4.

3 The third is holineſſe.

*Furthermore, thinke of thoſe things which are of good report, and which are true, honeſt, pure, pertaining to loue,* Phil. 4.8. *Let there not bee in your heart a wicked thought,* Deuter. 15.9. *for many minde earthly things, whoſe God is their belly, and whoſe glory is their ſhame,* Philip. 3.19. *But vnto him who doth thinke on good things, ſhall be mercie and truth,* Prouerbs 14.22.

## THE CHRISTIANS PRAYER
for grace to obey this Command.

a Deut.32.
b Cor.2.3,5.
c Prou.26.
d Job 38. 36.
e Eſay 29. 24.
f Exod. 33. 13.
g Pſal. 119.
h Pſalm.18.28.
i Coloſ. 1.9.
k Eſay 2.5.
l Heb,13.

*O Lord,* [a] *I am a man voide of Counſell, neither is there any vnderſtanding in me, I am* [b] *not ſufficient of my ſelfe, ſo much as to thinke a good thought, but my ſufficiency is of thee:* [c] *for thou Lord doeſt giue wiſedome, and out of thy mouth comes knowledge and vnderſtanding: thou* [d] *art he who putteſt wiſedome into the reynes, and* [e] *giueſt vnderſtanding to them who haue erred in ſpirit: I therefore pray thee,* [f] *O Lord, if I haue found fauour in thy ſight, ſhew me thy way, that I may know thee:* [g] *thy hands haue made me, and faſhioned me; Lord giue me vnderſtanding, that I may learne thy commandements:* [h] *lighten my darkneſſe,* [i] *that being filled with the knowledge of thy will,* [k] *I may walke in thy light,* [l] *ſtudying alwaies to doe that which is good and pleaſant in thy ſight, through Ieſus Chriſt.*

## ANOTHER.

a 2 Cor.4.6.
b 2 Cor.3.13.
c 1 Cor.4.4.
d Phil.1.9.
e 1 King.3.
f Phil. 1.

*O Lord,* [a] *who didſt command light to ſhine out of darkneſſe, make it I beſeech thee to ſhine in mine heart, to giue me the light of the knowledge of thee my God, in the face of Ieſus Chriſt:* [b] *take away (good Lord) the vaile, wherewith my minde is couered, that I may behold as in a mirrour thy glory with open face, and may be changed into the ſame Image by thy ſpirit:* [c] *let mee not be of the number of thoſe Infidels, whom the God of this world hath blinded, that the light of the glorious Goſpell of Chriſt, who is the Image of God, ſhould not ſhine vnto them:* [d] *but make me to abound more and more in knowledge, and in all iudgement,* [e] *that I may diſcerne betweene good and euill,* [f] *and betweene things which differ one from another, and may be kept pure, and without offence, till the day of Chriſt, filled with the fruits of righteouſneſſe, which are by Ieſus, vnto the praiſe and glory of God,* Amen.

## THE CHRISTIANS
Practice of this Command.

What a change is made in the minde by regeneration?

ONce I was darkneſſe, but now I am light in the Lord: *Epheſ.5.8.* I walked in darknes, & dwelt in the land of the ſhadow of death, but now the light hath ſhined vpon me, and I haue ſeene light, *Eſay 9.2.* and God hath giuen mee a minde to know him who is true, 1 *Iohn 5.20.* for his word is my wiſdome and vnderſtanding, *Deut.4.6.* and his commandements haue made me wiſer then mine enemies, for they are euer with me, yea, I haue had more vnderſtanding then all my teachers, for thy teſtimonies are my meditations, *Pſalme* 119.99. I will not (any more) lift vp my minde vnto vanity, but I will thinke vpon GOD in the light, *Pſalme* 63. 6. and I will meditate in the Law of the Lord continually, *Pſalme* 119.97. and of the beauty of his glorious Maieſty, and his wonderfull acts, *Pſalm.* 145. 5. And I will alwayes giue thankes to him who hath made mee meete to bee partaker of the inheritance of his Saints in light, who hath deliuered me from the power of darkeneſſe, and hath tranſlated mee into the kingdome of his deare Sonne: to whom be praiſe and glory for euer, *Amen, Col.1.13.*

## THE OBSERVATIONS.

1
In the new creation God begins at the light.

AS in the firſt creation God began at the light: ſo in the ſecond, hee begins at the illumination of the minde; and the minde changed and renued by the Lord, worketh a change alſo of the will, and affections.

2
The minde of man by nature is, firſt, darke; ſecondly, proud; thirdly, prophane.

Naturally the minde of man is darke, proud, and prophane; the ignorance that is in it being both a puniſhment of mans firſt ſinne, a ſinne it ſelfe, and the cauſe of all other ſinne.

3
Some knowledge left in the minde of apoſtate man to make him inexcuſable.

For man aſpiring to an higher knowledge than God vouchſafed vpon him, loſt the knowledge wherewith GOD endued him by creation, except ſome generall notices of good and euill, which like ſparkles of fire couered with the aſhes of mans corrupt nature, are left in him to make him inexcuſable.

4
Man by his firſt fall is become a companion of beaſts.

Bern. in Cant. Serm. 53.

By his firſt creation he was made a companion of Angels, but falling from that honour, hee became a companion of beaſts: and hath ſo farre degenerated from that which GOD made him, that he hath aſſumed the very properties of beaſts, wherefore alſo God giues vnto him the name of a beaſt: *Quid enim, an non tibi videtur ipſis beſtijs beſtialior ratione vigens, & ratione non viuens?*

5
If now he fall by deſpiſing grace he ſhall goe to a worſe eſtate.

And now, ſeeing reſtitution is proclaymed in Chriſt, how carefully ſhould he take heede to himſelſe, that he deſpiſe not grace which is offered? by his firſt fall hee fell from light to darkeneſſe, his ſecond fall ſhall caſt him into vtter darkneſſe: the tranſgreſſion of the couenãt of works, made him a companion of beaſts, but the contempt of the couenant of grace, ſhall make him a companion of damned Diuels.

6
Ignorance is,
1 A Sinne.
2 A Puniſhment of ſinne.

And as this ignorance is a puniſhment of mans firſt ſinne, ſo is it alſo a ſinne, as it is euident out of 2 *Theſ.* 5.1. *The Lord ſhal appeare in flaming fire to render vengeance vnto all them that know not God.*

Thirdly,

7 3. A Cauſe of ſinne.

Thirdly, it is a cauſe of other ſinnes, as we are taught by the Apoſtle, *Epheſ.*4. that the Gentiles were ſtrangers from the life of God, through the ignorance that is in them. As *Baalam* went on blindling in an euill courſe, becauſe he ſaw not the Angell ſtanding with a naked ſword againſt him: ſo the wicked walke boldly in their ſins, becauſe they know not the danger thereof.

8 A cauſe alſo of a moſt fearefull damnation.

Math.15.14.

A body deſtitute of eyes cannot diſcerne the day from the night, a friend from a foe, nor the pit from the plaine; no more can a darkened minde diſcerne the manifolde ſnares of Sathan; but as our Sauiour ſaith, *Where the blinde leades the blinde, both of them muſt fall at length into the ditch*: lo, where a blinded minde is the directer of a corrupted will, what can the end be but fearefull damnation? and yet no better is mans miſerable eſtate by nature.

9 Light created in the mind by degrees. *Math.*9.29.

But this natural ignorance is remoued in the regeneration, and a holy light created in the mind of man, which the Lord works by degrees, as he opened the eyes of that blinde man by degrees.

10 Euery knowledge doth not ſanctifie.

And this light as it increaſeth in the minde, hath alwayes following it holineſſe and humility; not that euery knowledge doth ſanctifie and humble him that hath it: for albeit the Lord illuminateth euery one that comes into the world, yet doth he not ſanctifie euery one; yea, there is knowledge in many which doth not humble but puffe vp; not conuert, but conuince.

11 Gentiles and carnall Chriſtians ſhut vp the light in the priſon of their vnrighteouſneſſe.

The Gentiles were endued with great knowledge of God the Creator, by the light of nature, but they with-held it in vnrighteouſneſſe, to their iuſter condemnation: the baſtard-Chriſtians of our time, are endued alſo with the knowledge of God the Redeemer, by the light of the word, but it is likewiſe ſhut vp in the priſon of their inordinate affections.

12 For either they ſeeke not the counſell of light, or elſe they do againſt it.

For either in their actions they neuer ſeeke counſell at the light, which God hath put in their mindes; or elſe, if at any time the light that is in them warne them of the good which they ſhould doe, and reproue them for the euill that they haue done, it is oppreſſed and borne downe by the tyranny of their ſinnefully affections.

13 Liuely knowledge workes humility, and baniſheth a threefold pride.

But this liuely knowledge created in our mindes by God in the regeneration, doth worke in vs both humility & holineſſe; for firſt, it baniſheth out of our mind that threefolde naturall pride which is in it, to wit, blind pride, fooliſh pride, and vaine pride.

14 Blinde Pride.

Blinde pride, is when *decepta & deceptrix cogitatio*, the deceiuing and deceiued cogitation of mans minde, makes him to thinke he is farre better then indeed he is; and this may bee ſeene in many, who are proud without any cauſe at all.

15 Fooliſh Pride.

Fooliſh pride, is when a man is puft vp with that which he hath, as if it were his owne; this is, as if the Axe ſhould take to it ſelfe the praiſe of hewing, or the Pen ſhould vſurpe the praiſe of writing, or the Wall ſhould waxe proud becauſe the Sun ſhines vpon it; ſo is it with the man who waxeth proud becauſe God hath looked vpon him, and doth any notable worke by him.

16 Vaine Pride.

Vaine pride, is when a man is puft vp with that which he hath indeed, but it is without him, like *Nebuchadnezzar* glorying in his golden Image, and worldlings proud of their gorgious apparell: ſurely it is the pittifull folly of a baſe minde, for a man to think that any thing can make him great, which is leſſe then himſelfe: but it is the recompence of mans errour, that becauſe hee loſt the glory which God gaue him, hee vainely ſeekes his glory in things which cannot profit him.

17 Pride both a dangerous and deceitfull euil. *Aug. de Ciuit. Dei lib.*14.*c.*13.

Pride is a dangerous euill, and moſt deceitfull: *Nouerca virtutum, mater vitiorum*, the mother of all vices, the ſtep mother of vertues; it can neuer attaine to that whereat it would be: *Quid aliud ſuperbia, quam propriæ excellentiæ appetitus?* but a proud man can neuer be high nor excellent: for, ſeeing the Angels by pride fel from heauen to hell, is it not folly to thinke that man by pride can riſe from the dung hill to glory?

18 Humility taught vs by the example of our Sauiour. *Phil.*2.5.

But our Sauiour by his example hath taught vs that an humble minde is the way to an high and glorious eſtate; therefore it is recommended to vs in that pretext, *Let the ſame minde be in you that was in Chriſt, who being equall with God, made himſelfe of no reputation, and was found in ſhape like a ſeruant.* As *Rebecca* leaped downe from her Camell, when ſhe ſaw her husband *Iſaac* walking on his feet; ſo the Chriſtian calls from him the proud conceits of an high minde, when he conſidereth the humility of his Lord Ieſus Chriſt.

19 No peace can be to a proud heart.

20 No grace can lodge in a proud heart.

Neither peace nor grace can be in that ſoule, in which is not Humility: Peace cannot be to him, becauſe he ſeeketh his owne glory, and not the glory of God; therefore doth the Lord alwaies reſiſt him: yea, at peace with himſelfe can he not be, but as a tree on the top of a mountaine, which is toſſed with euery winde; ſo is a proud man perturbed with euery accident that fals out contrary to his humour: but humility is the reſting bed of the ſoule; *Learne of me* (ſaith Chriſt) *that I am lowly and meeke, and yee ſhall finde reſt to your ſoules.* And as for grace it can no more bide to lodge in a proud heart, then raine can abide on the tops of mountaines. The Church of Chriſt is called *Lilium conuallium*, a Lilly of the vallies: for with the humble and low in ſpirit his grace remaines; but the curſe of the mountaines

2 Sam. 1. 21.

taines of Gilboe, whereon Iſraels glory was obſcured, belongs properly to the proud and high heart, wherein the glory of God is defaced: let neuer the raine nor dew (of Gods grace) fall vpon it.

21 Examples of humility in the godly.

Humility is not only a grace, but a conſeruer of all the reſt of the graces of the Spirit: therefore haue the Saints of God ſpecially regarded it, to practiſe it. *I am but duſt and aſhes*, ſaid *Abraham*: *I am not worthy of the leaſt of thy mercies, ſaid* Iacob: *who am I*, ſaid *Dauid*? *I am not worthy to looſe the ſhooes of my Lord*, ſaid *the Baptiſt*: *I am not worthy to be called thy ſonne*, ſaid the Prodigall childe: *I am not worthy thou ſhouldeſt come vnder my roofe*, ſaid the Centurion: *Goe from me, for I am a ſinfull man*, ſaid S. *Peter*: *I am not worthy to be called an Apoſtle; yea, I am the leaſt of all Saints, and the chiefe of all ſinners*, ſaid S. *Paul*.

22 How the ſeruants of God are great by humility.

Theſe were little in their owne eyes, and yet none of the children of men greater in Gods eyes then they: for he accounted *Abraham* the father of the faithfull; *Iacob* his ſeruant; *Dauid* a man after his owne heart; the Baptiſt the greateſt Prophet; the Centurion a man of greater faith then any in Iſrael; the Prodigall is cloathed with the beſt robe; *Peter*, bleſſed of the Lord; and *Paul* a choſen veſſell.

23 The greatnes of Pride is but like a ſwelling.

Auguſt. 63:

Where on the contrary, the proud are an abhomination to the Lord; great in their owne eyes, contemptible in his eyes: their greatneſſe is but ſwelling and not ſolidity; *Superbia non magnitudo eſt, ſed tumor*, or like veſſels puft and blowne vp with winde, which ſeeme large without, but are empty within: ſo are the mindes of the wicked, good for nothing but to be neſts and habitations of Sathan.

24 No obedience to God till Pride be ſlaine.

I haue ſpoken the more of this euill, becauſe Pride is the firſt-borne childe of Infidelity; the firſt poyſon that Sathan powred into our nature. As the Egyptians would not let Iſrael goe, till their firſt-borne were ſlaine; ſo will not our ſinfull affections giue ſubiection to God, till the firſt borne among them, naturall Pride, be ſlaine in vs.

25 Liuely knowledge with humility, doth work holines.

And with humility there is alway wrought holineſſe: for theſe three, light, humbleneſſe, and holineſſe, are the ſpeciall ornaments of the minde of the new man. As a new ſight of God made *Eſay* lament his ſinfull corruption, and made *Iob* to abhorre himſelfe; ſo new light ariſing in the Chriſtians minde, workes in him a new diſpoſition, as God willing, we ſhall ſee in the Treatiſes following.

### The Cenſure.

*But now the pride and prophaneneſſe of life, flowing from the ignorance of God, which is euident in many, proues, that all haue not the Chriſtians diſpoſition, who now vſurpe the Chriſtian name.*

## CHAP. III.

# Of his New Will.

## The Lords Command concerning it.

If we renounce not our owne will, we cannot be the ſeruants of God.

*FRom henceforth as long as yee remaine in the fleſh, walke not after the luſts of men, but after the will of God*, 1 Pet. 4. 2. *for the luſts of the fleſh fight againſt the Soule*, 1 Pet. 2. *therefore proue ye what is the good and acceptable will of God*, Rom. 12. *And honour me not by doing your owne will*, Eſa. 58. 13. *going a whoring after your owne abhominations*, Num. 15. 39. *for vnto them who doe ſo, I will lay their way vpon their owne head*, Ezech. 11. 21.

### THE CHRISTIANS PRAYER for grace to obey this Command.

*OLord, [a] I know that thou tryeſt the heart, and haſt pleaſure in righteouſneſſe, and that thou [b] art he who doſt worke in thy children both the will and the deede: [c] teach me therefore, O Lord, to doe thy will, for thou art my God: [d] let me not be giuen ouer to the luſt of mine aduerſary, [e] nor to mine owne hearts deſire, [f] that iniquitie ſhould haue dominion ouer mee, [g] but make mee perfect to euery manner of good worke, to doe thy will; working in mee that which is pleaſant in thy ſight, through Ieſus Chriſt. Amen.*

[a] 1 *Chron.* 29.
[b] *Phil.* 2. 13.
[c] *Pſal.* 143. 10.
[d] *Pſal.* 17.
[e] *Rom.* 1.
[f] *Pſal.* 119. 103.
[g] *Heb.* 13. 21.

### THE CHRISTIANS Practice of this Command.

The perfection of a Chriſtian in this life is in a willing of good, rather then doing of it.

IHad my conuerſation in times paſt among the children of diſobedience, fulfilling the will of my fleſh: but now the Lord who is rich in mercy, through his great loue, wherewith he loued mee, hath ſanctified me to doe his will; ſo that now I haue begunne both to will and to doe, 2 *Cor.* 8. lamenting that I cannot doe the good which I faine would, *Rom.* 7. for in all things I deſire to doe thy will, O my God, *Pſal.* 40.8.

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### THE OBSERVATIONS.

1 The only queſtion betweene God & man is, whoſe will ſhould be done.

THere is no queſtion between God and Man but this one, whoſe will ſhould be done, whether Gods will or ours: for all our tranſgreſſions proceed from this, that againſt all reaſon we preferre our will before the moſt holy will of the Lord our God.

2 Mans will by nature how far diſordered.

For naturally the will of man is neither rightly affected toward his owne mind, nor yet toward the Lord his God. The will ſhould be directed and gouerned by the minde: but as if the Cart ſhould draw the Horſe; ſuch diſorder is there when the will enthralles the light of the mind to her peruerſe and inordinate deſires.

3 It is not ſubiect to God, & yet vſurpes dominion ouer his creatures.

The will of man vnregenerate exerciſeth a perpetuall enmity againſt God: for firſt, it refuſes ſubiection to God, albeit many manner of wayes it bee obliged to giue it. And next, as if that were too little, it vſurps a dominion, and commandement ouer all the creatures of God.

4 An intollerable rebellion to ſeeke ſeruice from Gods creatures, and giue none to himſelfe.

An intollerable rebellion, that the will of man refuſing ſubiection to God, who is his ſuperiour, ſhould require ſubiection to himſelfe of all the Creatures of God: Hee will haue the Sunne and Moone to ſerue him with their light: Hee will haue the Cloudes of the Ayre to ſerue him with their raine: He will haue the Earth to ſerue him with her fruits; and yet with his will hee wil not giue ſeruice to God who made both him and them.

5 The will of man would haue the wills of all men ſubiect vnto it.

Yea, let be his vſurpation ouer vnreaſonable creatures, the man vnregenerate doth alſo what he can to draw the will of all other men in ſubiection vnto his; the adulterer craues that ſame filthy will in another that is in himſelfe; the murtherer craues the ſame cruell will in another which is in himſelfe, and ſo become guilty both of their own and other mens damnation ſo farre as they can get them to ſerue their will.

6 It riſeth alſo into a plaine oppoſition to the Creator himſelfe.

It proceedeth yet further to an inſurrection againſt the Creator himſelfe: and albeit no malice of man can impaire his eternall Maieſty, yet mans curſed and corrupted wil doth what it can to make him not to be: for either the vnregenerate man wiſheth that God knew not his ſinne, or elſe if he knew it, had no power to puniſh it, or elſe were iniuſt to ouer-ſee it: *Execranda plane & crudelis malitia, quæ Dei potentiam, ſapientiam, iuſtitiam perire deſiderat.*

*Bern. de Reſur. Serm.* 3.

7 For this cauſe God is an enemy to mans will, for in all his plagues he croſſeth the will.

Therefore alſo is it that the Lord is an enemy to mans ſelfe-will: for in all his preſent plagues which he layes vpon man, his ſtrokes are eſpeciall vpon his corrupted wil, compelling him to ſuffer that euill of puniſhment which is ſore againſt his will. And in Hell the will ſhall be puniſhed with ſtripes proportionall to her innumerable ſinfull deſires. A iuſt recompence of mans rebellion, who intends his wil againſt God, that God ſhould alſo intend and prepare his plagues againſt him, laying that wrath vpon man which he is no way willing to beare: *Ceſſet itaque voluntas propria, & infernus non erit.*

8 Thus in reſiſting God, man receiues the worſt.

But albeit theſe two, the holy will of God, and corrupted will of man fight together, yet the loſſe and hurt euer befalles to man, neuer to the Lord: for man doth no other thing but daſh his heele againſt the pricke, which as our Lord ſaid to *Saul* is very hard: *Durum calcitranti, non ſtimulo. Væ itaq; oppoſitis voluntatibus ſolam ſuæ auerſionis referentibus pœnam*: Woe therefore to all wills contrary to Gods will, who reape no other fruit, but the puniſhment of their auerſion from God.

*Bern. de conſid. lib.* 5.

9 For he willeth that which ſhal neuer be, but be the contrary.

For what more miſerable eſtate than this, *Semper velle quod nunquam erit, & ſemper nolle quod nunquam non erit: in æternum non obtinebit quod vult, & in æternũ ſuſtinebit quod non vult*: Euer to will that which neuer ſhall be, and alwaies not to will that which alwayes ſhall be? For the wicked ſhall neuer obtaine that which hee would haue, and hee ſhall for euer ſuſtaine that which he would not; this is the vnhappy condition of him that liues after his corrupted will.

10 Mans will iuſtly at variance with it ſelfe.

But beſide all this, Mans will is now at variance with it ſelfe. If he had kept true light in his minde, he ſhould neuer haue had but one will; and all his affections, with one harmony had beene carried to that which his will had willed: but now it is ſtrange to ſee how within himſelfe his will is rent aſunder; that what one way he willeth, another way he willeth not, as is euident in the example of any proud couetous worldling, who as hee is a proud man hath a will, which as a couetous man hee will not.

11 A three-fold diſorder of the will of man.

So that in theſe three now by nature is mans will exerciſed: firſt, in the diſhonouring of God: ſecondly, in the diſquieting of himſelfe: thirdly, in the abuſing of the creature, which corruption of will, man by tranſgreſſion brought vpon himſelfe: *Libero arbitrio male vtens homo, & ſe perdidit, & illud*: Againe, *Voluntas cum eſſet libera ſeruum ſe fecit peccati.*

*Aug. enchirid. cap.* 30. *Bern. in Cant. Serm.* 81.

12 In mans nature no free-will to good.

So that now it is, as ſaith *Auguſtine*, a wonderfull great blindneſſe not to ſee the

inability

Aug.cont.Pelag. li.2 c 48.& 53. Concil.Arauſicanum.can.7. an.445.

inability of our naturall will to any good; *Vulnerata, ſanciata, vexata, perdita eſt: vera confeſſione, non falſa defenſione opus habet.* He that ſaith that Man, *per Naturæ vigorem*, may thinke, or make choyſe of any good pertaining to eternall life, he is deceiued with the ſpirit of Hereſie: *Quod amiſſum eſt, niſi à quo potuit dari, non poteſt reddi. Unde ipſa veritas dicit; Si vos Filius liberauerit, tunc vere liberi eritis.*

Can.13.

13 The naturall man hath a mind that cannot vnderſtand, a will that cannot be ſubiect to God till it be regenerate.

But moſt clearely doth the Apoſtle decide this controuerſie, by declaring our naturall inability to any good, when he ſaith, the naturall man hath ſuch a minde as cannot vnderſtand the things of God; and ſuch a will as is not ſubiect to the Law of God, nor yet can be, to wit, ſo long as it abideth a naturall will, not renued by the grace of Regeneration.

14 Neceſſity of ſinne lying on the will, excuſeth it not, and why?

Bern. in Cant. Serm.81.

And hereunto theſe words of *Bernard* may ſerue for a cleare commentary: *Neſcio quæ prauo & miro modo, ipſa ſibi voluntas, peccator in deterius mutata neceſſitatem facit, vt nec neceſſitas cum voluntaria ſit, excuſare valeat voluntatem, nec voluntas cum ſit illecta excludere neceſſitatem*: I cannot tell by what meruailous and wicked manner it is come to paſſe, that the will being changed to the worſe, hath brought vpon her ſelfe a neceſſity of euill, doing in ſuch ſort, that neither the neceſſity, ſeeing it is voluntarily brought on, can excuſe the will, nor yet the will ſeeing it is ſnared and allured, can exclude the neceſſity.

15 How the will is both bond and free.

Ibid.

And againe in the ſame place: *Ita anima miro quodam, & malo modo, ſub hac voluntaria quadam, & male libera neceſſitate, & ancilla tenetur, & libera: ancilla propter neceſſitatem, libera propter voluntatem; & quod magis mirum, magiſq; miſerum eſt, eo ipſo rea quo libera, eoq; ancilla, quo rea, ac per hoc, eo ancilla, quo libera.*

16 The will is renued in the regeneration.

But this curſed corruption of our will, which by nature is contrary both to Gods will and our weale, is cured by the renuing grace of Chriſt in the regeneration.

17 For the firſt leſſon a Chriſtian learnes, is to renounce his owne will.

For the firſt leſſon Chriſt Ieſus doth teach his Diſciples that enter into his Schoole, is to deny themſelues, to captiue their will, and to ſubmit themſelues in all things to the will of God. As the Chriſtian carefully keepes the light of God, as a heauenly Oracle in his minde, ſo in all his reſolutions and actions, he will not conclude farre leſſe enterpriſe, till firſt hee enquire what is the will of God.

### The Cenſure.

*But now the great multitude of profeſſors, who liue ſo addicted to their owne will, as if they had not a ſuperiour in heauen, euidently proues, they are not all Chriſtians indeed, who now vſurpe the Chriſtian name.*

## CHAP. IIII.

# Of his Conſcience.

## The Lords Command concerning it.

No fighting without faith and a good conſcience.

*THis Commandement commit I vnto thee, that thou fight a good fight, hauing faith & a good conſcience*: 1 Tim.1.19. *for if thy heart condemne thee, God is greater then thy heart, and knowes all things; but if thy heart condemne thee not, then haſt thou boldneſſe toward God*, 1 Ioh.3.20. *Yea, a good conſcience is a continuall feaſt*, Pro. 15.15. *walke therefore before me, and be thou perfect*, Geneſ.15. *and draw neere to me with a true heart in aſſurance of faith, ſprinkled in thy heart from an euil conſcience*, Heb.10.22.

The power of conſcience.

### THE CHRISTIANS PRAYER for grace to obey this Command.

*O Lord my God,*[a] *I humbly pray thee, make my heart ſtable, and vnblameable before thee, in holineſſe,*[b] *that I may ſerue thee with a pure conſcience,*[c] *and may walke before thee in truth and with a perfect heart, doing that which is good in thy ſight,*[d] *that ſo thy peace, which paſſeth all vnderſtanding, may preſerue mine heart and mind in Chriſt Ieſus.*

[a] 1 Theſ.3.13.

[b] 2 Tim.1.3.

[c] Eſay 38.3.

[d] Phil.4.7.

### THE CHRISTIANS Practice of this Command.

IHaue in all good conſcience ſerued God vnto this day; *Acts* 23.1. yea, in all things I haue a good conſcience, deſiring to liue honeſtly, *Heb.*13.11. And herein alſo will I (for the time to come) endeauour my ſelfe to haue alway a good conſcience toward God and man, *Acts* 24.16. ſetting the Lord alwayes before mine eyes, *Pſa.*16. and doing all things as in the ſight of God, *Heb.* 4.13. I will keepe my righteouſneſſe,

Alas how farre are we from this perfection, ſo to order our wayes that our heart reproue vs not?

and not forſake it, my heart ſhall not reproue me of my daies, *Iob* 27.6. ſo ſhall my reioycing be the teſtimony of my conſcience, not in ſimplicity and godly pureneſſe, not in fleſhly wiſedome, but by the grace of God, I haue had my conuerſation in the world, 2 *Cor.* 1.11.

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### THE OBSERVATIONS.

1 Conſcience conſidered as concerning her nature.

COnſcience is to bee conſidered in her Nature, and Office. As for the nature of Conſcience, it is better felt than it can be diſcerned. For in it wee feele not onely an vnderſtanding power, as is in the minde; but alſo an agent or working power, as is in the will: ſo that it is not a faculty Theoricke onely, as the vnderſtanding; nor practicke onely, as the will; but compounded and mixt.

2 It is a different faculty from the will and minde.

And that it is a different facultie from them both, is euident by this, that it ſits in the Soule, as a controller both of the thoughts of the minde, and deſires of the will.

3 Conſcience conſidered as concerning her office.

As for the office of Conſcience, we may define it thus: It is a ſpirituall Iudge deputed by God the ſupreame Iudge, and placed in the Soule of man, to determine of al his actions, with him, to excuſe him: or againſt him, to accuſe him: & that for the cōuerſion of ſome, and conuiction of others.

4 The word of conſcience imports that another with it is vpon our ſecrets.

Firſt then it is Gōds Deputie, which vnder him holds Court in the Soule of Man: for euen the word of Conſcience, imports that there is another with it, vpon the knowledge of our ſecrets. Science may be of one alone: but Conſcience is of moe than one, which are priuy to the ſame knowledge.

5 God and Conſcience know our deeds together, and wil iudge them together:

The ſame is euident from this, that Conſcience is ſaid to beare witneſſe; where, of neceſſitie wee muſt diſtinguiſh betweene him to whom the witneſſe is borne, and him of whom it is borne: the witneſſe-bearer is Conſcience; the partie of whom the teſtimony is made, is man. The great Iudge, who together with Conſcience knowes our ſecrets, is God: wherefore alſo Saint *Iohn* couples God and Conſcience together; for they know our deedes together, and will iudge them together.

6 Conſcience is Gods deputy, and therefore not to be deſpiſed. 1 *Ioh.* 3. 10.

That Conſcience is Gods Deputie, it warnes vs, not to deſpiſe the iudgement of Conſcience; for the Lord in the end will ratifie the ſentence of Conſcience. If Conſcience vpon light condemne vs, God who is greater than Conſcience, and knowes much more than Conſcience doth know, will much more condemne vs.

7 The ſentence giuen by Conſcience, will be confirmed by God.

An example whereof we may ſee clearely in *Adam*, who immediately after that he had ſinned, ranne away, and hid himſelfe among the buſhes: no man purſued him; no Angell reproued him; the Lord was not yet come to iudge him; onely he found himſelfe condemned in the iudgement of his owne Conſcience, which hee could not abide: and the LORD when hee comes, condemnes him for the ſame fact, for which his conſcience had condemned him before.

8 The maieſty and authority of Conſcience, it ſtands againſt all the world. 1 *Cor.* 4. 4.

And from this alſo that Conſcience is Gods Deputie, proceedes the authoritie of Conſcience, whoſe ſentence is pronounced with ſuch maieſtie and power, that albeit the whole World would oppone vnto it, yet neither are they able to reuoke it, nor reſiſt it. Wherefore Saint *Paul* ſets the ſentence of his Conſcience that did iuſtifie him, againſt the calumnies of al men whatſoeuer that did condemne him.

9 If conſcience terrifie, no creature can comfort. *Dan.* 5.

On the contrary, if Conſcience doe accuſe and terrifie, all the men and creatures in the world are not able to comfort. Wee may ſee this in *Adam*; the pleaſures of Paradiſe auailed him nothing after that his Conſcience condemned him: the ſame wee may ſee in *Baltaſar*, who had about him all worldly comforts that the heart of man could deſire; but becauſe conſcience was againſt him, none of theſe could remedy his terreur.

10 The ſeat of conſcience is not the body but the ſoule.

But this is more alſo, that Conſcience is the Deputie of God in the ſoule of man: Conſcience hath not her ſeate in the face, no other man can know it; nor yet in the ſpeech, no hypocriſie nor diſſimulation of man can thrall Conſcience to iuſtifie his words, albeit a thouſand times hee would alledge it.

11 After death of the body, conſcience liues.

Againe, the corruptible body will bee diſſolued by duſt; but Conſcience which hath her ſeate in the Soule, ſhall liue when the body is dead, and ſtand vp before God after death, either for thee, or againſt thee. To the wicked after death, Conſcience ſhall be a biting worme, for euer to torment them; but to the godly, it ſhall be as a pleaſant Paradiſe, rendring to them infinite ioyes, wherein they ſhall abide for euer.

12 The three-fold office of Conſcience.

The offices of Conſcience are three eſpecially: firſt, it records and keepes in remembrance deedes that we haue done: ſecondly, it determineth and iudgeth of them, with vs or againſt vs: thirdly, it executeth the ſentence determinate.

13 Conſcience goes with vs where-euer we goe, to beare record of all that we doe.

As for the firſt, wee may feele in experience, that we doe nothing, which Conſcience writes not, and layes vp in Regiſter; we may change our place, but ſtill we finde that Conſcience goes with vs; we may caſt off our garments, but not our Conſcience; we may ſeparate our ſelues from men: but when wee are moſt ſolitary, then doe wee finde, that Conſcience is moſt familiar with vs: goe where we will, doe what we will, Conſcience is alwaies vpon our ſecrets.

14
In euery action Conſcience determines with vs, or againſt vs.

As for the ſecond, like as Conſcience knoweth and regiſtreth all that wee doe: ſo in euery action, it determineth either with vs or againſt vs, accuſing or excuſing vs.

15
In determining of our doings, Conſcience proceeds according to light.

And in this determination, Conſcience proceedeth according to her light, which is two-fold, either the light of Nature, or the light of the Word. As for the light of Nature, there are no people ſo barbarous, but that part of Conſcience which is called συντήρησις keepes in them ſome ſparkes of the knowledge of good and euill, which the moſt prophane man that euer was cannot get vtterly ſuffocated, albeit faine hee would wiſh it were not in him to conuince him.

16
How the reaſoning of conſcience is very forcible.

Now the reaſoning of Conſcience is very ſtrong, euen when it conuinceth Pagans by the light of Nature; but much more ſtrong when it conuinceth Chriſtians by the Word of God. For, that part of Conſcience συντήρησις, which doth keepe the light of the Law, furniſheth the propoſition, Adulterers, Murtherers, and ſo forth, are worthy of fearefull iudgement: συνείδησις again, that part of conſcience, wherein is the knowledge and remembrance of thy deedes, makes the aſſumption: But, ſo it is, thou haſt committed adultery or murther, and ſhall remember thee both of time and place, and other circumſtances: whereupon will follow an ineuitable concluſion.

17
Difference to be put between conſcience and errour of conſcience.

But here we muſt remember to put a difference betweene Conſcience and errour of Conſcience: for Conſcience may erre for want of cleare light, and become either ouer-ſtrict, counting that euill and vnlawfull which is good and lawfull; or elſe ouer-large, thinking that lawfull which is plainely vnlawfull: and here diligent paines would be taken by prayer and reading, to informe the conſcience with ſufficient light out of Gods Word.

18
The ſentence of conſcience is neither perfect nor ſupreame.

And herewithall we muſt remember, that conſcience, ſuppoſe it giue a diuine ſentence, yet is it neither perfect nor ſupreame: not perfect, becauſe the light that informes it is but in part; for if the conſcience be euill, yet can it not accuſe thee of all the euill that is in thee; and if it be good, it cannot alſo remember and record all the good which God by his grace hath done in thee: and that (as I ſaid) by reaſon of the weakneſſe of her light.

19
Therefore when it abſolues, it giues not perfect and permanent peace in this life.

Whereof it comes to paſſe, that in this life the Conſcience cannot haue perfect, nor continuall peace without feare, becauſe it looketh continually for the definitiue Sentence of that ſupreame and higheſt Iudge: then ſhall it be pacified, and neuer doubt any more, when it ſhall receiue that ioyfull ſentence; Come to mee thou faithfull ſeruant.

20
Yet in this life it begins the execution of the ſentence giuen by it.

And yet Conſcience, hauing once giuen out that ſentence, beginneth the execution thereof, with great authority, rendring ioy to them that haue done well, feare and terrour to them that haue done euill: which is no other thing but a fore-runner of that great and finall retribution, which GOD, who will iuſtifie the decree of Conſcience, ſhall render to all men.

21
Affections are now louder then Conſcience, but it wil not be long ſo.

Whereof we are admoniſhed neuer to neglect the accuſations of Conſcience: for albeit that now the perturbation of vnruly affections bee ſo loude, that the voyce of Conſcience condemning the fooliſh and crooked waies of men, is either but weakely heard, or elſe not at all; yet is there a day comming, wherein theſe perturbations ſhall be ſilent, and Conſcience ſhall ſpeake with ſo loude a voyce that the deafeſt Eares of men ſhall heare it, the Lord himſelfe alſo taking part with Conſcience, and iuſtifying all her accuſations againſt them.

22
Good to agree with Conſcience in time.
*Gen.* 42. 21.

And therefore ſeeing we can neither get conſcience corrupted to conceal our faults, neither yet ſmother and put them out by any length of time (as is manifeſt in *Ioſephs* Brethren, whoſe Conſciences troubled them in Egypt, for that cruelty which many yeeres before they had done againſt their brother in Canaan) but that ſtill if wee doe againſt God, Conſcience will ſpeake againſt vs; it is good for vs to agree with Conſcience in time, and in all our wayes to ſeeke her approbation.

23
For what ends is Conſcience placed in man?

Now the ends for which God hath vnder himſelfe deputed Conſcience in the Soule of man, are the conuerſion of his owne, and iuſt conuiction of his enemies: for herein greatly appeareth his equity towards all men, and eſpecially loue and fauour towards his owne.

24
Conſcience proues, that God deſireth not the death of a ſinner.

As the Lord hath proteſted by an oath, that hee deſireth not the death of a ſinner; ſo by his deede he declares it in this, that he hath put in man a warner, to fore-tell vnto him that heauy wrath whereinto hee will fall, vnleſſe in time he repent and turne from his euill waies.

25
The wicked, who liue againſt Conſcience, will be ſore conuicted.

And wonderfull it is, how this ſhall conuince the wicked man in the houre of death, when his Conſcience ſhall ſtand vp before the ſupreame Iudge, and teſtifie againſt him in this manner; O Lord, I haue giuen this man according as thou deputedſt mee, warning euery day for his ſinnes, and haue terrified him for them, but hee would not receiue my correction. Oh that impenitent Men could conſider how this deſpiſing of Conſcience ſhall be a great augmentation of their iudgement!

26 Vſe of Conſcience to the godly, is: 1 As a Pædagogue to leade them the right way.

But on the other part, to the children of God, Conſcience, of his ſpeciall mercy is giuen for theſe two vſes: firſt, it is as a Pædagogue appointed by God to guide his children in the right way.

27 2 As a warner to tell them when they goe wrong.

Secondly, when they goe wrong, it is a diuine warner within them, which ſuffers them neither to eate nor ſleepe long in reſt, till they returne to the LORD by repentance: for as *Peter* was wakened by the crowing of the Cocke, and made to weepe bitterly for his ſinnes, ſo is the crowing and accuſing voyce of Conſcience to the godly.

28 A feeling conſcience a great benefit to Gods children.

Thus we ſee how it is a great benefit to Gods Children, to haue a liuing, feeling, and wakening Conſcience: for either it keepes them that they doe not euill, or that they continue not in it, as we may ſee in *Dauid*, whoſe Conſcience was more troubled for cutting the lap of *Sauls* Garment, then *Saul* was for cutting off the liues of fourescore ſeruants of the Lord.

29 A conſcience paſt feeling, is wrath to the wicked,

Whereas on the contrary, the Lord in his anger ſuffers Sathan ſo to benumne the conſcience of the Wicked, as if they were burnt with a hote yron, whereof it comes to paſſe, that being paſt feeling, they commit iniquity with greedineſſe.

30 A good conſcience is mans paradiſe on earth.

Surely, a good conſcience is mans paradiſe vpon earth: therefore *Salomon* called it a continuall feaſt, it is the fruit of righteouſneſſe, and euer bringeth out peace and ioy: in theſe three ſtands the beginning of eternall life.

31 Sathan enuieth mans dwelling in it.

But as Sathan enuied *Adam* dwelling in his Paradiſe; ſo doth he enuy euery Chriſtian that dwels in the Paradiſe of a good Conſcience; and therefore doth what hee can to entiſe him to ſinne, that ſo hee may driue him out of it: for which cauſe wee haue neede by daily repentance to take away the euill we haue done, and by godly circumſpection to eſchew his ſnares in time to come.

### The Cenſure.

***But now the ſmall regard which is made of a good Conſcience, proues that all haue not the Chriſtians diſpoſition, who now vſurps the Chriſtians name.***

## CHAP. V.

# Of his Affections.

## *And firſt,*

## OF HIS LOVE.

### The Lords Command concerning it.

1 The loue of God commanded.

*LOue ye the Lord al his Saints:* Pſalm. 31. 23. *for they who loue him ſhall be as the Sunne when he ariſeth in his might.* Iudg. 5. 31. *If any man loue not the Lord Ieſus, let him be had in execration; yea, excommunicated to the death:* 1 Cor. 16. 22. *Loue not the World, nor the things that are in the World: If any man loue the World, the loue of the Father is not in him.* 1 Iohn 2. 15. *Hee that loueth Siluer ſhall not be ſatisfied, and hee that loueth riches, ſhall be without the fruit thereof:* Eccleſ. 5. 9. *But keepe you your ſelues in the loue of God, looking for the mercy of our Lord Ieſus Chriſt vnto eternall life,* Iude 21.

2 The loue of our neighbour.

*A new commandement alſo I giue vnto you, that you loue one another:* Iohn 13. 34. *yea, that you ſerue one another by Loue,* Gal. 5. 13. *And let the peace of God rule in your harts, to the which ye are called in one body, and be ye amiable.* Coloſ. 3. 15. *He that loueth his brother, abideth in the light, and there is no occaſion of euill in him.* 1 Iohn 2. 10. *but hee that loueth not, knoweth not God: for God is Loue,* 1 Iohn 4. 7. *and loue commeth of God. Euery one that loues is borne of God,* 1 Ioh. 4. 7. *therefore loue one another without faining, with a pure heart, and feruently,* 1 Pet. 1. 22. *that your Loue may be without diſſimulation,* Rom. 12. 9. *not in word, nor in tongue onely, but in very deede and in truth.* 1 Iohn 3. 18.

3 The loue of our enemies.

*Moreouer, loue your enemies, bleſſe them that curſe you; doe good to them that hate you; pray for them that perſecute you: for if you loue them that loue you, what reward ſhall ye haue? doe not the Publicans the ſame?* Matth. 5. 44. *Finally, let all your things be done in loue,* 1 Cor. 16. 14.

## THE CHRISTIANS PRAYER for grace to obey this Command.

a 1 *Cor.*13.1.
b 2 *Theſ.*3.5.
c 1 *Theſ.*3.12.

*O Lord,* [a] *I know that though I ſpeake with the tongue of Angels, if I haue not loue, I am but as a ſounding braſſe, or a tinckling Cymball: and though I had the gift of propheſie, and knew all ſecrets and knowledge; yea, if I had all faith, ſo that I could remoue mountains, and had no loue, I were nothing:* [b] *therefore guide thou mine heart in thy Loue:* [c] *Encreaſe mee alſo, and make mee to abound in Loue towards all men.*

### THE OBSERVATIONS.

a *Rom.*15.5.
b *Epheſ.*4.3.
c *Phil.* 1.9.

*O God* [a] *of all patience and conſolation, grant vnto vs, that wee may be all alike minded one toward another, according to Chriſt, that with one minde, and with one mouth, wee may prayſe thee:* [b] *endeuouring to keepe the vnitie of the ſpirit in the bond of peace,* [c] *that ſo our Loue may yet more and more abound in all knowledge, and in all iudgement, to the glory of thy name, through IESUS CHRIST.*

## THE CHRISTIANS Practice of this Command.

How the Chriſtian loueth the Lord with an earneſt and vnfained loue.

I Loue thee dearely, O Lord my God, *Pſalme* 18.1. the deſire of my ſoule is to thy name, and to the remembrance of thee. Whom haue I in Heauen but thee, and I haue deſired none on Earth with thee? *Pſalme* 73.25. Surely as the Hart brayeth for the riuers of water, ſo panteth my ſoule after thee, O God, *Pſal.*42.1. My ſoule deſireth after thee, as the thirſty land, *Pſalme* 143. 6. and waites on thee more than the morning-watch waites for the Morning. *Pſalme* 130.6. Yea, it fainteth, O Lord, for thy ſaluation, *Pſalme* 119. 81.

Oh how cold is our loue, if it be compared with this!

O ſthe Chriſtians loue toward Ieſus Chriſt.

And as for the Lord Ieſus Chriſt, albeit as yet I haue not ſeene him, yet I loue him, and reioyce in him with ioy vnſpeakeable and glorious. 1 *Pet.*1,8.

What a loue he hath to the Word of God, and publike exerciſes thereof in the aſſembly of the Saints.

And as for thy Law, except it had beene my delight, I ſhould now haue periſhed in my affliction, *Pſalme* 119.92. for thy promiſes are ſweeter than Hony to my mouth, *Pſalme* 119. 103. and I loue thy Commandements aboue Golde, *Pſalme* 119. 127. O how loue I thy Law! it is my meditation continually, *Pſalme* 119.97. yea, for the loue I beare to thy Law, I loue the habitation of thy Houſe, and the place where thine honour dwelleth, *Pſalme* 26. 8. and I deſire nothing more than this one, that I may dwell in the houſe of my God all the dayes of my life, to behold the beauty of the Lord, and to viſite his holy Temple, *Pſal.* 27.4. for thy Tabernacles are amiable to me, bleſſed are they who dwell in thy houſe: one day in thy Courts is better than a thouſand elſewhere; yea, I had rather be a doore-keeper in the houſe of my God, than to dwell in the Tents of wickedneſſe, *Pſalme* 84.

Let baſtard-Chriſtians be aſhamed, who loue not the houſe of God.

How the Chriſtian, for Gods ſake, loues all his Saints.

Concerning thy Saints alſo that dwel on earth, euen the excellent ones, all my delight is in them: for my goodneſſe extends not to thee, *Pſalm.* 16.3. but I honour and make much of them that feare thee, *Pſalme* 15.4. And by this I know that I am tranſlated from death to life, becauſe thou haſt giuen mee a heart to loue the Brethren, 1 *Iohn* 3.14.

### THE OBSERVATIONS.

1 Loue is the firſt affection ſanctified in the Regeneration.

AS loue is the firſt affection which faith ſanctifieth in the man regenerate, and whereby alſo Faith workes in the ſanctification of the reſt, ſo is it the ſtrongeſt: for vnto it all the reſt of the affections giue place, and therefore doe we firſt begin at it.

2 The great commendation of loue. *Iohn* 13.35. *Rom.*13.10.

It ſhould be ſufficient to prouoke vs to loue, that it is reckoned among the firſt fruits of the Spirit; that our Sauiour cals it the badge and cogniſance of his Diſciples: that the Apoſtle cals it the band of perfection, and fulfilling of the Law: for Loue hath both the heart and the tongue of euery vertue in it. It is the balance of the Sanctuary: no worke, haue it neuer ſo grea a ſhew of godlineſſe, can be acceptable to God, vnleſſe it flow from Loue ſanctified by Faith.

3 Two things conſidered in ordinate Loue: firſt, the obiect: ſecondly, the meaſure.

In the right ordering of our Loue, two things are to be conſidered: Firſt, that it bee ſet on the right obiect: Secondly, that it be moderate in the due meaſure.

4 The obiect of loue is threefold.

The obiects of our Loue are three: The firſt is God: the ſecond is our ſelues: the third is our Neighbour.

5 None can loue the Lord but the elect.

1 *Ioh* 4.19. *Aug. in Ioan. tract.*102.

It is cuſtomably thought among men, an eaſie and common thing to loue God; and therefore in word all men profeſſe it, but in truth it is not ſo. His loue is as narrow as his election: and it is impoſſible that any can loue him, but they who firſt haue been beloued of him. *Herein is loue, not that wee loued God firſt, but that he loued vs. Diligere donum Dei eſt, quoniam ipſe vt diligeretur dedit, qui non dilectus dilexit.*

6 If we loue God it is an argument that he loued vs.

So that we neede not aſcend into the ſecret counſell of God, to enquire there whether we are beloued of God, or not: let vs enter into our owne heart, and ſee if in a good conſcience wee dare ſay with *David, I loue the Lord*; and then wee may bee ſure that firſt wee were beloued of him. *Amor Dei amorem animæ parit, nec dubitet ſe amari, qui amat.* As S. *Iohn* beloued of Chriſt was repleniſhed with loue; ſo are all they who are beloued of him.

7
God is to be loued aboue all things.

Two things are requiſite in the loue of God: the firſt is, that we loue him aboue all things. It was the conuiction of the Gentiles, that they worſhipped the creature, neglecting the Creator; and it ſhall much more be the conuiction of the Chriſtians, if they loue the creature more than the creator. *He that loues father or mother, wife or children, better than mee, is not worthy of mee*, ſaith the Lord Ieſus. *Certe non amant illi Chriſtum, qui aliquid plus quam Chriſtum amant.*

*Aug. de temp. Serm. 123.*

8
For the moſt excellent creatures are but as beames of his beauty.

And indeede, what is there to be compared with him? Whatſoeuer beautie or goodneſſe is in the Creature, is but *ſplendor ſummi illius boni*, a beame of that great and infinite good which is in GOD that made it: and then onely are his Creatures rightly vſed, when by them wee returne to the Lord who made them: *Si autem deſeris illum qui te fecit, & amas illa quæ fecit, adulter es*: But if paſſing-by him who made thee, thou ſet thy loue on thoſe things which he hath made, thou goeſt a whoring from God, and playeſt the adulterer with his creatures.

*Auguſtine.*

9
God is to be beloued for himſelfe.
*Auguſt. in Ioan. tract. 2.*

The ſecond is that we loue him for himſelfe; and this excludes the mercenary loue of worldlings, who loue him for his gifts, more than for himſelfe: This is *Ac ſi ſponſa plus diligeret acceptum annulum quam ſponſum, & diceret, ſufficit mihi annulus, faciem illius videre non deſidero*: ſuch is the vnkindly and vnchaſte loue of thoſe who are ſo delighted with Gods gifts, that they deſire not to enioy himſelfe.

10
Mercinary loue obiected to *Iob* by Sathan.

This mercenary loue Sathan obiected it to *Iob*: *Doth* Iob *ſerue the Lord for nothing?* but hee was proued a falſe accuſer: for when all the moueable gifts of GOD were taken from *Iob*, yet the loue of God abode deepely rooted in his heart, and after tryall he was found to haue loued God not for his gifts, but for himſelfe.

11
We ſhould the more carefully eſchew it.

And this ſhould moue vs the more carefully to flye this mercenary loue, becauſe ſathan placeth his great vantage in it, where he may proue it againſt vs. *Cauere debemus ne propter præmium diligamus Deum*: beware we loue not God for a reward onely: and if we will, *Quod quæſo dabitur præmium, cùm quicquid tibi daturus eſt, minus ſit quam ipſe?* What reward can bee giuen vs, ſeeing what euer other thing hee giues, is leſſe than himſelfe? Surely it is the pureſt loue which loueth God for himſelfe.

12
The ſecond obiect of our Loue is our ſelues.

The ſecond obiect of our loue is our ſelues: for in that I am commanded to loue my Neighbour as my ſelfe, it is firſt required of mee, that I ſhould loue my ſelfe: *Primus vide ſi noſti diligere teipſum, & tunc committo tibi proximum, quem diligas ſicut teipſum*; firſt, ſee if thou haſt learned to loue thy ſelfe, then will I commit thy neighbour to thee, that thou maiſt loue him as thy ſelfe: *Qui amas iniquitatem, nolo quenquam diligas: ſi te ſic diligas vt perdas te, ſic profectò perditurus es quem diligis ſicut te*; Thou that loueſt iniquity, I will not, thou loue any man: if ſo thou loue thy ſelfe that thou deſtroy thy ſelfe, thou wilt alſo after the ſame manner deſtroy him whom thou loueſt as thy ſelfe.

*Aug. de temp. Serm. 43.*

*Ibid. Serm. 239.*

13
Mans naturall ſelfe loue is ſelfe-hatred.
*Aug. de temp. 256.*

There is in man by nature a ſelfe-loue, by which hee is carried to pleaſe himſelfe in the following of his owne will; but this in very deede, is ſelfe-hatred: for *Amor nequitiæ, odium eſt animæ*: the loue of ſinne is the hatred of the ſoule. As *Saul*, *Achitophel*, and *Iudas*, were ſlaine with their owne hands, and no man can ſay they loued themſelues; ſo doe all the wicked periſh by their owne tranſgreſſions: and that ſame which in nature is called ſelfe-loue, in truth is ſelfe-murther.

14
He that loueth not God, cannot loue himſelfe.
*Aug. de temp. 256.*

And moſt iuſtly is this come vpon man, as a recompence of his error; that becauſe hee will not loue GOD, hee cannot loue himſelfe. A louer of God hee is not, who doth continue in his ſinnes: *Quomodo amas Deum, cùm adhuc amas, quod in te odit Deus?* How canſt thou loue God, who as yet loueſt that thy ſelfe, which God hateth? and as little can he be called a louer of himſelfe, who nouriſheth a Serpent in his boſome, which cannot liue but vpon his life; that is, delighteth in ſinne, which doth breed his owne deſtruction.

15
The third obiect of our loue is our Neighbour.

The third obiect of our loue is our neighbour, where firſt, we are to regard thoſe of our family, leſt we be found worſe than Infidels: ſecondly, thoſe that are of the family of faith: thirdly, all men; yea, euen our enemies, in ſo much as they are the workmanſhip of God: for he loueth his Neighbour truely, who loues God in his neighbour; that is, who loueth his neighbour, either becauſe he ſeeth that God is in him, or elſe becauſe he would haue God in him.

16
The right meaſure of our loue to God, is, to loue him without meaſure, not ſo towards man.

Now, as for the meaſure of our loue, it is not one and alike toward all the obiects of our loue: the right meaſure of our loue to God, is to loue him without meaſure; at leaſt with all that we haue; with all our heart, all our minde, and all our ſtrength: but the loue of our ſelues and our neighbor is limited: ſo farre forth may wee loue our ſelues and them, as may ſtand with the loue of God. *Beatus qui te amat, & amicum in te, & inimicum propter te: nam ſolus is nihil charum amittit, cui omnia chara ſunt in eo, qui non amittitur*; Bleſſed is he who loues God, and his friend in God, and his enemy for God: only that man cannot loſe any thing which he loueth, who loueth nothing but in God, who cannot be loſt.

17 Loue compared to a fire, euer tending vp.

Thus the affection of loue, being ordered by grace, is in the ſoule like a ſparkle of heauenly fire, which no way can be borne downe, but carries vp by courſe and degrees the deſires of our heart toward the Lord, from whom it came, till at length we be conſummate with his loue.

### The Cenſure.

*But now the great number of them who want this loue, proues, that all are not Chriſtians indeed, who now vſurpe the Chriſtian name.*

## CHAP. VI.

# Of his Hatred.

## The Lords Command concerning it.

What hatred is commanded to a Chriſtian.

*YEe who loue the Lord, hate that which is euill*, Pſalm. 97. 10. *for they that call on the name of the Lord, ſhould depart from iniquitie*, 2 Timoth. 2. 19. *and ſhould hate euen the garment that is ſpotted with the fleſh*, Iude 23. *but thou ſhalt not hate thy brother in thine heart*, Leuiticus 19. 17. *for if any man ſay that he loues GOD, and hates his brother, he is a lyar*, 1 Iohn 4. *And he that ſaith he is in the light, and hateth his brother, is in darkeneſſe vnto this time*, 1 Iohn 2. 9. *Hee walketh in darkeneſſe, and knowes not whither he goes, becauſe that darkeneſſe hath blinded his eyes*, 1 Iohn 2. 11. *Yea, he that hates his brother is a man-ſlayer, and yee know that no man-ſlayer hath eternall life abiding in him*, 1 Iohn 3. 15.

What Hatred is forbidden.

### THE CHRISTIANS PRAYER for grace to obey this Command.

*QUicken*[a] *mee, O Lord, according to thy louing kindneſſe, ſo ſhall I keepe the teſtimonies of thy mouth. Deale*[b] *with thy Seruant according to thy mercy, and teach mee thy Statutes: I am thy Seruant, grant mee therefore vnderſtanding, that I may know thy Teſtimonies.*

[a] *Pſal.* 119. 88.

[b] *Pſ.* 119. 124.

### THE CHRISTIANS Practice of this Command.

It is the ſhame of many now, that they loue that which a Chriſtian ſhould hate.

I Hate falſhood, and abhorre lyes, *Pſalme* 119. 163. I hate vaine inuentions, 119. 113, and all falſe wayes, 119. 128. I hate the aſſemblies of the euill, *Pſalm.* 26. 5. and them that giue themſelues to deceitfull vanity, *Pſalme* 31. 6. My ſoule hateth Idols, 2 *Sam.* 5. 8. and the worke of them that fall away, it ſhall not cleaue to mee, *Pſalme* 101. 3. Doe I not hate them, O Lord, that hate thee? and doe I not earneſtly contend with thoſe that riſe vp againſt thee? ſurely I hate them with vnfained hatred, as if they were mine vtter enemies, *Pſalme* 139. 21.

### THE OBSERVATIONS,

1 Man by nature is filled with a ſinfull hatred.

AS by nature mans heart is emptied of all holy loue; ſo it is filled with a ſinfull hatred, a monſtrous euill, offenſiue to God, to our neighbor, yea, and to our ſelues.

2 For naturally man hates the Lord.

Naturally man hates the Lord, according to that which our Sauiour ſaith, *Hee that doth euill, hateth the light*: The euill Conſcience of the Wicked abhorreth the Lord, who is that firſt and great light, from whom all others haue that light which they haue; wiſhing that either there were not a God at all, or elſe that he were like them.

3 And hee hateth alſo good men for the good that is in them

He hates in like manner good men, euen for that good which is in them, and that with ſuch a raging malice that no band of Nature can reſtraine it: thus *Caine* hated his brother *Abel*, and why? onely becauſe his workes were good: *Rahel* hated her Siſter *Leah*, and why? onely becauſe ſhe was fruitfull, her ſelfe being barren: and *Ioſeph* alſo was hated of his owne brethren, for no other cauſe, but for that his earthly father loued him, and his heauenly Father had bleſſed him with the gift of Reuelation or Prophecie aboue them.

4 It is a diuelliſh thing to hate a man for good.

O curſed root of bitterneſſe which doth cauſe man to hate his owne, and that onely for the good that is in them! O greateſt euill ſo directly contrary to the greateſt good! God is ſo good, that of euery euill he worketh good to his owne: and hatred is ſo euill, that the good things of God become vnto it a matter of greater euill.

5 Man a ſecond ſathan, inferiour to him in two things onely. *Ad frat. in Erem. Serm.* 28.

Thus is Man, who was made to the ſimilitude of GOD, become an incarnate Diuell, or (as Saint *Auguſtine* cals him) *Secundus Diabolus*, inferiour onely to Sathan in two reſpects.

6 Firſt, that being of ſhorter continuance than Sathan, he is not of ſo great experience.

For whereas Sathan being now very neere ſixe thouſand yeers olde, hath the ſubtilty of his Nature (wherin alſo he doth excede man) helped by long experience to doe wickedly, Man being of ſhorter continuance cannot equall him.

7 Secondly, that he is clad with a body, which is a great impediment to his wicked conceptions in their execution.

Againe, man is clogged with a body, which is a great impediment to the perfection and accompliſhment of that which his Spirit conceiueth; it being farre otherwiſe with the actions of the Bodie, which require the circumſtances of place, and perſons, then with the conceptions of the minde, which without any ſuch thing are perfected.

8 What a world of wickedneſſe ſhould be in a man, if his thoughts were executed as they are conceiued?

Otherwayes, if the wickedneſſe of mans heart breake out as it is conceiued; if euery hatefull thought breake out into murther; and euery vncleane luſt into a carnall act, O what a world of wickedneſſe ſhould then be diſcouered in man? then ſhould it bee manifeſt, that man for ſimilitude of nature, were but an incarnate Diuell, as I haue ſaid.

9 Vices go together linked in one Chaine.

As the graces of the Spirit keepe one fellowſhip: ſo diſordered affections, which vnder their proper name, in effect are but vices, goe together like the linkes of one chaine.

10 Hatred is bred of very euill Parents.

For Hatred comes of euill Parents: Pride begets Anger; Anger breedes Enuy; and Enuy brings out Hatred. If any man loue not the Daughter, *ſuffoca matrem, & non erit filia:* Let him ſuffocate and ſlay the mother, and the daughter ſhall not be.

11 Anger continued, turnes into hatred.

Anger is *feſtuca in oculo*, but if it be nouriſhed, *fit grandis trabes, ira enim inueterata fit odium*: of a mote in the eye of our Conſcience, it becomes a beame: for inueterate anger turneth into hatred. Againſt this euill, wee are to embrace the wholeſome counſell of the holy-Ghoſt: *Let not the Sun goe downe vpon your wrath.*

*Matth.5.22.*

12 Hatred brings out moſt abhominable Children.

Hatred againe, ſtrengthned by time, brings out as abhominable Children; to wit, Lying, Detraction, and Murther. By Lying, the hatefull Man layes that euill vpon another which is not his: and by Detraction taketh from him the prayſe of that good which appertaineth to him: therfore the Apoſtle ioynes theſe as Twinnes together φθόνος and φόνος, Enuy and Murther: for Enuy hauing begotten Hatred, Hatred bringeth out lying and backbiting, and afterward actuall Murther; if God doe not ſtay.

*Gal. 5. 21.*

13 The hatefull man ſlayes like the Baſiliske.

Yea, as the Baſiliske ſlayes the Man, and it is not perceiued how: ſo the hatefull man murthers his brother, though no man can ſee how he ſtrooke him.

14 Hatred exceeds Auarice in euill.

The Apoſtle cals Auarice the roote of all euill, and ſo it is; yet Hatred exceedes it in euill. The auaritious man will giue nothing of his owne, yet hee cares not how much be giuen by another: but the hatefull man can neither giue himſelfe, nor bee content another ſhould giue to him whom he hates: yea, *his eye is euill, becauſe GOD is good.*

15 Of all wicked men, a hatefull man is the worſt.

*Ambroſ. off. lib. 2. cap. 36.*

In a word, among all wicked men, a hatefull man is the worſt: other wicked men delight in their owne good, at leaſt in appearance, but the hatefull man is tormented with the good of others: *Ille diligit mala, hic odit bona; vt prope tolerabilior ſit, qui ſibi vult bona (ſaltem apparenter) quam qui mala omnibus.*

16 All the euill of hatred returns to him that hath it.

But of all this, the euill returnes to himſelfe; for the malice of the wicked ſlayes themſelues: Therefore *Baſil* compareth Enuy to the Viper, that rends the bowels wherein it was conceiued: and *Auguſtine*, to the ruſt that conſumeth the yron wherein it was bred: among the Ethnicks, *Socrates* called it *Serram animæ*, a Saw that cuts and diuides the Soule in two. Thus in Enuy (ſaid *Baſil*) are many euils, and one onely good thing; to wit, that it is a plague to him that hath it.

### The Cenſure.

*But now the great number of them who nouriſh in their hearts this poyſon of the Serpent, proueth that all haue not the Chriſtian diſpoſition, who now vſurpe the Chriſtian name.*

## CHAP. VII.

# Of his Feare.

## The Lords Command concerning it.

What excellent bleſſings accompany the feare of God.

*BLeſſed is the man who feareth alway, for hee that hardeneth his heart ſhall not proſper,* Prouerbs 28.18. *The feare of the Lord is the beginning of knowledge*, Prouerbs 1. 7. *It leadeth to life, and hee that is viſited therewith, ſhall not be viſited with euill,* Prouerbs 19. 23. *It is the Well-ſpring of life to auoyde the*

*the Snares of death,* Prouerbs 14. 27. *in the feare of the Lord is aſſured ſtrength,* Prouerbs 14. 26. *and nothing ſhall be lacking to them who feare him,* Pſalme 34 9.

Promiſes of enduring mercy made to them who feare God.

*As high as the Heaven is aboue the earth, ſo great is the Lords mercy to them who feare him,* Pſalm 103 11. *The Lord hath compaſſion on them that feare him, euen as a father hath compaſſion on his children,* Verſe 13. *his louing kindneſſe endureth for euer vpon them,* verſ. 17. *the Lord delighteth in them that feare him, and attend vpon his mercy,* Pſalme 147. 11. *and hee will fulfill their deſires,* Pſalme 145. 19. *when thou eateſt the labour of thy hand, thou ſhalt be bleſſed that feareſt God, and it ſhall bee well with thee,* Pſalme 128. 2. *The Lord will increaſe his graces toward thee, and thy children,* Pſal. 115. 14.

Promiſes of temporall wrath and proſperity.

The feare of God commanded.

*Therefore feare the LORD ye his Saints, and depart from euill,* Prouerbs 3. *working out your owne ſaluation with feare and trembling,* Philippians 2. 12. *paſſe all the time of your dwelling here in feare,* 1 Peter 1. 17. *for nothing elſe doth the Lord thy God require of thee, but that thou feare him, and walke in his wayes to loue him, and to ſerue him, with all thine heart, and all thy ſoule,* Deuteronom. 10. 12. *But if ye will not keepe this, and feare this great and fearefull name,* THE LORD THY GOD, *then the Lord will make thy plagues wonderfull, and the plagues of thy ſeed, great plagues and of long continuance,* Deuteronom. 28. 58.

A feare of man alſo commanded.

*And next to GOD, giue feare to them to whom you owe feare,* Romans 13. 7. *My Sonne, feare the Lord and the King, and meddle not with them that are ſeditious: for their deſtruction ſhall riſe ſodainely,* Prouerbs 24. 21. *And you ſhall feare euery Man his Father and his Mother:* Leuiticus 19. 3. *and be readie to giue an anſwere to euery one that asketh you a reaſon of the hope that is in you, with meekeneſſe and feare, that in all things hauing a good Conſcience, they who ſpeake euill of you, as of euill doers, may bee aſhamed,* 1 Peter. 3. 16.

The feare of other Gods forbidden.

A feare of man alſo forbidden.

*But feare yee no other Gods, neither bow downe vnto them,* 2 Kings 17. 35. *for they can neither doe good nor euill,* Ieremie 10. 5. *Neither feare yee the Signes of Heauen, whereof the Heathen are afraide,* Ieremie 10. 2. *And yee that know righteouſneſſe, and in whoſe heart is my Law, feare not the reproach of Men, nor bee afraide of their rebukes, for the Moth ſhall eate them like a garment,* Eſay 5. 7. *Remember that I haue redeemed thee, I haue called thee by thy name, thou art mine,* Eſay. 43. 1. *I am thy GOD, and will be with thee to ſtrengthen thee, and helpe thee and ſuſtaine thee with the right hand of my iuſtice,* Eſay 41. 10. *I, euen I am hee, who comforts thee: who art thou that thou ſhouldeſt feare a mortall Man, and the Sonne of Man who ſhall be made as graſſe?* Eſay 51. 12. *But ſanctifie the Lord GOD of Hoſts, and let him be thy feare,* Eſay 8. 13. *not fearing them who kill the Body, but him who is able to caſt both Body and Soule into Hell,* Matth. 10. 28.

Comfort againſt the feare of ſinne.

And as for thy ſinnes, for which thou feareſt leſt I forſake thee; feare in deede, but yet ſo that thou misbelieue not, and diſtruſt my mercy. *Feare not little Flocke; it is your Fathers will to giue you the Kingdome,* Luke 12. 32. *for you are not now vnder the Law, but vnder Grace,* Romans 6. 14. *and haue receiued not the ſpirit of Bondage to feare againe, but the ſpirit of Adoption, whereby yee cry* Abba Father, Romans 8. *Feare not therefore, for thou ſhalt not be confounded, nor put to ſhame, thou ſhalt forget the ſhame of thy youth, and ſhalt not remember the reproach of thy widdowhood any more.* (If) *for a little while I forſake thee, yet with great compaſſion will I gather thee: for a moment may I hide my face from thee, but with euerlaſting mercy will I haue compaſſion on thee, ſaith the LORD thy Redeemer: the mountaines ſhall remoue, and the hils ſhall fall downe, but my mercy ſhall not depart from thee, neither ſhall the Couenant of my peace fall away, ſaith the Lord that hath compaſſion vpon thee,* Eſay 54. 4.

Comfort againſt the feare of ſpirituall deſertion.

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## THE CHRISTIANS PRAYER for grace to obey this Command.

*THou [a] O Lord, like vnto whom there is none among all the Gods, ſo glorious in holineſſe, fearefull in praiſes, and doing wonders, [b] I beſeech thee hearken to the prayer of thy ſeruant, who deſireth to feare thee: [c] Giue mee (good LORD) that feare of thy Name, which thou haſt commanded, [d] that I may not erre from thy wayes, nor harden my heart from thy feare: [e] for I know that great is thy goodneſſe which thou haſt laide vp for them that feare thee. Lord [f] therefore knit mine heart vnto thee, that I may feare thy Name, and [g] may receiue grace to ſerue thee, ſo that I may pleaſe thee with reuerence and feare, through Ieſus Chriſt.*

[a] Exod. 15. 11.

[b] Nehem. 1. 11.

[c] Malach. 2. 5.

[d] Eſa 63. 17.

[e] Pſalme 31. 9.

[f] Pſalm. 110.

[g] Heb. 12. 28.

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## THE CHRISTIANS Practice of this Command.

What a reuerent feare of God is in the Chriſtian.

WHo would not feare thee, O King of the Nations? for to thee appertaines dominion, *Ierem.* 10. 7. Surely I tremble for feare of thee, and am afraid of thy iudgements, *Pſal.* 119. 120. My whole conuerſation hath bin in weakeneſſe, feare, and much trembling, 1 *Cor.* 2. 3. I haue had fightings without, and terrours within:

2 *Cor.*

He that feareth God aright, feareth no other thing.

2 *Cor.*7.5. Yea, from my youth I haue ſuffered thy terrours, doubting of my life, *Pſalme* 61. yet will I not feare what fleſh can doe vnto mee, *Pſalme* 56.4. nor bee afraid of tenne thouſand of the people that ſhould beſet mee round about, *Pſalme* 3.6. Neither will I be afraid of euill tidings, becauſe mine heart is fixed, and beleeues in the Lord, *Pſalme* 112.7. hee is mine hope and ſtrength in trouble, ready to be found; therefore I will not feare though the Earth be moued, and the Mountaines caſt into the Sea, *Pſalme* 46.1. Yea, though I ſhould walke through the valley of the ſhadow of death, yet will I feare none euill: for the Lord is with me, his ſtaffe and his rod, they comfort me, *Pſalme* 23.

### THE OBSERVATIONS.

1 Naturally men feare Sathans ſhadow, more than Sathan himſelfe.

FEare, among the reſt of our Affections, is alſo diſordered by Nature, ſo farre, that now we feare where there is no cauſe; and doe not feare, where wee haue cauſe to feare. Naturally men are more afraide of Sathans ſhadow, than of Sathan himſelfe: His apparition without terrifieth Men; but the power of his Kingdome commanding their Affections within, is not feared.

2 Yea, they feare God in ſuch ſort, that they flye from him.

It is now the matter of mans feare, which ſhould be the matter of his ioy. *Adam* in his innocency placed not his ioy in the Creatures which were vnder him, and gaue him obedience; but in the LORD who was aboue him, and with whom hee had his familiar conuerſation: but now after his Apoſtaſie, it is become farre otherwiſe, the Lord is become a feare and terrour vnto man, who before his fall was his principall ioy.

3 Now man is afraid at the ſight of God.

And where it ſhall be our ioy in Heauen to ſee that glory of Chriſt which hee had with his Father from the beginning, wonderfull it is that thoſe three Diſciples, who were Pillars of the Church, ſhould haue beene confounded and afraide at the onely repreſentation of that glory which was made to them on Mount Tabor. So vnmeete are we now to haue fellowſhip with God, by reaſon of our ſinnes, that as I ſaid, the matter of our ioy, is become the matter of our feare.

4 Feared alſo at the ſight of one of his Angels.

Yea, ſo farre are we now fallen away from a ſimilitude with our GOD, that wee are afraid at the ſight of one of thoſe holy Angels that miniſter vnto him. Nay, if a man like our ſelues in regard of our Bodies ſhould come from him, illumined with his brightneſſe, wee might not abide him, no more than Iſrael could abide the ſhining face of *Moſes*, when he came downe from the LORD, but ranne away from him: therefore doth *Baſile* call our corrupted feare a certaine ebrietie, which makes vs bee ſtrange with our friends, and ſtare at ſhadowes, that is to ſay, feare, where no cauſe of feare is.

*Baſil. Serm.* 2. *de ieiunio.*

5 Feare in the regeneration is rectified.

We are therefore to conſider how in the regeneration this affection is renewed and rightly ordered, and how in holy Scripture there is a feare commanded, and commended, which wee muſt embrace; another forbidden, and condemned, which wee muſt eſchew.

6 The nature of feare renewed.

Feare renewed in our regeneration, is the Daughter of Faith, the ſiſter of Loue, the Mother of Humilitie and Obedience. Therefore *Moſes*, *Deutero.* 10. 20. ioynes theſe three together: that to feare the Lord, to loue him, and to ſerue him, is all that God requires of Iſrael.

7 The three-fold obiect of Feare.

The obiects of godly feare in the man regenerate, are either in God, in our ſelues, or in the creature without vs.

8 We feare God for his iudgements, and for his mercies.

The obiects of our feare in God, are firſt his iudgements: ſecondly, his mercies: For firſt we are taught to feare him as our Iugde; then to feare him as our Father. For the holy Spirit in the worke of our Regeneration, keepes this order: firſt, he rebukes vs for ſinne, and terrifies vs with the iudgements of God due to them, & then comforts vs with the ſenſe of his mercy in Chriſt.

9 The firſt thing we feare in God, is his iudgement. *Greg. Moral. lib.*19.

This feare of Gods iudgements, *primus eſt incipientium gradus*: It is the firſt ſtep of them who are beginning to learne godlineſſe. If thou haſt not yet learned to loue GOD dearely, yet it is a good beginning if thou feare him. If thou loue not the pleaſures of Paradiſe, yet be afraide of the torments of *Gehenna*: *Sicut enim aqua extinguit ignem, &c.* For as water quencheth the fire, ſo this feare quencheth the heat of ſinne.

*Bern. de mutatione aquæ in vinum.*

10 The next thing we feare in God, is his mercy. *Baſil. in Pſalm.* 52. *Gregor. Moral. lib.* 22. *Aug. de temp. Serm.* 52.

And this feare of iudgement in the Chriſtian, begets at length a feare of God for his mercies: therefore *Baſile* called it a Pædagogue, that inſtructs the man to godlineſſe. *Timor tranſit in charitatem*, ſaid Gregorie. *Vincat itaque in te pius timor, & erit amor*: Let therefore godly feare ouercome in thee, and at length there ſhall be loue; feare ſhall not abide in thee, but as a Maſter ſhall leade thee vnto loue.

11 His Saints onely feare him for his mercies.

Therefore ſaid I, that the ſecond obiect of our feare in God, is his mercy: according to that in the Pſalmiſt; *Mercy is with thee that thou maiſt be feared.*

12 Feare of God, for his mercy, caſts out at length all feare of his iudgements. *Pſalme* 19. 1 *Iohn* 4.18.

And this reconciles that appearing diſcord betweene the Pſalmiſt, and the Apoſtle: *The feare of the Lord is cleane, and endures for euer*, ſaith *David*. *Perfect loue caſts out feare*, ſaith Saint *Iohn*. If feare be caſt out, how doth it endure? but the anſwere is, that feare whereby wee feare the iudgements of God, and is as I ſaid in the godly an introduction to the loue of God, ſhall be caſt out, when our loue is perfected: but that feare, wherby we feare him for his mercies, and reuerence him as our Father, ſhall endure for euer.

13
Feare of Gods iudgments ſhal not be in heauen.
*Aug. de temp. 214.*

In Heauen we ſhall haue no feare of *Gehenna*, we ſhall be ſo filled with his Loue; yea, euen on Earth, the more wee grow in the loue of God, the leſſe feare of his iudgements is in vs: *Maior eſt peregrinantium timor, minor propinquantium, nullus peruenientium.*

14
The obiects of our feare in our ſelues, are our ſinnes and infirmities.

The obiects of feare in our ſelues are our ſinnes which we haue done, and our infirmities by which we are ready and prone to ſinne againe.

15
Why a Chriſtian feares theſe two continually.

This feare ariſeth in the godly from the feare of God for his mercies: for the ſweeter and more deſired his mercies are vnto vs, the more fearefull vnto vs are our ſinnes and our infirmities; theſe two a godly Man feareth continually: the one, becauſe by them hee hath fallen from God; the other, leſt they ſhould procure a new diuorcement betweene him and the Lord, whom his Soule loueth.

16
What a fearefull thing it is to be without feare.
*Auguſt. Ibid.*

And this feare is ſo neceſſary to keepe vs within the compaſſe of godlineſſe, that if any man be without it, *Hoc ipſum vehementius timere debeat, quod non timeat*, he ought ſo much the more to feare, becauſe hee is without feare.

17
A three-fold holy feare ſucceeding by courſe one another, in the ſoule of a Chriſtian.
*Bern. in Cant. ſerm. 54.*

I haue learned (ſaid *Bernard*) by experience, that for obtayning and retayning of Grace, it is very profitable that theſe three feares ſucceede by courſe in the Soule of Man, *vt timeas pro accepta gratia, amplius pro amiſſa, longè plus pro recuperata.* If thou haue receiued Grace, feare thou procure it not to be taken from thee: if againe in thy ſenſe thou finde it to be loſt, feare much more becauſe thy keeper hath left thee, and hee is gone from thee that ſuſtayned thee: And laſt, when againe it is reſtored vnto thee, feare moſt of all, leſt againe thou procure by thy ſinnes, that it ſhould be taken from thee.

18
Obiects of our feare without vs; are men of ſundry rankes.
1 The King.

Now, the obiects of our feare without vs are men of ſundry rankes, whom vnder God wee are commanded to feare, among whom the firſt place belongs to the King.

19
2 Our naturall Parents.

The ſecond, to our naturall Parents, *Leuit. 19. Let euery man feare his Father and his Mother*: where we are to obſerue, that the infirmities and imperfections of our Parents muſt no way be the matter of our ſport, farre leſſe of our diſdaine: if we feare God, and looke to be bleſſed of God with *Iapheth* and *Sem*, wee muſt reuerence them, and couer their nakedneſſe: otherwiſe, the contempt and mockery of Parents, euen where they deſerue it, ſhall bring vpon children the curſe of *Cham.*

Curſed are the children that contemne their Parents.

20
3 Our ſpirituall Fathers.
*Numb. 12. 8.*

The third belongs to our ſpiritual Fathers, to whom alſo wee owe feare, and reuerence in the Lord, according to that, *Were yee not afraid to ſpeake againſt my Seruant?*

21
4 We are to feare all men among whom we liue, and why?

And the fourth is, to all men among whom we ſhould liue, of a pure conuerſation with feare: for if they be prophane, they are Sathans ſnares, and we are to feare leſt liuing among them, we be tempted to euill by them; if they be godly, they are the Lords holy ones, and wee ſhould alſo feare to offend them.

22
Of the right meaſure of our feare, for want whereof many fall into feares forbidden.

Now as our Feare ſhould be ſet vpon the right obiects, ſo ſhould it be rightly ordered. The iudgements of God are not ſo to be feared, that wee diſtruſt his mercies; nor our ſinnes ſo to be feared, that wee misbelieue his promiſes; neither men ſo to bee feared, as if they were not vnder God; nor ſhadowes ſo to be feared, as if wee had not a moſt ſure word, to which wee ſhould take heed: and to one of theſe ſorts are to be referred all feares forbidden in holy Scripture.

23
The wicked are either without feare, which is falſe ſecuritie, or full of vaine Feare.
*Eſay 57. 11.*
*Pſalm. 55.*

The wicked either are without feare, their proſperity encreaſing careleſſe ſecurity: becauſe *they haue no changes, they feare not God*: And againe, *becauſe I hold my tongue, and that of a long time, therefore thou feareſt mee not.* And this ſecuritie endeth alway in a moſt horrible and confuſed feare: or elſe if they haue any feare, it is diſtemperate and out of order.

24
Sundry ſorts of faithleſſe feare in the wicked.
1 A vaine Feare.

For there is a vaine and blinde feare, whereby they feare when there is no cauſe, *Pſalme 13*, and this is the fruit of an euill Conſcience, yet euen the godly are not exempted from theſe ſorts of blinde feares, becauſe they are regenerate in a part onely, but at length theſe feares in them are baniſhed, and chaſed away by the true feare of God.

25
2 A carnall Feare.

Againe, there is in them a carnall feare, the obiect whereof is man, this is a feare in extremity, when man is ſo feared that God is offended: of it ſpeakes *Salomon: The feare of man brings a ſnare, Prou. 29. 25.*

26
How with theſe alſo the godly are exerciſed.

And from this feare alſo the godly are not fully exempted: this feare made *Abraham* deny his wife: it made *Iacob* afraid of *Eſau*, notwithſtanding that God had twice comforted him; it made *Samuel* feare to annoynt *Dauid*, leſt *Saul* ſhould ſlay him; it made *Ionas* decline from the calling of GOD; and it made *Peter* deny his Maſter: but it is certaine, that in the godly the true feare and loue of God at length doth ouercome it.

27
3 A ſeruile Feare.

Beſide this, there is in them a ſeruile feare, by which they feare GOD for his Iudgements onely: for the moſt prophane mockers among them are afraid when the Lord ſhewes himſelfe angry, as is euident in *Pharaoh*: and this Feare is neuer alone in the godly, but conioyned, as I ſaid with a feare of God for his mercy, which at length ſhall ouercome, and caſt out all feare of his iudgements.

28 In the wicked, ſeruile fear encreaſeth vntill it end in deſperate feare. 1 *Sam.* 18.

But in the Wicked, ſeruile feare encreaſeth alwaies, vntill it end in deſperate feare; as we may ſee in *Saul*, who feared *Dauid*, becauſe hee ſaw that God was with him, and became alwayes his enemy. O moſt miſerable and vnhappy condition, to hate a man becauſe God loues him; to be enemy vnto him, becauſe God is with him! for as Gods loue towards his own can neuer end; ſo matter of feare and perturbation to the Wicked can neuer bee lacking, the end whereof can not bee hurt to the godly, but deſperate deſtruction to themſelues: as it was vnto *Saul*. So let all thy enemies periſh, O LORD. And this feare is alſo in damned Diuels, but godly men neuer fall into it.

Miſery of them who feare not God, is, that they can neuer be without feare to trouble them.

29 How curſed a feare the ſeruile feare of the wicked is. *Bern. ad Oger. Epiſt.* 87. *Baſil. in pſal.* 33.

For this curſed feare is the daughter of Infidelity, the ſiſter of Hatred, the mother of Diſobedience and deſpaire. *Timor triſtis & inutilis qui veniam quia non quærit, non conſequitur*: a ſad and vnprofitable feare, which neuer gets mercie, becauſe it cannot ſeeke it, *Hic timor cum infidelitatis filius ſit, ſalutaris non eſt*: this feare being the childe of diſtruſt, cannot bee profitable vnto Saluation.

30 Endleſſe feare is the iuſt puniſhment of them who feare not God.

Of all this it is euident, that the Wicked who caſt off the feare of God, are not for all that without feare: yea, rather as is threatned, if thou wilt not feare this great and fearefull name, *The Lord thy God*, the Lord ſhall giue thee a trembling heart, and thou ſhalt feare continually. *Merito certe omnia timet, qui vnum non timet*: it ſtands with Gods iuſt iudgements, that he ſhould feare all things, who feares not one, to wit, The Lord his God.

*Deut* 28.

31 For the true feare of God baniſheth all other feare.

The ſoueraigne remedie therefore againſt all diſordered feare is the true feare of God: *If there be any wickedneſſe in thine hand, put it from thee, and let not euill dwell in thy Tabernacle, ſo ſhalt thou lift vp thy face without ſpot, and thou ſhalt be ſafe without feare.*

32 A great com- men[illegible]

This holy feare of God is the beginning of wiſedome: *Prouerb.* 1. 7. yea it is the end of all, *Eccleſ.* 12. It is *Cuſtos innocentiæ*, ſaid *Cyprian*: It is *Anchora cordis*, the ancher of the heart, ſaid *Gregory*: which keepes it vncarryed away by the waues of raging temptation: *Vbi timor Dei non eſt, ibi diſſolutio eſt vitæ*, ſaid *Auguſtine*; where no feare of God is, there is diſſolution of life: It is *ſemen iuſtitiæ*, ſaid *Bernard*, the ſeed of righteouſneſſe: without which can bee no ingreſſe into godlineſſe: without it can be no religion, ſaid *Lactantius*, *quod enim non metuitur, contemnitur; quod contemnitur, non colitur*; for that which is not feared, is contemned; and what is contemned, cannot be worſhipped.

*Lact. inſt. de ira Dei cap.* 8. 11.

33 It is the naile which keepes the heart ſure vnto God.

In a word, it is in holy Scripture compared to a nayle, which being ſtricken into the heart of man by the hand of God, keepeth it ſtable, that neither the tyranny nor deceit of ſinne, can carry it away: therefore doth the holy Ghoſt conioyne theſe two, *Feare God, and cleaue to him.*

### The Cenſure.

*But now the licentious liues of many, in this age, led without all feare of God, proue that all haue not the Chriſtian diſpoſition, who now vſurpe the Chriſtian name.*

## CHAP. VIII.

# Of his Confidence.

## The Lords Command concerning it.

Confidence in God commanded and commended for moſt excellent bleſſings it brings to them that haue it.

THe Lord is God in Heauen aboue, and in earth beneath, Ioſ. 2. 11. *Bleſſed is the man, that makes the Lord his truſt, and regardeth not the proud*, Pſalm. 40. 4. *for they who truſt in the LORD, ſhall bee as Mount Syon, which cannot bee moued*, Pſalme 125. 1. *The eye of the Lord is vpon them that truſt in his mercy, to deliuer their Soule in death, and to preſerue them in famine*, Pſalme 33. 18. *The LORD is good, and as a ſtrong hold in the day of trouble, and hee knoweth them that truſt in him.* Nahum. 1. 7. *Therefore truſt in the Lord for euer, and you ſhall be aſſured.* 2 Chron. 20. *Truſt in the Lord, and hee ſhall comfort thine heart*, Pſalme 27. 14. *Commit thy way to the LORD, truſt in him, and hee ſhall bring it to paſſe.* Pſalm. 37. 5. *He that walketh in darkeneſſe, and hath no light, let him truſt in the name of the Lord, and ſtay vpon his God*:

Confidence in man forbidden & condemned, whether it be in our ſelues or others.

Eſay 50.10. *for in the Lord is ſtrength for euermore,* Eſay 26.4.

*But in his owne might let no man be ſtrong,* 1 Sam.2.9. *leane not to thine owne wiſedome:* Prouerb.3.5. *for hee that truſteth in his owne heart is a foole,* Prouerb. 28.26. *Neither put you your truſt in Princes, nor in the Sonne of Man:* Pſalme 146. *for confidence in man is like a broken tooth,* Prouerb.29. *there is no helpe in him, his breath doth depart, and he returneth to his earth, then his thoughts periſh,* Pſalme 146.4. *Curſed is the man that truſteth in man and doth make Fleſh his arme, and with-draweth his heart from the Lord,* Ierem.17.5.

## THE CHRISTIANS PRAYER for grace to obey this Command.

a *Prouerb.*2.7.
b *Ierem.*45.
c *Pſalm.*73.27.
d *Pſal.*71.3.
e *Pſalm.*89.17.
f *Pſalm.*57.1.
g *Pſal.*60.11.
h *Pſalm.*33.22.

O *Lord,* [a] *who doſt preſerue the ſtate of the Righteous, and* [b] *art the hope of Iſrael, ſeeing all that forſake thee ſhall be confounded, and they that depart from thee, ſhall be written in the earth;* [c] *it is good for mee to draw neere vnto thee, O Lord:* [d] *therefore bee thou my ſtrong rocke, whereunto I may alwaies reſort:* [e] *bee thou the glory of my ſtrength, that by thy fauour my horne may be exalted: for my ſhield appertaineth to the Lord, and my King is the holy One of Iſrael.* [f] *Haue mercie on mee, O God, haue mercy on mee: for my Soule truſteth in thee, and in the ſhadow of thy wings will I truſt, till theſe afflictions ouerpaſſe.* [g] *Giue me helpe againſt trouble, for vaine is the helpe of man:* [h] *and let thy mercy be vpon mee, as I truſt in thee, through Ieſus Chriſt.* Amen.

## THE CHRISTIANS Practice of this Command.

The ſtrength of a Chriſtian is in God alone.

TRuely the hope of hils is but vaine, and the multitude of mountaines, but in the Lord our God is the health of Iſrael, *Ieremie* 3.23. Some truſt in Chariots, and ſome in Horſes, but I will remember the name of God my Lord, *Pſalme* 20.7. The eternall God is my refuge, and vnder his armes I am for euer, *Deuteronomie* 33.27. I will not ſay to the wedge of gold, thou art my confidence, *Iob* 31.34. but, O Lord, thou art my fort, my ſtrength, and my refuge in the day of affliction, *Ierem.* 16.19. I truſt not in my Bow, nor my Sword, thou ſaueſt me from mine aduerſaries, *Pſalm.*44.6. My defence is in the munition of rockes, *Eſay* 33.16. euen in the Lord, who preſerueth the vpright in heart: *Pſalme* 7.10. he is my rocke, my fortreſſe, the horne of my ſaluation, and my refuge: *Pſalm.*18.2. he is the ſtrength of my heart: *Pſal.* 73.26. his Name is a ſtrong tower: *Prou.*18. therefore I will truſt in the Lord, and will not feare what fleſh can doe vnto me, *Pſal.*56.4.

Let Idolatrous worldlings, who make gold their God, thinke ſhame of their ſinne.

## THE OBSERVATIONS.

1
In a worldling feare and confidence conſiſts not, it is otherwiſe in the Chriſtian.

IN a worldling feare and confidence conſiſts not together, the one of them weakeneth the other; in a Chriſtian it is not ſo, his feare of God is not without confidence in God, neither is his confidence in God without feare of God; and of this it is euident that the confidence by which the feare of God is weakened and empayred, is carnall, and not Chriſtian. Chriſtian confidence is that grace of God, whereby the beleeuing man reſts ſo vpon the promiſes of God, that in greateſt commotions & tentation he abides fixed, ſtedfaſt, & vnmoued.

2
As a Rocke in the Sea, beaten with the waues of euery wind, ſo is a Chriſtian in the world

As a rocke in the Sea beaten with the waues which are raiſed by euery Winde, ſo liues a Chriſtian in the world, an obiect of all tentations; ſometime impugned by trouble comming from God; ſometime by trouble comming from men: and ſometime by trouble comming from Sathan: but in all theſe aſſured confidence ſuſtaines him.

3
The confidence and refuge of a Chriſtian in ſuch troubles as come from God immediately.
*Hoſea* 6.1.

For in ſuch troubles as come immediately from God, it is the Nature of faith that by it his children cleaue faſteſt to God when he ſeemes ſharplieſt to put them from him; they runne to the hand that ſtrikes them, and will know no other. *Come, and let vs returne to the Lord, for hee hath ſpoyled, and hee will heale vs; he hath wounded, and he will binde vs vp.* So deepely is the aſſurance of Gods truth rooted in their harts, that their concluſion is ſet downe with that holy man *Iob, Albeit the Lord would ſlay me, yet will I truſt in him.*

Iob 4.

4
The confidence of a Chriſtian in ſuch troubles as come by men.
*Matth.*27.

And as for all thoſe troubles that come by men, they conſider that they are moderated by God; according to that which our Sauiour ſaid to *Pilate*: *Thou couldeſt haue no power ouer mee, were it not giuen thee from aboue.* And in this by manifold experience hath God confirmed them.

5
He knowes the hearts of men are in the hands of God.

For he made the Barbarians courteous to *Paul*: *Artaxerxes* fauourable to *Nehemiah*: the keeper of the priſon friendly to *Ioſeph*: yea, the Lions peaceable to *Daniel*. Againe, he raiſed *Abſalom* againſt *Dauid*, to chaſtiſe him; he made *Pharaoh* rigorous to Iſrael, that ſo hee might win them from the loue of Egypt. Seeing it is ſo, that their hearts are ruled by God to like or diſlike his children as he ſees may be for their good; why ſhall trouble comming from them diſquiet vs?

6
The confidence of a Chriſtian in ſuch troubles as come by Sathan.

And by the ſame conſideration is the Chriſtian ſuſtained in all thoſe troubles that come from Sathan; hee knoweth he can doe nothing but by diuine permiſſion;

and therefore in trouble from Sathan, hee ſeekes his comfort from God. Thus is the Chriſtian ſhaken with many temptations, but is neuer remoued.

7 The confidence of worldlings is either in themſelues:

But the confidence of Worldlings, is either in themſelues; as namely, in their owne might; and theſe proue weake like *Goliah*: or in their own wiſedome; and theſe proue fooles like *Achitophel*: or in their own righteouſneſſe; and theſe proue moſt vnrighteous, as the Phariſes before whom Publicans & ſinners ſhall goe into the kingdome of heauen.

*Luke* 18, 13.

8 Or in others without them

Or elſe that confidence is without them; as either in men: and of all theſe it is true which *Rabſache* ſpake of the King of Ægypt: they are but broken ſtaues of Reede: or elſe in ſtrong holds, which are as eaſily ſhaken by the Lord as ripe Figs fall from a tree, ſaid *Nahum*; or elſe in riches, which are deceitfull refuges of vanity, and cannot helpe in the day of trouble.

9 How in trouble outward and ſecond meanes are to be vſed.

Outward meanes are good to vſe, but euill to truſt in: if we ſet them in GODS roome, they become either very pernicious, or moſt vnprofitable. Example of this, one for many, wee haue in *Aſa* and *Ezekiah*, whereof the one being diſeaſed but in his feete, dyed thereof, becauſe he ſought Phyſitians, and not the Lord; the other being diſeaſed in his bowels, recouered of it, becauſe he looked to God, more then to the meanes.

10 Miſerable are the wicked, whoſe confidence is not in God.

Thus we ſee how the wicked, like a Reed ſhaken with the winde, are toſt with euery tentation, becauſe their confidence is not in God.

### The Cenſure.

*Now the great number of them who either turne aſide to vnlawfull meanes, or looke to the lawfull meanes more then to God, proues, that all are not Chriſtians indeed, who now vſurpe the Chriſtian name.*

## CHAP. IX.

# Of his Ioy.

## The Lords Command concerning it.

The matter of a Chriſtian mans ioy is
1 The Lord our God.

*BE glad ye righteous, and ioyfull all ye that are vpright in heart,* Pſal. 32. 11. *let the heart of them who ſeeke the Lord reioyce,* Pſal. 105. 3. *But let not your ioy be in wine and oyle,* Pſal. 4. *nor in Men,* 1 Cor. 3. 21. *nor in this, that Spirits are ſubdued to you,* Luke 10 20. *but in God through Ieſus Chriſt, by whom ye haue receiued attonement,* Rom. 5. 11. *by whom alſo your names are written in the booke of Like,* Luke 10. 20. *Reioyce ye alſo with Ieruſalem, and be glad with her, all ye that loue her: reioyce with ioy for her, all yee that mourne for her, that ye may ſucke, and be ſatiſfied with the breaſts of her conſolation, that yee may milke out, and be delighted with the brightneſſe of her glory,* Eſay 66. 10. *And pray continually for her peace,* Pſal. 122. 6. *If men reuile you, and perſecute you, and ſay all manner of euill againſt you for Chriſts ſake; reioyce and bee glad, for great is your reward in heauen,* Math. 5. 11. *Count it exceeding ioy when yee fall into many tentations,* Iames 1. (ſpecially) *in as much as ye are made partakers of Chriſts ſufferings, that when his glory ſhall appeare, yee may be glad and reioyce,* 1 Pet. 4. 23. *Finally, reioyce in all good things, which the Lord thy God hath giuen thee and thine houſhold,* Deuteronomie 26. 11. *but ſee thy ioy be in trembling,* Pſal. 2. 11.

2 Our owne ſaluation.

3 The proſperity of the Church.

4 Sufferings with Chriſt.

5 All the gifts of God. The Chriſtians ioy is tempred with feare.

### THE CHRISTIANS PRAYER for grace to obey this Command.

*BLeſſed* [a] *are the people that can reioyce in thee, O God, they ſhall walke in the light of thy countenance, they ſhall reioyce in thy Name continually, and in thy righteouſneſſe ſhall they exalt themſelues.* [b] *Let therefore thy tender mercy come to me, that I may liue: for thy law is my delight.* [c] *Make mee to heare ioy and gladneſſe, and reioyce in the ſoule of thy ſeruant:* [d] *Yea Lord, fill me with thy ioy and peace in beleeuing, that I may abound in hope, through the power of the holy Ghoſt, by Ieſus Chriſt our Lord.*

[a] *Pſal.* 89. 16.

[b] *Pſal.* 119. 77.

[c] *Pſal.* 51. 6.

[d] *Rom.* 15. 13.

### THE CHRISTIANS Practice of this Command.

1 The Chriſtian reioyceth firſt in God, & that ſaluation acquired for him by the Croſſe of Chriſt.

I Will reioyce in the Lord, & my ſoule ſhal be ioyfull in my God, *Eſay* 61. 10. I wil be glad, O Lord, and reioyce in thy mercy, for thou haſt ſeene my trouble, and known my ſoule in aduerſity, *Pſ.* 31. 7. thou haſt encreaſed my ioy according to the ioy of the Harueſt, and as men reioyce when they diuide the ſpoile: for the yoke of my burden, and the rod of my oppreſſion haſt thou broken, *Eſay* 9. 3. In Chriſt Ieſus therefore will I reioyce, in thoſe things that pertaine to God, *Rom.* 15. 17. And God forbid I ſhould reioyce in any thing, ſaue onely in his Croſſe, by whom the world is crucified to me, and I to the world, *Gal.* 6. 14.

2
What a ioy the Christian hath in the word of God.

(For this cauſe) Thy word, O Lord, is vnto me the ioy and reioycing of my heart, *Ierem.* 15. 16. As the friend of the bridegroome, who ſtands and heares him, reioyces greatly becauſe of the bridegroomes voyce, *Iob.* 3. 29. ſo doe I reioyce at thy word, O Lord, as one that findeth a great ſpoile, for thy promiſes are my comfort in trouble, *Pſal.* 119. 50. I haue taken thy teſtimonies as an heritage for euer, *Pſal.* 119. 111. and haue had as great a delight in them as in all riches, 119. 14: therefore I reioyced when they ſaid to me, we will goe to the houſe of the Lord, *Pſal.* 122. 1. for it is my ioy to draw water out of the Wels of thy ſaluation, *Eſay* 12. 3.

And in the houſe of God.

3
How the Chriſtian reioyces in well-doing, albeit hee ſhould ſuffer euill for it.

And like as *Iſrael* reioyced with a great ioy when they offered willingly to the Lord with a perfect heart, 2 *Chron.* 29. 9. Or as *Iudah* reioyced, when all the Land bound themſelues by an oath to ſeeke the Lord, 2 *Chron.* 15. 15. So is it my ioy alwayes to doe well and iuſtly, *Pro.* 21. 15. yea, though trouble follow well-doing, yet in my greateſt tryall of affliction my ioy ſhall abound, 2 *Cor.* 8. 2. and I will reioyce that God hath counted me worthy to ſuffer for righteouſneſſe, and for the name of Chriſt, *Acts* 5. 41. Neither ſhall the ſpoliation of my goods impaire my ioy, knowing that I haue in heauen a better and more enduring ſubſtance, *Heb.* 10. 34.

The welfare of Gods Church, is alſo a ioy to the Christian.

And as for *Ieruſalem*, I will preferre it to my chiefe ioy, *Pſal.* 137. 6. I will loue the ſtones and duſt of *Sion*, better then the Palaces of *Babel*, *Pſal.* 102 14. I will euer wiſh that peace may bee within her wals, and proſperity within her Palaces, *Pſal.* 122. 7. that her ſonnes may bee as plants growing vp in their youth, and her daughters as corner ſtones, grauen after the ſimilitude of a Palace, *Pſal.* 144. 12.

The conuerſion of a ſinner reioyceth the Chriſtian.

(Generally) I will not reioyce at the deſtruction (of any man; nay, not) of him that hated mee, *Iob* 31. 29. But, with the Angels, will reioyce at the conuerſion of a ſinner.

He hath ioy in all Gods gifts, as in the tokens of his loue.

Laſt of all, as *Sara* reioyced in the childe which God had giuen her; ſo I know it is lawfull for me to reioyce in all the gifts that God hath giuen vnto me, *Deut.* 26. 11. and therefore I will reioyce in the worke of thy hands, O Lord, *Pſal.* 92. 4.

## THE OBSERVATIONS.

1
Man by his fall loſt not the affections, but the holineſſe of them.

MAn by his fall loſt not the naturall affections which God created in him, but the rectitude and holineſſe of his affections, which now are moued in him no otherwiſe then members in a paraliticke body, to wit, out of order.

2
Neither doth Chriſts grace take away affections, but onely rectifies them.

Neither doth the grace of Regeneration take away from man naturall affections, but onely the peruerſe inclination & diſordered motion of them by reſtoring them againe to their originall rectitude and holineſſe.

3
The nature of ioy.

What the nature of ioy is, may better be felt then can be defined. It is an affection of the ſoule, whereby the ſoule vpon knowledge of ſome good, either preſent, or to come, is inlarged, as ſaith the Apoſtle, or exalted, as ſaith the Pſalmiſt: *Ita vt animã prope exilire & ad exteriora prorumpere dicas.*

*Pſal.* 89. 16.
*Baſil de grat. Deo agendis.*

4
Ioy is either naturall or ſpirituall.

This ioy is either naturall, ſuch as is the ioy of men vnregenerate; or ſpirituall, ſuch as is the regenerate.

5
The obiects of naturall ioy are Gods gifts abuſed, Sathans baits diſguiſed.

The naturall man againe hath his ioy, either in the gifts of God, wickedly abuſed by himſelfe; or elſe in the baites of Sathan, cunningly diſguiſed: for the naturall man doth in ſuch ſort vſe the gifts of God, that he neither ſeekes nor findes comfort in God who gaue them; and this is Idolatry, to ſet vp in thy affection the creature before the Creator. Beſide this, he vſeth not the creature after the will of him who gaue it but after the luſt of his own will; & this alſo is ſacriledge, to abuſe that to wicked & profane ends which God created good and holy.

6
How Gods gifts are abuſed by the wicked.

7
Abuſe of Gods gifts puniſhed in the wicked.

And hereof it comes to paſſe, that vnto the wicked the good creatures become the meanes of their greater condemnation; yea, and oft-times alſo of their preſent confuſion in this life, the Lord moſt iuſtly ſuffering them to periſh in the abuſe of that creature, wherein they reioyced more then in him: and of this, daily examples haue we before our eyes.

8
Naturall men haue their ioy in that which is their deſtruction.

Thus *Haman* like a foole reioyced in his preferment, ſpecially, that hee was bidden to the Banquet by Queene *Eſther*; not knowing that the ſame was the beginning of his fall; thus *Achitophel*, thinking by his wit to beare out an euill cauſe, was ſnared thereby himſelfe: ſo *Abſolom* carnally reioycing in his beautifull haire, found it at length a rope to hang himſelfe: ſo the Philiſtims eating and drinking before *Dagon*, and reioycing to make a play-foole of blind *Sampſon*, had their banquetting houſe by him made their buriall.

9
How they reioyce in the baites of Sathan diſguiſed.

Yet the other obiect of their ioy is worſe, by which they ioy in the diſguiſed baites of Sathan, couered with a ſhew of deceitfull pleaſures, that endure but for a ſeaſon, but vnder it lurkes the hooke that ſlayes them to death, that endures for euer. Here is a moſt lamentable caſe, to ſee men with a carnall ioy, ſwallowing vp the pleaſures of ſinne, which will be their perdition. *Lachrymarum cauſas tripudiantes peragunt, & videntes mortis negotium exequuntur.*

*Gregor. Moral. lib.* 10. *cap.* 8.

In this they are like Birds which lay downe their heads to take vp the cornes of

10 They are like Birds eating meate vnder the Fowlers net.

of Wheate caſt to them by the Fowler, but ſee not the ſnare which he hath ſpread ouer to take them: or like the Fiſh in the pleaſant ſtreame of *Iordan*, taking pleaſure in that ſame water which carrieth them, that they know not of, into the ſalt Sea, where inconſtinent they dye.

11 Their ioy compared to the burning of a Candle.

As alſo this ioy, riſing of the pleaſure of ſinne, is not vnproperly compared to the light of a Candle, which in burning conſumes that ſame which nouriſheth it, till at length both of them dye together, and the light end in darkneſſe and ſtinking ſmoke. It is euen ſo with carnall ioy, which conſumeth by degrees thoſe ſame things which nouriſh it, as outward ſubſtance & ſtrength of body: and they being conſumed, it ſelfe endeth in fearefull anguiſh & perturbation.

12 Three properties of a Christians ioy: it is 1 Solid. 2 Internall: 3 Eternall,

But the ioy of the man Regenerate hath theſe three properties: firſt, it is a great and ſolide ioy; for he neuer layes it vpon any ſmall thing, God is the matter of his ioy: ſecondly, his ioy is eternall: whereas the heart of the wicked euen in laughing is ſorrowfull, the heart of the godly in mourning is ioyfull: thirdly, it is eternall, and endures for euer, where the ioy of the wicked is but like a point, wherein there is no continuance.

13 Obiects of a Chriſtians ioy are, firſt, God;

The obiects of a Chriſtians ioy are, as I ſaid, firſt, God, & then thoſe benefits which of his loue and mercy flowe from him to vs in Chriſt Ieſus; and theſe are either principall, or ſecondary.

14 Then Gods benefits principall;

Principall benefits wherein the Chriſtian reioyceth, are Election, Calling, Iuſtification, Sanctification, deliuerance in tentations; which breeds experience, and experience begets and encreaſeth a ſure and liuely hope of our Glorification, which maketh our ioy to abound.

15 And ſecondary.

Secondary benefits are alſo the matter of the Chriſtians ioy, according to that, *Deut.* 26. 11. Not ſo much for the gifts themſelues, as for that they are giuen of God, tokens of his fatherly loue, and pledges of better things to come. Where it is to bee marked, that in one and the ſelfe-ſame externall gift, where the naturall man is only delighted with the goodneſſe of the thing it ſelfe, the ſpirituall man is much more refreſhed with the ſenſe of Gods loue, from which the gift came, then he is with the gift it ſelfe.

### The Cenſure.

*But the want of this diſpoſition, proues, that all are not Chriſtians indeed, who now vſurpe the Chriſtian name.*

## CHAP. X.

# Of his Griefe.

## The Lords Command concerning it.

Mourners for ſinne are bleſſed, and marked of God.

*BLeſſed are they that mourne; for they ſhall bee comforted,* Math. 5. *The ſacrifices of God are a contrite Spirit; A contrite and a broken heart the Lord deſpiſeth not,* Pſal. 51. 17. *Set a marke on the fore-head of them that mourne, and cry, for all the abhominations that are committed in the Citie,* Ezech. 9. 4. *It is better to goe to the houſe of mourning, then to the houſe of banquetting, becauſe this is the end of all men, and the liuing ſhall lay it to his heart,* Eccleſ. 7. 4. *Mourne ye therefore with them that mourne; for if one member ſuffer, all ought to ſuffer with it,* 1 Cor. 12. 26. *But be not grieued with the Lords correction: for he correcteth thoſe whom he loueth,* Prou. 3. 11. *But concerning them who are aſleepe, ſorrow not as others doe which haue no hope,* 1 Theſ. 4. 13.

To worldlings, ſinne is a ioy, correction a griefe; to the Chriſtian by the contrary, ſin is a griefe, correction a ioy.

### THE CHRISTIANS PRAYER for grace to obey this Command.

a Eſay 66. 1.

*O Lord, a thou to whom heauen is for a Throne, and the earth for a foot-ſtoole; and yet haſt ſaid in thy word, that thou wilt looke vnto him that is of a poore and contrite ſpirit, and trembleth at thy words: b create, I beſeech thee, in me a cleane heart, and renue a right ſpirit within me: c fill my head with water, and make mine eyes a fountaine of teares, that I may weepe both night and day, d recounting my former ſinnes in the bitternes of my heart; e and ſo may now ſow in teares, that after this I may reape in ioy, through Ieſus Chriſt,* Amen.

b Pſal. 51. 10.
c Ierem. 9. 1.
d Eſay 38. 15.
e Pſal. 126. 5.

### THE CHRISTIANS Practiſe of this Command.

The life of a Chriſtian is fraughted with heauines, and that: 1 For his own ſinnes.

MY life is waſted with heauineſſe, and my years with mourning, *Pſa.* 31. 10. All the worke wrought vnder the Sunne is grieuous to me, for all is vanity and vexation of Spirit, *Eccleſ.* 2. 17. (Specially) becauſe the good I would, I doe not; but the euill I would not, that I doe; for there is a law in my members, rebelling againſt the law of my minde, and leading mee captiue to the law of ſinne, *Romans* 7.

2 For his abſence from the Lord.

O miſerable man that I am, who ſhall deliuer mee from this body of death? *verſe* 24. Woe is me that I remaine in *Meſech*, and dwell in the Tents of *Kedar*: My ſoule hath too long dwelt with them that hate peace, *Pſ*.120.5. for I am in daily heauines through continuall temptations, 1 *Pet*.1.6. therefore I ſigh in my ſelfe, waiting for the adoption, euen the redemption of my body, *Ro*. 8.23.

3 For the ſins and abhominations committed by others.

And beſide this, I am vexed euery day, with godly *Lot*, by hearing & ſeeing the vnlawfull deeds of the wicked, among whom I ſoiourne, 2 *Pet*.2.8. as *Dauid* was grieued when he ſaw how that transgreſſors did not keepe Gods law, *Pſal.* 119. 158. for which his eyes guſhed out riuers of water, *ver*. 136. As *Ieremy* weeped in ſecret for the ſinnes of his people, *Ierem*.13.17. and as *Ezra* rent his cloathes, and plucked his haire off his head and beard, when hee heard that the people who came home from the captiuity, had ſinned againſt the Lord, *Ezra* 9.3. As our Sauiour mourned for the hardneſſe of heart in the Iewes, *Marke* 3.5. and weeped ſore becauſe *Ieruſalem* knew not thoſe things that belonged to her peace, *Luke* 19. 41. As *Paul* had great ſorrow and heauines of heart for his brethren, *Rom*.9.2. and in great affliction and anguiſh with many teares craued their amazement to whom he wrote, 2 *Cor*. 2.4. euen ſo haue my teares beene my meate night and day, *Pſal*. 42.3. & I mourne for all the abhominations that are done by others in the Citie, *Ezech* 9.4.

4 For the trouble of the Church.

Moreouer as godly *Nehemiah* was ſorrowfull for *Ieruſalems* deſolation, *Neh*.2.3. and as the Iewes weeped in *Babel*, when they remembred *Sion*, *Pſal*. 137.1. As the wife of *Phinees* was not ſo ſorrowfull for the loſſe of her husband, as for the captiuity of the Arke, and departure of the glory of God from *Iſrael*: ſo doe I mourne for the affliction of *Ioſeph*, *Amos* 6.6. and mine eyes drop downe teares night and day for the trouble of *Ieruſalem*, *Ier*.14.17. for aboue all things I wiſh her peace and proſperity, *Pſal*.122.

5 For euery one that is in trouble.

Finally, I am ſorrowfull with him that is afflicted, and I weepe for euery one that is in trouble; and my ſoule is in heauines for the poore one, *Iob* 30.25. yea, with godly *Samuel*, I will mourn euen for wicked *Saul*, 1 *Sam*.15.35. and with louing *Dauid* for rebellious *Abſalom*, 2 *Sam*. 18.33. but much more with good *Ionathan* will I weepe ſore, if *Dauid* be reuiled & perſecuted, 1 *Sa*.20.34.

## THE OBSERVATIONS.

1 Our ioy in this life not without griefe. 1 *Pet*.1.5.6.

OVr ioy in this life is not without griefe and heauineſſe; ſo witneſſeth S. *Peter*, *We reioyce in the ſaluation prepared for vs, and yet we are in heauines through manifold tentations*: the like we find in our owne experience.

2 Comfort is ſometime ſcant euen in the heart of the Chriſtian.

As wine failed euen in that banquet, at which Chriſt was preſent, ſo comfort ſometime is interrupted, euen in that heart wherin Chriſt dwels: but as in the one he turned water into wine in the end, ſo in the other ſhall he turne all ſorrow into ioy at the laſt.

3 Cauſes of griefe ariſing from our ſelues are three-fold.

The cauſes of griefe in a Chriſtian are three-fold: the firſt is the conſideration of that which wee haue beene; the ſecond is the conſideration of that which we are: the third, the conſideration of that which wee would be, and are not.

4 A man ſo long as he is in his ſinnes, thinkes them no cauſe of griefe.

As for the firſt: ſo long as a man and his ſinne are one, hee neither feeles the weight of it, nor the wrath that followeth it, but reioyceth in that which ſhould be the matter of his griefe; but as ſoone as man by grace is parted from his ſin, then becomes ſin a burden to him, & a matter of his griefe, which before was the matter of his ioy.

5 An example hereof in *Dauid*.

One example of this we haue in *Dauid*, who hauing committed adultery, and going about to cloake it with murther, was neither troubled himſelfe with this abhominable ſinne, nor yet would haue others troubled with it; and therefore wrote hee to *Ioab* a command, directly to ſlay *Vriah*, and therewithall ſubioyned, *Let not this trouble thee*: but how much it troubled him when God renued him by repentance, the 32. and 51. Pſalmes doe teſtifie.

2 *Sam*.11.25.

6 Another in *Paul*.

Another we haue in the Apoſtle S. *Paul*, who while he was in his ſinnes, perſecuted with pleaſure the Saints of God: but when God ſundred him from his ſinnes, what a griefe that ſinne in ſpeciall was to him, hee witneſſeth himſelfe; *I am not* (ſaid he) *worthy to be called an Apoſtle, becauſe I perſecuted the Church of God.*

7 When God looſes a man from ſinne, hee bindes him to an hatred of ſinne.

For when the Lord looſeth a ſinner from his ſinne, hee bindeth him to a perpetuall hatred of his ſinne: and therefore is it, that when he hath taken away the guiltineſſe of a ſin, yet he will haue the memory therof to remaine: for as thorns which are euill in the Garden, are good in the hedge to fence it; ſo ſins which are euill in the affection, hindering the growth of grace in the ſoule, are good in the memory, to humble vs for our former ſinnes, and guard vs againſt ſinnes to come.

Why the memory of ſinne remaineth when the guilt thereof is remoued.

8 Perſian Kings could ſuffer no mourners in their preſence, but it is not ſo with God.

And this godly ſorrow for ſinne committed, being no other but the dolours of our new birth, ſhould not diſcourage Gods children, but rather they are to bee comforted with it. Certainly the Lord our God is beſt pleaſed with vs, when wee are moſt diſpleaſed with our ſelues. Mourners might not ſtand in preſence of the Perſian Kings; therefore *Mordecai* clad in ſack-cloth, got not entrance at the Kings gate: but whom doth the Lord comfort? Is it not thoſe who mourne? To whom grants he moſt familiar acceſſe? Surely to thoſe that are moſt entirely humbled & caſt downe before him.

9 The Lord liketh our mourning countenance beſt. *Cant.* 2. 14.

Then are we moſt welcome to God, and our face moſt pleaſant vnto him, when it is watered with the teares of repentance: therefore it is his comfortable ſpeech to his Church, *My Doue, which mournes in the clefts of the rocke, ſhew me thy face.*

10 The Chriſtians tentations are griefe to him.

As for the ſecond: the conſideration of that which we are, is alſo to a Chriſtian the matter of his griefe, firſt, in regard of our continuall temptations to ſinne, Sathan euer ſeeking to recouer his olde poſſeſſion in vs. As *Pharaoh* followed *Iſrael*; ſo Sathan followeth the redeemed man, doing all that hee can to bring him backe againe to his former ſeruitude and bondage.

11 And his manifold croſſes.

Secondly, alſo in regard of manifolde croſſes and troubles, which like vnto the waues of the Sea, one after another, come vpon vs.

12 And the troubles of Gods Church. *Nehem.* 2. 3.

And herewith alſo comes in the troubleſome eſtate of Gods Church: as good *Nehemiah* was not ſo merry for the preferment he had in the Court of King *Artaſhaſhte*, as ſorrowfull for the deſolation of *Ieruſalem*; *Why ſhould not* (ſaid he) *my countenance be ſad, when the City of my Fathers lyeth waſt?* So is it with the Chriſtian; though his owne particular eſtate be neuer ſo good, yet is it his griefe to ſee the Church of God in trouble.

13 And the long delay of that promiſed Kingdome.

The third matter of our griefe ariſeth of the conſideration of that which we are not, but would be. The Chriſtian hath ſome liuely fore-taſte of the excellent pleaſures of the life to come; and therefore it is a griefe for him to be holden from it, and a ioy to remoue toward it: but certainely he ſhall neuer goe out of the body with ioy, who liues not in the body with griefe for his abſence from God: *ſi deſideras quod non habes, funde lachrymas, vnde dicturus es Deo; poſuiſti lachrymas meas in conſpectu tuo?* If thou deſireſt that which thou haſt not, ſhed teares that thou mayeſt obtaine it. Alas, how ſhall the Lord gather our teares into his bottle, if we ſhed them not? or how ſhall he giue vs that comfort for which we neuer mourned?

*Aug de Sanct. Serm.* 45.

*Pſal.* 56.

14 Ioy and griefe agree not in worldlings, it is otherwiſe in Chriſtians

In worldlings, ioy and griefe agree not together, the one of them excels the other: it is not ſo with a Chriſtian, *Lachrymæ ſunt illi vice deliciarum*, for in mourning he finds vnſpeakeable ioy. And as after raine the ayre becommeth more pure; ſo after the ſhowers of teares the Conſcience is cleared and comforted: *Quæ enim ſecundum Deum ſunt lachrymæ ingens pariunt certamq; lætitiam*, for thoſe teares which are according to God, doe alway bring forth moſt ſure conſolation.

*Macar. hom.* 15.

### The Cenſure.

***But the want of this holy mourning, which is euident in many, proues, that all are not Chriſtians indeed, who now vſurpe the Chriſtian name.***

## Chap. XI.

# Of his Griefe, ariſing of a troubled Conſcience.

### The Lords Command concerning it.

Let them marke this who doe thinke their tentations ſingular, and that none of Gods children were troubled euer ſo ſore as they.

*OH that my griefe were well weighed, and my miſeries laid together in a balance! it would now be heauier then the ſand of the Sea,* Iob. 6. 2. *The Lord doth renue his plagues, and encreaſeth his wrath againſt mee,* Iob 10. 17. *his hand is heauy vpon me night and day,* Pſal. 32. 4. *he writeth bitter things againſt me, and maketh mee poſſeſſe the iniquities of my youth,* Iob 13. 26. *his indignation lyeth vpon mee,* Pſalme 88. 7. *he filleth mee with bitterneſſe, and ſuffers me not to take my breath,* Iob 9. 18. *Changes & armies of ſorrowes are againſt me,* Iob 10. 17. *My ſpirit is in perplexity, my ſoule is amazed,* Pſal. 143. 4. *I goe mourning all the day long, & am ſore broken: I roare for the very griefe of my heart,* Pſal. 38. 6. *My bowels ſwell, and mine heart is turned within me,* Lam. 1. 20. *Mine eies are dimme through griefe,* Pſ. 6. *My fleſh hath no reſt at all, but fightings without, and terrours within,* 2 Cor. 7. 5. *As a woman with childe, who draweth neere to the trauell, is in ſorrow, & cryeth in her paines, ſo am I in thy ſight, O Lord* Eſay 26. 17.

### THE CHRISTIANS PRAYER for deliuerance from theſe terrours.

*ALas, O Lord,* [a] *wilt thou abſent thy ſelfe for euer?* [b] *is the multitude of thy mercies & compaſſions reſtrained from me?* [c] *ſhall my heauines be continuall, and my plague deſperate, that it cannot be healed?* [d] *Alas, Lord, how long wilt thou forget mee? how long wilt thou hide thy face from me? how long ſhall I take counſell within my ſelfe, hauing wearineſſe daily in my heart?* [e] *O Lord, it is thy praiſe that thou art gracious and mercifull: Thou* [f] *breakeſt not the bruiſed Reed, and quencheſt not the ſmoaking flaxe. Thou* [g] *exalteſt the ſorrowfull to ſaluation.* [h] *Hide not therefore thy face from mee, O Lord, neither take me for thine enemy,* [i] *but haue mercy vpon mee, and conſider how I am ſore troubled.* [k] *Contend not with mee any more,* [l] *neither rebuke mee in thine anger,* [m] *leaſt*

[a] *Pſal.* 77. 5.
[b] *Eſay* 63. 15.
[c] *Ierem.* 15. 18.
[d] *Pſal.* 13. 2.
[e] *Deut.* 4. 31.
[f] *Eſay* 42. 3.
[g] *Iob* 5. 11.
[h] *Iob* 13. 24.
[i] *Lam.* 1. 20.
[k] *Eſay* 57. 16.
[l] *Pſal.* 6. 1.
[m] *Ierem.* 10. 24

*thou turne mee to nothing.* [n] *What ſhall I ſay vnto thee? O thou who art the preſeruer of men, I haue ſinned againſt thee,* [o] *but according to the multitude of thy compaſſions haue mercy vpon me, and put away my iniquities,* [p] *reſtore me to the ioy of thy ſaluation, and ſtabliſh mee with thy free ſpirit.* O Lord, who ſpeakeſt peace to thy Saints, make mee to heare ioy and gladneſſe, that the bones which thou haſt broken may reioyce: then ſhall my tongue ſing ioyfully of thy righteouſneſſe, and my mouth ſhall ſhew forth thy praiſe.

[n] *Iob* 7.20.

[o] *Pſal.* 51. 9.

[p] *Pſal.* 51.12.

## THE LORDS ANSWERE TO THE CHRISTIAN.

Euery tentation hath an iſſue.

1

NO tentation hath ouertaken you, but ſuch as appertaines to man: remember that I am faithfull, and will not ſuffer you to be tempted aboue that you bee able, but will euen giue the iſſue with the temptation, that yee may bee able to beare it, 1 *Cor.* 10. 13. I will not breake the bruiſed Reed, nor quench the ſmoaking Flaxe, *Eſay* 42. for a little while haue I forſaken thee, but with great compaſſion will I gather thee: for a moment in mine anger haue I hid my face from thee, but with euerlaſting mercy haue I had compaſſion on thee. The Mountaines ſhall remoue, and the hills fall downe, but my mercy ſhall not depart from thee, neither ſhal the Couenant of my peace fall away, ſaith the Lord, who hath compaſſion on thee, *Eſay* 54.7.

1 *Cor.* 10.13.

Comfort againſt ſpiritual deſertions.

Gods mercy to his Children is ſure and euerlaſting.

## THE OBSERVATIONS.

1
The greateſt griefe is griefe of conſcience. *Prou.* 18.

THe heauieſt griefe of a Chriſtian, is that which doth proceed from a troubled Conſcience: *The Spirit of a man may ſuſtaine his infirmities, but a wounded ſpirit who can beare it?*

2
The health of conſcience conſiſts in two things.

The health of conſcience conſiſts in theſe two; firſt, in the ſenſe of Gods mercy pardoning our ſinnes in Chriſt: ſecondly, in a holy diſpoſition to ſpirituall exerciſes.

3
Where from the diſeaſe of conſcience proceeds, to wit,
1 When God forſakes it, and takes away the ſenſe of mercy, then is the ſoule ſore troubled.

And the diſeaſe or trouble of conſcience proceedeth from the contrary euill: for if the ſoule be forſaken for a time, it becomes vnable for ſpirituall exerciſe. Faith becomes weake, Loue waxeth cold, Grace to pray is relented, yea, as the Moone is but a darke body when the Sunne looketh not vpon it, ſo the ſoule is but dead when God doth not worke in it, and in this abſence of God, no man can tell how ſore the ſoule is troubled; but hee who hath felt the comforts of his preſence.

4
2 But when he purſues it with a ſenſe of his wrath, then it is worſe troubled.

But the other euill is much more fearefull: when God erects a tribunall in the conſcience, and giues out into it a iuſt condemnatory ſentence for ſin which cannot be denyed, there followeth vpon it a ſenſe of wrath, which like a fire burning within it, doth miſerably torment the ſoule of him in whom it is.

5
Trouble of minde diſtempers the whole body.
*Pſal.* 32.
*Bern. in paruis Serm.* 48.
*Aug. in Ioh.* *Tract.* 19.

Whereupon there followeth ſuch a diſtemperature of the whole body, that as *Dauid* felt in himſelfe, the moyſture thereof is turned into the drought of Sommer. The reaſon hereof is giuen by *Bernard*: The ſoule hath vnder it a body, which gouerns; aboue it the Lord, in whom it reſts. *Viuificat Anima & viuificatur*: If that life by which the ſoule liueth relinquiſh it, that is, if the helpe and comfort of Gods bleſſed Spirit forſake it; how can it be, but the ſoule muſt alſo relinquiſh the body?

6
The firſt of theſe ſpirituall troubles compared to a lingring diſeaſe.

And yet both theſe wayes it pleaſeth the Lord to exerciſe his children in this life: firſt, by deſertion, wherein ſenſe of mercy and ſpirituall ſtrength vnto good is withdrawne from them; and this is vnto them as a lingering diſeaſe: the fruit whereof is, firſt, to humble them for their former ſins; ſecondly, to make them eſteeme more of the preſence of God when he grants it vnto them.

7
The ſecond to a fearefull conſumption.

*Bern. in aſſump. Mariæ ſerm.* 4.

But the other is worſe, when not onely hee forſakes them, but alſo as it were, doth purſue them with his wrath: this is like vnto a fearefull conſumption, which if it continued, would vndoe them: *Infernus enim quidem animæ rea conſcientia eſt*; for an euill conſcience is a certaine infernall priſon of the ſoule.

8
For three cauſes doth the Lord exerciſe his Children with theſe inward ſufferings.

And with this accuſing and tormenting conſcience it pleaſeth God alſo to exerciſe his children, firſt, to worke in them a conformity with Chriſt in ſpirituall ſufferings; ſecondly, to teach them by experience the bitterneſſe of that wrath to come, that they may flye from it, and thirdly, to learne them ſome knowledge of that incomprehenſible loue Chriſt carried toward them, who for their ſakes dranke out the dregs of that cup, the drops whereof are ſo intollerable vnto them.

9
The wicked are not grieued with the abſence of God, becauſe they neuer felt the comforts of his preſence.

The firſt of theſe the wicked know not; they were neuer comforted with his preſence, and how can they bee grieued with his abſence? but the ſecond they ſhal know; how euer for a time their conſciences being burnt as it were with a hot iron, are without feeling of ſinne, and no way troubled for it, yet ſhall it at length waken them, and trouble them with a gnawing worme that neuer ſhall dye.

### The Cenſure.

*Now the great number of them, who being laden with ſinne, were neuer troubled in conſcience for ſinne, proues, that all are not Chriſtians indeed, who now vſurpe the Chriſtian name.*

CHAP.

## CHAP. XII.

# Of his Patience.

## The Lords Command concerning it.

The praiſe of Patience.

*HE that is ſlow to wrath is of great wiſedome: and he that ruleth his owne minde is better then hee that winneth a Citie,* Prouerb 16. *poſſeſſe therefore your ſoules in Patience,* Luke 21. 19. *and let your patient minde be knowne to all men:* Phil, 4. 5. *for yee haue great need of patience, that after yee haue done the good will of God, ye may receiue the promiſe,* Hebr. 10. 36. *Render not euill for euill, nor rebuke for rebuke: but contrariwiſe, bleſſe, knowing that ye are thereunto called, that yee ſhould be the heyres of bleſſing,* 1 Pet. 3. 9. *And* (indeed) *if yee be railed on for the name of Chriſt, bleſſed are yee, for the ſpirit of glory and of* GOD *reſts on you, which on their part is euill ſpoken of, but on your part is glorified,* 1 Pet. 4. 14. *If therefore ye ſuffer as murtherers or euill doers, be not aſhamed,* verſe 16. *Say not thou, I will recompence euill, but wait on the Lord, and he ſhall ſaue thee,* Prouerbs 20. 22. *Bee patient, and ſettle your heart,* Iam. 5. 7. *for the patient abiding of the righteous ſhall be gladneſſe,* Pro. 10. 28. *The Lord is a God of iudgement, and they are bleſſed that waite for him,* Eſay 30. 18.

What need we haue of Patience.

The cauſe ſhould be good for which we ſuffer.

The fruit of Patience.

## THE CHRISTIANS PRAYER for grace to obey this Command.

*LOrd* [a] *encreaſe thy graces toward mee, ſo that* [b] *I be not deſtitute of any gift, waiting for the appearance of my Lord Ieſus Chriſt: Lord confirme me to the end, that I may bee blameleſſe in that day, and* [c] *may walke worthy of thee, pleaſing thee in all things,* [d] *and may be ſtrengthened with all might, through thy glorious power to all patience and long ſuffering with ioyfulneſſe.*

a *Pſal.* 119. 14.
b 1 *Cor.* 1. 7.
c *Coloſſ.* 1. 10.
d *Coloſſ.* 1. 11.

## THE CHRISTIANS Practice of this Command.

The Chriſtian waiteth on the Lord, whereas the worldling runnes about ſeeking reliefe and reſt in other things, but can neuer finde it.

I Will waite on the Lord, *Zeph.* 3. 8. and my ſoule ſhall keepe ſilence vnto my God: for of him commeth my ſaluation, *Pſal.* 62. I will approue my ſelfe vnto him in much patience, in afflictions, in neceſſities, in diſtreſſes, 2 *Cor.* 6. 4. ſubmitting my ſelfe vnto the will of my GOD, and in all things giuing thanks to him through Ieſus Chriſt, 1 *Theſ.* 5. 18.

## THE OBSERVATIONS.

1
The Goſpell a mirror, wherin we ſee the ſimilitude of Gods image, and are transformed into it.

THE Goſpell of our Lord Ieſus Chriſt, is compared by S. *Paul* to a mirror, wherin we behold the glory of God with open face, and by which we are transformed into the ſimilitude of his Image: for ſo many as are the Sonnes of God by Regeneration, to them hee communicates his Image by his Word and Spirit.

2
The light and goodneſſe of God is extended vnto all.

His goodneſſe is extended ouer all his creatures, and hee illuminateth euery one that comes into the world; for euery man by nature hath in him as much light as furniſheth to him ſome principles of good and euill, to make him inexcuſable in all the euill that he doth.

3
But his image is communicated to his children onely. How we may know whether we be Gods workmanſhip by the new creation, or no.

But as for his owne children, he markes them from the reſt of the world, by his owne Image: and this is it wherein wee ſhould chiefly try our ſelues, whether wee be the workmanſhip of God by Regeneration, as we are his creatures by the firſt creation, or not; and this tryall is to be made by our ſimilitude and conformity with him.

4
Patience is reformed alſo in our Regeneration.

As other affections are reformed to the Regeneration, ſo alſo is our Patience. Concerning it, three things are to be conſidered; firſt, the nature of Patience; ſecondly, the neceſſity; thirdly, the vtility thereof.

5
A deſcription of the Nature of Patience. *Heb.* 10.

Patience, as ſaith the Apoſtle, is a grace very needfull for vs, to ſuſtaine vs in the doing of Gods will, and in the expectation of his promiſes, *Heb.* 10. From this is borrowed that deſcription of *Auguſtine: Patience is a grace of the ſpirit, flowing from faith, by which we ſuffer euill things willingly, becauſe we will not forſake thoſe good things by which we may come to better.*

6
Patience ſuffers not the euils of ſinne, but the euils of affliction.

The euils which with patience we muſt ſuffer, are not the euils of ſinne (for it is not patience but effeminate feebleneſſe to ſuffer it) but the euils of affliction. Againe, the good which we will not forſake, is, as ſaith the Apoſtle, the doing of the good will of God, and the better things which

God hath promiſed, and wee doe hope hereafter to obtaine.

7 Patience neceſſary for two cauſes.

1 Becauſe the good that God hath promiſed is not preſently performed.

The ſecond is the neceſſity of Patience. In two reſpects Patience is moſt neceſſary: firſt, the good which GOD hath promiſed and we hope for, is ſuſpended and delayed for a time: which time though in regard of the diſpenſer it be ſhort, becauſe he knowes when he will giue it, yet to the expectant it is very long; therefore haue wee need with Patience to waite for it.

8 2 Becauſe of the preſent euils wherewith now we are exerciſed.

Next, becauſe of the preſent manifold euils wherewith in this life we are exerciſed. We liue in the company of the wicked, who are vnto vs as the Canaanites were to Iſrael, pricks in our ſide, and thornes in our eyes. Neither will the Lord haue them ſeparated from vs, but the Cockle muſt grow with the good Wheat till the day of harueſt. *Patienter itaq; ferendum eſt, quod feſtinanter auferendum non eſt.*

9 No peace betweene the elect and reprobate.

There will neuer bee peace where God hath proclaymed enmity: the bleſſed ſeed of the woman, and ſeede of the curſed Serpent will neuer agree; let there be but two of them in the world, ſuppoſe brethren, the one of them ſhall ſlay the other, as *Caine* did *Abel*: let them be in one houſe vnder one diſcipline, yet the one ſhall perſecute the other, as *Iſmael* did *Iſaac*; yea, put them into one wombe, as were *Iacob* and *Eſau*, yet the one ſhall ſtriue with the other.

But in this diſcord the reprobate are alwayes the perſecutors.

10 As a rocke in the ſea, ſo is a Christian in the earth.

As the rocke in the Sea (ſaid *Nazianzen*) lyeth obiect to the waues of the Sea, raiſed by euery winde, from whatſoeuer coaſt it blow: ſo is the Chriſtian in the world, ſubiect to the trouble of euery wicked man that can come neere him, and therfore hath he need to be armed with Patience, and to walk among them circumſpectly, as among ſnares.

11 The principall praiſe of patience.

Now to the third, the vtility of Patience: euery grace of the ſpirit hath in it ſome ſpeciall vertue, whereby it excels another; but the principall praiſe of Patience is pointed out by our Sauiour in that precept, *Poſſeſſe your ſoules in Patience.*

12 By Faith we poſſeſſe Chriſt, by Loue our neighbour, by Patience our ſelues.

Theſe are three excellent graces, Faith, Loue, and Patience: by Faith I poſſeſſe CHRIST IESVS; by Loue I poſſeſſe my neighbour, and make him mine owne; by Patience I poſſeſſe my ſelfe: hee that hath not Faith is without the Head, hee that hath not Loue is without the Body, and hee that hath not Patience is without himſelfe, no Maſter nor poſſeſſor of himſelfe, but ſtill ouer-ruled by the will of another.

13 Patience preſerues the other Graces of the Spirit. *Tertul. de patien.*

Beſides this, Patience entertaines all the reſt of the graces of the ſpirit; *ita enim præpoſita eſt Dei rebus patientia, vt nullum opus Deo complacitum perpetrare poſſit extraneus à patientia:* for it is ſo ſet ouer the affaires of God, that without it no ſpirituall worke acceptable to God can be done; no prayer to God, yea, no piety, no duty of loue to man can be diſcharged without Patience.

14 It mitigates euil, and makes heauy croſſes eaſie. *Auguſt. Mart. Epiſt.5.*

Moreouer, Patience mitigates euils, and maketh heauy and difficult croſſes eaſie to be borne: *Patientia enim fit vt homo liberetur à malo, non exteriore & alieno, ſed intimo & ſuo*, whereas impatience were it neuer ſo great, releeues not men of the euils that offend them, but rather encreaſeth it, ſo that by it, ſmall croſſes become greater and heauier to be borne; *Impatientes dum mala pati nolunt, non efficiunt vt malis eruantur, ſed vt mala grauiora patiantur.*

*Auguſt. de Patien. cap.2.*

15 Three wayes chiefly is our Patience impugned by Sathan. *Bern. in conuerſ. Pauli.*

Therfore Sathan ſeekes by many meanes to bereaue vs of ſo great a good, but eſpecially by theſe three iniuries, in our perſon, in our goods, and our name. *Hoc veluti triplici ariete pulſatur Patientia noſtra*: againſt theſe three therefore are wee to counterme our ſelues.

16 Troubles comming from euil men ſhould not commoue vs, and why? *2 Sam.16.12.*

As for the afflictions of our perſons, if they come mediately vpon vs by men, wee are to remember that which our Sauiour ſaid to *Pilate*: *Thou couldeſt haue no power ouer mee at all, if it were not giuen thee from aboue*; and that which *Dauid* ſpake to *Abiſhai* concerning *Shimei* that curſed him: *Suffer him, for the Lord hath bidden him: it may bee that the Lord will looke on mine affliction, and doe mee good for his curſing this day.*

17 Wicked men are but Satans inſtruments.

And againe, we are to remember that of the Apoſtle, *Wee wreſtle not againſt fleſh and bloud, but againſt Principalities & Powers, &c.* that is, that it is not ſo much men cloathed with fleſh and bloud that fight againſt vs, as Sathan, that worketh in them; *Nihil enim aliud ſunt omnes impij quam membra Diaboli*: For what elſe are the wicked but members of Sathan, moued by him? and therefore not them, but him wee are to account our enemie.

*Gregor. Moral. li.13. cap.15.*

18 It is great weakeneſſe to be prouoked to wickedneſſe by wicked men.

If ſo wee doe, we will neuer fight againſt the wicked of the world with their owne weapons, to render euill for euill, or rebuke for rebuke: for if they prouoke vs to euill, and we in our impatience be prouoked by them, what difference is there betweene vs, but that they ſinned firſt, and wee ſinned next? *Nihil enim inter prouocantem & prouocatum intereſt, niſi quod ille prior in maleficio deprehenditur & ille poſterior.*

*Tertul. de Patien.*

19 We ſhould not fight againſt Sathan with his owne Armour.

As ratening and deuouring beaſts, cannot hurt vs, vnleſſe they finde vs in their way; ſo cannot the wicked of the world harme vs, if we goe not their way: that is, if we doe not as they doe, but keepe away different from theirs; that is, as our Sauiour commands vs, Pray for them when they perſecute vs: otherwiſe it is certaine, that if any man will fight againſt Sathan with Sathans armour, he ſhall ſuffer a ſhamefull ouerthrow at his hands.

20
He that cannot ſuffer euill words, how wil he ſuffer a ſharper croſſe?

He that cannot ſuffer a ſmall croſſe, is there any hope hee will ſuſtaine a greater: if the diſtemperate breath of another mans mouth, put thee out of patience; how wilt thou for Chriſts ſake reſiſt to the bloud? *Abſit a ſeruo Chriſti tale inquinamentum, vt Patientia maioribus præparata rebus, in minimis excidat.*

21
A good conſcience and a good name are both neceſſary, and why?
*Aug. ad frat. in Erem. ſerm.* 53.
*Philo lib. de migratione Abrahæ.*

It is true, that as a good conſcience is neceſſary for our ſelues, to approue vs to God; ſo our good names is neceſſary for others, that we may be the more able to edifie them: *Mihi quidem ſufficit conſcientia mea, vobis autem neceſſaria eſt fama mea;* My conſcience (ſaid *Auguſtine*) is ſufficient for me, but my good name is neceſſary for you. And to this ſame purpoſe ſaid *Philo; Non eſt negligenda bona fama, res tum ad cuſtodiam, tum ad dignitatem vitæ vtiliſſima.*

22
But no innocency can defend vs againſt the tongues of wicked men.

But where neither a good conſcience within, nor a good conuerſation without, can preſerue our good name, we muſt with patience endure it. Neuer one liued in the world ſo holy and without ſpot, as Ieſus Chriſt, and yet what contradiction did hee ſuſtaine of ſinners? *If they call the Maſter of the houſe Beelzebub,* what will they doe to the ſeruants? No innocency can guard thee againſt the ſlanderous tongues of the wicked.

23
It is Sathans worke to obſcure the good name of Gods children.
*Cyp. Antoniano frat. Epiſt.* 12.

This is the very worke of the Diuell, who was a lyar from the beginning: *Vt ſeruos Dei mendacio laceret, & falſis opinionibus glorioſum nomen infamet, vt qui conſcientiæ ſuæ luce clareſcunt, alienis rumoribus ſordidentur;* to rend the ſeruants of God with lyes, and ſtaine them in their name, whom hee knowes honourable in their good conſcience.

24
He is poore that ſtands in need of another mans praiſe.

It is a great praiſe ſo to liue, that others be compelled to commend thee, but great puſillanimitie to ſtand in need of another mans praiſe. As the Moone that borrowes her light from the Sunne, is vnder a continuall change, ſo the minde which is ſwayed vp and downe by the breath of other men, can neuer be ſtable.

25
How the Chriſtian depends not vpon the eſtimation of other men.
*Amb. offic. lib.* 1. *cap.* 5.

As a true Chriſtian is not puſt vp, when he is eſteemed of others to be better then he knowes he is himſelfe, ſo is he not caſten downe when he is eſteemed to be worſe then indeed he is. As a rich man will laugh, if he be called poore, becauſe he knowes it is falſe; ſo a Chriſtian when hee is charged with euills, whereof hee knowes hee is not guilty. *Bene ſibi conſcius non debet falſis moueri, nec æſtimare plus ponderis in alieno eſſe conuitio, quam in ſuo teſtimonio.*

26
Troubles comming immediatly from God, are moſt patiently to be borne.
*Job* 27.

Now as for thoſe troubles which come immediately from God, we ought ſo much the more patiently to beare them, whether they be in our bodies or our goods: *ſhall we receiue good things from him, and not receiue euill?*

27
Seeing we ſuffer willingly corrections from men, yea the cutting of our fleſh, it is a ſhame not to ſuffer Gods corrections.

Moreouer, wee haue had fathers of our bodies who haue corrected vs at their pleaſure, and wee haue beene ſubiect to them, how much more ſhould wee be ſubiect to the father of Spirits, who alway corrects vs for our profit? yea, ſeeing vnder hope of health we can be content that Phyſitians cut and burne our bodies; let vs bee aſhamed to murmure when the Lord chaſtiſeth vs, ſeeing he doth it for no other end, but that after it we may enioy the quiet fruit of righteouſneſſe.

28
A rebuke of thoſe that cannot abide to be touched with any wrong.
*Micah* 7.4.

But how many men ſhall ye finde profeſſing Chriſt, and yet like vnto thoſe of whom *Micah* ſaid in his time, *The beſt of them are bryars:* they thinke it Religion good enough, if they be quiet when none offends them; but if you touch them with the ſmalleſt iniury, ye ſhall finde them Thiſtles and Thornes to pricke you.

### The Cenſure.

*And of this alſo it is manifeſt, that all haue not the Chriſtian diſpoſition, who now vſurpe the Chriſtian name.*

## CHAP. XIII.

# Of his Anger.

## The Lords Command concerning it.

1
Carnall anger forbidden, and the manifold euils that come by it.

BE *not of an haſty ſpirit to be angry: for anger reſts in the boſome of fooles,* Eccleſ. 7.11. *Whoſoeuer is angry with his brother vnaduiſedly, is culpable of iudgement,* Math. 5.22. *The diſcretion of a man differreth his anger, and it is the glory of a man to paſſe by an offence,* Prou. 19.11. *The foole is knowne by his anger: but the wiſe couereth ſhame,* Prou. 12.16. *Ceaſe therefore from anger, and leaue off wrath,* Holy anger allowed.

*wrath*; Pſal. 37.8. *But (if ye) be angry, ſinne not; and let not the Sunne goe downe vpon thy wrath*, Epheſ. 4.25.

## THE CHRISTIANS PRAYER for grace to obey this command.

a Eſa 43. 21.
b Pſal. 119.73.
c Eſa 32.15.
d Eſa 38.3.
e Pſal. 25.8.
f Gal. 5.20.
g 1 Pet. 3.4.
h Iam. 3. 13.

*O Lord*, [a] *thou haſt formed me for thy ſelfe:* [b] *therefore giue mee vnderſtanding, that I may learne thy commandements.* [c] *Powre thy Spirit vpon me from aboue:* [d] *and teach mee in all things to doe that which is good in thy ſight.* [e] *Thou art gratious and righteous, and teacheſt ſinners thy way*, (ſpecially) *them that be meeke wilt thou guide in iudgement. Deliuer mee* [f] *from wrath, contention and debate, which are the workes of the fleſh:* [g] *and worke in mee a quiet ſpirit, which before thee is a thing much ſet by:* [h] *ſo ſhall I ſhew by good conuerſation my workes in the meekeneſſe of wiſedome, to the glory of thy Name, through Chriſt Ieſus.* Amen.

## THE CHRISTIANS Practice of this Command.

The Chriſtian is gouerned by the word of the Lord.

I Am the Lords ſeruant, I will not forget him: *Eſa.* 44. 21. but will lay vp his words in my heart, that I ſinne not againſt him, *Pſal.* 119. I will not walke after the ſtubborneneſſe of mine heart, that I ſhould not heare the Commandements of my God, *Ierem.* 16.12. I will not ſtriue but will be gentle toward all men, inſtructing with meekeneſſe them that are contrary minded, 2 *Tim.* 2. For I haue no ſuch cuſtome as to be contentious, 1 *Cor.* 11. 16. but I cannot forbeare them which are euill, *Reuel.* 2.2. I cannot ſuffer ſuch as deceiue the ſeruants of the Lord, *Reuel.* 2. 20. ſaying, they are Apoſtles, and are not, *Reuel.* 2.2. for the zeale of thine houſe hath eaten me, and the rebukes of them that rebuked thee are fallen vpon me, *Pſal.* 69.9. yea, my zeale hath conſumed me, becauſe mine enemies haue forgotten thy word, *Pſal.* 119.139.

He is gentle toward all men, euen thoſe that are contrary minded.

But yet ſo, that he is zealous.

## THE OBSERVATIONS.

1
The holy Spirit appeared firſt in the likeneſſe of a doue, after that in likeneſſe of Fire.

That ſame holy Spirit that deſcended vpon the Apoſtles in the ſimilitude of fire, deſcended firſt on the Lord Ieſus in the ſimilitude of a Doue, to teach vs, that in ſome things wee ſhould be patient and meeke, in others inflamed with an holy anger; and that both the one and the other are the effects of Gods Spirit.

2
Teaching vs meekeneſſe in our own cauſe, but burning zeale in the cauſe of God.

In our owne particulars wee ſhould bee patient, in the cauſe of God wee ſhould bee zealous, after the example of *Moſes*, who was the meekeſt man vpon the face of the earth, but wonderfull angry when hee ſaw God diſhonoured by Idolatry; he ſpared not to put to the edge of the ſword thoſe people whom otherwiſe hee loued moſt dearely. But alas, our corruption carries vs a contrary way, making vs fiery beyond meaſure in reuenging our owne wrongs, but wondrous cold in pleading the cauſe of God.

3
Anger a naturall affection created by God in man.

Anger is a naturall affection, by which the ſoule of man is commoued to remedy the euill done againſt the will thereof, by reuenge. I call it a naturall affection, ſuch as God created in *Adam* in the ſtate of innocency, otherwiſe it had not beene in our bleſſed Sauiour.

4
Anger is either carnal or ſpirituall.
*Gregor. Moral. lib.* 5. *Sect.* 125.

Now there are two ſorts of Anger: one carnall, which is the worke of the fleſh, and forbidden: another holy, which is a worke of the Spirit and commanded. *Alia eſt ira quam impatientia excitat, alia quam zelus format: illa ex vitio, hac ex virtute.*

5
For the commotion of the minde is according to the mouer thereof.
*Nazian. Cygneorum carminum lib.*

*Ibidem.*

For the commotion of the minde is according to the mouer thereof, if the Spirit of God commoue thy minde, it is an holy anger raiſed for iuſt cauſes, and tempered in ordinate meaſure: *Affectiones dona Dei ſunt, cum à ratione duce ac imperatore mouentur*; Affections are the gifts of God when they are moued by reaſon, as their leader and commander: and in ſpeciall: *Iracundia moderate ſpirans zeli eſt armatura*; Moderate Anger is the Armour of Zeale.

6
Anger ſtirred by Sathan is either without a cauſe, or without moderation.

But if the ſpirit of Sathan commoue thy minde, he raiſeth an anger which either is vniuſt, or at leaſt ſo immoderate, that thou neither canſt keepe vnder it reuerence toward thy God, loue toward thy neighbour, nor compaſſion toward thy ſelfe.

7
What a compound euill carnall anger is.
*Nazian. Ibid.*

Thus carnall anger is a raging euill: *Momentania inſania*, a momentany madneſſe, ſaid *Baſil*; *compoſitum malum*, a compound euill of many euils, ſaid *Nazianzen*: *Spirituum legio*, a legion of many euill ſpirits, by which the will of him who was the firſt murtherer of man is ſatisfied, and many horrible euils are effected.

8
It makes a man vſurpe the roome of God.

It caſteth off all reuerence of God: for the man this way angry, doth ſet himſelfe in the roome of God, and would haue the Lord ſubiect to him, as his ſeruant, to execute without delay all that wrath hee wiſheth for by curſed imprecations.

9
It makes a man like vnto Sathan.
*Nazian. Ibid.*

It disioyneth a man from God, & makes him like to the Diuell: *In rerum natura quid mitiſſimum? an non Deus? quænam natura biliosa eſt? ea quæ hominem peremit: De his tibi quamuis partem elige; nam vtramuis licet habere*. The meekeſt thing in the world is God, the moſt angry and bilious thing in the world is Sathan, chuſe thee which of theſe two thou wilt haue; the

meeke-

For thou canſt not keepe the meekeneſſe of God and malice of Sathan together.

meekeneſſe of God or the malice of Sathan, for it is ſure both of them together thou canſt not haue.

10 It ſhakes off all reuerence of man. *Gregor. moral. lib.3.c.17.*

Againe, it ſhakes off all reuerence of man; *Iratus in tantam inſaniam vertitur, vt dominari omnibus appetens, nequaquam ſua iræ dominetur*, for an angry man becomes ſo madde that he will ouer-rule all others, euen then when hee cannot rule his owne paſſion.

11 Compared to a raging Riuer, and to that deſtroying beaſt in *Daniel*.

How it deformeth the body.

As a raging Riuer ouer-flowing the bankes, takes all with it that it findes in the way; ſo a raging minde ſpares none, neither Father nor Mother, nor Wiſe, nor Children, nor any to whom it oweth reuerence: not vnlike that beaſt in *Daniel*, with ſeuen hornes and iron teeth, deſtroying all that are before it. It feltreth the tongue, it fireth the eye, it wryeth the mouth, and marreth the moſt comely countenance of man, and ſo maketh him vnpleaſant in himſelfe, and vndutifull to others.

12 How it diſturbeth the ſoule.

*Gregor. Moral. lib.5.cap.21.*

Neither doth it diſgrace the countenance onely, but as a ſore tempeſt falling on the Sea, raiſeth raging waues in it; ſo Anger, *Manifeſta mentis tempeſtas*, changeth the ſtate of the minde, commouing it with fearefull perturbations, which before was peaceable: and ſo becomes a iuſt puniſhment to him that conceiues it. *Cogitationes enim iracundi, Viperæ ſunt generationes, comedunt matrem ſuam*; for the cogitations of an angry man, are the generations of the Viper, which deſtroy their mother.

13 How it interrupts prayer, and cuts off fellowſhip with God. *Ibidem.*

But it doth yet worſe, it ſuffocateth grace, and ſo cuts off fellowſhip and familiarity with God by prayer: *Nunquam enim commotioni contemplatio iungitur.* As the beames of the Sunne are not ſeene when the cloudes commoued with windes, couer the face of heauen, and as a troubled water renders no repreſentation of his image, that lookes into it; no more can a heart troubled with diſordered affections, be familiar with God.

14 The Apoſtles precept ſerues for a remedy againſt this euill.

For ſtrengthening vs therefore againſt this euill, wee haue a notable exhortation giuen vs by the Apoſtle, *Epheſ.4.26. Be angry but ſinne not, and let not the Sunne goe downe vpon your wrath.*

15 Three things conſidered in the precept.

Wherein we haue three things to be conſidered: firſt, a Precept, *Be angry*, commanding moderate anger: ſecondly, a Preuention of carnall anger, *but ſinne not*: thirdly, a Preſcription of a remedy againſt carnall anger, if at any time it ouertake vs, *Let not the Sunne goe downe vpon your wrath.*

16 A holy anger, which is commended.

Of the firſt we learne that there is a holy anger, commendable, becauſe commanded. Examples of it we haue in *Moſes*, in *Phinees*, in *Nehemiah*, in our Sauiour, when he ſaw the Temple abuſed; in the Paſtor of Epheſus: and this is ſo farre from being a ſinne, that it is a great ſinne not to haue it, as we ſee in *Eli*, who is ſharpely corrected of God, becauſe hee was not angry at his ſonnes when they ranne into an open ſlander.

17 Three helpes againſt carnall anger.

In the ſecond, we haue a preuention of carnall anger, *but ſinne not*: to helpe vs to the practiſe of this, three things are needefull, when we are prouoked vnto anger; firſt, ſilence; ſecondly, conſideration; thirdly, prayer.

18 The firſt is determinate ſilence.

Many men ignorantly make their aduerſaries their maſters, learning at them how to ſpeake euill for euill.

The firſt is determinate ſilence: where there is no Timber, the fire dyes out, ſaith *Salomon*; but as the barking of one dogge, doth prouoke the barking of another, ſo the words of Anger returned to him that iniured thee, ſtirreth vp but more contention. If thou eſteemeſt him thine aduerſary that hath abuſed thee by words, why wilt thou make him thy maſter? which in effect thou doſt when thou learneſt at him, by the like ſpeeches to abuſe thy ſelfe, which hee hath vſed before to thee.

19 How meekeneſſe and patience ouercome ſtormy words.

The turbulent waues of the Sea, though they ſeeme as they would raiſe themſelues vnto heauen, yet comming to their bounds, if they fall vpon the ſoft & plaine ſands, they returne backe peaceably and calme; but if they encounter with hard rockes, they breake and become more turbulent: ſo thou if thou meeteſt thine aduerſary with meekneſſe, thou ſhalt ſend him away pacified; if otherwiſe thou ſtand as a rocke to reſiſt him, ſetting thy pride againſt his pride, thou encreaſeſt the ſtorme of perturbation both in his heart, and thine owne alſo.

20 The ſecond helpe is conſideration.

The ſecond remedy, is a foure-fold conſideration; firſt, of thy ſelfe; ſecondly, of thy Sauiour; thirdly, of thine enemy Sathan; fourthly, of his inſtruments.

21 Conſider thou haſt deſerued more contempt than man can lay on thee. *Naz. Cyg. car.*

As for thy ſelfe, conſider thou art but duſt and aſhes, no contempt can bee laide vpon thee due to thy ſinnes; the moſt worthy men of God conſidering their own vnworthineſſe, haue beene content to bee contemned of men: *Et tu velut omnium præſtantiſſimus iniurias ferre recuſas?* and thou as if thou wert the moſt excellent man in the world, refuſeſt to ſuffer iniuries?

22 How all the euill words of men whether they be true or falſe are to be receiued. *Aug. cont. Pel. lib.3.cap.10.*

If the euill ſpoken of thee be falſe, it pertaines not to thee; if it bee true, thou haſt cauſe to be angry at it thy ſelfe, and mend it; and if it be already mended in thee, and yet by another vncharitably obiected to thee, *quantumcunque ille accuſat vitium tuum, tantum tu laudato medicum tuum*: as much as he reproues thee for thy vice, ſo much giue thou praiſe to the heauenly Phyſitian that healed thee of it.

Conſider that reuenge is both vnreaſo-

23 It is vnreaſonable for vs to ſeeke reuenge, ſeeing Chriſt and his Saints are not yet reuenged.

nable and hurtfull. Vnreaſonable: the bloud of the Saints ſhed from *Abel* to this day is not yet reuenged, as you may ſee by their owne complaint, *Reuel.* 6. Yea, the bloud of our Sauiour is not fully reuenged, and wilt thou in the pride of thine heart not reſt till thou be reuenged?

24 It is alſo hurtfull, all carnall reuenge being like that of *Thamars.*

It is alſo hurtfull to thy ſelfe: all carnall reuenge is but like *Thamars* reuenge; becauſe *Iudah* delayed to giue her his third ſonne, ſhe allured himſelfe to commit inceſt with her: thus ſhe hurt her ſelfe to get amends of him. It is no otherwiſe in all ſuch priuate reuenges, then if thou ſhouldeſt put a ſword through thy ſelfe, that afterward thou mighteſt ſtrike thy neighbour with it.

25 The patience of Chriſt, ſtands for an example of patience to vs.

Secondly, conſider thy Sauiour, who when he was reuiled for thy ſake, reuiled not againe: when he was buffeted, bare it patiently, and prayed for them on the Croſſe that perſecuted him: and if there be any ſparke of grace in vs it ſhould make vs aſhamed of our naturall pride, which carrieth vs to reuenge our ſmalleſt iniuries.

26 In all our wrongs we are to conſider Sathan as our principall enemy.

Thirdly, hold thine eye vpon Sathan, and remember what euer inſtrument hee ſet before thy face to diuert thee, he himſelfe is lying in ſecret ambuſhment, as thy principall enemy to ſnare thee, who hath no other end propoſed to him, in all iniuries done vnto thee, but to prouoke thee to impatience, that ſo thou mayeſt blaſpheme God, at leaſt murmure againſt him.

27 For the wicked are his members moued by him.

Laſt of all, looke aright to the viſible inſtruments of thy trouble, conſidering them not as naked perſons working by themſelues, but as members of Sathan, moued and prouoked by him. Be not beaſtly like the dogge, who runneth to the ſtone, and not to him that caſt it: turne the force of thine anger againſt Sathan, but pitty the weake creature who is abuſed by him to offend thee.

28 Remedy againſt carnall Anger.

In the third roome we haue a preſcribed remedy againſt carnall anger if it ouertake vs: *Let not the Sunne goe downe vpon your wrath.*

29 Three ſorts of men diuerſly diſpoſed toward anger. *Gregor. Moral. lib. 5. Sect. 122.*

There are ſome men ſlow to anger, but if once they conceiue it, they cannot eaſily be pacified: others are both haſtily angry, and ſtubborne in continuance in it: the third ſort are ſlow to anger and ready to forgiue, and theſe are the beſt, *Ad tranquillitatis bonum plus appropinquant*, for they come neereſt the nature of God.

30 It is humane frailty to conceiue anger, but a deuiliſh thing to keepe it.

It is an euill thing to conceiue this carnall Anger, but it is farre worſe to keepe it. Such is our corruption receiued from the firſt *Adam*, that we cannot hold anger out of our heart: but ſuch is the obedience wee owe to the ſecond *Adam*, that wee ſhould not let it lodge in our hearts after the ſetting of the Sunne.

31 The wicked are like bryars and thornes that pricke euery one who touch them.

As Bryars and thornes which pricke euery hand that doth handle them, are the curſed fruit of the earth; ſo are theſe ſpightfull men, whom if thou doſt ſtirre neuer ſo lightly, they pricke thee with bitter ſpeeches; yea, oftentimes though thou doſt not ſtirre them, they ſting thee in ſecret with their backbitings, maniſeſted by their fruits to be of the curſed race of *Caine*, the firſt murtherer of his brother.

32 It is farre otherwiſe with the children of God.

But the children of God are full of gentleneſſe, loue and meekneſſe; they will not pricke thee, no not when thou doſt handle them roughly, by the words of ſoberneſſe and truth, they endeauour to make euill men better, rendring good euen to thoſe that haue offended them.

## The Cenſure.

*But now the want of this holy diſpoſition, proueth, that all are not Chriſtians indeed, who now vſurpe the Chriſtian name.*

THE

# THE THIRD PART:

## WHEREIN IS DESCRIBED THE DISPOSITION OF HIS OVTWARD MAN.

### CHAP. I.

### Of his Outward Man.

### The Lords Command concerning it.

It is not enough to keep the hearte for God, he will haue the ſeruice of the body alſo.

I *Beſeech you, brethren, by the mercies of God, that yee giue vp your bodyes a liuing ſacrifice, holy and acceptable to* GOD, *which is your reaſonable ſeruing of* GOD. Rom. 12. 1. *And* [illegible] *ſinne to raigne in your mortall bodies, that ye ſhould obey it in the luſts thereof. Neither giue your members as weapons of vnrighteouſneſſe to ſinne, but giue your ſelues to God, and your members as weapons of righteouſneſſe to God,* Rom. 6. 12. *The night is paſt, the day is at hand: caſt away the workes of darkeneſſe, and let vs put on the Armour of light, ſo that we may walke honeſtly as in the day, not in gluttony or drunkenneſſe, or chambring and wantonneſſe, nor in ſtriſe and enuy, but put you on the Lord Ieſus Chriſt, and take no thought for the fleſh to fulfill the luſts thereof,* Rom. 13. 12. *Let your conuerſation be ſuch as becommeth the Goſpell,* Phil. 1. 27. *that yee may walke worthy of God, who hath called you to his heauenly kingdome and glory* 1 Theſ. 2. 12. *for the grace of God which bringeth ſaluation to all men, hath appeared vnto vs, and teacheth vs to deny vngodlineſſe and worldly luſts, & to liue ſoberly, righteouſly and godly in this preſent world,* Tit. 2. 11. *Therefore as obedient children, faſhion not your ſelues to the former luſts of your ignorance, but as he who hath called you is holy, ſo be yee holy in all manner of conuerſation,* 1 Pet 1. 14. *Cleanſe your ſelues from all filthineſſe of the fleſh and ſpirit, and grow vp vnto full holineſſe in the feare of God,* 2 Cor. 7. 1. *hauing an honeſt conuerſation, that they who ſpeake euill of you as of euill doers, by your good workes which they ſhall ſee, may glorifie God.*

Let them mark it who thinke they may bow their knee to Baal.

Profeſſors liuing profanely diſhonor God and ſhame the Goſpell, but it ſhall turne to their owne ſhame in the end.

A good life is the beſt deſence of a Chriſtian.

### THE CHRISTIANS PRAYER for grace to obey this Command.

S*Hew* [a] *the light of thy countenance, O Lord, vpon thy ſeruants, and teach mee thy Statutes, that I may* [b] *walke worthy of thy calling,* [c] *blameleſſe and pure, as thy Sonne, without rebuke in the middeſt of this naughty and crooked generation, and may ſhine among them as a light in the world. To this effect* [d] *I beſeech thee good Lord to performe thy worke toward me: thy mercy endureth for euer, therefore forſake not the worke of thine hand:* [e] *but fulfill in me the good pleaſure of thy goodneſſe, and the worke of Faith with power, that the Name of my Lord Ieſus may be glorified in me, and I in him, according to the grace of thee my God, and of the Lord Ieſus Chriſt, Amen.*

a *Pſal.* 119. 135

b 2 *Theſ.* 1. 11.

c *Phil.* 2. 15.

d *Pſal.* 138. 8.

e 2 *Theſ.* 1. 11.

## THE CHRISTIANS Practiſe of this Command.

It is a great ſhame if now profeſſing Chriſt, wee bring not forth the fruit of godlineſſe, ſeeing when wee were in the eſtate of Nature, wee were fruitfull to ſinne.

Let carnall Chriſtians be aſhamed to read this.

VVHen I was in the fleſh, the motions of ſinne which were by the Law, had force in my members to bring forth fruit vnto death ; but now I am delivered from the Law, being dead vnto it, whereof I was holden, that I ſhould ſerue God in meekeneſſe of ſpirit : *Rom.* 7. 5. God therefore be thanked, that albeit I was once the ſeruant of ſinne, yet now I haue obeyed from the heart the forme of doctrine whereunto I was deliuered, and ſo being now made free from ſinne, I am become the ſeruant of righteouſneſſe : *Rom.* 6.17. and doe bring forth fruit in holineſſe: *ver.* 22. For I know that my body is the Temple of God, and that the holy Spirit of God dwelleth therein : 1 *Cor.* 3.16. and I know that I am not mine owne, but bought with a price : 1 *Cor.* 6. therefore doe I beat downe my body by diſcipline, and ſtudy by all meanes to glorifie God both in body and ſpirit: 1 *Cor.*6.

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## THE OBSERVATIONS.

1 Now followes the diſpoſition of his outward Man.

Hitherto wee haue ſpoken of the new diſpoſition of the inward Man in the Chriſtian : it remaineth that now we ſpeake of his outward Man.

2 For firſt the ſoule is renued, and then the body reſtored.

In regeneration firſt the ſoule is renued, then the body reſtored : Sinne began in the ſoule, and from it, ſhame and death came vpon the body : Grace againe firſt reformes the ſoule, and then proceeds to reforme and reſtore the body : for as the inward Man is, ſo is the outward.

3 The regeneration of the body conſiſts in two things : 1 A ſanctification of all the members thereof.

The regeneration of the body hath in it two things : firſt a reſtitution of it to originall dignitie and glory, and greater, this ſhall be done in the reſurrection: ſecondly, a ſanctification of all the members thereof, whereby they are made weapons of righteouſneſſe, and this is preſently done by grace.

4 The Chriſtian is like the Angels, holy both within and without.

For as by grace the Chriſtian is renued in the ſpirit of his minde, ſo alſo in all his externall conuerſation. As thoſe holy Angels that ſtand about the throne of God are full of eyes within and without ; ſo all the Saints of God, *Foris ſe & intus circumſpiciunt,* within them they haue light and holineſſe, by which they looke to their iudge, euer ſeeking to pleaſe him ; without them alſo light and holineſſe, by which they looke to their brethren, euer labouring to giue good example to them.

*Gregor. Moral. lib.* 19. *Sect.* 30.

5 A Chriſtian ſhould bee knowne by all the parts of his life. *Chryſoſt. in Mat. Hom.* 4.

*Fidelem decet undique eſſe manifeſtum,* a godly man ſhould be manifeſted & known by all the parts of his life, *& ab inceſſu, & aſpectu, & à veſte, & à voce* ; both from his veſtment and his voyce, from his looking and his walking : *Vox enim eſt quædam animæ corporis motus* ; for the motion or geſture of the body is a certaine voyce or ſpeech of the ſoule.

6 Many Chriſtians now being tryed by the parts of their behauiour will be found counterfeit.

But as *Chryſoſtome* complained of baſtard Chriſtians in his time, ſo may wee of ours : whereby (ſaid he) ſhall I iudge and diſcerne you to be Chriſtians ? ſhall I iudge thee by the place whereunto moſt frequently thou reſorteſt ? thou loueſt the Theater or the Tauerne better then the Temple. Shall I iudge thee by the geſture of thy body ? thy diſſolute laughter declareth thy diſſolute affection. Shall I iudge thee by thy apparell ? euen by it alſo the vanity of the minde is diſcouered. Shall I iudge thee by thy companions ? If thou ſeeſt a theefe, thou runneſt with him, and art partaker with the adulterers. Oh how poore and miſerable a man is hee, who hath all the parts of his life giuing ſentence againſt him, and nothing but his tongue falſely procuring for him that hee ſhould be reputed a Chriſtian.

He is a poore man who hath his tongue onely, not his deeds to defend him.

7 How an euill life is an argument of an euill heart. *Mar. Hom.* 15.

It is a great argument that the blood is foule and infected, when the leproſie breaketh out into the face : and a token that the houſe is full of ſmoake within, when it burſts forth at doores and windowes without : ſo it is an vndoubted argument of ſuperabundant corruption in the heart within, when filthineſſe breakes out in the mouth, the eye, and hand. O what a filthy heart hath he, who, euen by his breath infecteth ſuch as are neare to heare him !

## The Cenſure.

*But now the great number of theſe baſtard Chriſtians euidently proues, that all haue not the diſpoſition of a Chriſtian, who now vſurpe the Chriſtian name.*

CHAP.

## CHAP. II.

# Of his Eares.

## The Lords Command concerning it.

God ſhould dwell in the Eare as in the doore of his owne Temple.

The eare of the wicked is open to ſathan, but cloſed to God.

What bleſſings are promiſed to them who lend their eare to the Lord.

*Cauſe thine eare to heare wiſedome*, Prouerbs 2. 2. *and giue eare to learne vnderſtanding*, Prou. 14. *Incline your eares, come to me, heare counſell and receiue inſtruction, that ye may be wiſe in the latter end*, Prou. 19. 20. *Be not as the wicked, who haue eares and heare not*, Ezek. 12. 2. *their poyſon is like the poyſon of the ſerpent, and they are deafe like the Adder, that ſtops his eares, and heareth not the voyce of the Enchanter; though hee bee moſt expert in charming*, Pſal. 58. 4. *But if thou hearken to my lawes and obſerue them, then the Lord ſhall keepe with thee his Couenant, hee ſhall loue thee and bleſſe thee*; Deuter. 7. 12. *The eare that hearkens to the correction of life, ſhall lodge among the wiſe*, Prouerbs 15. 3. *But take heed how you heare*, Luke 8. 18. *for hee that heares and doth not, is like the fooliſh man that builts his houſe vpon the ſand*, Matth. 7. *Or like one, who beholds his naturall face in a glaſſe, who when he hath conſidered himſelfe, goes his way, and forgets immediately what manner of one he was*, Iames 1. 24. *therefore be yee doers of the Word, and not hearers onely*, Iam. 1. 22.

## THE CHRISTIANS PRAYER for grace to obey this Command.

a Iob 33. 16.
b Iob 36. 10.
c *Eſay* 6. 10.
d *Ier.* 6. 10.
e *Pſal.* 40. 8.
f *Eſay* 50. 4.
g *Luke* 8. 15.

*O Lord [a] thou who openeſt the eares of men by corrections, [b] and commands them to returne from their iniquitie: [c] take away from me the heauy [d] and vncircumciſed eares. [e] Prepare mine eares [f] that I be not rebellious any more, nor turne backe from thee, but may haue mine eare opened to heare, as the learned, [g] with an honeſt and good heart, and ſo may bring forth fruit with Patience, to the glory of thy Name, through Ieſus Chriſt.*

## THE CHRISTIANS Practiſe of this Command.

The eare is the taſter of the ſoule.

Let ſuch as delight not to heare the word of the Lord be aſhamed.

THe Eare of the wiſe ſeekes learning, *Prou.* 18. 15. and his Eare tryeth words, as his taſte tryeth meate, *Iob* 34. 3. He ſtops his eares from hearing of bloud, *Eſay* 33. 15. but hath his eares open to heare what the ſpirit ſaith, *Apoc.* 2. As *Mary* ſate at Chriſts feete and heard his preaching, *Luke* 10. 39. and *Ioſias* rent his cloathes at the hearing of the Law, *2 King* 22. and as the godly Iewes were pricked in their hearts when they heard their ſinne reproued, *Act.* 2. 37. So the Chriſtian with a good and honeſt heart, heares the word of the Lord, and keepes it, *Luke* 8.

## THE OBSERVATIONS.

1 Suppoſe the minde be diuine, yet the good in it could not be communicated without an Organ.

ALbeit the minde of a man be a very diuine thing, endued with moſt excellent gifts from aboue, yet the good thereof could not be communicated to others, vnleſſe the Lord of his goodneſſe had prouided in the body conuenient organes and inſtruments by which the motions of one mans mind may be conueyed to another.

2 Man firſt made for God, ſecondarily for man.

For the Lord made not man for himſelfe, that hee ſhould locke vp and keepe within himſelfe all the good that God communicated to him; but as firſt he made him for his owne glory, ſo ſecondarily for the vſe and edification of other men.

3 Therfore hath God giuen him a minde by which he hath intelligence with God, and bodily organes by which he hath intelligence with men.

And therefore hath not onely giuen him a minde, by which he may haue intelligence with his Maker, but alſo therewithall Organes and inſtruments of the body, by which wee giue and receiue intelligence of our inward motions one of vs from another.

4 For by the tongue wee giue, and by the eare we receiue intelligence.

By the tongue we make intelligence of our mindes to others, and by the eares againe we receiue it from them. How great benefits theſe are, and how neceſſary to entertaine fellowſhip among men, is beſt knowne if we looke vnto thoſe who wants them. O how great a griefe doe they breed to themſelues, and alſo how great a trouble to others, while they would expreſſe and vtter their minde by ſpeech, and for want of the Corporall Organe and neceſſary inſtrument cannot?

5 The fabricke of mans eare, teacheth him to be ready to heare.

God hath giuen vnto man two eares, which being at one time affected by the voyce, receiue the ſound coniunctly: they are not ſet within the head as is the tongue, but ſet without on either ſide of the head, continually open; to teach man how by all occaſions hee ſhould bee ſwift to heare, ſaith S. *Iames*; ſuch inſtructions as may make him wiſe toward God.

6
But to heare onely ſuch things as come from God.

Therefore alſo hee hath made them vpward toward heauen, becauſe they ſhould be open to thoſe things which are of God: but many haue their eares like vnto the eares of thoſe Dogges, which are cloſed aboue, but open beneath; ſuch are worldlings, who haue an eare to heare thoſe things which are of the earth, but not thoſe which are of God.

7
The wicked haue an eare for Satan, but none for the Lord.
*Pſal.* 58. 4.
*Ier.* 6. 10.
*Eſa.* 6. 10.
*Zach.* 7. 11.

Yea, which is worſe, an open eare toward Sathan, but a cloſed eare toward God: of them the Lord complaineth, that *they are ſtrangers from the wombe*, that *their eares are turned away from hearing of him; they are of heauy and vncircumciſed eares, open to any that will ſpeake, but ſtopped to the Lord more obſtinately then the Adder, which ſtoppeth his eare from the enchanter.*

8
An eare opened to God is a greate grace.

But vnder Chriſts Kingdome it is promiſed, that hee will open the eares of the deafe, *Eſa.* 35. and it is performed in our regeneration. Vnder the Law a bored eare was an argument of perpetuall ſubiection; and vnder the Goſpell an eare inclined to heare the Lord, is a ſure argument of an heart brought in ſubiection to God, ready to be gouerned by the commandement of his voyce.

9
How the Chriſtian cloſeth his eare vpon Sathan.

And as by Gods grace our eares are opened to God, ſo are they cloſed vpon Sathan: the Chriſtian, as hee will not ſpeake filthy language, ſo hee will not heare it. As he will not murther with his hands, ſo ſtops his eares from hearing of bloud, *Eſay* 33. and as he will not ſlander with his tongue, ſo will he not receiue in his eares a falſe report, when another hath made it, *Pſal.* 15.

10
As he will not carry Sathan in his tongue, ſo not in his eare, to receiue a falſe report.

For I pray you, what difference is there betweene the willing reporter and receiuer of a falſe tale; but that where the one carrieth Sathan in his tongue, the other carries Sathan in his eare?

11
The author, hearer and reporter of lies compared together.

The forger of falſhood is the ſtriker of Sathans Coyne, the willing hearer is Sathans reſetter: and he that after hearing, reports it for a truth, which hee knowes not to be true, is Sathans venter: this man turnes his eares into his eyes, while as that which he hath heard, he giueth out for as vndoubted a truth, as if he had ſeene it.

12
The eare is the taſter of the ſoule.

Therefore is it, that as the mouth taſtes the meat, and lets none go downe to the ſtomack, vnleſſe it be approued, ſo the eare of the godly taſtes words, and lets none goe downe to the ſoule which is not from God.

13
A Chriſtian meaſureth words by their owne weight, not by the ſpeaker.

And herein the Chriſtian takes not ſo much heed to the ſpeaker, as to that which is ſpoken: were the perſon neuer ſo honourable (yea, like an Angell of God) the heart that feares God, receiues not his ſpeech without examination, ſo *Mary* diſcourſed in her minde the words of the Angell, and thought with her ſelfe, *What manner of ſalutation may this be?*

14
Great folly to reiect the word of God for the baſeneſſe of the perſon that ſpeakes it.

And if otherwiſe for outward eſtate the perſon were neuer ſo contemptible, yet if he ſpeake the words of God, he is reuerenced of the Chriſtian; for euen the feete of him that brings the glad tidings of peace are beautifull to him. No man deſpiſeth good corne, becauſe hee findes it in a contemptible ſack; nor reiects precious pearles, becauſe they are in earthen veſſels: far leſſe wil the Chriſtiā refuſe the meſſage of grace, becauſe it is brought by a baſe meſſenger.

15
As the eare was the firſt port of death, ſo is it made the firſt port of life.

As the eare was the port, by which the Seducer entring in, brought death to the ſoule; ſo is it the firſt, by which our Sauiour enters, and reſtoreth life vnto it. Hearing muſt goe before ſeeing: wee muſt ſit downe and reuerently heare the Lord on earth, that wee may aſcend, and ioyfully ſee the Lord in heauen; then ſhall we ſing that Song: *As we haue heard, ſo haue wee ſeene in the Citie of our God*; but if wee will not heare the Lord ſpeaking in his word on earth, we ſhall neuer ſee the Lord ſhewing his ioyfull face in heauen.

16
Seeing Chriſt delights in our voyce it is a double ſin for vs not to delight in his.

The Lord Ieſus accounts our voyce ſweet to him, and delights to heare it. *My Doue, let me heare thy voyce, for it is ſweete*, Cant. 2. 14. And ſhall not wee eſteeme his voyce ſweet vnto vs, and delight to heare it? Certainly if we delight not in his word, whereby he ſpeakes to vs, hee ſhall take no pleaſure in our prayers, whereby we ſpeake vnto him: *For hee that turnes away his eare from hearing of the Law, his prayer ſhall be abhominable.*

17
It is not enough to hear, we muſt take heed how wee heare, for ſome heare maliciouſly, to trap the Preacher.

Yet it is not enough to heare: our Sauiour alſo warnes vs to take heed how wee heare. Some heare Malitiouſly, ſuch as come to trap the Preacher; as the Phariſees often often heard Chriſt, that they might ſnare him. This now is a common ſinne, that men reſort to preaching, as if they came to amend the Preacher, and not to amend themſelues.

18
Others heare for curioſity, not for conſcience.

Others heare for curioſity, ſeeking rather tidings of occurrents among men, then the glad tidings of peace, ſent from God: theſe are like vnto *Herod*, who hauing our Sauiour Chriſt preſent before him, ſought a miracle to feed his curioſity, but ſought not grace, whereby he might be ſaued.

19
Some heare vnprofitably.

Some againe are not ſo euill diſpoſed, as any of the former two, yet they heare vnprofitably: for the preſent they are ſomewhat moued, but carry nothing away whereby they may be mended: theſe goe out of the Church as the vncleane beaſts went out of the Arke, that is, they goe out vncleane as they came in vncleane.

20
Compared to veſſels that run out.

The Apoſtle compares them to veſſels that run out, or to the Sieue (*cribrū*) which as long as it is in the water, is full; but if you take it vp, no water remaines in it: ſomething they haue while they heare, but ſo ſoone as they goe out, it goes from them: the remedy of this euill were to lay vp the word in our heart as *Mary* did.

21
In the body, the eare, the tongue, and the hand, are not farre aſunder, to teach vs, what wee heare and profeſſe we ſhould practiſe.

The laſt ſort of euill hearers are they, who heare the word, remember it, and can report much of it to others, but not as of a thing that concerneth their life; and therefore while they ſpeake of it to others, they forget to doe it. GOD hath placed in the body, the eare, the tongue, and the hand, not farre aſunder, to teach vs, that what we heare with our eares and profeſſe with our mouth, we ſhould practiſe with our hand.

The Cenſure.

*And of this alſo it is euident, that all are not Chriſtians indeed, who now vſurpe the Chriſtian name.*

## Chap. III.

## Of his Eyes.

### The Lords Command concerning it.

The eyes of fooles are in the corners of the world. They are caſt vpon that which is nothing.

*THe eyes of a foole are in the corners of the world,* Prou. 17. 24. *but the wiſe mans eyes are in his head,* Eccleſ. 2. 14. *Caſt not thine eyes vpon that which is nothing,* Prou. 23. 5. *For all that is in the world, as the luſt of the fleſh, the luſt of the eyes, and the pride of life, is not of the Father, but of the world,* 1 Iohn 2. 16. *As the graue and deſtruction can neuer be ſatisfied,* Prouerbs 27. 20. *ſo the eyes of man are not ſatisfied with ſeeing,* Eccleſ. 1. 18. *Let not therefore thine eyes and heart be for couetouſneſſe,* Ierem. 22. 17. *neither full of adultery,* Iude 7. *Haughty eyes the Lord abhorreth,* Prouerbs 6. 17. *and the high looke of the proud ſhall be humbled,* Eſa. 2. 11. *The eye that mocketh his father, and deſpiſeth the inſtruction of his mother, let the Rauens of the valley picke it out, and the young Eagles eate it,* Prou. 30. 17. *Caſt away therefore the abhomination of thine eyes,* Ezech. 20. 7. *Let not my word depart from thine eyes, but obſerue wiſedome and counſell,* Prou. 3. 21. *that thine eyes may behold the right, and thine eye-lids direct thy way before thee,* Prou. 4. 25.

Eyes full of adulterie. Eyes of pride. Eyes of diſdaine.

All theſe are abhomination to the Lord, and abhorred by the Chriſtian.

### THE CHRISTIANS PRAYER for grace to obey this Command.

BE [a] *mercifull to me, O Lord, and bleſſe me: cauſe thy face to ſhine vpon mee; that I may know thy wayes vpon earth.* [b] *Let me not be like the wicked, who haue not the feare of God before their eyes:* [c] *But as thou haſt made both the eares to heare, and the eyes to ſee, ſo I pray thee, good Lord,* [d] *to teach me thy feare.* [e] *Turne away mine eyes from regarding vanitie:* [f] *and let not mine heart walke after mine eye,* [g] *except when I looke to my maſter, and when mine eyes are toward the holy One of Iſrael,* [h] *that ſo I may be deliuered from euery euill worke, and preſerued to thy heauenly kingdome, through Ieſus Chriſt, to whom bee all praiſe for euer and euer.* Amen.

a Pſal. 67. 1.
b Rom 3. 18.
c Prou. 20. 12.
d Pſal. 34. 11.
e Pſal. 119. 37.
f Iob 31. 1.
g Eſa. 17. 7.
h 2 Tim. 4. 18.

### THE CHRISTIANS Practice of this Command.

I Haue made a couenant with mine eyes, *Iob* 31. I will ſhut them vp from ſeeing euill, *Eſa* 33. 15. I will ſet no wicked thing before mine eyes, *Pſal.* 101. 3. In mine eyes a vile perſon ſhall be contemned: but I will honour them that feare the Lord, *Pſal.* 15. 4. for I ſet the Lord alwayes before mine eyes, *Pſal.* 16. 8. As the eyes of a ſeruant looke to the hands of his Maſter, ſo mine eyes waite on thee, O Lord, till thou haue mercy vpon me, *Pſal.* 123. 2.

How the Chriſtian gouerneth his eyes according to the will of his Maſter.

### THE OBSERVATIONS.

1
The heart cannot be kept, vnleſſe the ſenſes be kept.

IT is not poſſible to keepe the heart in a good eſtate without diligent obſeruation of the ſenſes, no more then a beſieged City can bee defended, where the ports thereof are neglected, and left open to euery one that likes to enter into it.

2
Two ſorts of euill in man:
1 *Innatum.*
2 *Seminatum.*

There are two ſorts of euils within vs which trouble vs; firſt, *Malum innatum:* ſecondly, *Malum ſeminatum:* the firſt is euill bred in vs of our owne nature; the other is euill ſowne in vs by that Wicked one: yet is there no man of ſo quicke a ſenſe, that he is alwayes able to diſtinguiſh betweene theſe two.

3
Both of theſe haue their courſe by the Senſes; for euill bred within vs breakes out by the Senſes.

Both of theſe euils haue their paſſage by the ſenſes: for the one, *Malũ innatũ,* homebred corruption, cannot lurke within, but ſeeketh to burſt out at the ſenſes, to the infection of others: according to that of our Sauiour, *Out of the heart come murthers,* *adulteries, &c.* The principall paſſages of this infecting euill are the eye, and the mouth.

4 And euil without vs is conuayed in by the Senſes, ſpecially by the eye and eare.

The other againe, *Malum ſeminatum,* is conuayed to the heart by the ſubtiltie of Sathan, from exterior obiects, vnto which hee laboureth to allure the heart, that hee may diuide it from God. And this euill is conuayed to the heart ſpecially by the eye and eare: whereof it is euident with what continual care the ſenſes are to be obſerued, that from without euill come not, to make the heart worſe then it is; and from within euill come not, to infect others that are without.

5 A Chriſtian like a beſieged Citie that hath traitors within.

For as that Citie is in great danger, which hath not onely without it ſtrong enemies aſſaulting it, but hath alſo within it falſe traitors to betray it: ſo is it with our ſoules, who without vs haue Sathan with his inuiſible legions of ſpirituall wickedneſſe, and viſible armies of worldly allurements, ready to impugne vs; and within haue our owne traiterous affections confederate with him, ready to betray vs.

6 We haue need therefore to watch, that theſe two armies of euils doe not meet within vs.

And therefore (as I ſaid) great need haue we to watch ouer our ſelues, that theſe two corruptions, which are as ſeuerall armies againſt vs, meete not together: for if *Malum ſeminatum* come in, to ſtrengthen *Malum innatum,* they ſhall breed a very dangerous and hard battell vnto vs.

7 We muſt fortifie our ſelues againſt both.

Whereas if we take paines to fortifie our ſelues againſt the enemy that is without, and to ſlay the corruption that is bred within vs ſo ſoone as it is conceiued, wee ſhall poſſeſſe our ſoules in peace.

8 It is beſt to fight againſt the beginnings of euils within vs.

It is great wiſedome to fight with our enemie when he is weakeſt; the beſt time to ſlay a Cockatrice is while it is in the ſhell, before it come to be a Serpent: if we daſh not the heads of the Infants of Babel, they will breed vs more trouble when they come to be ſtronger men. Sinne is a ſtrong enemy when it is in the Cogitation; ſtronger when it is in the affection, ſtrongeſt when it breakes out into action, confirmed in ſtrength if we continue in it: therfore euen the beginnings of it are to be reſiſted.

9 The ſoule cannot be kept if Sathan poſſeſſe the ports of the eare and the eye.

This, as I ſaid, cannot bee done without a diligent cuſtodie of the Senſes ſpecially of the Eare and the Eye; theſe are the firſt ports, at which Sathan carryed in death to the ſoule of our mother *Euah*; for by hearing the Seducer, her heart was infected; and by looking out of her corruption to the forbidden Tree, ſhee was entangled in the actuall tranſgreſſion of Gods commandement.

10 The eye ſees not it ſelfe, and therefore hath need of the helpe of another.

Beſides this, many wayes in nature hath God warned vs, that the eye had need with continuall care to bee obſerued; for albeit it be a liuely Organe of ſight, yet it ſees not the owne ſelfe, and therefore had need to be helped with the counſell and cuſtodie of another.

11 The couering made by God for the eye, warnes vs it ſhould not be open to euery obiect.

Againe, God in nature hath prouided a couering for the eye, which with a maruellous volubility openeth and cloſeth at the pleaſure of man; wherein the Lord, who hath done all his works in great wiſedome, hath warned vs that it is expedient ſometime the eye be cloſed, and not holden open to euery obiect.

12 Two rules good for gouernement of the eye. The firſt rule is that we looke to God, before we look to the creature.

There are two rules good to bee obſerued for the gouernment of our eyes: firſt, that before we open the bodily eye to look to the creature, we firſt open the eye of our minde, and looke to the Creator; otherwiſe, if we looke to the creature before wee looke vnto GOD, wee ſhall aſſuredly bee ſnared.

13 For as God hath giuen vs an eye to ſee his workes, ſo an eye to ſee himſelfe.

As God hath giuen vs an eye to ſee his works, ſo hath he giuen vs an eye, whereby we may ſee himſelfe: ſhall we thinke he will haue vs to looke to the Sunne, and not to him that made the Sunne? Let the eye that lookes to God, direct the eye that lookes to the creature, and wee ſhall looke out without danger.

14 How *Adams* eyes were opened after his fall.

It is ſaid of *Adam* after his fall, that his eyes were opened: which is not ſo to bee vnderſtood as if they had beene cloſed before, but becauſe where before all that hee ſaw was good, now his eyes were opened to ſee his euill, which before he had not, and therefore could not ſee it.

15 So are the eyes of his miſerable poſterity.

And no better are the eyes wherein his miſerable poſterity fooliſhly reioyceth, they haue eyes in ſome part to ſee their miſery, the fruit of their ſinne: they haue eyes to looke to the baits of pleaſure and profit, wherewith they are ſnared vnawares, but haue not eyes to looke vnto the Lord.

16 Man by nature looketh as the beaſt, regarding nothing but the belly.

As the beaſts in looking to other creatures regard nothing but the commodity of their belly: where they ſee any thing that may ſerue vnto it, they lay downe their heads, where not, they goe by it: ſo naturall men looke vnto the creatures, ſeeking, *Vt addant aliquid ventri, non menti.*

17 As *Euah* conſidered no more in the apple, but that it was good for meat.

Thus *Euah* looked to the apple, and thinking it food for meate, plucked it, but conſidered no more: ſo her children, when they looke to the fowles that flie, to fiſhes that ſwimme, to euery good and pleaſant creature in the kinde, of all they gather no other collection, but they wiſh for their bellies ſake it were in their hand.

18 Creatures ſo abuſed by naturall men to couetouſneſſe.

Thus where the ſight of Gods creatures ſhould worke in the heart of man a reuerence and loue of God, a meditation of his goodneſſe with thankſgiuing; it produceth onely an inordinate and ſenſuall couetouſneſſe of the creature.

Others againe, looking to the creature

19 Creatures alſo to an euill gouerned eye are the ſnares of concupiſcence. *Gregor. Moral. lib. 21.*

ture more negligently then they ſhould, are ſnared before they conſider of it; ſo *Sichem* in looking on *Dinah*, and *Dauid* in looking on *Bathſheba*: for it is come to paſſe by a moſt iuſt recompence, *Vt qui exteriori negligenter vtitur oculo, interiori non iniuſtè cæcetur*; that hee who negligently vſeth the exterior eye, ſhould iuſtly bee blinded in the interior.

20 As the heart is, ſo is the eye.

The neceſſity of this rule ſhall yet better appeare to vs, if wee conſider that it is not the eye which ſeeth, there is one within that lookes at the window of the eye, to wit, the ſoule: if the ſoule bee ſpiritually diſpoſed, there is nothing we looke to ſhall offend vs; if otherwiſe, then euery thing we looke vnto becomes a ſnare vnto vs. *Multa enim retia tenduntur nobis à diabolo*; for many nets are ſpread out by Sathan, wherein to trap vs; yea, if our hearts bee not kept in a good eſtate, *ipſi nobis oculi retia ſunt.*

*Ambr. de pœnit. lib. 1. cap. 14.*

21 The ſecond rule is, that we acquaint our eyes with teares, ſo ſhall they not be carried away eaſily with vanity.

The ſecond rule for gouernment of our eyes, is, to acquaint them with pouring out of teares for the miſeries which our ſinnes haue brought vpon vs. The ſame eyes which GOD hath giuen vs for Organes of our ſight, hee hath alſo giuen vs for Conduits of our teares: therefore wee ſee that in Nature children firſt mourne with their eyes, before they looke on any thing to delight in it.

22 Euery creature preſenteth to vs ſome matter of mourning.

Thus if the ſight of the creature moued vs to mourne, as there is no creature which hath not in it a witneſſe of that vanity wherunto for our ſin it is ſubiect, it ſhould not ſo readily bee a ſnare vnto vs, to entrap vs in ſinne as it is.

23 Why the apparent beauty of the creature ſhould not delight vs.

For as the children of Noble-men, looking to pleaſant buildings and lands, which ſometime belonged to their Fathers, but now are poſſeſſed by others, are rather moued to mourne then to laugh: ſo we, when we ſee the heauens altered, the earth accurſed, the ſoueraignty ouer the Creatures taken from vs, and in euery creature a foot-ſtep of that miſery which is the puniſhment of our Apoſtaſie, haue more neede to mourne for thoſe miſerable effects of our ſinne, then vainely to bee delighted with an apparant beauty of the creature.

### The Cenſure.

*But now the great number of them who looke with wandring eyes*, Eſay 3. 16. *with eyes full of adultery* 2 Pet. 2. 14. *with haughty eyes, and eye-lids lifted vp*, Prou. 30. 13. *proueth, that all are not Chriſtians indeede, who now vſurpe the Chriſtian name.*

## CHAP. IIII.

# Of his Tongue.

### The Lords Command concerning it.

How our tong ſhould be gouerned in ſpeaking to God.

HEe *that keepeth his mouth, keepeth his life*, Prou. 13. 3. *yea, hee keepeth his ſoule from affliction*, Prou. 21. 23. *for life and death are in the power of the tongue*, Pro 21. 23. Specially, *bee not raſh with thy mouth, neither let thine heart be haſty to vtter a thing before God: for GOD is in the heauen, and thou art in the earth, therefore let thy words be few.* Eccleſ. 5. 1. *and vſe not thou vaine repetition as the heathen, who thinke to be heard for their much babling*, Mat. 6. 7.

Swearing forbidden.

*But before all things ſweare not, neither by heauen, nor by earth, nor any other oath*, Iames 5. 15. *but let your communication be yea, yea, nay, nay: for whatſoeuer is more then theſe, commeth of euill*; Mat. 5. 37.

Preſumptuous ſpeaking condemned.

*And ſay not, this day or to morrow wee will goe into ſuch a City, but if the Lord will, and we liue, we will doe this or that*, Iam. 4. 13.

Babbling and much talking condemned.

*In many words there cannot want iniquitie; but he that refraines his lips is wiſe*, Prou. 10. 19. *If any man among you ſeeme to be religious and refraines not his tongue, but deceiues his own heart; this mans religion is vaine*, Iames 1. 26. *A wiſe man concealeth knowledge*, Prouerbs 12. 23. *and hee that hath knowledge ſpareth his words; yea, euen a foole when hee holdeth his peace is counted wiſe*, Prou. 17. 27. *In all labour there is abundance, but the talke of the lips bringeth want*, Prouerbs 14. 23. *be therefore ſwift to heare, but ſlowe to ſpeake*, Iames 1. 19.

Curſed & froward ſpeaking.

*Put away from thee a froward mouth*, Prou. 4. 24. *and curſed ſpeaking*, Coloſ. 3. 8. *for curſing and bleſſing ought not to proceede out of one mouth, no more then out of one fountaine, proceedeth ſweet water and bitter*, Iam. 3. 10.

All lying and back-biting forbidden.

*Lye not one to another*, Iames 4. 11. *keepe thy tongue from euill, and thy lippes that they ſpeake no guile*, Pſal. 34. 13. *Speake the truth euery man to his neighbour*, Zach. 8. 16. *for a righteous man hateth lying words*, Prouerbs 13. 5. *And ſee you ſpeake not euill of another*, Iames 4. 11.

Filthy & profane ſpeaking.

*Put away all filthy ſpeaking alſo out of thy mouth,* Coloſ. 3. 8. *neither let fornication once be named among you, nor filthineſſe, nor fooliſh talking, nor ieſting, which are things not comely, but rather giuing of thankes,* Epheſ. 5. 3. *for euill ſpeeches corrupt good manners,* 1 Cor. 15. 33.

Generally all corrupt communication forbidden.

*And* generally, *let no corrupt communication proceede out of your mouthes, but that which is good to the vſe of edifying, that it may miniſter grace to the hearers, your ſpeech being gracious alway, and powdred with ſalt,* Coloſ. 4. 6.

## THE CHRISTIANS PRAYER for grace to obey this Command.

*SEt a* [a] *watch, O Lord, I beſeech thee, before my mouth, and keepe thou the doore of my lips. Take* [b] *neuer the word of truth vtterly out of my mouth, but* [c] *open thou my mouth, and my lips ſhall ſhew forth thy praiſe; yea,* [d] *I ſhall bee filled with thy praiſes, and with thy glory euery day. So let thou* [e] *the words of my mouth be alway acceptable in thy ſight, O Lord my Redeemer,* Amen.

[a] Pſal. 141. 3.
[b] Pſal. 119. 43.
[c] Pſal. 51. 15.
[d] Pſal. 71. 8.
[e] Pſal 19. 14.

## THE CHRISTIANS Practice of this Command.

How the Chriſtian vſeth his tongue to the honouring and praiſing of God.

I Will keepe my mouth bridled, and will take heede that I ſinne not with my tongue, *Pſal.* 39. 1. I haue purpoſed that my mouth ſhould not offend, *Pſalme* 17. 3. I will ſpeake no vaine word, *Eſay* 58. 13. but with my mouth will I declare thy praiſes, O Lord, from generation to generation, *Pſal.* 79. 13. I will not hide thy righteouſneſſe within my heart, but will declare thy truth and thy ſaluation, and will not conceale thy mercy and thy truth from the great Congregation, *Pſal.* 40. 10. Yea, the praiſes of God ſhall bee in my mouth continually, *Pſal.* 34. and my tongue ſhall entreate of thy word, *Pſalme* 119. 172. I will ſing to the Lord all my life, and will praiſe him while I liue, *Pſalme* 104. 33. At midnight will I riſe to giue thankes to thee, O Lord, *Pſalme* 119. 62. I preuent the morning watch to cry to thee, *Pſalme* 119. 147. Seauen times in the day doe I praiſe thee, *Pſalme* 119. 164. yea, all the dayes of my life will I praiſe thee, as long as I haue any being, will I ſing to my God, *Pſalme* 146. 2. Thy ſtatutes ſhall be my ſongs in the houſe of my pilgrimage, *Pſal.* 119. 54. and my mouth ſhall daily rehearſe thy righteouſneſſe and thy ſaluation: for I know not the number, *Pſal.* 71. 15.

Let them be aſhamed who delight to ſpeake of any ſubiect, but not of Gods ſaluation.

How the Chriſtian vſeth his tongue to the edification of others.

Moreouer, I will ſpeake (vnto man) as before God in Chriſt Ieſus, 2 *Corinth.* 12. 9. A deceitfull tongue ſhall not bee found in my mouth, *Zeph.* 3. 13. but my words ſhall bee in the vprightneſſe of mine heart, *Iob* 33. 3. Neither will I ſuffer my mouth to ſinne, by wiſhing a curſe to the ſoule of him that hated me, *Iob* 31. 30. There is no lewdneſſe nor frowardneſſe in my words, *Prouerbs* 8. 8. My tongue alſo ſhall ſpread abroad knowledge, *Pro.* 15. 7. and my mouth ſhall be a well-ſpring of life, *Prou.* 10. 11. I will vtter the words of grace, *Ecclef.* 10. 12. that my lips may feede many, *Prou.* 10. 21. and the comfort of them may aſſwage the ſorrow of the afflicted, *Iob* 16. 15. confirming him that is ready to fall, and ſtrengthening the weake knees, *Iob* 4. 4. for God hath giuen mee the tongue of the learned, that I ſhould know how to miniſter a word in ſeaſon to the weary, *Eſay* 50. 4. and hath enriched mee with all kinde of ſpeech, and neceſſary knowledge: for the which grace I thanke my God in Chriſt Ieſus.

## THE OBSERVATIONS.

1 The grace of Regeneration doth goe thorough the whole man.

AS in the Apoſtaſie of *Adam* the poyſon of ſinne, like a fretting canker, ran through the whole nature of man; ſo in the Regeneration the grace of our Lord Ieſus goes through the whole man, ſanctifying him throughout both in ſoule and body to make him a new creature.

2 Sinne hath taken away, not the members, but the right motion of them.

Sinne hath not taken away the members of mans body, but the right motion and vſe of them: for the eye ſtill lookes, the tongue ſpeaketh, the hand moueth, but not as they ſhould.

3 Man naturally is diſeaſed with a ſpiritual palſie.

When the Palſie looſeth the members of the body, to mooue againſt the will of him that poſſeſſeth them, it is counted a pitifull diſeaſe: but now when ſinne hath looſed them to mooue againſt the will of him that made them, and the will of them that owe them, it is a pittie to ſee how fooliſhly naturall men reioyce in it, not conſidering it is a ſickneſſe which tends to the ſecond death.

4 How neceſſary the tongue is to the mind of man.

If man had beene created for God onely, hee ſhould not haue needed a tongue; for the Lord knowes the meaning of the minde without the tongue: and if hee had beene made for himſelfe onely, the motions of the minde had beene ſufficient for himſelfe alſo; but God hath made one man to bee a comfort to another, and therefore hath giuen him ſuch Organes as whereby euery man may giue intelligence of his minde to another.

5 The office of the tongue is to be a trouch-man betweene heart & heart.

For this is the office of the tongue, to bee a faithfull Interpreter of the minde, and a trouch-man betweene heart and heart; but as they who vnderſtand not others languages, though they ſee others faces, can conclude nothing betweene them, without the helpe of a faithfull interpreter; ſo cannot the heart of one man communicate the conceptions thereof to another, vnleſſe the tongue be, as *Ambroſe* calls it, *Speculum mentis*, a Glaſſe wherein the minde may be ſeene.

6 The tongue by Sathan diuided from the hart.

But that which God made for good, Sathan hath turned into euill: for now the heart and tongue are ſo peruerted from their originall innocency, that now the tongue is imployed by the heart to deceiue, exponing in word the thoughts of the heart, otherwiſe then they are indeed.

7 A three fold diuiſion hath enſued vpon the fall of man.

A threefold diuiſion hath enſued vpon the fall of man, as a puniſhment thereof: firſt, a diuiſion of hearts: ſecondly, a diuiſion of tongues: thirdly, a diuiſion of the tongue from the heart.

8 The diuiſion of one mans hart from another, is a puniſhment of mans diuiſion from God.

The diuiſion of one mans heart from another is a iuſt puniſhment of mans diuiſion from God: ſo long as *Adam* and *Euah* liued at one with God, they liued at one among themſelues; but ſo ſoone as they were diuided from God by ſinne, they became alſo diuided among themſelues, *Adam* blaming *Euah*, and accuſing her to God, in whom before he reioyced, as bone of his bone, and fleſh of his fleſh.

9 In great wiſedom hath God hid one mans heart from another.

And this hath proceeded ſo farre among their poſterity, that looke how many men there are in the world, as many ſundry iudgments & wills there is among them; which would not faile to breede horrible confuſion, if God had not locked vp the heart of man, and made it vnknowne to another; or otherwiſe where it is knowne, did not reſtraine the heart of man, and that for entertaining a ſociety and fellowſhip among men.

10 The diuiſion of tongues is alſo a puniſhment of mans ſinne.

As for the diuiſion of tongues, it came into the world as a iuſt puniſhment of mans rebellion againſt GOD in the building of *Babel*: for where before the flood for the ſpace of one thouſand and ſixe hundred yeares and more, the whole world ſpake one language, and one hundred and thirty yeares after the flood alſo; for their high conceit in building of *Babel*, to get themſelues a name, God confounded their languages.

11 Yet it is receiued for a bleſſed policy in the Popes Church, which God laid on for a bitter curſe.

And yet it is ſtrange, that this diuiſion of tongues inflicted on man for a puniſhment of his pride, and threatned alſo by God as a curſe vpon his people, to ſend a Nation vpon them whoſe language they vnderſtand not, ſhould bee receiued into the Popes Church as a bleſſed policie: for there hee that is in the roome of a builder, ſpeakes that which the people vnderſtand not.

12 Diuiſion of the tongue from the heart, is both a ſinne and a puniſhment of ſinne.

But the diuiſion of the tongue from the heart, is the worſt of all; being not onely a puniſhment of ſinne as the former, but a ſinne alſo, and ſuch a ſinne as is a protector and maintainer of many ſinnefull and miſchieuous conceptions of the heart.

13 A world of wickedneſſe committed by the tongue.

Whereof it comes to paſſe, that innumerable euils are committed by the tongue; for which Saint *Iames* iuſtly tearmes it, *A world of wickedneſſe*; and accounts ſo much of gouernment or miſſe-gouernment of the tongue, that the one he eſteemes the proofe of a perfect man, the other an argument of an irreligious man.

14 Not the halfe onely, but our whole life is full of the ſins of our tongue. *Nazianz. in explic.* [illegible] *Baſil in Pſal.* 32.

For this cauſe alſo *Nazianzen* affirmes, that the halfe of the ſinnes of our life are committed by the tongue. *Lingua dimidiam humanorum vitiorum partem ſibi vendicat*: but *Baſil* going further, ſaith, *Tota vita noſtra linguæ delictis eſt referta*, that our whole life is full of the ſinnes of our tongue.

15 By the tongue wee tranſgreſſe all the Commandements.

If wee goe through the Decalogue, wee ſhall finde the tongue guilty of the tranſgreſſion of all the precepts thereof, a ſeruant to all ſorts of ſinnes, which breake out in action.

16 Sinnes of the tongue againſt the firſt Commandement. *Exod* 5. 2. *Eſay* 36. 14. *Pſal.* 14. 1. *Pſal.* 94. 7.

Againſt the firſt Commandement it offends, by blaſpheming God, as *Pharaoh* did, while he ſaid, *Who is Iehouah?* as *Senacherib* did, *Your God is not able to deliuer you*: as the fooliſh doe, who ſay, *there is no God*: as the prophane doe, who ſay, *he ſeeth not*, or *he doth not regard*: Theſe are ſtout words againſt the Lord.

17 Curſing alſo by the name of the Diuill.

Or elſe in curſing by the name of the deuill: ſome cuſtomably ſacrifice to him, deuoting that in their anger to Sathan, which ſhould be dedicated to God: others ſeeke vengeance from Sathan vpon ſuch as haue offended them, not remembring that God is the God of vengeance: thus both of them by almoſt horrible impiety ſet vp Sathan in the roome of God. Lamentable it is to heare how this ſinne abounds in this Land, as if it were *Calicut* or *Narſinga*, where Sathan is worſhipped.

18 The ſecond Commandement tranſgreſſed by irreuerent ſpeaking of Idols.

Againſt the ſecond Commandement, the tongue offends in ſpeaking reuerently of Idols, which are to bee abhorred: as the Iewes, who called the workes of their own hands, *Baali*, my Lord; or as *Micah* did, who when they of *Dan* had taken his Idols from him, hee ran crying and lamenting after them, yee haue taken away my gods, and what more haue I? as if all were gone when they were gone.

19 Vanity of Idols knowne by Natures light.

The Ethnicks may make them aſhamed, who by Natures light ſaw that this was vanity. *Plato* diſſwaded the people from hauing gods of gold, leſt they ſhould expone them vnto theeues: and *Fabius* when hee ſpoyled *Tarentum*, tooke not away their Idols: *Relinquamus, inquit, Tarentinis Deos ſuos iratos*: Let vs leaue vnto the *Tarentines* their gods angry at them: for theſe gods that could not defend *Tarentum*, will neuer defend *Rome*.

20 But much better by the light of the Word.

But the light of the Word doth more clearely inſtruct the Chriſtian, that the gods which made not heauen and earth, ſhould not haue place on earth, except it bee to be burnt vnder an Oake, as *Iacob* did with them: farre leſſe will hee giue them an honourable place in his tongue, to name them with any reuerence.

21 The third Commandement tranſgreſſed by idle & vnreuerent vſing of Gods Name.

Againſt the third Commandement the tongue is abuſed, in the vaine, idle, and vnreuerent vſing of the Name of God, to the ſmalleſt toy and trifle which doth occurre. It was Sacriledge for any man to annoynt his owne fleſh with the holy Oyle which was appoynted for the Tabernacle; much more Sacriledge is it to abuſe the Name of God vnto follies, which are neither for his glory, nor mans edification.

22 Idle talking counted a neceſſary recreation.

Yet this abuſing of Gods Name in idle and fooliſh talking, is counted a neceſſary recreation to paſſe the time withall; but why do not men remember that they muſt giue an account of idle talking? Or why are men ſo prodigall, as for to ſpend the time of Grace (which God hath lent them, that in it they might be reconciled with him) in vnprofitable & vaine ſports, which doe encreaſe their enmity with him?

23 The time of grace ſhould not be vainely ſpent.

No Merchant will ſpend the time of his market any other way but in buying and ſelling. Or will the Husband-man when ſeed-time comes let it goe-by, and delight himſelfe in matters of ſmaller importance? what folly then is this, that the time of grace, wherein we ſhould make peace with God, is paſſed ouer with vaine and merry talking among men?

24 It is tranſgreſſed alſo by raſh & vnneceſſary ſwearing.

Beſide this, by raſh & vnneceſſary ſwearing, this Commandement is broken; *An oath* (ſaith the Apoſtle) *is the end of all controuerſie*: it is the laſt refuge whereunto Truth runneth for credit. For, three waies haue we to confirme our ſpeech; firſt, affirmation or deniall; when this is not credited, then wee goe to aſſeueration; when this alſo can haue no place, then we goe to ſwearing: but that which is the laſt band of Truth, now men commonly doe make it the firſt.

25 Horrible oaths made cuſtomable.

Yea, many not content in ſimple manner to ſweare by the Name of God, as if that were too baſe a thing for ſuch hauty ſpirits as theirs are, proceede in their blinde preſumption to more horrible oathes, by the bloud, the wounds, and the body of the Lord, by which they were redeemed, thereby proclaiming to all the world, that the loue and reuerence of GOD was neuer in their heart.

26 How a certaine Iudge tryed the right Child of a dead Father.

It is recorded of a certaine Iudge, who hauing three of the children pleading before him for the goods of their defunct Father, he tooke vp the dead body, and ſet it to them as a marke, promiſing, that which of them ſhot neereſt his heart, ſhould bee made poſſeſſor of all his goods: whereupon the firſt did ſhoot, the ſecond alſo, but the third refuſed; whom for that cauſe the Iudge adiudged to be the poſſeſſour of all his fathers goods, as the moſt kindely and naturall ſonne of the three.

27 Not vnlike as *Salomon* tryed the right mother of a dead childe.

Thus, as *Salomon* tryed the right Mother by her kindly affection toward her Childe: ſo this Iudge tries the right childe by his kindly affection toward his father.

28 By this ſame rule godleſſe ſwearers are proued not to be the ſonnes of God.

But if the poſſeſſours of this age were tryed by this rule, many of them would bee found to be none of the ſonnes of God: for they ſpare not to ſhoote the venomous arrows of their blaſphemous ſpeeches againſt the heart of their heauenly Father, againſt the bloud, the wounds, and the body of their bleſſed Redeemer, for ſo *Leuit.* 24. 11. the blaſphemer is ſaid to haue pierced the heart of God.

29 The fourth Commandement tranſgreſſed by raſhneſſe in prayer. *Eccle.* 5. 1.

The offences of the tongue againſt the fourth Commandement, are eſpecially two: the firſt is raſh vttering of prayers or praiſes without ſanctification or pre-meditation going before: *Bee not raſh with thy mouth, neither let thine heart bee haſty to vtter a thing before God.*

30 Or by ſpeech in hypocriſie.

The other is ſpeech in hypocriſie, wherby men draw neere to God in their mouths while they are far from him in their hearts. The Lord loues truth in the inward affections, and delighteth to be worſhipped in ſpirit and truth: otherwiſe, if wee haue him in our mouthes, and not in our hearts, fearefull is our recompence; for he ſhall haue vs in his mouth to ſpue vs out, not in his heart to keepe vs for euer with himſelfe.

31 The tongue not right ordered toward God, will neuer be right ordered toward man.

Thus we ſee how the tongue is abuſed to tranſgreſſe the Commandements of the firſt Table, but here the vnrulineſſe thereof reſts not, it proceedeth alſo againſt the ſecond Table: for the tongue which is not rightly ordered toward God, will neuer be reuerent toward men, nor ſpare to diſhonor euen thoſe whom moſt of al they are bound to honour.

32 Three comely ornaments of our ſpeech toward all men.

There are three comely ornaments of our ſpeech toward all men: firſt, truth; ſecondly, loue: thirdly, meekeneſſe and modeſty: For firſt wee ſhould ſee that wee ſpeake the truth; ſecondly, that wee ſpeake it in loue; thirdly, with meekeneſſe.

33 In ſpeaking to our Superiours we muſt vſe reuerence.

But in ſpeaking to our Superiours wee ought to ioyne the fourth, which is reuerence: if wee bee not ſilent in the preſence of our betters, as *Elihu* was at the preſence of the ancients, at leaſt, let vs ſpeake with reuerence, as *Sarah* is commended for that ſhe ſpake reuerently to her Husband.

34 Againſt the ſixt Commandement murther committed by the tongue.

Againſt the ſixt Commandement the tongue is an Inſtrument of tranſgreſſion many wayes; for moe are ſlaine with the tongue, then with the hands: as *Daniels* accuſers ſlew him with their falſe accuſing tongues, when they durſt not ſtirre him with their hands.

35 How an euill tongue is deſcribed by *Dauid.*

Therefore *Dauid* compares an euill tong to the venome of Aſpes; to Iuniper coales, and to arrowes; and indeed it is worſe then any of theſe. As for the venome of Aſpes, there are Antidotes to preſerue thee from it; but what will keepe thee from the ſting of an euill tongue? not Innocency it ſelfe: and Iuniper coales though they bee very hot, burne none but ſuch as touch them; but the euill tongue hurts them that neuer offends it: and for the Arrow, diſtance of place will defend thee from it; but goe where thou wilt, the malice of an euill tongue ſhall ſtill perſecute thee.

36 The ſeauenth Commandement tranſgreſſed by filthy ſpeaking.

*Baſil. de legend. lib. Gentil.*

The ſeauenth Commandement is tranſgreſſed by the filthy and corrupt communication of the tongue: for filthineſſe conceiued in the heart, imployes the tongue to prepare a way for committing of the deed: yea, *Prauis aſſueſcere ſermonibus via quadam eſt ad rem ipſam.* But to the children of God, it is a very griefe to heare any thing that doth not edifie their hearts in the loue of God: *Intolerabile æſtimant quicquid illud non ſonat, quod intus amant.*

*Gregor. Moral. lib. 7. ſect. 21.*

37 Of all purpoſes Gods ſpirit ſpeakes in a holy manner.

In all purpoſes the holy Spirit keepeth a holy language: when hee ſpeakes of *Adams* copulation with *Euah*, hee ſaith, that *Adam* knew his wife; when hee ſpeakes of *Sauls* going to the caue for naturall purgation, he ſaith, he went to couer his feet.

38 They are led with an vncleane ſpirit who ſpeake filthily.

This as it teacheth vs to ſpeake of all things in an holy manner: ſo it ſhewes of what ſpirit they are, whoſe lips are noe ſooner opened to ſpeake, but incontinent yee may ſmell the ſtinking corruption of their heart, infecting with their filthy breath both the ayre, and the eares of the hearer.

39 The eight Commandement tranſgreſſed by flattery or backbiting.

Againſt the eight Commandement it tranſgreſſeth in like manner in one of theſe extreamities: either by giuing to men more then is due, by flattery and aſſentation; or elſe in taking from them by ſlandering and backbiting, that which iuſtly appertaines vnto them.

40 Sathan laboureth to defame the name where he cannot corrupt the conſcience.

For where a man hath two things neceſſary to make him a profitable inſtrument of Gods glory, and the good of others, to wit, his conſcience, by which hee is approued to God, and his good name, by which he hath fauour with men; Sathan, becauſe hee cannot corrupt their conſcience, doth what he can by euill tongues to ſteale away their good name, that they ſhould bee the leſſe able to doe good to others.

41 The ninth Commandement tranſgreſſed by lying.

The ninth Commandement is tranſgreſſed generally by lying: which becomes the more grieuous ſinne, the more artificially it is ſet out. As a potſheard ouerlaid with ſiluer droſſe, *Prou. 26.23.* ſo is falſehoode and hatred, when by diſſimulation they are cloaked with the ſhadowes of truth and loue.

42 Lying with diſſimulation belongs to the ſeede of the Serpent.

This diſpoſition to lie with diſſimulation, belongs to the ſeed of the crooked Serpent, who hauing his head one way, can wry his heart another way; but the Children of God are vpright men, who haue their hearts and their tongues going vpon one line.

43 This is the ſhame of the Popes Church.

It is therefore an exceeding great ſhame to the Popes Church, that they profeſſe and practiſe ſo abominable and damnable a doctrine, as that a man may thinke one thing with his heart, and ſweare another thing with his tongue. This alſo amongſt many other ſheweth of what ſpirit they are.

44 Two neceſſary rules for gouerning of our ſpeech.

Thus wee ſee how the tongue is ſubiect vnto many ſpirituall diſeaſes: for remedy whereof, two rules in all our ſpeech would be uſed; meditation before we ſpeake, and then moderation in ſpeaking.

45 Firſt, that before we ſpeake we vſe meditation.

It is very expedient that meditation goe before ſpeech: wherein we are to conſider; firſt, if that we would ſpeake bee lawfull: and though it be, yet are we to ſee whether alſo it be expedient to bee ſpoken, at ſuch time, in ſuch place, to ſuch perſons; our firſt thought may bee corrected with a ſecond, and bettered without hurt or ſhame: but it is not ſo with our words.

46 Next, that in ſpeaking we vſe moderation.

The next, that in ſpeech we vſe moderation: for this cauſe God hath giuen man but one tongue, with two eares, to teach him, he ſhould be more ready to heare then to ſpeake: he hath alſo placed it within, and guarded it with a double hedge, one of fleſh, another of bone, and therewithall hath bound it by a bridle to the breaſt; by all theſe recommending to vs moderation of ſpeech.

## The Cenſure.

*But now the great number of them, who abuſe their tongues to all the ſinnes whereof I haue ſpoken, euidently proues, that all are not Chriſtians indeed who now vſurpe the Chriſtian name.*

## CHAP. V.

# Of his Eating.

## The Lords Command concerning it.

The great bountifulneſſe of God appeares in that he hath made all his creatures to ſerue for mans vſe.

E*Very creature of God is good, and nothing ought to be refuſed if it bee receiued with thankeſgiuing,* 1 Tim. 4. 4. *for it is good that the heart be ſtabliſhed with grace, and not with meates,* Heb. 13. 9. *therefore eate and drinke of ſuch things* (after thankſgiuing) *as ſhall be ſet before you,* Luke 10. 7. *for thou mayſt kill and eate fleſh. whatſoeuer thine heart deſireth, according to the bleſſing of the Lord thy God, which he hath giuen thee,* Deuter. 12 15. *Euery thing that moueth and liueth ſhall bee meate for you: as the greene hearbe haue I giuen you all things,* Gen. 9. 3. *But whether yee eate or ye drinke, or what euer ye doe, doe all to the glory of God,* 1 Cor. 10. 31.

But he will not haue vs to vſe them with any exceſſe.

*Take heed leaſt at any time your hearts bee ouercome with drunkenneſſe and ſurfetting, leſt that day come vpon you vnawares,* Luke 21. 34 *Be not filled with wine, wherein is exceſſe: but be yee filled with the ſpirit,* Epheſ. 5. 18 *Eate for ſtrength, and not for drunkenneſſe,* Eccleſ. 10. 17. *for hee that refraines not his appetite, is like a Citie broken downe without wals,* Prou. 25 28.

Not to take them from others by oppreſſion.

*Neither eate yee the bread of oppreſſion, but worke with quietneſſe, and eate your owne bread,* 2 Theſ. 3. 12. *being content with that which God hath giuen you: for better is a little in the feare of the Lord then great treaſure, and trouble therewith,* Pro. 15. 16.

Neither yet to take them for himſelfe without thankeſgiuing.

*And when ye haue eaten, and are ſatiſfied, then praiſe ye the name of the Lord,* Ioel 2. 26. *and deale thy bread to the hungry and bring the poore that wandreth into thine houſe: then ſhall thy light ſpring out in the darkeneſſe, and the Lord ſhall guide thee continually, and ſatisfie thy ſoule, and thou ſhalt be like a watered garden, and like a ſpring of water, whoſe waters faile not,* Eſay 59. 10.

## THE CHRISTIANS PRAYER for grace to obey this Command.

a Pſal. 145. 15.
b Pſal. 136. 25.
c Pſal. 147. 9. Iob 39. 3.
d Prou. 30. 8.
e Pſal. 69 22
f Hoſea 13. 6.
g Epheſ. 3. 16.
h Iob 6. 33.
i Deut. 33. 23.

*THe* [a] *eyes of all things doe wayte vpon thee, O Lord, thou giueſt them meat in due ſeaſon, thou openeſt thine hand and filleſt all liuing things of thy good pleaſure.* [b] *Thou giueſt food to all fleſh;* [c] *yea, euen to the beaſts & yong Rauens that cry:* [d] *feed me alſo (O Lord) with foode conuenient for mee,* [e] *and let neuer my table bee a ſnare vnto mee,* [f] *that when I am filled, my heart ſhould bee exalted againſt thee:* [g] *but ſtrengthen mee in the inward man* [h] *with that bread of life that came downe from heauen, and doth giue life to the world.* [i] *So ſhall I be ſatisfied with thy fauour, and filled with thy bleſſing, through Ieſus Chriſt,* Amen.

## THE CHRISTIANS Practice of this Command.

The Chriſtian eateth his meat with thankeſgiuing.

With contentation of his owne minde.

With charity toward others.

IEſteeme the words of thy mouth more then mine appoynted foode, *Iob* 23. 12. I will reioyce continually in thy name, *Pſal.* 89 16. and in all things giue thanks to thee. I haue learned in whatſoeuer eſtate to be contented, *Phil.* 4. 11. Therefore I will eate to the contentation of my minde, *Pro.* 13. 25. And albeit to the cleane all things be cleane, *Tit.* 1. 15. and all things be lawfull to me, 1 *Cor.* 6 12. yet will I not vſe my liberty as an occaſion to the fleſh, *Gal.* 5. 13. neither will I eate any thing whereby my brother may bee offended, 1 *Cor.* 8. 13. farre leſſe will I eate of meates ſacrificed to Idols or otherwaies forbidden, whereby my GOD ſhould be offended. The fatherleſſe alſo doe eate thereof, and I will not eate my morſels alone, *Iob* 31. 17. I will poure out my ſoule to the hungry, *Eſay* 58. 10. and ſend a part to the poore, for whom none is prepared, *Nehemia* 8. 12.

## THE OBSERVATIONS.

1 Sufficiency of food allowed by God to man.

THe Lord our God hath dealt very liberally with the Chriſtian, as concerning his meat: for hee hath not onely giuen him euery greene hearbe, but euery thing alſo that moueth and liueth hath God giuen him for meate, *Gen.* 9. 3. yea, all his creatures hath hee ſubdued to ſerue man, man being a ſeruant to his God, according to that of the Apoſtle, *All are yours, and yee are Chriſts.*

1 Cor. 3. 12.

2 Sathan makes man count it lawfull meat which God calls vnlawfull, or by the contrary.

But the wicked eye of that euill one, enuies that man ſhould enioy this great goodneſſe of God: And therefore as hee tempts man to thinke that meate lawfull which God hath proclaimed to be vnlawful, for ſo he did to our Parents in Paradiſe: ſo alſo he tempts to count that meate vnlawfull which God hath proclaymed to bee lawfull, that ſo by one of two extremities, he may ſnare the conſciences of men.

3 Doctrine of diuels defended by Papiſts.

This is that doctrine of Diuels, ſo called by the Apoſtle, which forbids to marry, and commands to abſtaine from meate, which God hath created to be receiued with thankes, 1 *Timothy* 4. 4. and now is ſet out to the world by that apoſtate Church of Rome, vnder the ſhew of holineſſe and truth; for ſo vnto ſome men they command abſtinence from all fleſh at all times, as to their Charter-houſe Monkes: to others they command abſtinence from fleſh at certaine times, and that not for faſting and prayer onely, but becauſe forſooth in the daies of *Noah* all fleſh was accurſed, but not the fiſh.

*Durand. lib. 6. cap. de al. j. Ieiuniis.*

4 Thus they pollute that which God hath purified.

Is not this to binde the conſcience where God hath made it free? Is not this to *pollute that which God hath purified?* Act 10. 15. *Woe be vnto them, for they put darkeneſſe for light, and light for darkeneſſe, they ſpeake good of euill, and euill of good*, Eſay 5. 20.

5 How the Chriſtian in eating reſpecteth God, his neighbour, and himſelfe.

And yet the Chriſtian, notwithſtanding that God hath giuen him this liberty, hath a great care that he vſe not this liberty as an occaſion to the fleſh: therefore in eating he hath firſt a reſpect to God that hee offend him not in the vſing of his creatures: ſecondly, a reſpect to his brother, that hee offend not him: and thirdly, a reſpect to himſelfe, that his Table be not a ſnare to him; and the nouriſhment of his body, become not the nouriſhment of ſinne in his body.

6 Firſt, hee reſpecteth God, and receiueth his meate with prayer.

Firſt then in eating he looks vp to God, and receiues his Meate with prayer and thankeſgiuing; and that for two cauſes.

7 For it is not bread, but Gods bleſſing that maintains life.

For hee knowes that man liues not by bread onely, but by euery word that commeth out of the mouth of God, and that it is not the meate, but the bleſſing of GOD that continues life: for if it were, then they who are beſt fed, would proue moſt liuely and healthfull; but we ſee the contrary by experience, that as *Daniel* grew better vpon his pottage, than the other children did on the Kings portion, ſo are poore labourers more healthfull and liuely, than they who are more delicately nouriſhed.

8 In euery creature Sathan hath a ſnare, therefore he eateth circumſpectly.

Againe, he knoweth that in euery creature Sathan hath laide his ſecret ſnare to trap him; and therefore doth hee eate circumſpectly, ſo putting downe his hand and his head to thoſe creatures which are beneath him, that hee alſo lifts vp his eyes and his heart to God, who is aboue him, not vnlike to the watchful Cock, of whom Naturaliſts write, that when with the one eye hee doth looke downe to his Meate, with the other he doth looke vpward, leſt any rauening Bird vnawares ſhould come vpon him.

9 As *Iob* in banqueting ſacrificed for his children, ſo the Chriſtian for himſelfe and others.

And as patient *Iob* when his Children were banquetting ſent for them, ſanctified them, and ſacrificed for them euery day, fearing leſt they had ſinned and blaſphemed God in their hearts; ſo the Chriſtian knowing the malice and ſubtilty of Sathan, and fearing his owne weakeneſſe, armeth himſelfe before meat, at meate, and after meate, with continuall prayer.

10 Secondly, he reſpecteth his brother, and will not eate to offend him.

Secondly, the Chriſtian ſo regardeth himſelfe in eating, that he keepeth a dutie to his neighbour: for albeit all things be lawfull to him, yet will he not eate of any meat, whereby his brother may be offended.

11 He hath a reſpect alſo to them who are in neceſſity.

And as for them who are in neceſſity, he is mindefull of them, that of his abundance ſomething may bee forth-comming to them. Worldlings (like churliſh *Nabal*, doe account all that they haue their owne; *Shall I take my Bread and my fleſh* (ſaid hee) *&c?* 1 *Samuel* 25. 11. and they cannot ſuffer willingly any thing to go by their owne mouthes; as if they onely were the ſonnes of God, for whom all things were made: but the Chriſtian deales his Bread to the hungry; he will not eate his morſels alone, as *Iob* doth proteſt of himſelfe; at leaſt with godly *Nehemiah*, he will haue a care to ſend a part to the poore, for whom none is prepared.

12 Thirdly, he reſpecteth himſelfe, eating with contentment and temperance.

The third point of the Chriſtians diſcretion in eating, doth reſpect himſelfe: if his portion be ſmall, hee vſeth it with contentment, hee doth know that God is the great Steward of the whole Family, who giueth to euery one of his Children their portion in due meaſure, as hee knoweth to be meeteſt for them, and therefore will he not murmure in any caſe.

13 Temperance is not ſo well knowne in want as in wealth.

If againe his portion be more than may content him, he doth vſe it with ſobriety: for Temperance is not ſo well knowne in want as it is in wealth. To abſtaine when thou haſt not, may be of compulſion: but in the middeſt of wealth to be continent is great ſobriety.

14 Sathan tempts eyther to forbidden meate, or to forbidden meaſure.

As Sathan got the vantage of *Adam* and *Euah* by tempting them to eat of forbidden meat; ſo he doth ſeeke vantage of their children, by tempting them to eate in a forbidden meaſure. And as a City without wals is an eaſie prey to a ſtronger enemy, ſo is a man (ſaith *Salomon*) who cannot reſtraine his appetite.

Intemperance is both a ſinne, and a mother of many ſins.

Intemperance is not onely a ſinne, but a mother of many ſinnes: and therefore is Sathan the more carefull to driue inconſiderate men vnto it.

16 It makes a man vnable for all ſpirituall exerciſes.

For firſt toward thy God it doth make thee vnable either to giue him ſeruice, or to receiue any good from him: hee that is ouercome of ſurfetting; can neither pray to God nor praiſe him, nor yet receiue any Grace from him. As in myrie and watry places nothing groweth, were the ſeede neuer ſo good which is ſowne in them: ſo in a heart ouercome with drunkenneſſe, (which is, as *Auguſtine* called it, *Magna animæ ſubmerſio*; a great drowning of the Soule) no inſtruction can take place; wherefore wiſely did *Abagail*, who tolde not *Nabal* his folly, till his Wine was gone from him.

17 It prouokes him to manifold euils, and that firſt againſt God.

Neither doth it onely diſable vs to doe good, but prouokes vs alſo to manifold euils againſt the Lord our God. As Iſrael ſate downe to eate, and roſe vp to play; ſo when men haue ſtuffed their bellies aboue meaſure, they are exalted againſt God, and then they fall to their blaſphemies, raylings, wantonneſſe, and all ſorts of inordinate behauiour.

18 The firſt example of drunkenneſſe that euer was in the world.

The firſt man blotted with drunkenneſſe in holy Scripture was *Noah*, then his nakedneſſe was diſcouered, and his owne Childe did mocke him: Hee ſtands for an example to the worlds end, that the reward of drunkenneſſe is the manifeſtation of a mans owne ſhame. By it, thou commeſt into contempt with thoſe who of all others are moſt bound to haue thee in honour and reuerence.

19 The ſecond example.

The ſecond was *Lot*, and hee by drunkenneſſe was eaſily drawne to commit Inceſt with his owne Daughters; for drunkenneſſe is Sathans *Dalilah*; if once by her deceit the ſpirituall Philiſtims that are againſt vs, twinne vs and our ſtrength, they ſhall eaſily make a play-foole of vs, and draw vs into all kinde of licentiouſneſſe.

18 It prouoketh alſo man to euill againſt his neighbour: *Prou.* 23. 29.

Secondly, it draweth thee to enormous offences againſt thy neighbour: *To whom is woe? to whom ſtrife? to whom murmuring? to whom wounds without cauſe? euen to them who tarry long at the wine*: They ſit downe with peace, they riſe with warre, and where no quarrell is, drinke doth make diſcord, euen to the ſhedding of bloud; yea, oftentimes to death it ſelfe.

19 What euill it doth to man himſelfe. *Plin. li.* 24. *c.* 22.

And thirdly, it bringeth vpon thy ſelfe manifold inconueniences both of Soule and Body. Iuſtly did *Plinie* call an intemperate Man, a prodigall Man of his owne life: it doth weaken the naturall ſenſes, ſo that a Drunkard cannot diſcerne betweene a friend and a foe, a ſhadow and a bodie: Wherefore *Baſil* called it, *Mortem momentaneam*; and compared ſuch as are ouercome with it, to the Idols of the Gentiles, who haue Eyes and doe not ſee, Tongues and doe not ſpeake, and Feete and cannot walke.

20 A drunkard in Gods iudgements becoms his owne executioner.

Neither are theſe the leaſt effects it worketh in the Body: for it weakeneth greatly the naturall Life, drowneth the radicall moyſture, and breedeth moſt dangerous diſeaſes; it corrupteth the ſtomacke, infecteth the breath, darkneth the eyes, looſeth the ioynts, & haſtneth death. Thus a drunkard becommeth his own executioner, and in Gods righteous iudgement his life is ſhortened by the ſame meanes by which he thought to prolong it.

21 More profane than *Eſau*.

And which is yet worſt of all, a drunkard is profane, like *Eſau*. As the one ſolde his birth-right for a meſſe of pottage; ſo the other doth ſell his part of Gods eternal kingdome for a belly full of drinke: for the Scripture telleth vs, that no drunkard ſhall inherite the Kingdome of God.

22 Three rules to be obſerued in eating, by a Chriſtian.

But to returne; three things are to bee obſerued of a Chriſtian in his eating: firſt, that he eate not forbidden meate: ſecondly, that he eate not in a forbidden meaſure: and thirdly, that he eate not in a forbidden manner.

23 Firſt, that he eate not forbidden meate.

Forbidden meate is whatſoeuer GOD hath not giuen with his bleſſing, but man vſurpes either by oppreſſion, theft, deceit, rapine, or any other ſuch like vnlawfull meanes. *Dauid* in his great extremity of thirſt would not drinke the water of the Well of Bethleem, and that becauſe three of his valiant men had brought it to him with the hazard and danger of their liues, through the huge army of their enemies the Philiſtims; and farre leſſe will a Chriſtian liue on the bread of oppreſſion, and bloud of the poore.

24 Secondly, that he eate not in a forbidden meaſure.

But were the meate neuer ſo lawfull, his next care is to take diligent heed that he eate not in a forbidden meaſure. For as Manna, gathered more than was commanded, turned into Wormes; ſo meate and drinke receiued in greater meaſure than wee ſhould, in ſtead of being helpefull, doth become hurtfull vnto our bodies.

25 Drinking by meaſure without meaſure, a cuſtomable ſinne now: *Baſil. de ebriet.*

Yet now in drinking, nothing is more ſpoken of than meaſure, and nothing leſſe done than to drink by meaſure: *Nouū genus menſuræ inuentum eſt, in quo nulla eſt menſura, vt per poculorum æqualitatem nulla inter homines ſit inuidia*: There is now a new kind of meaſure, wherein there is no meaſure, that by equality of cups among men, there ſhould be no enuy nor contention.

26 The ſame ſinne damned in the daies of *Baſil* and *Auguſtine*. *Aug. de temp. ſerm.* 131.

This euil, damned by *Baſil*, continued not the leſſe to the daies of *Auguſtine*: whereof he cōplaineth, that they thought no ſhame, *Ad menſurā ſine menſura bibere*: in the which ſtriſe, he that may drinke moſt, *Laudem meretur ex crimine*. From this moſt filthy cuſtome he exhorteth them to flye, as from the poyſon of the Diuell, calling drunkenneſſe procured by it, *Patrem ſuperbiæ, matrem omnis mali, ſororem luxuriæ*.

27 Thirdly, that he eat not in a forbidden manner.

And laſt of all, when both the meate and the meaſure is lawful, yet the Chriſtian hath a care to eate alſo in a lawfull manner; not grudging nor murmuring at his portion not longing for any more delicate food than God hath allowed vnto him: but content with that which the LORD hath giuen him, hee doth looke downe to the poore, to giue them a part, and doth looke vp vnto GOD to giue him thankes.

### The Cenſure.

*But now the want of this Chriſtian diſpoſition in many, euidently proues, that all are not Chriſtians indeed; who now falſly vſurpe the Chriſtian name.*

## Chap. VI.

# Of his Hands.

## The Lords Command concerning it.

How the hands of a Chriſtian ſhould be gouerned toward God.

*BLeſſed is the man that keepeth his hands from euill doing,* Eſay 56. 2. *Conſecrate therefore your hands to the Lord,* Exod. 32. 29. *that in euery place,* 1 Timothy 2. *yee may lift vp your heart with your hands to God in Heauen,* Lament. 3. 41. *to praiſe his name,* Pſ. 134. 2. *If iniquity be in thy hand, put it far away,* Iob 11. 14. *for he whoſe hands are pure ſhall increaſe his ſtrength,* Iob 17. 9. *And becauſe there ſhall euer be ſome poore in the Land, I command thee that thou open thine hand to thy brother, to the needy, and to the poore in the Land,* Deut. 15. 11. *Let not your hands be weake: for your worke ſhall haue a reward,* 2 Chron. 15. 7.

Toward the poore.

And in his own vocation.

*Meddle with your owne buſineſſe, and worke with your owne hands as I commanded you,* 1 Theſ. 4. 11. *He that ſtole, let him ſteale no more, but rather let him worke with his owne hands, the thing that is good, that he may haue to giue to him that needeth,* Epheſ. 4. 28.

## THE CHRISTIANS PRAYER for grace to obey this Command.

*LEt not, [a] O Lord, the worke of mine hands be againſt thee, to prouoke the eyes of thy glory: [b] But let thy beautie be vpon mee, to direct the worke of my hands, [c] that they may be kept innocent and pure; [d] that ſo the lifting vp of mine hands may be vnto thee as the euening ſacrifice: [e] and thou mayeſt accept the worke of mine hands, through Ieſus Chriſt.* Amen.

[a] *Eſay* 3 8.

[b] *Pſalm.* 90. 17.

[c] *Pſalm.* 24. 41.

[d] *Pſalm.* 141. 2.

[e] *Deut.* 33. 11.

## THE CHRISTIANS Practice of this Command.

I Will waſh mine hands in innocency, O Lord, and compaſſe thine Altar, *Pſalme* 26. 6. I will ſhake mine hands from taking of gifts, *Eſay* 33. 15. No blot ſhall cleaue to them, *Iob* 31. 7. I will ſtrengthen mine hands to good, *Nehem.* 2. 18. labouring and working with mine owne hands, 1 *Corinth.* 4. 12. ſo that by them I miniſter to my neceſſities, *Acts* 20. 34. Yea of the increaſe which God giueth me, I will ſtretch out mine hands to the poore and needy, *Prou.* 31. that ſo (in my need) I may ſtretch out my hands to the Lord, *Pſal.* 143.

Hands vnclean, idle, bloudy, blackt with bribes, not open to the poore, are not the hands of a Chriſtian.

## Another.

1 He is a monſtrous man who hath a mouth to ſpeak and eate, and hath no hands to doe good.

AS God hath giuen to man a tongue to ſpeake, an eye to ſee, and an eare to heare; ſo hath he alſo giuen him a hand to worke. It were a monſtrous thing to ſee the mouth of a man bigger than his whole body: & to ſee the moſt part of mans life ſpent in eating and idle talking with his mouth, rather than in doing any good with his hands, is certainely no leſſe vnſeemely.

2 Idleneſſe was not ſuffered by God, nay not in innocent *Adam*. *Gen* 3. 19.

Idleneſſe was neuer tolerated by God: euen when *Adam* was in his innocency, he would not haue him to liue without labor, and therefore appointed him to dreſſe the Garden of Eden, and laid it as a law on him and on all men; *In the ſweat of thy brow ſhalt thou liue*: *Caine* and *Abel* were borne Lords and heires of all the World, yet were they not brought vp without a calling; the one was a keeper of ſheepe, the other a tiller of the ground.

3 The wages of an idle man is, that he ſhould want his meat.

*Iacob* being demanded by *Pharaoh* what his vocation was, gaue him a very good anſwere: but if it were demanded of many now a-dayes, they would not know what to anſwere: on whom it were good for the Common-wealth, the Apoſtles Canon were practiſed. *He that laboureth not with his hand, ſhould not eate.*

4 Euery man hath ſomthing wherein he ſhould worke.

To no Country hath GOD giuen all things; not to Canaan in her beſt eſtate: therefore when *Salomon* built the Temple, he ſent to Tirus for Timber, to Ophir for Gold: yea, to no man in the World hath God giuen all things, but hath ſo diſpenſed his gifts among men, that euery man ſhould worke, one for the helpe of another.

5 The actions of a Chriſtians hand are three.

The actions of the hands of a Chriſtian are three: firſt, he lifts them vp to God by prayer: ſecondly, he puts them downe to labour in his vocation: and thirdly, hee extendeth them to doe the workes of mercy and compaſſion toward the needy.

6 The firſt is to lift them vp to God by prayer, *Pſalm.*127.2.

The firſt action of his hands, is the lifting vp of them to God by prayer; and that is a teſtimony of the lifting vp of his heart: this he doth, becauſe he knoweth that all labour is vaine, vnleſſe the Lord bleſſe it. *It is in vaine to riſe early, and to lye downe late, and to eate the bread of ſorrow: the Lord will ſurely giue reſt to his beloued.*

7 For mans labor in any calling is nothing without Gods bleſſing.

*Adam* without the Lords command made a garment to himſelfe, but it couered not his nakedneſſe: *Ionas* made a Booth, but it defended him not from the heat: *Rahel* ſought children by artificiall meanes, as the eating of Mandrakes; by naturall means, as copulation with her Husband: but ſhee got none, till ſhe ſought them from God by prayer: *Peter* fiſhed all night and tooke nothing, but when Chriſt commanded him to caſt in the net, then he proſpered.

8 Actions begun and proſecuted with prayer, cannot but proſper.

On the other hand, prayer drawes down a bleſſing vpon the workes of our hands. The marriage of *Iſaac* could not but proſper; for *Abraham* in the beginning of it ſought Gods bleſſing by prayer: *Eliezer* in procuring it, hee vſeth prayer: *Rebecca* her Parents and Brethren ſent her away by Prayer: and *Iſaac* receiued her with Prayer. Thus our workes ſanctified by Prayer, ſhall proſper: and if we call the Lord to the beginning of our actions, wee ſhall not fayle to ſee his bleſſing vpon the end of them.

9 The ſecond action is to worke with them in our calling.

The ſecond action of the hand, is to worke in the lawfull Trade and vocations whereunto God hath called vs. A lawfull Trade I call that manner of life which is allowed in the word of God; and theſe are of diuers ſorts: for GOD in his wiſedome hath ſo diſtributed his gifts among Men, that vnto none hath he giuen all, but hath made euery one to ſtand in neede of the helpe of another.

10 Religion takes not away lawful Trades and vocations.

Religion then takes not away lawfull Trades and Vocations, but rather eſtabliſheth them. When thoſe men of warre asked *Iohn* the Baptiſt what they ſhould doe, they receiued this anſwere; *Doe violence to no man, neither accuſe any falſly; and bee content with your wages:* Hee commanded them not to forſake their calling, but the corruptions of their calling. Thus *Cornelius* after his conuerſion to be a Chriſtian, remained a Captaine: and if Religion take not away the calling of a Souldier, farre leſſe are we to thinke it takes away other callings.

11 Onely it corrects the abuſes of them.

Onely it correcteth the abuſes of the calling, whereby men adde to the good ordinance of God, the deceit of Sathan: vſing a lawfull calling in an vnlawfull manner; as when the Merchant in making Merchandiſe vſeth deceitfull balances, or weights of a double meaſure: As indeede there is no calling in the world ſo good, which hath not the owne Worme to corrupt it.

12 The third action is to ſtretch them out to the poore.

The third action of the hand is to ſtretch out, and to giue to the poore. It is true of all the godly, which *Salomon* ſaith of the godly woman; *Shee ſtretcheth out her hand to the Wheele, and then ſhee ſtretcheth out her hand to the poore:* ſo after that God hath increaſed them in their lawfull calling, then of their abundance they giue to the needy.

13 Why God hath made ſome rich, others poore.

The Lord hath made ſome of his Children rich in worldly things, and others he hath made poore; that the one ſhould bee examples of mercy, the other patternes of patience in his Church.

14 As we take from God, ſo ſhould we giue to the poore. *Deut.*15.7.

Vnder the Law God fore-warned Iſrael, that the poore ſhould euer be with them; and our Sauiour hath forewarned vs of the ſame vnder the Goſpell: and therewith the commandement is giuen: *With-draw not therefore thine hand from thy needy Brother.* For this cauſe was it inioyned to the Iſraelite in the time of haruest, that hee ſhould leaue a part of his Corne ſtanding in the fields, that the poore might take it; teaching vs, that as wee haue a hand willingly to take from the Lord: ſo we are bound to open it, and liberally giue to the poore.

15 Liberality toward the needy recommended by the example of God:

For this liberality to the indigent and needy, is recommended to vs both by the example of God himſelfe, and of his moſt excellent creatures. The goodneſſe of God is extended to all, hee makes his Sunne to ſhine, and his raine to fall, euen vpon thoſe which are vniuſt; teaching vs not to neglect, farre leſſe to contemne other men, who are Gods creatures, euen then, when for their euill qualities, we may make iuſt exception againſt them, that ſo wee may bee the children of our heauenly father.

16 And of his creatures.

And as for the creatures of God, wee ſee that as they excell in goodneſſe, ſo they communicate their good vnto others. *Omne enim bonum eſt communicatiuum ſui.*

17 Specially of the Sunne, Clouds, Trees, yea, and of the Angels.

The Sunne keepeth not his light to himſelfe, but ſends out his beames to giue light and heat to the World: the Cloudes when they are full, drop downe their raine to the earth: the Trees of their owne accord let fall their fruit to the vſe of man, albeit no man doth require it: yea, the Angels doe delight to miniſter vnto our neceſſities; for why is Manna, wherewith God fed Iſrael in the Wilderneſſe, called Angels food? ſurely not becauſe the Angels did either make or eate it, but were only the Stewards of God, to conuey it to his people.

18
A more bleſſed thing to giue than to receiue.

Thus are we taught, that it is a more bleſſed thing to giue than to receiue, if either we will follow the Lord, or his moſt excellent creatures in Heauen and earth.

19
Worldlings liue like monſters of the earth.

But ſtrange it is to ſee how many wretched worldlings there are, like vnto *Nabal*, monſters of the earth, liuing ſo in it, as if their mouthes were wide enough for all Gods creatures, and whatſoeuer were giuen them, were giuen them for themſelues onely.

20
Compared to the lake of Sodome.

Or like that curſed gulfe in the ſalt and dead Sea, which ſwalloweth vp the whole Riuer of Iordan into her boſome, and is neither her ſelfe bettered thereby, neither yet ſends out any part thereof againe to the good of others: ſuch curſed creatures are they who receiue good things from God in great abundance, and are neither changed by them in themſelues, neither yet will ſuffer any of thoſe goods to flow from them to the benefit of others; their barren hearts hauing cauſed to them withered hands, which are able to giue nothing.

21
If worldlings giue, they are like Clouds pouring raine on the Sea.

Or if at any time they giue, it is as if their right hand ſhould giue vnto their left; that is, they giue to their owne onely. Or as if the Clouds being full of Raine, and ſtanding ouer ſome thirſty ground, ſhould bee carryed away by the Winde, to disburthen their treaſures of water in the Sea: ſo doe they, while all they giue is beſtowed on ſuch as haue more than themſelues, & that vnder hope of a greater benefit to returne to themſelues againe.

22
Motiues to almes-giuing.

To moue vs therfore to the performance of this Chriſtian dutie, wee will ſhortly conſider the loſſe that comes by neglect thereof, and the great vantage by the faithfull diſcharge of it.

23
He which keepes that which God bids giue, doth loſe it.

The loſſe is euident; if wee will keepe that which God bids vs giue, be ſure wee ſhall loſe it. As Manna, gathered more than GOD commanded, turned into Wormes: ſo riches, kept more than God allowes, becommeth vnprofitable to the poſſeſſor.

24
How hee puniſheth ſuch by his Officers.

Yea, where men will not pay to GOD that dutie for their goods which hee requires, it is a righteous thing with him to ſend his officers to puniſh them; ſuch as the Caterpiller, the Canker-worme, and the Graſhopper.

25
How otherwiſe alſo he croſſeth them.

Many haue caſt their wares vnprofitably into the Sea, with the Marriners of *Ionas* ſhip, which they would not profitably beſtow vpon the Land; and by peſtilence many haue beene compelled to caſt out the prouiſion which they had gathered for their owne mouthes, to the vſe of others, for whom it neuer came into their mindes to prouide it.

26
The gaine wee get by giuing, is more than that which wee giue.

The gaine againe we get by giuing, is euident out of that place, *Pſal. 112. Hee that diſtributeth and giueth to the poore, his righteouſneſſe remaineth for euer*: If we compare that which we giue vnto others, with that which remaineth to our ſelues, that which we giue is a periſhing thing, but that which remaineth is induring.

27
This is manifeſted by the example of the widdow and *Elijah*.

And this ſhall yet appeare more clearely, if we conſider the example of *Elijah*, and the widdow of Sarepta: the Lord fed his Prophet ſometime by Angels, ſometime by Rauens, and ſo he might haue done ſtill all the time of the famine; but it pleaſed him to change his ſteward, and to ſend him to the widdow of Sarepta: not ſo much that *Elijah* ſhould be nouriſhed by the widdow, whom before without her he had nouriſhed, as that the widdowes portion might be bleſſed by *Elijah*.

28
What vantage he reapes who rightly giueth almes.

*Amb. offic. lib. 1. cap. 30.*

Thus is it true, that the giuer of almes, if he giue it rightly, gets more than he giues: as *Abraham* and *Lot* gaue periſhing meate, but receiued immortall Angels. *Plus pauper tibi confert, quàm à te accipit*; the poore gets thee more than he gets from thee, ſaid *Ambroſe*. *Si nudum veſtias, teipſum induis iuſtitiæ*; If thou clothe the pore, thou doſt clothe thy ſelfe with righteouſneſſe: *Si peregrinum ſub tectum inducis, ille acquiret tibi ſanctorum amicitias, & æterna tabernacula*; if thou bringeſt the ſtranger vnder thy roofe, he ſhall purchaſe to thee the friendſhip of the Saints, and eternall tabernacles.

29
He that miniſtreth to the neceſſities of the poore, doth himſelfe more good than hee doth them.

Therefore Saint *Paul* when he was going to Ieruſalem to relieue the neceſſity of the Saints there, with a contribution from the Churches of Grecia, beſought them to pray for him, that his ſeruice at Ieruſalem might be accepted. What is this? he commeth to giue almes, and yet prayeth that his gift may be accepted: ſurely becauſe the ſeruice by which wee miniſter to Gods Saints, brings more good to vs than any thing we giue is able to doe vnto them: *vtilior eſt eleemoſyna danti, quàm illi cui datur.*

*Nazian. orat. 46. in eccleſiaſt.*

## The Cenſure.

*But now the hands of many, which are either ſtained with idleneſſe, or blotted with bribery, bloud, trickes of deceit, and all ſorts of vncleanneſſe, proues, that all are not Chriſtians indeed, who now vſurpe the Chriſtian name.*

CHAP. VI.

# Of his Feete.

## The Lords Command concerning them.

How the Chriſtian is commanded to gouerne his feete by meaſure and rule.

*GOd pondereth all the pathes of men,* Prouer. 5.21. *therefore ponder thou alſo all the pathes of thine owne feet, and let all thy wayes bee ordered aright: turne not to the right hand, nor to the left, but remoue thy foot from euill,* Prou. 4.26. *Make ſtraight ſteps to your feete, leſt that which is halting be turned out of the way,* Heb. 12. 13. *Refraine thy feet from the path of the wicked,* Prou. 1. 15. *and keepe the way of the righteous,* Pro. 2. 20. *The path of the righteous is, to decline from euill, and hee keepeth his ſoule that keepeth his way,* Pro. 16. 17. *But aboue all take heed to thy foot when thou entreſt into the houſe of God,* Eccleſ. 4.17.

### THE CHRISTIANS PRAYER for grace to obey this Command.

a 1 *Sam.* 2.9.
b *Eſay* 35.8.
c *Pſal.* 5.11.
d *Pſal.* 17.5.
e *Pſalm.* 119.5.
f *Luke* 1. 79.

*O Lord,* [a] *thou who keepeſt the feete of thy Saints,* [b] *and haſt prepared an holy way, by which they who are polluted cannot paſſe: I beſeech* [c] *thee to make thy way plaine before my face, that* [d] *my feete ſlide not from thy pathes.* [e] *Direct my wayes to keepe thy ſtatutes:* [f] *and guide my feete in the way of peace, to the glory of thy name, through Ieſus Chriſt.* Amen.

### ANOTHER.

a *Ierem.* 10.23.
b *Pſalm.* 43.6.
c *Pſalm.* 5. 10.
d *Pſal.* 119.133

*I Know,* [a] *O Lord, that the way of man is not in himſelfe; neither is it in man to walke and direct his ſteps:* [b] *therefore, I pray thee, ſend out thy light and thy truth, let them leade mee, and bring me to thine holy mountaine, and to thy Tabernacle,* [c] *that ſo my goings being ordered by thee,* [d] *my ſteps may be directed in thy word, and iniquity haue neuer dominion ouer me, for Ieſus Chriſts ſake.* Amen.

### THE CHRISTIANS Practice of this Command.

The feete of a Chriſtian how they are refrained from euill.

MY feete haue followed thy ſteps, I haue kept thy way, and haue not declined, *Iob* 23.11. my feete haue not made haſte to deceit, *Iob* 31. 5. and I will ſtill refraine them from euery euill way, that I may keepe thy word, *Pſal.* 119, 101. for thy word is a lanthorne to my feet, and a light to my paths, *Pſal.* 119. 105. Therefore will I not walke in vanity, *Iob* 31. 5. nor in the counſell of the wicked, *Pſal.* 1. but my feete ſhall delight to ſtand in thy gates, O Ieruſalem, *Pſalme* 122. 2.

And directed to good.

### THE OBSERVATIONS.

1 Mans firſt and laſt glory is to haue the Image of God.

IT was the moſt ancient glory of man, that hee was made to the Image of God, and it will be his laſt and his greateſt glory, to be reſtored againe to this ſame image, without which the moſt excellent Monarchs of the world are moſt inglorious.

2 How miſerable are they who ſhall bee found to want Gods Image!

For it is a moſt fearefull thing to remember, that they who want the Image of God, God ſhall deny them to be his Creatures: Depart from mee, I know you not yee workers of iniquity; ye are not that which I made you; I planted you a noble Vine, whoſe plants were all naturall: how is it then that yee are turned vnto mee in the plants of a ſtrange Vine?

*Ierem.* 2.21.

3 Sathan firſt and laſt enuieth this Image of God in man.

Deceitfull Sathan ſtole away this glorious Image from our firſt Parents, and as craftily laboureth hee to ſteale from their Children that ſecond bleſſing of the Goſpell, by which the Lord Ieſus offers to reſtore that Image againe vnto vs. And therefore what vniuſtly *Eſau* ſpake of *Iacob*, may moſt iuſtly be ſpoken of him, *Hee is a ſupplanter indeed*, a Sathan, an aduerſary: Oh that wee could take it more deepely into our hearts, and ſo arme our ſelues againſt him as againſt the firſt and laſt moſt deadly enemy of our Saluation.

4 The grace of Regeneration teacheth vs alſo how to gouerne our feet. *Eccleſ.* 12.3.

As other members of the body are reformed and employed to the right vſe by the grace of Regeneration: ſo the feete alſo which God hath giuen to carry man to and fro vpon earth. *Salomon* calleth them *The ſtrong man*: for they are as pillers vpholding the whole body, and carrying man moſt eaſily whither he would goe.

5 The feet of man artificially made by God.

They are baſeſt in the Body, but very artificially made, conſiſting of forty and foure Bones; whereof one is in the heele, as the ſocket of the piller; another in the palme of the foot; from thence one proceeding from ſide to ſide to euery toe; and then in euery toe three bones, maruailouſly knit together for the nimbler mouing, and ſurer faſtning of the ſteps of man.

6 That in the baſeſt part of his body, man might haue cauſe to praiſe God.

So that if man did conſider himſelfe in the baſeſt part of his body, euen in the feete, by which hee treads vpon clay and dung; as oft as he did looke to himſelfe, he would glorifie his Maker, ſaying with the Pſalmiſt, *I am fearefully and wonderfully made, Pſalme* 139.

7 But by nature the canker of ſinne hath run from the heart to the feete alſo.

But what is there ſo good giuen vnto man by God, which ſin hath not infected? The poyſon thereof beginning at the Soule, hath runne like a canker through the whole body; ſo that from the top of the head to the ſole of the foot, there is nothing ſound in man.

8 For naturally mans feet are impotent to good.

For by nature the feete of man are impotent and vnable to walke in the good way which God hath commanded: like the cripple of Lyſtra, borne lame of his feete from the wombe, who could not walke till the Apoſtle in the name of Ieſus cured him, ſo is euery man till the grace of Chriſt renew him.

9 But nimble enough and able to euill.

They are nimble enough to walke in the waies of ſinne: yea, as the horſe ruſheth into the Battell, ſo can naturall men make haſte with their feete to runne their owne way; their feet are ſwift to the ſhedding of bloud, but in the end they are recompenced with a fearefull iudgement: for as they delight to wander from the Lord, ſo the Lord hath no delight in them, *Ierem.* 14.10. and becauſe now they looſe their feet to euery way of wickedneſſe, God in the end ſhall binde them hand and foote, and caſt them into vtter darkeneſſe.

10 The Chriſtian by regeneration receiues the right vſe of them.

But the grace of regeneration teacheth the Chriſtian how to walke with his feet, to the doing of good, and declining from euil. *My feet* (ſaith *Iob* 23.11.) *haue followed the ſteps of the Lord, and not declined.*

11 For he walkes after God, as a ſeruant after his Maſter.

As a ſeruant walking at the backe of his maſter hath his eyes vpon him to follow his ſteps, and to turne where he turnes: ſo the Chriſtian walkes with the Lord, as *Henoch* did, and refuſeth to go any way wherein his maſter hath not gone before him.

12 And therefore delights to haunt thoſe places wherein moſt frequently his Maſter appeares, that is, holy aſſemblies.

And becauſe his Maſter is in Heauen, and himſelfe on Earth, he waites moſt diligently on his Maſter in thoſe places of the Earth wherein moſt frequently hee appeares, that is, in the aſſembly of Gods Saints, in his holy Temples: for thoſe are the places vpon Earth which are moſt like to heauen.

13 With his feete he treads vpon earth: but with his face hee lookes to heauen.

Moreouer, becauſe with his feete hee treades vpon Earth, and with his face looks vp to Heauen; hee delighteth not much in thoſe workes by which the Earth may be gayned, but rather in thoſe by which the great and excellent glory of Heauen may bee obtained; for euen by this that GOD hath made him to tread vpon the earth, he learnes to deſpiſe the earth; counting the beſt things that are in it but dung, in reſpect of the Lord Ieſus.

14 So the whole Church is deſcribed hauing the World vnder her feet.

The Church is deſcribed, hauing the Sunne and the twelue ſtarres on her head; for Chriſt and the doctrine of the Apoſtles, is as a Diadem of beauty to her; the Moone figuring the world, ſhe hath vnder her feet: It is a ſhame to alter this order, as carnall men doe, who tread Chriſt and his word vnder their feet, and putteth the world as a garland vpon their heads: but the Chriſtian will neuer place that in his heart, nor vpon his head, which God hath placed vnder his feete.

15 Thus walking on earth hee keepes an heauenly minde.

Thus, while as he walketh vpon the earth with his feet, he keepes within him an heauenly minde; and ſo ordereth his wayes as may beſt ſerue to prepare a way for his aſcenſion to his Lord.

16 For in [illegible] wayes [illegible] either to [illegible] comma[illegible] his licenſe.

For in all his wayes wherein he goes he looketh either to Gods commandement or his licenſe: if he goe to a worke which is abſolutely good, as to heare the Word, to viſite the ſicke, to giue almes to the poore, his feet moue thereto with cheerefulneſſe, being ſurely warranted by Gods commandement. If otherwiſe hee be to goe to a worke which is indifferent, ſuch as is his bodily recreation by honeſt game, he will not moue his foot vnto it, till firſt in his conſcience hee be ſure of licenſe obtayned from his Lord.

17 Sathans ſnares laide in all his wayes.

Bnt in all this let the Chriſtian remember, how hee is greatly enuied by Sathan, who in all his wayes hath ſpread out deceiueable ſnares, wherein to trap him; *Pſalme* 57. at leaſt to make him if hee can, ſtumble and fall.

18 Againſt which the Chriſtian armeth himſelfe with prayer and conſideration.

Therefore firſt of all hath the Chriſtian neede to pray continually, that the Lord who keepeth the feete of his Saints, would ſaue him from the ſnare of his enemy. Secondly, he hath continuall neede in all his wayes to walke circumſpectly. As he that walketh among Thornes, ſetteth not down his foot without conſideration; ſo the Chriſtian ſeeing in euery ſtep there is a Snare, ſhould take diligent heed to all his wayes.

19 Seeing wee looke to tread Sathan vnder our feete, let vs not pollute them.

And herewithall let the Chriſtian ioyne theſe meditations. Seeing thou lookeſt at length to bee partaker of this glory of the Saints, that Sathan ſhall be trodden vnder thy feet, ſuffer him not to pollute thy feete, nor to vſe them at his will, which thou hopeſt againſt his will at length to ſet on his necke.

20 God hath honoured vs by ſubduing al his

Againe, ſeeing all the workes of Gods hand are put vnder thy feet againe by Chriſt Ieſus, in whom thou art reſtored to thy worke vnder our feet, let vs not diſhonour them.

Lordſhip and ſuperiority ouer them, diſhonour not thy ſelfe ſo farre as to make them ſeruants to Sathan, by running at his will into the workes of vncleanneſſe.

21 In that our Sauiour once waſhed his Diſciples feet, it was to teach vs all to vſe our feet in holineſſe and humility.

And laſt of all, remember that our bleſſed Lord and Sauiour Ieſus Chriſt did once waſh the feete of his owne Diſciples, not onely to teach all his ſeruants humilitie, but holineſſe alſo: for it is a great ſhame for vs to pollute and diſhonour thoſe parts of our bodie, which were ſo greatly honoured by the Lord.

### The Cenſure.

*But now the great number of them, who haue feete to follow Sathan any way that he will leade them, but none to follow the Lord, euidently doth proue that all are not Chriſtians indeed, who now vſurpe the Chriſtian name.*

## CHAP. I.

# Of his Company.

## The Lords Command concerning it.

Company with the wicked forbidden.

MY Sonne, *if ſinners doe entiſe thee, conſent thou not: if they ſay, Come to vs, we will lye in waite for blood, and lye priuily for the innocent without a cauſe, caſt in thy lot among vs: my Sonne, walke not thou in the way with them, but refraine thy feete from their path,* Prouerbs 1. 10. *and with-draw thy ſelfe from euery one that walketh inordinately,* 2 Theſſalonians 3.6. *Depart from the Tents of the Wicked, and touch nothing that is theirs, leſt yee periſh in their Sinnes,* Numbers 16. 26.

Couenanting and marrying with them much more forbidden.

*Aboue all, make no compact with Idolaters, leſt they be the cauſe of thy ruine,* Exodus 34. 12. *and be not vnequally yoaked with Infidels: for what fellowſhippe hath Righteouſneſſe with Vnrighteouſneſſe? and what communion hath Light with Darkeneſſe?* 2 Corinthians 6. 14. *Meddle not alſo with them that are ſeditious,* Prouerbs 24. 21. *Neither make friendſhip with an angry man, neither goe with a furious Man, leſt thou learne his wayes, and receiue deſtruction to thy Soule,* Prouerbs 22. 24. *Keepe not company with Drunkards and Gluttons,* Prouerbs 23. 20. *Yea, if one that is called a brother be a fornicator, or couetous, or an Idolater, or a rayler, or a drunkard, or an extortioner, with ſuch a one eate not,* 1 Corinthians 5. 11. *He that walketh with the wiſe, ſhall be wiſe: but a companion of fooles ſhall be afflicted,* Prouerbs 13. 20. *Therefore depart from a fooliſh man, when thou ſeeſt not in him the lips of knowledge,* Prouerbs 14. 7.

### THE CHRISTIANS PRAYER for grace to obey this Command.

LOrd, [a] *gather not my Soule with the Sinners, nor my life with the bloudie Men, in whoſe hands is wickedneſſe, and their right hand is full of bribes.* [b] *Deliuer me from the men that ſpeake froward things, and from them that leaue the way of righteouſneſſe to walke in the way of darkeneſſe.* [c] *Keepe mee that I worke not wicked workes with them who work iniquitie:* [d] *but let ſuch as feare thee, turne vnto mee, and thoſe that know thy Teſtimonies.* [e] *Fill mine heart with the loue of thy Saints, and let my delight be on thy excellent ones which are vpon earth,* [f] *that thereby I may know I am tranſlated from death to life, through Ieſus Chriſt.* Amen.

[a] Pſalm. 26 9.

[b] Prou. 2. 13.

[c] Pſalm. 141. 4.

[d] Pſal. 119. 79.

[e] Pſalm. 16. 3.

[f] 1 Ioh. 4. 10.

### THE CHRISTIANS Practice of this Command.

How the Chriſtian flyeth the company of the wicked:

I Haue not haunted with vaine perſons, nor kept company with diſſemblers: I haue hated the Aſſembly of the euill, and haue not companied with the wicked, *Pſal.* 26. 4. I ſate not in the Aſſembly of mockers, *Ieremy* 15. 17. Neither ſhall any deceitfull perſon dwell within my Houſe: he that telleth lyes ſhall not remaine in my ſight, *Pſalme* 101. but mine eyes ſhall bee to the faithfull of the Land, that they may dwell with mee.

But delights in the company of them who feare the Lord.

He that walketh in a perfect way, ſhall ſerue mee, *Pſalme* 101. for I am companion of all them that feare thee, and keepe thy Precepts, *Pſalme* 119. 63. Away therefore from me ye wicked, for I will keepe the Commandements of my God, *Pſalme* 119. 115.

### THE OBSERVATIONS.

1 Man by creation made a ſociall creature. *Gen.* 2.

NEither in this life nor in the life to come, hath God ordained man to liue alone. By his firſt creation hee was made a ſociall creature; *It is not good* (ſaith the Lord)

*Eccleſ.* 4. 9.

Lord) *for man to be alone. Two* (ſaith *Salomon*) *are better than one; for if they fall, the one will lift vp his fellow: but woe to him that is alone.* Therefore our Sauiour when hee firſt ſent out his Diſciples, hee ſent them out two and two, & hath called his Church a fellowſhip and communion of Saints, wherein euery one ſhould edifie another in the moſt holy faith.

2
Angels delight in mutual ſocietie and fellowſhip.

Yea, the Angels, Gods moſt excellent creatures, his miniſtring ſpirits, are coupled foure and foure together in Chariots, in an happy fellowſhip ſeruing their God.

3
How this good ordinance is abuſed to two extremities: for ſome runne to the ſolitary life;

But this good ordinance of God is abuſed by men in two extremities: for ſome vnder a colour of holineſſe, ſeparate themſelues from all ſocietie of men; counting the ſolitary life *Vitam perfectiſſimam.* Theſe fooliſhly binde themſelues vnto a neceſſitie, wherunto godly men in time of perſecution were driuen by compulſion, that is, (as the Apoſtle ſaith) to hide themſelues in dennes and caues, of whom the World was not worthy.

4
Which is neither ſo profitable for Gods glory, nor good of the Church, as is the publike.

*Bern. in Cant. Serm.* 12.

But indeede, neither is this life ſo profitable to glorifie GOD, and edifie his Church, as the publique godly life: wherein he that doth helpe others, *Multo melius facit & virilius*, doth much better, and more valiantly, than hee, who caſting off all care of others, doth ſeparate himſelfe in priuate to care onely for himſelfe: *Hic ſibi tantum vſui eſt, nec quicquam ab eo vtilitatis ad alios permanat*, profitable to himſelfe onely, ſaid *Nazianzen*, but no way vnto others.

5
Solitary life repudiates charity, in the iudgment of *Nazianzen.*

*Nazian. orat.* 33. *in laudem Herons.*

*Chryſoſt. de Sacerd. lib.* 6.

But this is not the worſt, (as ſaith that ſame Father) for that life doth repudiate Charitie, which is in the number of moſt excellent vertues; and doth breake the band of humane fellowſhip and ſocietie: and it hath alſo this incommoditie with it, that the vertue of them who liue in it, cannot bee manifeſted. For as there is no reaſon (as ſaith *Chryſoſtome*) to count him a skilfull Mariner, who within the Harbour ſitteth at the Rudder of the Shippe, and neuer went out into the deepe to giue proofe how hee can gouerne her in the ſtorme: ſo cannot a ſolitarie life be a ſufficient tryall of a good Chriſtian.

6
The ſuperſtitious folly of Eremites now rebuked,

If theſe Eremites and Monkes bee the lights of the World, why doe they hide the light vnder a Buſhell? If they be endued with excellent graces, why are they as clouds with-drawne into the Wilderneſſe, and doe not communicate the raine of grace, to the edification of others? If on the other hand they feare their infirmitie, and doe finde themſelues ſcant of grace, why come they not to ſeeke it where God hath promiſed to giue it? why forſake they the Aſſemblies and Congregations of the Saints, where they may heare God ſpeaking to all, & euery one edifying and confirming another!

7
On the other extremitie are they who liue in fellowſhip, but not conioyned by the right band.

On the other extremity are they which liue in fellowſhip and company which God hath ordained, but not in ſuch manner as God hath commanded: for yee ſhall finde few fellowſhips of men, which are vnited and knit together by the right band.

8
Some keepe company only of cuſtome as the beaſts doe.

*Aug. hom.* 38.

Some goe together onely of a cuſtome; and to theſe it is a griefe for one of them to want the company of another: *Iſta eſt amicitia conſuetudinis, non rationis, habent illam & Pecora:* This is a Fellowſhippe made by cuſtome, and not by reaſon; a man ſhall ſee it among the brute Beaſts; who becauſe of a long time they haue haunted together, haue no will to be parted or ſundred one from another.

9
Others are moued to keep company by ſelfe-loue.

Others keepe fellowſhip onely vpon a ſelfe-loue: ſo *Laban* loued the company of *Iacob*, and had no will to want him; not ſo much for loue of *Iacob* himſelfe, as loue of the gaine got by *Iacob*: this cannot continue, but in the end is turned into inimitie; for theſe men vſe their companions as a man vſeth his flower, who keepes it no longer than it yeelds a ſweete and pleaſant ſmell vnto him.

10
Some by ſimilitude of manners.

Others there are, who are moued to keepe company by the ſimilitude of manners: and theſe are of two ſorts: ſome are conioyned and linkt together by the ſimilitude of their euill manners: ſo were *Simeon* and *Leui*, Brethren in euill; and *Herod* and *Pilate* made friends by their mutuall medling with an euill cauſe. Thus we ſee, that as Beaſts and Birds of one kinde goe together; ſo men of one faſhion and condition delight to goe together.

11
Similitude of good manners is the ſureſt bond of friendſhip.

*Amb offic. lib.* 2. *cap.* 12.

But the ſimilitude of good manners is the ſureſt bond of friendſhip: and it is by this ſure marke that true Chriſtians doe make choyſe of their companions; for hee loueth another for the grace of GOD that hee ſees in him. Hee maketh much of thoſe that feare the Lord, but in his eyes a vile perſon is contemned: where he ſees no grace, he lookes for no good. Were a man neuer ſo wiſe, if he be not godly, it is great wiſedome to eſchew him: *Quis enim vtilem cauſæ alienæ iudicet, quem videt inutilem vitæ ſuæ?*

12
A Chriſtian flieth the company of the wicked for feare of the euill they may doe him.

It is one of the continuall cares of a Chriſtian to flie from euill company; firſt, for feare of the euill the wicked may doe to him: for the nature of things is ſuch, that when good is ioyned with the euill, the good is ſooner corrupted by the euill, than the euill is rectified by the good.

And this the Spirit of God doth teach

vs both by ſignificant phraſes, and cleare examples: Can a man take Fire in his boſome, and walke vpon Coales, and not be burnt? Canſt thou be a brother to Dragons, and companion to Oſtriches, and not ſauour of their wilderneſſe? 13 How dangerous their company is in the iudgement of Gods Spirit.

How often haue men of moſt excellent graces, and ſingular vertues beene ſnared by the company of the Wicked? In the Court of Egypt, *Ioſeph* was ſnared to ſweare by the life of *Pharaoh*; in the company of the Philiſtims, godly *Dauid* was drawne to be a diſſembler, and was forced to ſhew himſelfe in Armes againſt Iſrael, though ſore againſt his heart; in the Hall of *Caiaphas*, the Apoſtle Saint *Peter* was tempted to deny his Lord and Maſter: yea, as *Nazianzen* did warne *Ceſarius*, the leaſt euill wee doe incurre by keeping company with the Wicked, we are blackt with their ſmoake, if we be not burnt with their Fire. 14 Men of excellent graces haue been hurt by the company of the wicked.

Neither doth the Chriſtian flie the company of the wicked, for feare of the euill they may doe to him onely, but alſo for feare he doe euill vnto them: for wicked men, when they ſee that godly men doe not abhorre their company, are ſo much the more ſtrengthened and confirmed to proceed on forward in their ſinnes. 15 A Chriſtian alſo flies the company of the wicked for feare leſt he do them euill.

Finally, the Chriſtian in ioyning himſelfe to any company, doth euer keepe this two-fold reſpect: firſt, to doe good if hee may: ſecondly, to get good. If hee doe come into the company of euill men, hee hath a care both by admonition and conuerſation to make them better; if they doe blaſpheme, hee doth bleſſe; if they goe to exceſſe, hee doth conforme himſelfe to ſobrietie, euer keeping a godly care by his example to doe them good, at leaſt, that by their euill example he receiue not euill. 16 A Chriſtians reſpect in all company is firſt to doe good.

His ſecond reſpect in haunting company, is to get good: and therefore his delight is in the fellowſhip of the Saints of GOD. Hee knoweth that Grapes cannot bee gathered of Thornes, nor Figges of Thiſtles: Hee hath an eye to the Trees of Righteouſneſſe, which are planted in the houſe of the Lord, that by mutuall faith he may both giue and receiue comfort from them. 17 Secondly, to get good. *Rom.12.8.*

## The Cenſure.

*But the want of this holy diſpoſition in many profeſſors now, proclaimeth to the world, that all are not Chriſtians indeede, who now vſurpe the Chriſtian name.*

# A SHORT

# A SHORT DESCRIPTION OF THE CHRISTIANS DEPARTVRE OVT OF THE BODIE.

## THE CHRISTIANS DISPOSITION *toward death, before death comes.*

FEw and euill haue beene the dayes of my pilgrimage, *Geneſ.* 49. 7. I haue had as Inheritance the moneths of vanity, and painefull nights haue bin appoynted vnto mee, *Iob* 7.3. And I know that hereafter there is laide vp for mee a Crowne of righteouſneſſe, and not for me only, but for all them who loue the appearing of the Lord Ieſus, 2 *Timoth.* 4. 8. Therefore all the dayes of my life will I waite till my changing ſhall come, *Iob* 14. 14. For I deſire to bee diſſolued, and to be with Chriſt, *Philip.* 1. I loue to remoue out of the body, and to dwell with the Lord, 2 *Corinth.* 5. 8. For I know if this earthly Houſe of this Tabernacle were deſtroyed, I haue a building giuen of God, that is, an houſe not made with hands, but eternall in the Heauens: Therefore I ſigh, deſiring to bee cloathed with mine houſe which is from Heauen, 2 *Cor.* 5. And I heartily looke for, and doe hope, that in nothing I ſhall bee aſhamed, but that with all confidence, Chriſt ſhall be magnified in my body, whether it bee by life or by death, *Phil.* 1. 20. For whether I liue, I liue to the Lord; or whether I die, I die to the Lord: whether therefore I liue or die, I am the Lords, *Romans* 14. 8. To him therefore be praiſe and glory for euer. *Amen.*

### His willing Reſolution in the *houre of death.*

I Haue foughten a good fight, I haue kept the Faith, 2 *Timoth.* 4. I know whom I haue beleeued, and am perſwaded that hee is able to keepe that which I haue credited vnto him againſt that day, 2 *Timoth.* 1. 12. The Lord will quicken my mortall body, *Romans* 8. and make it like to his owne glorious body, *Philippians* 3. 20. Yea though after my ſkinne Wormes deſtroy this Body, yet ſhall I ſee God in my fleſh, whom I my ſelfe ſhall ſee, and mine eyes ſhall behold, and none other for mee: though my reynes be conſumed within me, *Iob* 19. 26. therefore I willingly lay downe my life and commit my Soule vnto God, as vnto my faithfull Creator, 1 *Pet.* 4. 19.

### *The Chriſtians laſt Prayer* made in the Body.

*HOw excellent is thy mercy, O God! therefore doe I truſt vnder the ſhadow of thy wings.* Pſalme 36. 7. *O bleſſed is the man whom thou doſt chuſe, and cauſeſt to come vnto thee, hee ſhall dwell in thy Courts, and ſhall be ſatisfied with the pleaſures of thine Houſe, euen of thy holy Temple,* Pſalme 65. 4. *Thou ſhalt giue him drinke out of the Riuers of thy pleaſures: for with thee is the Well of Life; and in thy light ſhall wee ſee light,* Pſalme 36. *Send out therefore thy light, and thy truth,* Pſalme 43. 3. *and let thy good ſpirit leade mee vnto the Land of righteouſneſſe,* Pſalme 143. 10. *Carry mee, O Lord, by thy mercy, and bring me in thy ſtrength to thy holy habitation: plant mee in the mountaine of thine inheritance, euen in the place which thou haſt prepared, and the Sanctuary which thou haſt ſtabliſhed,* Exodus 15. 3. *that I may ſee the goodneſſe of the Lord in the land of the liuing,* Pſalme 27. 13. *Turne away my Soule from the pit, and illuminate it in the light of the liuing,* Iob 33. 30. *Let me behold thy face in righteouſ-*

*righteouſneſſe, and let me be ſatisfied with thine Image,* Pſalme 17.15. *For in thy preſence is the fulneſſe of ioy, and at thy right hand are pleaſures for euermore,* Pſalme 16.9. *Into thine hands, O LORD, I commend my ſpirit, for thou haſt redeemed mee, O Lord God of truth,* Pſalme 31.5. *Lord Ieſus receiue my Spirit,* Acts 7.

*The end of the vpright man is peace,* Pſalme 37.37.
*As many as walke according to this rule, peace ſhall bee vpon them, and vpon the Iſrael of God,* Galathians 6.16.

### A Thanks-giuing.

*Now vnto him that is able to keepe vs, that wee fall not, and to preſent vs faultleſſe before the preſence of his glory with ioy: To God, onely wiſe, be Glory, Maieſtie, Dominion, and Power, both now and euer. Amen.* Iude Verſe 24.

A HOLY

# A HOLY ALPHABET FOR SIONS SCHOLARS:

DELIVERED BY WAY OF COMMENTARY
VPON THE WHOLE Cxix. PSALME.

FVLL OF SPIRITVALL INSTRVCTIONS,
and heauenly Conſolations, to direct and incourage them in
their Progreſſe towards the New IERVSALEM.

*By* WILLIAM COWPER, *Miniſter of Gods Word,*
*and Biſhop of* GALLOWAY.

PROVERBS I. VERSE 5.

*A wiſe man ſhall heare, and increaſe in knowledge: and a man of vnderſtanding ſhall attaine vnto wiſe counſels.*

AMB. in PSAL. CXIX. NVN.

*Intelligimus ideo per literas Hebræorum Pſalmum hunc eſſe digeſtum, vt homo noſter tanquam parvulus, & ab infantia per literarum elementa formatus, quibus ætas puerilis aſſuenit, vſq; ad maturitatem virtutis excreſcat.*

LONDON,
Printed by THOMAS HARPER for *Robert Allot*, and are to be ſold
at his Shop in *Pauls* Church-yard at the ſigne of the
Blacke Beare. 1629.

# TO THE RIGHT HONOVRABLE, *DAVID*, LORD OF SCONE, ONE OF HIS MAIESTIES MOST HONOVRABLE PRIVY COVNCELL IN THIS KINGDOME.

MY *Lord; when I dedicated to the Earle of* Dunbar, *of good memory, my Treatiſe of the* Anatomy of a Chriſtian, *I was then of purpoſe to haue preſented to your Lordſhip this* Holy Alphabet for Sions Scholars; *but could not perfit it till now. Yee liued together in his Maieſties moſt honourable ſeruice, like a paire of faithfull friends,* louing and pleaſant in your liues, *and ſhall not be diuided in your deaths for mee. As my other Treatiſe went forth for a witnes of my fauor, without flattery, toward him (for the Dedicatory Epiſtle was printed after his death) ſo will I that this ſtand as a teſtimony of my loue toward your L. partly for that which ye are, and partly for that which I hope ye ſhall be.* Ille enim veraciter amat amicum, qui deum amat in amico; aut quia eſt in illo, aut vt ſit in illo: *For he doth truely loue his friend, who loueth God in his friend, that is, either for the good which is in him; or elſe, that the good which he wants may be in him.*

*There are many in this age with whom Sathan hath couenanted, as* Nahaſh *the Ammonit would haue done with the Iſraelites of* Iabeſh Gilead, *vpon this condition, That he put out their right eyes: Theſe men haue an eye to ſee, and a tongue to ſpeake of that which is euill in another; but none to ſee that which is good: compared properly by* Nazianzen, *to venomous flies; who paſsing by the part that is whole, light vpon that which is ſore, and make it worſe then they found it. For mine owne part I neuer minde to be one of theſe. If I ſhould praiſe you for the good which yee want, I know I ſhould neither pleaſe you, nor profit you; your vnderſtanding being more ſolid, then that ſhadowes in ſtead of ſubſtance, can content you: neither yet alſo, on the other hand, will I ſo looke vnto that which yee want, that I paſſe by the good which ye haue; vnder hope alſo that this ſhall make you better.*

*There are none who know your L. but haue marked an affection toward Religion ſo indiuertible, that no man contrary-minded, durſt euer attempt to alter it: which in this declining age deſerues no ſmall commendation. A heart in like manner toward execution of iuſtice, ſo inflexible, that yee haue preferred the law to the loue of men, who otherway haue beene moſt deare vnto you: for the which, howſoeuer ye haue beene miſliked of many; yet haue you proued a profitable ſeruant to your Maſter in moſt difficill times: for,* By iuſtice the Throne is eſtabliſhed. *Your naturall iudgment in diſcerning betweene right and wrong, may iuſtly be admired, ſpecially ſith your education hath not beene by precepts of Arts in the Academy; but by practiſe of them in the Palace: whereunto ye could alſo hardly haue attained, if ye had not learned vnder ſuch a King, as is not onely a patterne of vertue himſelfe; but a ſolid Theologe and Philoſopher, euer diſcuſsing to his Domeſtiques of that which is good and euill, both in Religion, manners, and policy.*

*But my Lord, howſoeuer theſe be good things, and worthy commendation, yet haue they need to be ſtrengthened with better; for all gifts, were they neuer ſo excellent, if they be not crowned with godlineſſe, may well increaſe conuiction, but can render no conſolation in the day of trouble. This is it therefore which now I haue to recommend vnto your L. that ye grow in knowledge and in the grace of our Lord Ieſus Chriſt: whereunto, beſide theſe common reaſons that ſhould ſtir vp euery Chriſtian, there are three which more particularly prouoke you vnto it.*

*The firſt is, that God by your firſt generation hath brought you forth a man of honour in this earth: for in regard of naturall deſcent, your honourable Father, the Lord of* Baluaird, *was a brother of the Earle of* Tullibardin; *whoſe* *houſe is a noble ſtocke, from which hath ſprung out, like branches, exceeding many honourable Families, all of the name of* Murray, *and hath continued in this Land theſe fifteene hundred yeeres.*

*Your Mother a* Grahame, *daughter to the right noble Earle of* Montroſe, *whoſe houſe hath continued with honour ſince the beginning of this Kingdome.*

*Your Mothers Mother a* Keith, *a daughter to the right noble Earle* Merſhell; *whoſe Houſe and Family being long before honourable in this Kingdome, was ſixe hundreth yeares ago decorated with the Office of the* Marſhalſhip *of* Scotland, *for their vertue and valour in battell; wherein they continue unto this day among the chiefeſt Peeres of the Realme. Your Fathers Mother a* Lyndſay, *daughter to the right noble Lord, the Lord* Lyndſay, *whoſe Houſe, not inferiour to many in honour, may aboue many moſt iuſtly be commended for their earneſt zeale, and ſincere affection towards the aduancement of true religion.*

*All theſe ſhould greatly encreaſe your care, that ye be not found leſſe honourable in Chriſt, then ye are in this world: For this world properly is compared to a Stage-play, wherein oftentimes Nobles are clad in beggars garments, and the beggar takes on the habite of a King; but when the guiſe is ended, and the maskes remoued, then euery one appeares that which he is: and the man of baſe eſtate was not ſo much comforted with his temporall repreſentation of an honourable man, as he is now grieued to ſee he was but honourable in ſport and ſhew, not in effect. Yet many ſuch are there in the world, who goe in the ſtate of honourable men, but ſhall bee found in the end veſſels of diſhonour. To be honourable in both, is rare; yet ſuch as may bee obtained by godlineſſe: for godlineſſe hath the promiſe both of this life, and of the life to come.*

*The ſecond reaſon; Ye haue ſerued his Maieſty theſe eight and thirty yeeres: not as a Domeſtique onely: but as a Counceller and Officer of eſtate alſo: and that with ſo conſtant an affection, that ye haue not ſpared to incurre the diſpleaſure and male-contentment of any whatſoeuer; ſo be it, ye might procure pleaſure and contentment to your Maſter. My Lord, as yee haue learned to ſerue moſt faithfully a King on earth, and for good ſeruice haue receiued the recompence of his Princely liberality: ſo thinke with your ſelfe how greatly ye ſhall be conuinced, if ye doe not learne to ſerue the King of heauen, whoſe wages to his ſeruants doth as farre exceed any thing yee haue, as the heauens are aboue the earth.*

*The third is, Ye are now ſtricken in yeares; your Almond tree is flouriſhed: theſe fifty and eight yeares hath God ſpared you, and not taken you away in your ignorances and ſins, as he hath done many others, both at your right hand, & at the left. My Lord, the patience of God is called long, but his mercy euerlaſting: the uſe of his mercy toward his owne, is to beare with them, till they be deliuered into the hands of his mercy: then are they out of all danger; for his mercy endures for euer: and whom once he receiues, he neuer caſts away againe. But woe is to the wicked: for they abuſe Gods patience, to fulfill the meaſure of their iniquity; heaping up wrath to themſelues by the multiplication of ſinnes; as it were in a treaſure againſt the day of wrath. Thus as the Fiſh of* Iordan *goe ſpringing and playing in the ſtreame thereof, till at length they fall into the Loch or ſalt Sea of* Sodome, *where they die: ſo are all the wicked, abuſing Gods patience, carried on by their deceitfull pleaſures of ſinne, to a miſerable end. For where in their young yeares they will not repent, in their old age cuſtome of ſinne ſo confirmes them in euill, that they cannot repent; no more then a Leopard can change his ſpots, or a blacke Moore his colour. Of this your L. may perceiue that God his long patience, whereby he ſpares a man, is not a bleſſing, if mercy to pardon ſinnes paſt, & grace to renue for the time to come, doe not follow it: yea, rather,* quo diutius expectat, diſtrictius iudicabit; *the longer he tarry & ſpare, the ſharper will he ſtrike when he commeth. Let this waken in your L. a care to redeeme the time, and a reſolution to ſacrifice the reſidue of your few yeares unto the Lord your God.*

*For which cauſe it ſhall not bee unprofitable your L. remember theſe counſels: firſt, that ye examine diligently your by-gane life;* No man knowes the things of a man, but the ſpirit of a man: *this will tell you more of your ſelfe, then all the* *world can tell you. In this examination ſpare not your ſelfe, if you would haue God to ſpare you: iudge your ſelfe, accuſe your ſelfe, correct your ſelfe, and God ſhall not iudge you. Remember when ye come to iudgement, there will be none to ſtand againſt you, if it be not your owne ſins: ſo long therefore as you haue time, fall vpon them, fight with them, and doe all that ye can to vndoe them.*

*Where, if your L. would know how is it that a man may vndoe the euill which he hath done; The anſwere is, that two manner of wayes he may doe it: firſt, if with good* Ezekiah *you recount your by-gone ſins in the bitternes of your heart; mourning for them euer when yee thinke vpon them, and with the eyes of faith looke to him, who being righteous dyed for our ſinnes: ſending vp ſtrong ſupplications to* GOD, *that by the merit of Chriſts death your ſinnes may be buryed in the graue, and haue neuer place to ſtand againſt you in iudgement. If they be ſuch as may be mended by reſtitution, faile not to doe it, after the manner of good* Zacheus: *if they be not of that nature, mend them by doing the contrary good. This is that holy reuenge which the Apoſtle commends as a notable effect of repentance, that we ſhould be reuenged of our by-gone euils, by doing the good which we know is moſt contrary vnto them.*

*This being done for the annulling of your by gone ſinnes; let your next care bee to rectifie your life for the time to come.* Salomon *ſaies, The end of a thing is better then the beginning thereof. His meaning is of good things: for euill men waxe worſe and worſe; but an elect man, by grace, makes his latter end better then his beginning; and they who are planted in the Courts of the Lords houſe, flouriſh and bring forth fruit, euen in their old daies.*

*And here againe I recommend to your L. a threefold duty. Firſt, remember how many are the obligations wherein yee ſtand bound to the Lord your God: thinke vpon that queſtion of godly* Dauid; What ſhall I render to the Lord for all his benefits to mee? *Take an anſwer for it out of theſe wards of* Salomon; My Soñ giue me thine heart. *Euery morning offer vnto the Lord* Primitias cordis, & oris tui; *the firſt fruits of your heart and mouth: thinke vpon nothing before ye thinke on him; ſpeake of nothing till firſt ye ſpeake vnto him; be feruent and continuall in prayer.* Si non ſemper precamur, ſemper debemus habere paratum precantis affectum; *If we be not alway praying, wee ſhould alway haue ready a heart diſpoſed to pray. The veſſels of mercy ſhould ſmill of mercy; and the Temples of God ſhould neuer want the ſacrifices of God: giue to the Lord both the thankes, and the ſeruice of all the good ye haue receiued from him. Many giue him verball thankes for his benefits, acknowledging themſelues debitors to him for the good which they haue; who will not ſerue him with his owne benefits. Let theſe men know, that their thankes are not acceptable to him.*

*The ſecond point of your care, I would haue entended to the poore and needy: as yee haue receiued mercy from God, or looke to get it, ſhew mercy for Gods ſake to ſuch as are vnder you.* Salomon *ſaith, The mercies of the wicked are cruelty; but the mercies of a righteous man extend euen toward his beaſt: how much more then will he be mercifull to his Chriſtian brother? Remember what comfort* Iob *found in the day of his trouble, ariſing from this,* That hee reſtrained not the poore of their deſire, and cauſed not the eyes of the widdow to faile: that hee did not eate his morſels alone, but the fatherleſſe eate thereof: that he ſaw none periſhed for want of cloathing, nor ſuffered the poor to be without a couering: that the loynes of the poore bleſſed him, becauſe hee was warmed with the fleece of his ſheepe. *It is a great grace, where a man not onely ſets his owne heart to praiſe God; but byreth the heart and tongue of others to praiſe God with him, and for him: therefore;* To doe good and to diſtribute forget not, for with ſuch ſacrifices God is pleaſed.

*And with theſe, thinke it a piece of your honour to honour the ſeruants of the Lord.* Beautifull, *ſaith* Eſay, are the feete of thoſe, who bring the glad tydings of peace: *If their feete bee beautifull, what ſhould their face bee? Looke not to their weakeneſſe; but for their Maſter, and their meſſage-ſake, eſteeme them alwayes worthy to bee welcomed. And ſith they pray vnto God for your Lordſhip, bee loth to refuſe them in their reaſonable requeſts to you; remembring* *that reaſon which* Ambroſe *vſed to* Theodoſe *the Emperour*: Si dignus non ſum qui à te audiar, nec etiam dignus qui pro te à deo exaudiar; *If I be not worthy that I ſhould bee heard of thee when I ſpeake vnto thee, farre leſſe am I worthy that I ſhould be heard of God, when I ſpeake to him for thee.*

*The third is, that you haue a continuall care of your ſelfe. Nature can teach you to care for thoſe things which are youre: but it is Grace muſt learne you to care for your ſelfe. Sathan is a reſtleſſe tempter; but yet ſo ſubtill, that hee can frame his temptations according to the ages and ſtates of men: hee tempts not children as hee doth young men; neither tempts hee young men as hee doth the aged; neither tempts he the aged as hee doth any of the other two. Hee tempts children with folly, and playes with them, as the Prouerbe is, at the belly blinde; ſeeking no more of that age, but that it be paſſed ouer with fooliſh and friuolous things. Young men againe hee tempts to wickedneſſe many wayes, by the furie of their inordinate concupiſcence: theſe are called by the Apoſtle,* The noyſome luſts of youth. *Aged men moſt commonly he tempts them with couetouſneſſe and exceſſiue cares of the world*: Omnia in homine cùm ſeneſcunt vitia, ſola iuueneſcit auaritia: *When all other ſinnes waxe olde and feeble in a man, only couetouſneſſe waxeth young, and increaſeth her ſtrength. And who can tell how miſerable that man is, who in his childehoode liued like a foole, and in his youth was filthy, in his olde age a worldling; vnleſſe God by grace bring him out of that fearefull bondage?*

*I ſpeake not this as if I forbad the vſe of this world, or did condemne all care thereof, or thoſe lawfull pleaſures your L. takes in building, planting; or other ſuch ciuill vertues, wherein you ſtand vnto all that are about you a patterne of policy: but to warne you, that ye walke circumſpectly; vſing this world as if ye vſed it not. Whateuer your actions be about it, ſet your affections vpon better things; knowing, as ſaith the Apoſtle, that the ſhape and figure of this world goes away. It is wiſedome to forſake this world with our will, before wee be forced to forſake it againſt our will: to leaue it euen when we doe poſſeſſe it.* Abraham *liued not ſo long as did many of his Fathers; yet when he dyed, it is ſaid of him that he dyed full of dayes, becauſe he deſired no moe. Sith ye know ye muſt remoue, bee prepared like* Iſrael *in* Ægypt, *with their loynes girded, and their ſtaues in their hands, ready to march forward from* Ægypt *to* Canaan: *Be content with the dayes ye haue gotten; liue ſo, as not needing any moe; but vſe euery day as if it were your laſt day: after which, if God giue you another, take it as a* ſuper-plus, *and be thankefull to him for it.*

*For all theſe cauſes which I haue premitted, and that the ſeed of godlineſſe, which theſe many yeares I haue knowne in you, breeding ſpirituall remorſe with teares, and godly holy deſires, may at length be cheriſhed and brought forward, both to the flouriſhing and further fructifying; I haue here preſented to your Lordſhip theſe Meditations, which I ordinarily deliuered to my people, in time of their euening Prayers; and haue intituled it,* A holy Alphabet, *or* A. B. C. *of godlineſſe: ſo plaine in it ſelfe, that children may vnderſtand it; and yet ſo plentifull in heauenly inſtruction, that the moſt wiſe, godly, and ancient may euery day learne ſomething by it.*

*Accept it, reade it, practiſe it, right Honourable: ſtep forward in the good courſe which now ye haue happily begun: and theſe good concluſions, which I know yee haue laid with your ſelfe, may breake forth into actions; that ſo the world may ſee by the fruit, that the tree growes euer the longer the better. Such of your waies and workes, as your Lordſhip knowes haue beene iuſtly condemned of others, ſtudy now to amend them; that all reaſonable men may haue ſatisfaction; and ſuch as before miſliked you for your euill, may now thanke God for your good; and you, by well-doing, bringing forth fruits worthy of amendment of life, may make ſure to your ſelfe your calling and election. Which mercy the Lord more and more confirme towards you for Chriſts ſake.* Amen.

Your Lordſhips in Chriſt Ieſus,
WILLIAM COWPER,
Biſhop of *Galloway*.

# A HOLY ALPHABET FOR SIONS SCHOLARS:

## DELIVERED IN A COMMENTARIE ON THE CXIX. PSALME.

My helpe is in the name of the Lord.

So many waies doth God teach man, that man is inexcuſable if he learne not.

THere is no way, by which a man may learne, but by the ſame GOD doth teach him: by precepts, hee inſtructs; by requeſts, he exhorts, by promiſes, he allures; by threatnings, hee terrifies: and therefore hath hee ſent his ſeruants, of ſundry qualities, according to their ſeuerall gifts vnto vs; ſome like *Moſes*, to teach vs, ſome like *Eſay*, to comfort vs, ſome like *Ieremy*, mourning to vs; ſome like *Dauid* ſinging to vs. If when they teach, we learne not; if when they mourne, wee lament not; if when they pipe, wee dance not; yea, if the ſweeteſt ſongs of the ſweet Singer of Iſrael (*Qui noſter Orpheus eſt*) delight vs not, to raiſe vp our affections to the Lord; are wee not inexcuſable?

*Matth.* 11. 17.

*Euthym.*

Gods courſe in dealing with man, contrary to Sathans.

*Eſa.* 5. 4.

By the deceit of vaine pleaſure, Sathan ſteales the heart of man from GOD: and the Lord moſt artificially by ſweetneſſe of true pleaſure, allures him home againe, *What could the Lord haue done any more vnto vs, that he hath not done?* He propones moſt profitable things for vs in his Word: and to make them the more welcome, hee ſeaſons them with pleaſures. *Nam quod gratum eſt, iucundius recipitur, & conſtantius retinetur.*

A commendation of the booke of the Pſalmes.

*Amb.*

Vnto this vſe ſerues the whole booke of Pſalmes, which is *Commune quoddam medicinæ promptuarium*; but in ſpeciall this Pſalme, which, in the iudgement of *Ambroſe*, exceedes the reſt, as farre as the light of the Sunne excels the light of the Moone. It was written by one of the Saints of God, but in ſo mrauellous a manner, that the words thereof conuene and agree vnto all; *Quod huius operis proprium eſt.* So that it is, *Veluti penu doctrinæ publicum, vnicuiq; apta & conuenientia diſtribuens*; and therefore ſhould be in no leſſe account with thoſe, who haue the ſpirituall life, then is the vſe of the Sunne, the Ayre, and the Fire, for the entertainement of this naturall life.

*Dauid* both the heart and the tongue, and the pen of the great King.

The Author of this Pſalme, was moſt properly called by *Euthymius*, *Primi regis & cor, & lingua, & calamus*: for he receiued this teſtimony from the heauenly Oracle, That he was a man after Gods owne heart: Now becauſe no greater ioy can come to the children of God, then to know that God eſteemes of them, as hee eſteemed of *Dauid*, that they are alſo men after the heart of God; let them heare learne a ready way whereby they may know it. It was promiſed, that vnder the Kingdome of Chriſt, the meaneſt or leaſt ſhould bee like vnto *Dauid*. If therefore by grace thou bee partaker of *Dauids* diſpoſition, recorded to thee in this Pſalme, thou mayeſt be out of doubt thou art alſo partaker of his approbation: for the Lord is no accepter of perſons; what he approues in one, hee will alſo approue in another.

If we be partakers of *Dauids* diſpoſition, we ſhall alſo be partakers of his approbation.

☜

A notable ſentence of *Cyprian* to this purpoſe.

This is it which *Pontius* the Deacon records of *Cyprian*, that when euer hee heard or read of any perſon commended in the booke of God, he warned vs, to make diligent inquiſition of their actions, for which they were commended: as namely, when we heare, ſaid he, that *Iob* receiued this praiſe from God, *That hee was an vpright and iuſt man, one that feared God, & eſchewed euill, and how none was like him on the earth*, let vs turne ouer to the 31. Chapter; where we haue a ſhort compend of his life: and let vs endeauour to order our life as he did his; *Vt dum & nos paria facimus, ſimile in nos Dei teſtimonium prouocemus.* Wee need not then goe vp to the counſell of God to enquire there,

*Iob* 1. 18.

*Pontius.*

We ſhould marke theſe vertues for which God hath commended his ſeruants.

there, whether or not wee bee beloued of him; let vs come downe to our ſelues, *Make ſure our calling and election by well-doing*: let vs try our ſelues by his diſpoſition, which here is in *Dauid*; where wee finde a conformity, let vs giue thankes for the beginnings of GODS grace in vs; where not, let vs preaſe to amend: being aſſured, vnleſſe wee follow *Dauid* in the practiſe of piety, wee cannot bee partakers of his praiſe, which hee receiued from God.

In euery verſe of this Pſalm., except one, *Dauid* makes mention of Gods Word. *Vatablus.*

Now among many points of godlineſſe manifeſt in him, there is one here throughout the whole Pſalme, more euident then the reſt; and that is his feruent affection toward the word of God: for in euery verſe except one onely, *to wit*, the 122. hee makes mention of the word of God, vnder ſome of theſe names, *Law, Statutes, Precepts, Teſtimonies, Commandements, Word, Promiſes, Wayes, Iudgements, Name, Righteouſneſſe, Truth*: the reaſon hereof is, becauſe in euery ſtate of life hee found light, life, and comfort in the Word of GOD, and therefore was his affection inflamed toward it. Euen as children new borne, by the inſtinct of Nature, haue an appetite to milke for conſeruation of their life: ſo the children of GOD, once regenerate by the inſtinct of grace, haue a ſpirituall appetite to the Word of God, according to that of S. *Peter*: *As new borne babes deſire the ſincere milke of the Word, that yee may grow thereby.*

Such as are regenerate by the Word, liue by it, as by the food of their ſoules.

Others cannot account of it.

Neither is it poſſible that any man can eſteeme of that word as a food for their nouriſhment. But they to whom firſt it hath beene a ſeed of their new birth: and the onely cauſe, why the cold profeſſors of this age eſteeme it not as a food, for which they hunger and thirſt, but rather be weary of it more then Iſrael was of Manna; is, that it was neuer vnto them a liuely ſeede of their new birth: and ſo ſith they haue neither gotten life nor light by it, what maruell is it, they haue no delight in it?

The order and diuiſion of this Pſalme.

As to the order of this Pſalme, it is diuided into two and twenty Sections; euery Section hath in it eight Verſes, and euery Verſe begins in the Hebrew, with that letter, wherewith the Section is intituled; as, all the Verſes of the firſt Section begin with *Aleph*; the Verſes of the ſecond with *Beth*, and ſo forward, according to the Hebrew *Alphabet*; for which wee may call this Pſalme an *A. B. C.* of godlineſſe. Another method of this Pſalme can wee not lay, ſaue that euery verſe containes in it, eyther a praiſe of Gods Word, from ſome excellent quality of it; or a proteſtation of *Dauid* his vnfained affection toward it; or elſe a prayer for grace, to confirme himſelfe vnto it; for vnto one of, theſe three, *Prayſes, Prayers*, or *Proteſtations*, may all the Verſes of this Pſalme be reduced. And ſo we enter into it.

## ALEPH.

VERSE I. *Bleſſed are thoſe that are vpright in their way, and walke in the Law of the Lord.*

The felicity of man ſtands in a conformity with God.

THis Verſe beginnes the Pſalme, with a ſummary propoſition of the bleſſed eſtate of all GODS children. Properly onely GOD is bleſſed: *GOD ouer all bleſſed for euer.* For this word μακάριος, ſignifies *Immortalem; vt ſit μακάριος idem quod μηκήριος, id eſt immortalis*, the letter α in both the ſyllables being turned into η for the pleaſantneſſe of the ſound: yet this name is alſo attributed to Gods children, who of his mercy are deliuered from death, and allotted vnto eternall life.

*Baſil. pref. in Pſal.*
*Rom. 9. 5.*

Foure wayes is mans felicity deſcribed in holy Scripture.

The bleſſedneſſe of man is foure manner of wayes deſcribed in holy Scripture: Firſt, from the originall thereof, and fountaine from which it flowes; and that is our election; ſo the Apoſtle, when he bleſſes the Lord, who hath bleſſed vs with all ſpirituall bleſſings in Chriſt, hee begins at this; *As hee hath choſen vs.* Secondly, from the beginning thereof in vs; and that is our calling and iuſtification: *Bleſſed is the man whom thou chuſeſt and cauſeſt to come vnto thee.* Againe, *Bleſſed is he whoſe wickedneſſe is forgiuen, and whoſe ſinne is couered.* Thirdly, from the progreſſe thereof, which is made by ſanctification; as, *Bleſſed are they that hunger and thirſt for righteouſneſſe*: and ſo here, *Bleſſed are they that are vpright in their way.* Laſtly, frō the perfection thereof; which ſhall be done in our finall glorification: vnto one of theſe may bee referred euery ſentence of holy Scripture, which makes mention of the happineſſe and felicity of man.

*Epheſ. 1. 3.*
*Pſalme.*
*Pſal. 32. 1.*
*Matth. 5.*

*Euthym.*
Euery mans life is a Way, wherein without intermiſſion, he walkes to the graue.

*Vpright in their way.* Wee haue here firſt to ſee what is this Way; next, who are vpright in it. By the Way, vnderſtand *Tranſitoriam hanc vitam*; and ſo indeed properly mans life on earth is called a Way: for in it man walkes from the wombe to the graue, by ſo continuall a motion, that there is no reſting nor returning for him into it. But as a Ship, which goes right before the winde, makes haſte (without ſtaying) toward her hauening place, what-euer they doe that are in her; whether they eate, or they walke, or they reſt, till the Barke that carries them goes on to her propoſed end: ſo is it with man in the body; ſo ſoone as he comes out of the wombe, he is carryed by a continuall courſe to the graue, whether hee ſleepe or wake; whether he haue minde of it or not, hee is carried on in his courſe to his end, without intermiſſion. And in this ſenſe the life of euery man, whether good or euill, is a Way, *Via vita eſt, hanc ſiquidem ab vtero ad ſepulchrum ambulamus omnes.*

*Baſil.*

But in this Way there is a great difference; for ſome are vpright in it: theſe are expounded to be ſuch as walke in the way of the Lord; others againe *turne aſide after their crooked wayes.* So that in the life of euery man, there are two motions and courſes: the one ſeene, which is common to good and euill; the other more ſecret: the ſeene courſe is the way of a man from the wombe to the graue; this is common, and as *Ioſhua* cals it, *The way of all fleſh*: this is ſo ſenſible, that all men perceiue it; the growing of a man from infancy to child-hood, from child-hood to young age, from yong age to olde age: the other I ſaid is more ſecret, wherein ſome by the crooked wayes of ſin, walke on vnto perdition; others by the way of hollineſſe to glorification. And this way I call more ſecret, becauſe the courſe of wicked men is oft-times with hypocriſie: the courſe againe of godly men obſcured by calumny; both of them being eſteemed among men, the one for good, the other for euill, that which indeed they are not.

*Pſal. 126.* The different courſes of good and euill men in it.

For there is one common to them both, which is ſeene: one other proper to each of them, which is ſecret.

*Who walke in the Law of the Lord.*] What before hee ſpake obſcurely, he now deliuers more plainely; namely, that they who walk in the *Law* of the Lord, are vpright in their way. The Law of God is the rule of our life; that narrow rodde, within the limits whereof, wee ſhould alway containe our ſelues; neither declining to the right hand nor to the left, but euer proceeding by this one rule, we ſhould forget that which is behinde, & endeuour our ſelues to that which is before: and truely, ſeeing by the Law onely our actions will be iudged, wiſedome requires that by the Law onely our actions ſhould be ſquared.

A godly man directs his courſe by the word.

*Phil. 3.13.*

VERSE 2. *Bleſſed are they who keepe his Teſtimonies, and ſeeke him with their whole heart.*

EVery man deſires to be bleſſed; euen they who had but the light of Nature ſought after it, but could not finde it: here the Lord, who in the laſt day will pronounce ſome to be bleſſed, and ſome to be curſed, doth now tell vs who they are. What can comfort them, to whom the Lord ſhall ſay; Depart from mee ye curſed? Where away ſhall they goe, whom the Lord ſhall command to depart from him? And what greater ioy can come to a man, then to heare the Iudge of all, ſaying vnto him, Come to me ye bleſſed? Oh that wee were wiſe in time, to thinke of this, that ſo we might endeuour to become ſuch men, as to whom God, in his Word, hath promiſed the bleſſing!

Mans felicity ſtands in God his approbation.

The doubling of the ſentence, *Bleſſed, Bleſſed*, in the firſt verſe and ſecond, is to let vs ſee the certainty of the bleſſing belonging to the godly. The Word of God is as true in it ſelfe, when it is once ſpoken, as when it is many times repeated: the repetition of it, is for confirmation of our weake faith. That which *Iſaac* ſpake of *Iacob, I haue bleſſed him, and hee ſhall bee bleſſed*, is the moſt ſure decree of GOD vpon all his children. Sathan would faine curſe Iſrael, by the mouth of ſuch as *Balaam* was: but hee ſhall not be able to curſe, becauſe God hath bleſſed.

No malice of Sathan, no wrath of man, can curſe where God hath bleſſed.

*Keepe his Teſtimony.* The word of God is called his Teſtimony, not onely becauſe it teſtifies his will, concerning his ſeruice; but alſo his fauour and good will, concerning his owne in Chriſt Ieſus. If the Word of God were no more but a Law, yet were we bound to obey it, becauſe wee are his creatures: but ſith it is alſo a Teſtimony of his loue, wherein as a Father he witneſſeth his fauour toward his children; wee are twiſe inexcuſable, if moſt ioyfully wee doe not embrace it.

Why Gods word is called the Teſtimony of God.

And againe, ſith the word is Gods Teſtimony, let vs take heede what it teſtifies vnto vs. *Achab* complained to *Ioſaphat* on *Michaiah*, that hee neuer propheſied good things vnto him; but the blame was in *Achab* himſelfe. *Are not my words, ſaith the Lord, good vnto him that walkes vprightly?* If the word of the Lord witneſſe no good vnto vs, it is becauſe wee are not good our ſelues: *Vtilis omino aduerſarius eſt*, it is enemy to none, but ſuch as are enemies to themſelues. Let vs therefore take heed vnto it; for if the word condemne vs, then our conſcience, and the Lord who is greater then them both, will much more con-

Euery man ſhould take heed what Gods word teſtifies to him.

*Mich. 2.7.*

☞ *Auguſt.*

condemne vs: but if wee repent of our ſinnes, and continue in mourning, ſeeking mercy, and amend our liues, then ſhall the word bring vnto vs the glad tidings of peace; yea, not onely ſhall the word without, but the ſpirit alſo teſtifie to our conſcience within, that our ſinnes are forgiuen vs.

How the children of God keepe his word in mind, in affection, in action.

Now, as concerning the keeping of Gods Teſtimonies, the children of GOD doe it in minde, in affection, in action. In minde; as *Mary* laid vp the words of the Angell in her heart, and *Dauid* laid vp the promiſes of God in his heart, that he ſhould not ſinne againſt the Lord: in affection, they haue euer a godly deſire, and a purpoſe to practiſe it; ioyfull when they doe the Commandements of God, ſorrowfull when they tranſgreſſe them: in action, they haue a begun obedience, which God at length ſhall perfit in them; for *The righteouſneſſe of the Law ſhall bee fulfilled in vs alſo.*

*Rom.* 8.

How neceſſary it is for vs to ſeeke the Lord.

*Pſal.* 73. 27.

*Ver.* 28.

Miſerable are they who ſeeke him not.

*And ſeeke him with their whole heart.* The ſeeking of God ſo often recommended in holy Scripture, imports, that naturally men are ſtrangers from GOD, diuided from him by ſinne: for what needeth a man to ſeeke that which hee hath not loſt? This is man his moſt miſerable condition by nature; hee hath loſt the familiar preſence of his GOD: *For loe they that withdraw themſelues from thee ſhall periſh, thou deſtroyeſt all them that goe a whoring from thee.* What ſhall wee doe to remedy it? but practiſe that which there *Dauid* proteſts he had concluded with himſelfe: *As for me, it is good for me to draw neere vnto GOD*; wee loſt him by ſinne, let vs ſeeke him by grace: went a whooring from him by our iniquity, let vs returne vnto him by repentance; other-way, as hee that will hide himſelfe from the Sunne, impaires not the light thereof, hee may well ſhut himſelfe in miſerable darkeneſſe, ſo hee that departs from the Lord, ſhall derogate nothing to his all-ſufficient Maieſty; hee may well plunge himſelfe into the bottomeleſſe pit of remedileſſe miſery.

With what affection God ſhould be ſought.

☞

*Auguſt.*

*Chryſoſt. in Mat. hom.* 24.

*Euthym.*

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But this euill, the loſſe of Gods familiar preſence, is not felt by carnall men, ſo long as they enioy the comfort of his creatures: and therefore is it, that where they can ſeek any other thing they want, with ſollicitude and care, either elſe they ſeeke him not at all, or then ſeeke him not as they ſhould. As hee that ſeekes a iewell which hee hath loſt, lookes ſtill to ſee it, with ſo earneſt an attention, that what-euer other thing is in his way, hee ſees it not, caſting all other things out of his minde, *Unum illud intendit, quod ſolum requirit*; ſo is it with him that ſeekes the Lord, *Mundana omnia pertranſiens illum ſolum inquirit*; paſſing by all other things in the world, he makes inquiſition for God onely. And truely, if it bee the Lord whom we ſeeke, it will appeare by this; no other thing ſhall content vs, but ſtill we will goe on, ſeeking himſelfe, till we finde himſelfe.

Sixe conditions to be obſerued in the ſeeking of God.

But wee muſt remember ſixe conditions required in them who would ſeek the Lord rightly.

1 Seeke him in Chriſt. *Heb.* 7. 25.

Firſt, we muſt ſeek him in Chriſt the Mediator: No man can come to the Father, but by the Sonne; and *Hee is able alſo perfectly to ſaue all that come vnto GOD by him.* And this excludes Papiſts (who content them not with the Mediatour) from the right ſeeking of God.

2 Seeke him in truth. *Ier.* 10. 10. *Ioh.* 4. 14. *Pſal.* 51.

Secondly, wee muſt ſeeke him in truth: for God is a God of truth; hee will be worſhipped in ſpirit and truth, for God is a Spirit, and loueth truth in the inward affections. And this is the condition which here is required; Bleſſed are they who ſeeke him with their whole heart. And this excludes hypocrites.

3 Seeke him in holineſſe. *Heb.* 12.

*1 Ioh.* 3.

Thirdly, we muſt ſeeke him in holineſſe; *Let euery one that calles on the Name of the Lord, depart from iniquity*; And againe, ſaith the Apoſtle, *Follow Peace and Sanctification, without which no man can ſee the Lord.* And, *Whoſoeuer hath this hope in himſelfe,* (namely, that he ſhall ſee God as hee is) *purgeth himſelfe euen as he is pure.* And this condition excludes from ſeeking of God all Atheiſts, vncleane, vnpenitent perſons.

4 Seeke him aboue all things and for himſelfe. *Hoſea.*

*Auguſt.*

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Fourthly, we muſt ſeeke him aboue all things, and for himſelfe, not as the carnall Iewes did, with whom the Lord was angry, *They howle vpon me for Wine and Oyle.* It is a great diſhonouring of GOD, when any thing is ſought from him more then himſelfe, or not for himſelf; *Quiſquis à deo præter deũ quærit, non caſte deum quærit*; as if his creatures ſerued not to this end, principally to leade vs vnto himſelfe, or among them all there were any thing more precious then himſelfe, and this excludes mercenaries and worldlings.

5 Seeke him by his owne light.

*Rom.* 1. 12.

Fiftly, wee muſt ſeeke him by the light of his owne word; the Gentiles ſought to finde him by the light of nature, but they *became vaine in their imaginations, and their fooliſh heart being full of darkeneſſe*, could neuer finde him. As the Sunne without the light of it ſelfe, cannot be knowne, ſo God, without his owne light, which ſhines in his Word, cannot be knowne. *No man hath ſeene GOD at any time, the Sonne who hath come from the boſome of the Father, hee hath declared him*, and the direction of the Son is, *Search the Scriptures*. And this excludes all thoſe children of darkeneſſe, who diſdaining the light of the Word, depend vpon phantaſies, or preſumptions of their owne.

6
Seeke him without wearying.

Laſt of all, wee muſt ſeeke him diligently, and with perſeuerance; neuer reſting till we finde him, with the Spouſe in the Canticles. We muſt not ſeeke him by ſtartings, caſting off all care when wee finde him not at the firſt; but without wearying, we muſt waite vpon him: *They that looke vpon him* (that is, conſtantly attend vpon him) *their faces ſhall not be aſhamed*. And this excludes careleſſe Chriſtians, and temporizers, who ſeeke him by ſtarts, but continue not.

Pſal. 34.5.

### VERSE 3. *Surely they worke none iniquitie that walke in his wayes.*

If we keepe Gods Word, it keeps vs.

THis Verſe containes a commendation of the word of God, from this notable fruit and effect thereof: that they who keepe it, are kept by it from iniquitie; and ſo made partakers by it, of the third degree of man his felicity, which is ſanctification.

How it is that the Saints of God worke no iniquity.

If it be demaunded here, How is it that they who walke in Gods wayes, worke none iniquity? Is there any man who liues, and ſinnes not? And if they be not without ſin, How then are they to bee bleſſed? The anſwere is, as the Apoſtle ſayes of our knowledge; *We know but in a part*: ſo is it true of our felicitie on earth, we are bleſſed but in a part. It is the happineſſe of Angels, that they neuer ſinned: it is the happineſſe of triumphant Saints, that albeit they haue beene ſinners, yet now they ſinne no more, but the happineſſe of Saints militant, is, that our ſinnes are forgiuen vs; and that albeit ſinne remaine in vs, yet it raignes not ouer vs: it is done in vs, but not by our allowance: *I doe the euill which I would not; not I, but ſinne that dwels in me.*

Rom. 7.

Three things concurre to the working of iniquity.

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Secondly, to the working of iniquity, theſe three things muſt concurre; firſt, a purpoſe to doe it, next, a delight in doing it; thirdly, a continuance in it: which three in GODS children neuer concurre; for in ſinnes, done in them by the old man, the new man makes his exceptions and proteſtations againſt them: It is not I, ſayes hee; and ſo farre is hee from delighting in them, that rather his ſoule is grieued with them: euen as *Lot*, dwelling among the Sodomites, was vexed by hearing and ſeeing their vnrighteous deedes. In a word, the children of God are rather ſufferers of ſinne againſt their wills, then actors of it with their wils; like men ſpiritually oppreſſed by the power of their enemy: for which they ſigh and cry vnto God, *Miſerable man that I am, who will deliuer me from this body of death?* And in this ſenſe it is that the Apoſtle ſaith, *Hee who is borne of God, ſinneth not.*

1 Ioh. 3.

Why the life of a godly man is called Gods way.

*In his wayes.*) The courſe of mans life, ordered according to the words of the Lord, is called the Way of God; firſt, becauſe it pleaſeth him; and next, becauſe it leades vs vnto him. There are many deſirous to be where the Lord is, that ſhall neuer come there; and all becauſe they delight not in the way that leades vnto him: bleſed are they who walke in this way. Confirme mine heart, O GOD, that I may keepe it vnto the end.

### VERSE 4. *Thou haſt commanded to keepe thy precepts diligently.*

The ſinnes of this age, are either of obliuion or rebellion: excuſe of ignorance is taken from them.

ALl the ſinnes which in this age men commit againſt the Lord, proceede either from rebellion, or at leaſt, from obliuion of his commandements: for now in this great light, all excuſe of ignorance is taken away. None of the former two are good; but of the two, rebellion is the worſt. GODS children abhorre it as a diuelliſh euill, to rebell againſt GOD: howeuer by obliuion many times they fall, both in ſinnes of omiſſion and commiſſion; ſo long as they remember what GOD hath commanded to bee done, and what reaſons they haue to obey him, they are not eaſily ſnared: but being once preuented by obliuion, they are eaſily carried vnto tranſgreſſion. It is good therefore to keepe in our hearts with *Dauid*, this ſhort remedy againſt obliuion, *Thou haſt commanded to keepe thy precepts diligently*. As the eyes of ſeruants looke vnto the hand of their Maſters: ſo ſhould our eyes wayte vpon the Lord our God, euer looking to that way, whereunto his countenance doth direct vs.

By obliuion men are eaſily carried to rebellion.

Pſal. 123.2.

Three reaſons to moue vs to a carefull diligence to obey the Lord.

*Diligently*) In worldly affaires no weighty thing can bee done without diligence: farre leſſe in ſpirituall. *Curſed be he that doth the worke of the Lord negligently.* For three cauſes ſhould we keepe the commandements of the LORD with diligence: firſt, becauſe our aduerſarie, that ſeekes to ſnare vs by the tranſgreſſion of them, is diligent in tempting; *For hee goes about, night and day, ſeeking to deuoure vs*: next, becauſe wee our ſelues are weake and infirme; by the greater diligence haue wee neede to take heede to our ſelues: thirdly, becauſe of the great loſſe we ſuſtaine by euery vantage Sathan gets ouer vs. For wee finde by experience, that as a wound is ſooner made then it is healed: ſo guiltineſſe of conſcience is eaſily contracted, but not ſo eaſily done away.

V E R S E 5. *O that my wayes were directed to keepe thy Statutes.*

The godly anſwere Gods precepts with a prayer.

IN the former Verſe, *Dauid* hath meditated vpon the Commandements of God. Now the fruit of his meditation is, yee ſee, a prayer vnto God; wherein hee wiſhes, that all his actions were anſwerable to the Commandements of God: this is cuſtomable vnto the godly, to anſwere all the precepts of God by prayers; what hee commands them to doe, they ſeeke from himſelfe grace to doe it.

It cannot be well with man, when his way is contrary to Gods way.

*My wayes.*) In this Pſalme, ſometime ye ſee mention is made of Gods wayes, as Verſe 3. and ſometime of man his wayes, as Verſe 5. It is well with man, when his wayes and Gods wayes are all one: for if man haue another way then the way of God, of neceſſity his end muſt bee miſerable. God is the fountaine of life; hee that walkes not with God, abides in death: God is the Father of light; hee that will goe from him, ſhall goe to blackneſſe of darkeneſſe, yea, to vtter darkeneſſe, where there is weeping and gnaſhing of teeth: *Loe, all they that withdraw themſelues from thee, ſhall periſh*; therefore will we reſolue with *Dauid*, *It is good for me to draw neere vnto the Lord.*

It is a worke of Gods mercy and power, to draw a man from his owne way to Gods way.

*Dauid* knowing that naturally man is diuided from GOD, and hath a way of his owne, which will not faile to lead him vnto a miſerable end: hee wiſheth from his heart, to be vnited with the Lord; that Gods will were his will, and Gods way were his way. This is a worke aboue the power of nature: and therefore hee humbly prayes, that God would worke it, *Dignoſcens quod ex ſeipſo nikil poſſit efficere, niſi Dei ope, & gratia adiutus fuerit*; humbly acknowledging, that in the framing of his wayes to Gods will, of himſelfe he was able to doe nothing, without the helpe of grace: *We are not of our ſelues able to thinke a good thought; our ſufficiency is of God*: neither is it in him that wils, nor in him that runnes, but in GOD that ſhewes mercy.

*Euthym.*

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V E R S E 6. *Then ſhould I not be confounded, when I haue reſpect vnto all thy Commandements.*

The miſerable effects of ſinne.

SInne hath many euill fruits: it offends God, and grieues his Spirit, it hurts thy neighbour: for by it, thou tempteſt ſome, and infecteſt others; but the soreſt wound it giues to thy ſelfe: for it brings vpon thee ſhame and confuſion, and in the end eternall death; *For ſinne when it is finiſhed, brings out death. Thy owne wickedneſſe ſhall reproue thee: and thou ſhalt know that it is an euill thing and a bitter, that thou haſt forſaken the Lord thy God.* How were *Adam* and *Euah* confounded after their fall? how ran they away from the Lord, in whom they delighted before; How lurked they among the buſhes? thinking ſhame of themſelues, they ſought to couer their nakedneſſe. *Præuaricationis enim fructus eſt confuſio.* If we thinke to plucke better fruit from the tree of ſinne, we doe but deceiue our ſelues. It ſtandeth true in all, which the Apoſtle ſpake of the Romans: *When ye were the ſeruants of ſinne, yee were freed from righteouſneſſe: what fruit had ye then of thoſe things whereof yee are now aſhamed?* The end of thoſe things is death. If therefore we thinke euill to be confounded with ſhame, let vs beware we be not peruerted by ſinne.

*Iam.1.*
It offends both God and man; but hurts him moſt that did commit it.
*Ierem.*

*Baſil.*

We ſhould make conſcience of all God his Commandements.

*Reſpect to all thy Commandements.*) Wee muſt not make a diuiſion at our own hand of the Commandements of God; making a ſhew to keepe ſome; and taking liberty to tranſgreſſe others; as *Naaman* did, who reſolued that he would offer no ſacrifice vnto any other God, ſaue onely to the Lord; onely this he reſerued, that hee would bow with his Maſter the King of Aſſur to the Idol *Rimmon*.

The halfe obedience of the wicked, is like the voyce of an Eccho.

Like him are many now, who profeſſe they will ſerue the Lord, but ſtill reſerue an Idol of their owne, to the which their heart enclines; ſo anſwere the Lord with halfe obedience, like the Eccho, which makes not a perfect reſpondence of the voyce of men, but of ſome part thereof. But the Commandements of God are ſo vnited among themſelues, that *he who failes in one point of the Law, is guilty of all*; and therefore, to euery one of them ſhould wee giue obedience; wherein, if we cannot doe what we ſhould, yet at leaſt ſhould we haue a reſpect, a purpoſe, and a care ſo to doe, hauing a begun obedience to them all, not exempting our ſelues from any. And this for them who thinke all is well if they bee not adulterers, when in the meane time they are idolaters; and ſo forth of the reſt.

*Iam.2.10.*

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V E R S E 7. *I will praiſe thee with an vpright heart, when I ſhall learne the iudgements of thy righteouſneſſe.*

Thankfulneſſe to God commended for foure cauſes.

*Pſalme.*

Firſt, for the equitie of it; ſith we take good things from God, why ſhould we not giue him glory?

IN this Verſe we haue a prayer for further knowledge; together with a proteſtation of *Dauid* his thankefull affection for it. Thankefulneſſe is a duty, wherein wee are all obliged to the Lord. *It is a good thing for vpright men to praiſe the Lord.* It is good, firſt, in regard of the equity of it. Sith the Lord giues vs good things, ſhall not wee giue him praiſes againe? eſpecially ſeeing the Lord is content ſo to part all his workes betweene his Maieſtie, and vs: that the good of them be ours, the glory of them be his owne. When wee haue taken good things from him, why ſhall wee defraude him of his part, that is, glory by thankeſgiuing? Surely, the earth, which renders increaſe to them that labour it, the Oxe that knowes his owner, and euery beaſt in their kind, that bowes to the hand of him who giues it meate, ſhall condemne vnthankefull man, who receiues daily from the Lord, but neuer returnes praiſes vnto him.

Secondly, for the obiect thereof, which is God, the treaſure of all good.

Secondly, it is good to praiſe the Lord in regard of himſelfe, who is the obiect of our praiſes: Sith hee is the treaſure of all good, the Author of all bleſſings, it cannot bee but a good and bleſſed thing to bleſſe him.

Thirdly, for the aſſociates we haue in this exerciſe; namely, Angels, and our elder-brethren.

Thirdly, it is good in reſpect of our aſſociates and companions in this exerciſe: the Angels, Cherubins, and Seraphins, delight continually in his praiſes. Our elder brethren, that glorious Congregation of the firſt borne, are deſcribed vnto vs, falling down on their faces, caſting their crownes at the feet of the Lord, to giue him the glory of their redemption. Now, ſeeing wee pray that the will of God may bee done in earth, as it is in heauen, why doe wee not delight in theſe exerciſes of praiſing God, by which wee haue fellowſhip with them who are glorified in him?

Laſtly, for the great good we get by it.

Laſtly, it is good in reſpect of the great benefits we receiue by it: nothing thereby accrues to the Lord, all the vantage is our owne, *Gratiarum actio, eſt ad plus dandum inuitatio.*

The beſt muſicall inſtrument for gods prayſes, is an vpright heart.

*With an vpright heart.*) Many muſicall inſtruments had they vnder the Law, wherewith they praiſed God, as yee may ſee in the laſt Pſalme: but ſuch as were ſpirituall among them, knew that all theſe auailed nothing, vnleſſe the heart had beene well tuned, and prepared. This is to make them aſhamed, who now in a greater light, come to praiſe God, but forget their heart behind them, or elſe bring it very euill tuned, full of ſo many diſcordant deſires, that they cannot (as they are commanded) make melody to the Lord in their hearts.

Both the matter, and the grace of thankefulneſſe, is from God.

*When I ſhall learne.*) But when, ſayes *Dauid*, will he be thankefull? euen when God ſhall learne him: both the matter and the grace of thankefulneſſe is from GOD. As he did with *Abraham*, hee commanded him to worſhip, and gaue him the ſacrifice; ſo doth hee with all his children; for hee giues not onely good things, for which they ſhould thanke him, but in like manner grace, by which they are able to thanke him.

8 *I will keepe thy Statutes: forſake mee not ouer-long.*

Purpoſes wold be ſeconded with prayers.

THis verſe containes a proteſtation, that hee was reſolued to keepe the Lords Statutes: which becauſe he knew of himſelf he was not able to accompliſh; with this proteſtation of his purpoſe hee ioynes a prayer, wherein he craues to be aſſiſted, and not forſaken of the Lord.

A reſolution to be godly, is a great beginning of a godly life.

It is a great help to godlineſſe, to reſolue that wee will liue godly; for that which is not concluded, how ſhall it bee performed? or what hope is there wee ſhould attaine to the end, that is, to the perfection of piety, when wee are careleſſe of the beginnings thereof? which are purpoſes, intentions, and reſolutions that wee will bee godly? Where, when of weakeneſſe wee faile in following forth our reſolution, it ſhall be well done againe to renue it: for by often renewing of our reſolution to doe any good, wee become the ſtronger to accompliſh it.

A fearefull plague to be forſaken of God. *Baſil.*

*Forſake me not ouer-long.*] It is a fearefull thing to be vtterly and finally forſaken of the Lord, as *Iudas* was, who therefore *Parata inimico præda factus eſt.* For man left vtterly to himſelfe, becomes a prey to the enemy, and can no more ſtand by himſelfe, than a ſtaffe not ſuſtained by the hand of man: and therefore doth *Dauid* pray that the Lord would not forſake him.

Gods children many times exerciſed with temporall deſertions.

And yet becauſe he knew, that the Lord exerciſes his deareſt children with temporall deſertions, forſaking them for a time, and withdrawing his helping hand from them, *Ex eo commodum ipſorum procurans,* (as is euident in *Peter*, who was left for a time to himſelf, that the proofe of his owne weakeneſſe might make him more humble, and leſſe confident in himſelfe) therefore he craues not ſimply to be freede of deſertion; but that, if the Lord will deſert him, to try him, or to humble him, hee would not deſert him ouer-long.

To a godly man, a ſhort time of Gods abſence is long.

Such as know what helpe and comfort the preſence of the Lord in mercy brings to his children, they thinke a ſhort time of his abſence a very long time. *Abſalom* ſpake out of his policie, that it was better for him to die, then liue and not ſee his Fathers face: but in truth, it is more bitter then death to the godly, to liue in the body, and not bee refreſhed with the fauourable beames of the countenance of God: and therefore they preuent the deſertion with prayer, as here *Dauid* doth, *Forſake mee not ouer-long.*

And when they are exerciſed with it, all other comforts are loathſome to them:

they ſigh and cry continually, *How long, O Lord, how long? Will the Lord abſent himſelfe for euer?* They runne with the Spouſe in the *Canticles*, to and fro, ſeeking him; and with the mourning *Marie*, they ſeeke earneſtly, till they finde him againe, and hee ſhew his fauourable face vnto them.

## BETH.

VERSE 9. *Wherewith ſhall a yong man redreſſe his wayes? in taking heede thereto, &c.*

Gods word is a glaſſe, repreſenting to vs both Gods image and our owne.

SAint *Iames* compares the Word of God to a glaſſe, wherein he, who lookes rightly, may ſee two Images, the Image of God, to the which wee ſhould be conformable, and our owne naturall Image. What wee are by nature, and how farre altered from that firſt exemplar of God his Image, whereunto wee were created, may be euident to any man that will conſider himſelfe in the glaſſe of the Word, and that eſpecially will try himſelfe by this Pſalme. When we reade it, and dare not in a good conſcience ſay that for our ſelues, which *Dauid* proteſts of himſelfe, let vs thereby know how farre wee are from that which we ſhould be, and ſtudy to amend it.

As words and ſentences cannot be without letters: ſo no good in religion or manners without the Word.

As the firſt Section, marked with the letter א, containes eight verſes, euery one of them beginning with that letter; ſo the eight verſes of this ſecond Section, begin all with this letter ב. For here is deliuered vnto vs an A. B. C. of godlineſſe, conſiſting of 22. letters; and eight times in euery letter is the Word of God commended to vs, to teach vs that as words and ſentences cannot be without letters; ſo no good in any religious duty can be performed, without the Word of God.

*Dauid* comes others with that which had done himſelfe good.

This ninth verſe containes a commendation of the Word, from the profitable effect thereof; and it is propoſed by way of a Dialogue, a queſtion asked, and an anſwere giuen. *Dauid* being a young man in the Court of *Saul*, and refrained from that licentious conuerſation, whereinto others deborred, now he deliuers that for the edification of others, which he had learned by experience had done good to himſelfe.

The Word is needfull for all, ſpecially for yong men; and why? *Amb. lib. de viduis.*

The Word is needfull for all ſorts of men, but eſpecially for yong men, becauſe this age of all other, is moſt ſubiect to the dangerous diſeaſe of inordinate luſts. *Vicina lapſibus eſt adoleſcentia.* And therefore as they who are ſicke of the Feuer, haue need of cooling things, and young vndaunted colts haue need of the ſtronger bits; ſo is the fury of youth to bee tempered, and bridled by the Word.

*Nazian. orat. 46. in Eccleſ.*

*Iuuentutis aſſecla, &c.* The Page of youth is fooliſhneſſe, and fooliſhneſſe if it bee not cured, leads to deſtruction. *Fooliſhneſſe*, ſaid *Salomon, is bound in the heart of a childe; but the rod of correction will driue it away.* And what better correction can bee to cure it, then the wholeſome information of the Word of God? this is the yoke which is good for a man to beare in his youth. But alas! it is lamentable, that no age doth ſo much deſpiſe the Word, as this, which moſt ſtands in neede of it.

*Prou. 22.15.*

*Lam. 3.27.*

Youth commonly moſt profane.

It is now a rare thing, to finde among young men a *Ioſeph*, or a *Samuel*: where they ſhould liue as *Nazarits*, conſecrate to the Lord, they are rather like men who haue vowed and dedicated themſelues vnto Sathan. As the Sonnes of *Eli* deſpiſed the rebuke of their father; ſo young men now (for the moſt part) are impatient of the rebukes of the word; contemning the medicine, which *Dauid* by experience found moſt effectuall to cure the diſordered affections of youth.

*Amos 2.*

It is an euill diuiſion, when young yeeres are giuen to Satan, and old age to the Lord.

*Leuit. 2.14.*

Among thoſe ſacrifices wherewith God was honoured in the Law, hee required their firſt fruits to bee conſecrated to him, eares of corne dryed by the fire, and wheat beaten out of the greene eares; teaching vs to honour the Lord, not onely with the firſt fruits of our increaſe, but of our ſelues alſo. It is an euill diuiſion that is made by many, who giue their young age to Satan by the ſeruice of ſinne, and behight their old age to the Lord; for ſo they incurre that curſe of *Malachie*, *Curſed bee hee that hath a ſtrong beaſt in his flocke, and vowes, and ſacrificeth a corrupt thing vnto the Lord.*

*Malac.*

How the ſtrength of young age ſhould be declared.

The feruency & ſtrength of youth ſhould be imployed, not in the ſatisfaction of their luſts, but in the ſeruice of their God, and in fighting againſt Satan. This is it which that youngeſt Diſciple of our Lord, requires of young men, that hauing the *Word of God abiding in them*, they may bee *ſtrong to ouercome the wicked: not louing the World, nor things that are in the world* (ſuch as) *luſt of the fleſh, luſt of the eyes, and pride of life. Theſe are not of the Father, but of the world, and the world paſſeth away, and the luſt thereof; but hee that fulfils the Word of God abides for euer.*

*1. Ioh. 2.14.15.16.*

It is a double ſin and ſhame for old men to be vngodly.

But how-euer mention bee made here of young men onely; yet as no age is without the owne tentations and blemiſhes; ſo haue they all need to take heed to the word, that they may learne to redreſſe their wayes. It is a double ſhame and ſinne for an old man to bee of an vncleane life; or ignorant of the word. Such as had liued long without making progreſſe in knowledge and godlineſſe, were properly called by *Philo*, *Longæui pueri*. The neerer wee draw vnto *Canaan*, the further ſhould we be from the delights of Egypt: otherwiſe it ſhall come to paſſe in God his righteous iudgements, that when in regard of thy long iourney, thou art at the very borders of Canaan, thou ſhouldeſt bee put further backe againe with thoſe carnall Iſraelites, yea, neuer ſuffered to enter into it. O miſerable condition of that man, whoſe body is declyning to the graue, but his ſpirit hath not learned to aſcend to him that gaue it: he comes, as I ſaid, to the borders of Canaan, to the very point of time, wherein Gods children make their happy tranſmigration; but by reaſon of his ſinnes hee is thruſt backe againe: when hee ſhould die and aſcend to the bleſſed fellowſhip of God the Father of light, he dies and deſcends to the pit of vtter darkeneſſe, where is weeping and gnaſhing of teeth.

A miſerable euill to come to Canaans borders and be put backe againe. ☞

Now the manner of the anſwere, which he makes to his former Interrogatiue, commends the certainty of his counſell: for he anſwers by turning his ſpeech to the Lord, from whom hee had obtained by prayer this knowledge, How to gouerne his life; *Vt ſic non præſumptionis humanæ, ſed dignationis diuinæ remedium crederetur*, that ſo it might be knowne vnto others, that this remedy came not from humane preſumption, but diuine reuelation.

Knowledge to gouerne the life aright, is the good gift of God.

*Ambroſe.*

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VERSE 10. *With mine whole heart haue I ſought thee: let mee not wander from thy Commandements.*

VVHat *Dauid* deliuered by way of inſtruction vnto other young men, he now ſhewes that he practiſed himſelfe: for this Verſe containes a proteſtation of that earneſt deſire he had to haue his life ordered by the written word of God. That hee ſayes I haue ſought thee *with my whole heart*, imports no preſumptuous boaſting of his owne perfection, but rather, a ſenſe and feeling of his owne wants, which made him the more earneſtly to ſeeke: for ſeeking is of thoſe things, which a man wants, and faine would haue. And where hee ſaith, *hee ſought the Lord with his whole heart*, he ſpeakes it by compariſon; *Ad differentiam eorum qui Deum non toto corde quærunt, ſed illud in curas ſeculares, & concupiſcentias abſurdas partiantur.*

Dauid practiſed that which hee taught to others.

He was farre from Phariſaicall boaſting of his owne perfection.

*Baſil.*

*Let me not wander.*) As our firſt calling, ſo our continuing in the ſtate of grace is of the Lord: for hee is both the Author, and finiſher of our faith.

Cuſtomably in holy Scripture, elect men are called the ſheep of Chriſt; to tell vs, that our welfare, conſiſts in the Prouident care of our Paſtor: who firſt, muſt keepe vs that wee wander not; and next, when of infirmitie wee wander, muſt reduce and bring vs home againe.

The beginning, continuing, and perfection of our ſaluation, is of God.
*Heb.* 12.

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VERSE 11. *I haue hid thy promiſes in mine heart, that I might not ſinne againſt thee.*

IT is not *Dauids* meaning, that he had hid the talent which hee receiued from the Lord, after the manner of that vnprofitable ſeruant: for that hee did put his talent to the vttermoſt profit for the edification of others, hee witneſſeth both by this Pſalme, and many other; ſpecially, Pſalme 40. *I haue declared thy righteouſneſſe vnto the great Congregation: loe, I will not refraine my lips, O Lord, thou knoweſt. I haue not hid thy righteouſneſſe within my heart, but I haue declared thy truth and thy ſaluation: I haue not concealed thy mercy and truth from the great Congregation.* What is this then *Dauid* affirmes, that he hath not hid Gods righteouſneſſe within his heart? Here hee proteſts, that hee hid Gods promiſes in his heart. Surely here is no contradiction: for in the one hee ſhewes how his firſt care was to comfort and confirme himſelfe by the promiſes of God; and next, to benefit others. And truely, hee that doth not firſt edifie his owne heart in the aſſurance of Gods mercy, can neuer bee a meete inſtrument to declare the mercies of God vnto others.

*Dauid* hid not the talent hee receiued.

*Pſal.*

He that edifies not his owne heart with mercy, is not meet to ſpeake of it vnto others.

There is great difference betweene Chriſtians and Worldlings. The Worldling hath his Treaſures and Iewels without him; the Chriſtian hath them within. Neither indeede is there any receptacle, wherein to receiue and keepe the Word of conſolation, but the heart onely. If thou haue it in thy mouth onely, it ſhall be taken from thee; if thou haue it in thy Booke onely, thou ſhalt miſſe it when thou haſt moſt to doe with it: but if thou lay it vp in thy heart, as *Mary* did the words of the Angell, no enemy ſhall euer bee able to take it from thee; and thou ſhalt finde it a comfortable Treaſure in time of thy neede.

Chriſtians haue their treaſure within, Worldlings without them.

They who poſſeſſe earthly riches, expoſe them not to the eyes and hands of euery one; they locke them vp in their ſureſt places, to conſerue them from theeues

The godly make not a vaine ſhew of grace, but locke it vp in the heart, to hide it from their enemies.

and robbers: it is euen ſo here with holy *David*, hee knew, no good ſpirituall can be poſſeſſed here in this earth, without temptation. That ſubtile Serpent, who ſtole from our firſt parents the glorious image of God, wherein conſiſted their originall felicity and happineſſe, doth yet enuy and rage, when he ſees the children of *Adam*, reſtored to the poſſeſſion of any ſpirituall graces: and therefore *David* like a wiſe man, *Abſcondit illas in animo ſuo, ne eas per inanem gloriam, aut incuriam, animarum deprædatores furentur.*

Baſil.

Worldlings careleſſe of the heauenly treaſure conuinced.

This one example may condemne the folly of worldlings: the ſmalleſt iewell they haue, yea, the Charter of their ſmalleſt poſſeſſion, they can hide well enough, and lay it vp ſure from them who would defraude them of it; but as for the promiſes of God, which are the Charters of our heauenly inheritance, they neglect them altogether. For alas, how many be there, who affirme in word that heauenly inheritance to bee theirs; who if they bee examined vpon their warrants, cannot bring out of the treaſure of their heart, ſo much as one promiſe of God, whereby it is made ſure vnto them?

If we keep the Word, it will keepe vs.

*That I might not ſinne.*) Among many excellent vertues of the Word of God, this is one, that if wee keepe it in our heart, it keepes vs from ſinne, which is againſt God, and againſt our ſelues. Wee may marke it by experience, that the Word is firſt ſtollen either out of the minde of man, and the remembrance of it is away: or at leaſt out of the affection of man; ſo that the reuerence of it is gone, before that a man can be drawne to the committing of a ſinne. So long as *Euah* kept by faith the Word of the Lord, ſhee reſiſted Sathan; but from the time ſhee doubted of that, which God made moſt certaine by his Word, incontinent ſhe was ſnared.

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### VERSE 12. *Bleſſed art thou, O Lord: teach me thy Statutes.*

The ſoule of the godly cannot be ſatisfied in this life.

THe ſoule of a man truely godly, when hee commeth to ſeeke God, findes in himſelfe ſo manifold wants, and in the Lord ſo plentifull mercies, that he can neuer be ſatiate with ſeeking, till hee be filled: and therfore is it, that hauing ſought much, yea, and gotten much; yet he ſeekes more: as through all this Pſalme we may ſee, *David* can make no end of prayer; and this may make vs aſhamed of our cold, faint, and feeble prayers.

Men are careleſſe to ſeeke God, becauſe they know not what a iewell he is;

This Verſe containes a prayer, with a reaſon of the prayer. The prayer is, *Teach me thy Statutes:* the reaſon mouing him to ſeeke this, ariſeth of a conſideration of that infinite good which is in God. He is a bleſſed God, the fountaine of all felicitie; without whom no welfare nor happineſſe can be to the creature. And for this cauſe, *David* earneſtly deſiring to be in fellowſhip and communion with GOD, which hee knowes none can attaine vnto, vnleſſe hee be taught of God to know Gods way, and walke in it: therefore, I ſay, prayeth hee the more earneſtly, that the Lord would teach him his Statutes. Oh that wee alſo could wiſely conſider this, that our felicitie ſtands in a fellowſhip with God! This meditation would weaken or diminiſh in vs thoſe vnquiet and fruitleſſe cares wee haue to enioy the creature: for alas, man ſeekes the creatures as if his life and happineſſe ſtood in them; but is negligent in the ſeeking of the Lord: and all becauſe he knowes not, that his bleſſedneſſe ſtands in a communion with the bleſſed God.

But ſeeke the creatures, as if their happineſſe ſtood in them.

To bee taught by man is nothing, if God teach not.

*Teach me.*) *David* wanted not Prophets, ſuch as *Nathan* and *Gad*, and Leuites his ordinary Doctors to teach him: but hee knew all theſe were nothing, vnleſſe *hee were taught of God.* Man his teaching, if there be no more, cannot remedy the ignorance of the minde, farre leſſe the corruption of the heart. *Pauls* planting, *Apollo* his watering, is nothing, if God worke not the increaſe: and therefore *David* ſo vſes the one, as knowing it could not profit without the other; *Hæc à Domino quærit diſcere quæ homines docere non poterant.* If this were practiſed now, to ioyne prayer with hearing, that when wee offer our ſelues to be taught of men, we would therewith ſend vp prayer vnto God, before preaching, in time of preaching, and after preaching, wee would ſoone proue more learned and religious then we are.

*Ambroſe.*

Doctrine ſhould be deliuered and receiued with prayer. ☞

Such as haue ſolid knowledge of ſaluation, deſire to know more.

Againe, *David* was a Prophet himſelfe, and a man of great knowledge, and yet often craues hee that God would teach him more. Farre was he from the preſumption of this age, which procures the perdition of many, with whom if yee ſpeake concerning their knowledge, yee ſhall heare nothing, but that they know their GOD, their dutie, their conſcience, and all: they will ſeeme ignorant of nothing, though indeed they know nothing aright. When they heare ſo excellent a Prophet, ſo deſirous of further knowledge, and ſo deſirous to bee taught; let them bee aſhamed to boaſt of their knowledge, *Væ miſeræ huic generationi, cui ſufficere videtur ſua inſufficientia.*

And none thinke they know enough, but they who know nothing.

*Bern.*

VERSE 13. *With my lips haue I declared all the iudgements of thy mouth.*

Benefits receiued being well vſed, may make vs bold to ſeek more.

HEere is a proteſtation of the thankfull vſe hee had made of the benefits of God, already receiued: hee had tolde vnto others what God had done to his ſoule: hee had not kept cloſe God his louing kindeneſſe. And truely this is a ſtrong reaſon to backe our prayers vnto God, when wee dare ſay out of a good conſcience, that the benefits which wee haue receiued already, wee haue vſed them to the glory of him who gaue them.

How ſaith *Dauid* he declared Gods iudgements, ſith the Apoſtle ſaith, they are vnſearchable? *Pſal.* 35. *Rom.* 11. *Ambroſe.* Iudgements of God are two fold, ſecret and reuealed.

But here it may bee demanded; ſeeing the Pſalmiſt ſayes; that the iudgements of God are as a great deepe, and the Apoſtle ſayes, that they are vnſearchable; how, ſaith he now, that he hath declared all the iudgements of God? To this we anſwer, *Non impugnat ſe velut contrarijs Scriptura venerabilis:* and therefore we muſt here make a diſtinction, *Sunt iudicia occulta, quæ Deus nobis non patefecit, & iudicia oris quæ annuntiauit, & per os Prophetarum loquutus eſt;* there are ſecret iudgements, and theſe *Dauid* leaues to the Lord: there are againe the iudgements of his mouth, which God hath declared and reuealed himſelfe, by the mouth of his ſeruants the Prophets: And of theſe *Dauid* ſpeakes here; I haue declared all the iudgements of thy mouth.

Men ſhould learne before they teach.

*Bernard.*

So then here *Dauid* proteſts, that what the Lord taught him, he alſo taught others. Some will teach, who themſelues are not taught of God: theſe are in the Church, *Non Conchæ, ſed Canales.* Others, what they haue learned of God, declare not vnto others: theſe are guilty of hiding the Talent they haue receiued from the Lord.

Man made with ſuch wiſedome, that no member in the body can ſay to another, I need thee not.

*With my lips.*] The tongue is a moſt excellent member of the body, being well vſed to the glory of God, and edification of others; and yet it cannot pronounce without helpe of the lips. The Lord hath made the body of man with ſuch maruellous wiſedome, that no member in it can ſay to another, I haue no neede of thee: but ſuch is man his dulneſſe, that hee obſerues not how ſteedable vnto him, the ſmalleſt member in the body is, till it be taken from him. If our lips were claſped for a time, and our tongue encloſed; wee would eſteeme it a great mercy to haue it looſed againe: as that Cripple, when he found the vſe of his feet, leapt for ioy, and glorified God.

Speech taken from good men for two cauſes. *Iob* 12.

1 For puniſhment of their people.

2 For correction of themſelues.

It is one of the workes wherein God declares his ſoueraigne power, *That he taketh away the ſpeech from the faithfull,* or from them that ſpeake truth. This hee doth for two reſpects: ſometime for a puniſhment of their hearers; ſo hee threatned to make *Ezekiel* his tongue cleaue to the roofe of his mouth: ſometime for a correction to themſelues; ſo was *Zacharie* ſtricken with dumbneſſe for his misbeliefe. This ſhould learne vs to be thankefull for the benefit of ſpeech, and to vſe it in feare and reuerence, to the glory of God.

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VERSE 14. *I haue had as great delight in the way of thy Teſtimonies, as in all riches.*

The ioy gotten by Gods Word, ſurmounts all worldly ioy whatſoeuer. *Baſil.*

HEre is a proteſtation of his great delight which hee found in the way of the teſtimonies of GOD: greater then worldlings can finde in the poſſeſſion of riches: yea, of all riches. *Sunt enim multa diuitiarū genera; ſed hæc omnia complexus Propheta cum diuinis Teſtimonijs cōtulit:* for there are many ſorts of riches; but the Prophet here, compriſing them all in one, ſets them farre inferiour to the Teſtimonies of God. For wee are not to thinke here that hee makes any equality betweene theſe two; *Non quaſi pro gratia qualitate cum ſpiritualibus comparatur corporalis voluptas, ſed quaſi ad teſtimonium ſuauitatis accerſitur:* but to ſhew the greatneſſe of the ioy ariſing from the teſtimonies of God, he ſhewes, that it alone ſurmounts all the pleaſures, which out of any externall thing can ariſe to worldlings.

*Ambroſe.*

In a miſerable eſtate are they to whom Gods Word is a wearineſſe.

It is a great argument of progreſſe in Religion, when godlineſſe becomes a delight. *Malachie* complaines of the carnall Iewes, that the ſeruice of God was a wearineſſe to them; and alas, ſo is it to many carnall profeſſors, who thinke no time long, but that which is ſpent in the exerciſe of the Word, and prayer; and all becauſe they haue not yet learned with *Dauid*, to delight in it.

Sathans baits are pleaſure or profit: but we ſhould not be moued with any of them, and why? *Ambroſe.* 1 *Cor.* 1.

All the baites of Sathan, whereby hee allures men to ſinne, are pleaſure or profit: if we be moued with theſe, it is wiſedome to bee moſt allured with the greateſt pleaſure and profit. The Apoſtle ſayes, *Godlineſſe is great gaine:* a godly man is *in omnibus diues, tanquam omne poſſidens patrimonium.* And againe, *Dauid* affirmes that he found vnſpeakeable ioy in godlineſſe. Sith it is ſo then, that the profit or pleaſure of other things moues vs to goe after them; are wee not inexcuſable, if the profit and pleaſure of godlineſſe moue vs not to embrace it?

It is not the hearing or reading of Gods Word that will worke vs ioy, if we practiſe it not.

*In the way of thy Teſtimonies.*] The Teſtimonie of God is his Word, for it teſtifies his will: the way of his Teſtimony, is the practiſe of his Word, and doing of that which he hath declared to be his will, and wherein hee hath promiſed to ſhew vs his loue. *Dauid* found not this ſweetneſſe in hearing, reading, and profeſſing the Word onely, but in practiſing of it: and in very deed, the onely cauſe why we finde not the comfort that is in the Word of God; is, that wee practiſe it not by walking in the way thereof. It is true, at the firſt it is bitter to nature, which loues carnall liberty, to render it ſelfe as captiue to the Word: *Laborioſa virtutis via*, and much paines muſt be taken before the heart be ſubdued; but when it is once begun, it renders ſuch ioy, as abundantly recompences all the former labour and griefe.

*Baſil.*

Of the vexation and vanity of worldly riches.

*As in all riches.*] A Commentary to this we haue in the fourth Pſalme; where he glories that the ioy, ariſing of God his fauourable countenance, doth farre ſurmount all the ioy that worldlings can haue of their beſt things. Worldly riches vexe men to get them, and vex them more how to keepe them; but moſt of all doe they vexe when they part from men vnlookt for: as it is ſure they are no permanent goods, but of a flowing nature, like water; and in their owne time take wings and flye away, and that with ſo ſpeedy a courſe, that quickely they goe out of his ſight, whom fooliſhly they delighted before. *Alienæ à nobis ſunt diuitiæ, quia præter Naturam ſunt: neq; nobiſcum naſcuntur, neq; nobiſcum tranſeunt.* But the Word renders ioy in the firſt ſeeking of it; more ioy in keeping of it; moſt of all in this, that it endures and abides for euer. The comforts of the world are falſe comforts; they forſake a man when he hath moſt need of comfort, to wit, in the houſe of death: but the Word like a faithfull friend lies neereſt our heart, to comfort it moſt, when all other comforts are fartheſt from it.

*Ambroſ. in Luc. cap. 16.*

They flye fartheſt from vs, when we haue moſt need of comfort.

VERSE 15. *I will meditate in thy precepts, and conſider thy wayes.*

A threefold internall action of the ſoule about the word.

THeſe two laſt Verſes of this Section, preſents to vs a threefold internall action of *Dauid* his ſoule, toward the Word of God: firſt, Meditation; ſecondly, Conſideration; thirdly, Delectation: euery one of theſe proceeds from other, and mutually ſtrengthen one another. Meditation brings the Word to the minde: Conſideration viewes it, and lookes at length into it; whereof is bred Delectation. ☞ That which comes into the minde, were it neuer ſo good, if it bee not conſidered, goes as it came; leauing neither inſtruction, nor ioy: but being once perfected by Meditation, if it be pondered by Conſideration, then it breedes Delectation; which is the perfection of godlineſſe, in regard of the internall action.

How a godly man is euer fruitfull in good.

Thus wee ſee, that a godly man is euer fruitfull in good: like that tree, planted by the riuers of waters. For at the ſame time when his externall good actions cannot be ſeene, he is not without internall good motions, breeding good in the root of his affection, which ſhortly brings out good fruit in his action, to the glory of God, and good of others.

The neceſſity and vtility of meditation.

As meate receiued into the ſtomacke, profits not, if concoction follow not, to turne it into wholeſome nouriſhment: ſo the Word receiued by hearing, or reading, cannot auaile vs, if it bee not digeſted by meditation. In the Law, beaſts that did not chew their Cud, were accounted vncleane: figuring thoſe to be of all others moſt vncleane, who hauing heard the Word, are not made cleane by it; and all becauſe they digeſt it not by prayer and meditation, to make it a conuenient food for their famiſhed ſoules.

The minde of man is reſtleſſe, and vexes it ſelfe with euill, if it be not exerciſed with good.

*In thy precepts.*) The minde of man is reſtleſſe, and cannot lie idle. As a Millſtone mooued by the wheeles, grindes and conſumes it owne ſelfe, if yee caſt in no conuenient matter, whereupon it may worke: ſo the minde of man, if good bee not furniſhed vnto it, ſhall worke vpon euill, vexing and annoying the owne ſelfe.

Gods word ſhould be the matter of our meditation.

A meet ſubiect for meditation to the minde of man, is the precepts of the Word of God: becauſe, as they are from God vnto vs, ſo are they for vs, and we muſt be anſwerable to God for them. Earthly Lords, in their commandements to their ſeruants, ſeeke their owne aduantage: it is not ſo with the Lord our God; all his commandements are for the vantage and benefit of his ſeruants: *Nihil iubet quod ſibi proſit. May a man be profitable vnto God? Is it any thing to the Almighty, that thou art righteous? Or is it profitable to him, that thou makeſt thy wayes vpright?* Yet are wee bound to obey; and we muſt bee countable for them: and therefore ſhould they neuer goe out of our minde.

*Auguſt. Marcellino. Iob 22.*

The Word is Gods way, becauſe by it God commeth to vs, and wee goe to him.

*And conſider thy wayes.*) *Dauid* his ſecond internall action concerning the Word, is Conſideration: where marke well, how by a moſt proper ſpeech hee calls the Word of God, the way of God; partly, becauſe by it God comes neere vnto men, reuealing himſelfe to them, who otherwaies could not bee knowne of them: for hee dwels in light inacceſſible; partly, becauſe the Word is the way which leades men to God. So then, becauſe by it GOD commeth downe to men, and by it men goe vp vnto God, and know how to get acceſſe to him; therefore is his Word called his way.

Of conſideration, ſee Ver. 59.

**Verse 16.** *I will delight in thy Statutes, and will not forget thy word.*

The more good a godly man doth, the more he deſires to doe.

HE proteſted before, that hee had great delight in the Teſtimonies of God; now hee ſaith he will ſtill delight in them. A man truely godly, the more good hee doth, the more he deſireth, delights and reſolues to doe: Temporizers on the contrary, who haue but a ſhew of godlineſſe, and the loue of it is not rooted in their heart; how ſoone are they weary of well-doing? If they haue done any ſmall externall duty of religion, they reſt as if they were fully ſanctified, and there needed no more good to bee done by them. True Religion is knowne by hungring and thirſting after righteouſneſſe; by perſeuerance in well-doing, and an earneſt deſire to doe more.

The graces of the Spirit are linked together:loſe one, loſe all; keepe one, keepe all.

But to this he addes, that he will not forget the Word. The graces of the Spirit doe euery one fortifie and ſtrengthen another; for yee ſee Meditation helpes Conſideration; who can conſider of that whereof hee thinkes not? Conſideration againe breedes Delectation: and as here yee ſee, Delectation ſtrengthens Memory: becauſe hee delights in the Word, hee will not forget the Word: and Memory againe renewes Meditation. Thus euery grace of the Spirit helpes another: and by the contrary, one of them neglected, workes a wonderfull decay of the remnant. Faile in Loue, or in Patience, &c. Prayer decayes: faile in Prayer, all decayes. Wee are therefore ſo much the more carefully to eſchew the neglect of any one grace, becauſe in the loſing of one, we loſe many: and if wee want grace, wee are altogether inexcuſable; becauſe, if wee haue a care to keepe any one principall grace, one ſhall keepe many graces vnto vs.

☞

## GIMEL.

**Verse 17.** *Be beneficiall vnto thy ſeruant, that I may liue, and keepe thy word.*

Our beſt eſtate vpon earth, is, that we haue not that which we ſhould, and yet want not altogether.

IN the end of the former Section, *David* had proteſtations: now in the beginning of this hee hath prayers. In his proteſtations he acknowledgeth the beginning which by grace hee had made in godlineſſe, to the praiſe and glory of God: in the praiers he acknowledgeth his wants, that he was farre from that which he ſhould be, and therefore ſtill beſeecheth the Lord to bring forward to perfection, that which he had begun in him.

The ſtrength of a Chriſtian is in his prayer.

If ye marke the courſe of this Pſalme, yee ſhall ſee, *David* cannot long abide in any purpoſe without prayer: hee learned by experience, that prayer is the life of the ſoule. No more can the Soule liue without prayer, then the Body can without breathing: and as *Sampſons* ſtrength was in his haire, ſo a Chriſtians ſtrength is in the grace of prayer. If this bee taken from vs, wee ſoone become a prey to the ſpirituall Philiſtims.

The greateſt benefit man receiue from God, is grace to obey him.

Now the firſt thing he craues as a ſpeciall benefit, is, that hee may liue and keepe the word of God. Many benefits had the Lord beſtowed vpon him: of a Shepheard he made him a King to them all; he ſeekes this benefit, grace ſo to liue that hee might keepe the word of the Lord; he knew that without this, all other benefits are nothing, and ſo doe all Gods children, illuminate with the light of God, if they were preferred to bee Monarchs of the world; they count more of this, To be Chriſtians, wanting earthly Kingdomes; then to bee Kings, wanting Chriſtianity. As good *Conſtantine*, albeit he knew hee was obliged to the Lord for making him an Emperour; yet much more bound to his mercy for making him a Chriſtian. And indeed this life without the other grace, though it were ſeconded with the higheſt honour & wealth that euer befell to any man in his life, what is it? Not an introduction onely to eternall death, but a procuring, and iuſt deſeruing of it.

*Conſtantine* the great his notable ſaying, It is more to be a Chriſtian then a Monarch of the world.

So *David* reioyceth more in this, that hee was Gods ſeruant, then king of *Iſrael*.

*Thy ſeruant.*] That hee ſtiles himſelfe ſo frequently the ſeruant of God, notes in him two things; firſt, a reuerent eſtimation hee had of his God, in that he accounts it more honourable to be called the ſeruant of God, who was aboue him, then the King of a mighty, ancient, and moſt famous people, that were vnder him. And indeed, ſith the Angels are ſtyled his Miniſters, ſhall man thinke it a ſhame to ſerue him with them? and eſpecially, ſith he of his goodneſſe hath made them our ſeruants, *Miniſtring ſpirits to vs*? Should wee not ioyfully ſerue him, who hath made all his creatures to ſerue vs; and exempted vs from the ſeruice of all other, and hath onely bound vs to ſerue himſelfe?

Sith Angels ſerue him, ſhall wee thinke ſhame to ſerue him?

Naturall life makes a reprobate man in a worſe caſe, then if hee had neuer beene.

*That I may liue.*] *David* ioynes here two together, which whoſoeuer disioynes, cannot be bleſſed. Hee deſires to liue, but ſo to liue, that he may keepe Gods word. To a reprobate man, who liues a rebell to his Maker, it had beene good (as our Sauiour ſaid of *Iudas*) that he had neuer beene born; that the knees had not preuented him, or, that incontinent after his birth, he had been buried. The ſhorter his life is, the fewer are his ſinnes, and the ſmaller his iudgements.

But to an elect man, euen naturall life is a great benefit.

But to an elect man, life is a great benefit: for by it he goes from election to glorification, by the way of ſanctification. The longer he liues, the more good he doth, to the glory of God, the edification of others, and confirmation of his owne ſaluation; making it ſure to himſelfe, by wreſtling, and victory in tentations, and perſeuerance in well-doing.

This life without grace, is but a death.

Without grace, this life is but a death: ſo the Spirit of God accounts of it; and therefore giues to moſt liuely naturall men, the name of dead men. *Omnia hic plena mortis ſunt*. By the law, if a liuing man had touched the dead, he was defiled: and wee, beſide that we carry death in our ſelues, where can we goe, and not touch the dead? Great need therefore haue we with *Dauid*, earneſtly to ſeeke this grace, that wee may liue keeping the word of God: anſwering that commandement of our Lord; *Relinque mortuos*, and of his Apoſtle, *Awake thou that ſleepeſt, and ariſe from the dead.*

*Numb.* 19.

*Math.* 8. *Ephes.* 5.

Miſerable are they, who deſire to liue for loue of the pleaſures of ſinne.

For, as to them who loue to liue in the body, for no other end, but that they may enioy carnall pleaſures in the body, no tongue can expreſſe their miſery. To a godly man, ſinne makes his life bitter: ſo the Apoſtle proteſted, *O miſerable man! who ſhall deliuer me from this body of death?* And if they loue to liue, it is that they may mourne for ſinne, and breake off the courſe of their ſinnes by amendement of life. This ſtraighted godly *Nazianzen*, that hee knew not whether to make choiſe of death, or life: when hee conſidered that death makes an end of ſinne, hee deſired to dye; but when he remembred that after death there was no time to mourne for ſinne, he deſired to liue.

A worthy meditation of *Nazianzen*.

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VERSE 18. *Open mine eyes, that I may ſee the wonders of thy law.*

Sathan by experience is found a falſe deceiuer.

MAn by nature is blinde in the matters of ſaluation: *Hee underſtands not the things of God, neither can he, becauſe they are ſpiritually diſcerned.* Sathan promiſed man great knowledge, both of good and euill; but experience may declare what a falſe deceiuer hee is. By nature wee are all borne blinde, ignorant of things which concerne the kingdome of God; and by reaſon of our darkned minde, ſo wicked is the heart of man, that by looking to the beſt workes of God, miſerable man contracts euill. So euill doth hee ſee with the eyes which are left him, that by looking to that which is good, the heart of him is wakened vnto euill. So traiterouſly hath this aduerſary dealt with mankinde, that where hee promiſed them more knowledge, hee ſpoyled them of that which they had, and hath brought now vpon them all, a greater ſhame then that which *Naaſh* the *Ammonite* would haue done to *Iſrael*; For hee hath put out their right eye, that no light remaines in them whereby they can ſee that which is good to ſaluation, till the Lord reſtore it againe vnto them.

How blinde man is by nature.

Our regeneration is wrought by degrees.

And here if it be asked, ſeeing *Dauid* was a regenerate man, and ſo illuminated already, How is it that he prayes for the opening of his eyes? the anſwer is eaſie, That our regeneration is wrought by degrees. The beginnings of light in his minde made him long for more; for no man can account of ſenſe but hee who hath it. The light which he had let him ſee his owne darkeneſſe; and therefore feeling his wants, hee ſeekes to haue them ſupplied by the Lord. *Neque enim medicum rogat, niſi qui remedium ægritudini ſuæ poſcit.*

*Ambroſe.*

*Vatab.*

If we be ignorant of the Word, the blame is in our darke minde, not in it.

But the word which here *Dauid* vſeth, imports the taking of a vaile from his eyes; *detrahe velamen oculis meis.* So that the blame of his ignorance hee layes not vpon the Word, which is cleere enough in it ſelfe, as he confeſſeth, Verſe 130. *The entrance of thy Word giues light to the ſimple*; but hee blames himſelfe, and the vaile which couered the eyes of his minde. Till this bee remoued, no reading, no hearing, no teaching, can make a man vnderſtand the wonders of the law of God. This is it, ſaith the Apoſtle, which hinders the Iewes, that in reading the old Teſtament they cannot ſee Chriſt, becauſe of the vaile that couers their heart. And this ſame is it that this day hinders many wiſe and learned men, that albeit they reade the moſt cleare prophecies of Antichriſt, whereas S. *Paul*, and S. *Iohn* poynts him out, as it were with the finger; yet can they not perceiue him. The doctrine of Chriſt is the *myſterie of godlineſſe*; the doctrine of Antichriſt, is the *myſterie of iniquity.* Who can learne it, till God remoue the vaile that couers the minde? *Non omnes qui diuina eloquia legunt, quæ in illis admiranda ſunt conſiderant, niſi illi qui cœleſti ſplendore potiuntur.*

2 *Cor.* 3.14.

Why many learned men attaine not to the knowledge of the truth.

*Baſil.*

Illumination of the minde, is Gods worke.

But whoſe worke is this to remoue the vaile? Who is able to doe it? Certainely, neither Angell, nor Power, nor Dominion. It is onely the worke of GOD, who giues ſight to the blinde; *Hee ſends forth*

*his*

Pſal. 104.
Luke 24.

*his ſpirit, and renewes the face of the earth.* Hee opened the diſciples eyes, and made them to know him. Hee made ſcales to fall from the eyes of the Apoſtle *Paul* when hee conuerted him. Theſe two benefits hee giues together to his owne; the opening of the eyes, and conuerſion of the heart. So long as a man abides vnder the ſeruitude of ſin, and earthly affections, hee can neuer haue eyes to ſee the ſecrets of Gods word. Therefore, ſaith the Apoſtle (ſpeaking of the blinded Iewes) *when their hearts ſhall be turned to the Lord, then the vaile ſhall bee taken away.*

2 Cor. 3. 16.

Euery Article of our faith is a wonderful myſterie.

*The wonders of thy law:*) The wonders of the workes of God are many and great: the wonders of his Word are greater. Euery article of our faith is a myſtery to bee wondred at: that a Virgin conceiues a childe; that God is manifeſted in the fleſh. If wee will be fruitfull ſcholars in the learning of theſe myſteries, let vs pray for the opening of our eyes, and for grace to beleeue.

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### VERSE 19. *I am a ſtranger on earth: hide not thy commandements from me.*

Man on earth is a ſtranger, & knowes not the way he ſhould walke, till God ſhewes it vnto him.

THis petition in effect is one with the former; hauing no more but an annexed reaſon, which is this: I am a ſtranger on earth, and know not the way may leade me to heauen, vnleſſe thou teach me; therefore hide not thy commandements from mee. The like of this hee hath, Pſal. 43. *Send thy light, and thy truth; let them leade mee, and bring me to thy holy Mountaine.*

*Ambroſe.*
Worldlings ſhall not continue on earth; yet cannot ſay they are ſtrangers in it:

This is not the voyce of euery man, I am a ſtranger on earth; *Sed eius qui terrenis renuntiauit voluptatibus, & mundane cupiditatis exuerit affectus.* It is the voyce of him who hath renounced the pleaſures of the earth; is weary of this life; and deſires to be diſſolued: not fearing when his diſſolution approaches, but rather reioycing, becauſe he knowes he ſhall be with Chriſt; *Vtitur hac vita vt tranſitoria, ad aliam nimirū vitam feſtinans.* Hee vſeth this life as a tranſitory life, becauſe he makes haſte to a better.

And that becauſe in affection they be content with this, and deſire not a better.

It is true, in regard of time and continuance, the wicked are alſo ſtrangers on earth; but in affection they are not ſo: for neither know they of a better Citie, neither deſire they a better. But the Chriſtian accounts himſelfe a ſtranger, not ſo much for his ſhort continuance vpon earth, as for that his πολίτευμα is aboue: that Citie whereof hee is a Burges and freeman, that Country from which hee came, that fellowſhip wherein he reioyceth, is aboue; and therefore longs he to be where they are.

*Phil.*

Reuel. 8.
Pſal. 17.

Worldlings are inhabitants of the earth; Chriſtians are but ſtrangers in it.
*Baſil.*

But as for the wicked, they are called by Gods Spirit, inhabitants, or in-dwellers of the earth: *Men of this world, who haue their portion in this life; they haue receiued their conſolation here*; their generation is of the earth; they ſpeake of the earth; their whole diſpoſition is earthly. Higher then the earth, in thoughts and deſires they cannot goe: *Præſentibus bonis quaſi diuturnis inflati inſoleſcunt.* The godly are not ſo: they are (as I ſaid) pilgrims on earth, not indwellers. Suppoſe they walke on earth, their conuerſation is in heauen: they are riſen with Chriſt, & ſet their affections on thoſe things which are at the right hand of God. They vſe this world, as if they vſed it not: knowing, that σχῆμα the ſhape or figure thereof, paſſeth away; they ſoiourne in it, but will not dwell in it. But like vnto the Eagles (as they are figuratiuely called in the parable) they ſee, and ſcent things which are aboue, and mount vp toward their prey Chriſt Ieſus; counting the moſt excellent things on earth to bee but dung, in reſpect of him.

*Luke.*

The whole earth is but a place of baniſhment.

*On earth.*] He makes no exception here: the whole earth hee acknowledged a place of his pilgrimage. Not onely when he was baniſhed among the *Moabites* and *Philiſtims*, was he a ſtranger: but euen when he liued peaceably at home in *Canaan*, ſtill hee thinkes himſelfe a ſtranger. This conſideration moued godly *Baſil*, to deſpiſe the threatnings of *Modeſtus*, the deputy of *Valens* the Emperour, when hee braued him with baniſhment: *Ab exilij metu liber ſum, vnam hominum cognoſcens eſſe patriam, paradiſum, omnem autem terram commune Natura exilium.* And it ſhall moue vs to keepe ſpirituall ſobriety in the midſt of pleaſures, if wee remember that in our houſes, at our owne fire end, and in our owne beds we are but ſtrangers, from which wee muſt ſhortly remoue, and giue place to others.

*Nazian. in vita Baſil.*

A man euen in his owne houſe ſhould eſteeme himſelfe a ſtranger.

This world can neither will nor teach men a way to goe out of her ſelf: we muſt ſeeke a guide from heauen. ☜

*Hide not.*] The manner of *Dauid* his reaſoning we touched before to be this: I am here a ſtranger, and know not the way; therefore Lord direct mee. The ſimilitude is taken from paſſengers, who comming to an vncouth Countrey, where they are ignorant of the way, ſeeke the benefit of a guide; but the diſſimilitude is here: In any Country, the country people can guide a ſtranger to the place where hee would bee; but the in-dwellers of the earth cannot ſhew the way to heauen: and therefore *Dauid* ſeekes no guide among them, but prayes the Lord to direct him.

The right knowledge of the ten Commandements.

*Thy commandements.*] Wee are not to thinke that *Dauid* was ignorant of the ten Commandements; no doubt hee knew them, and could diſtinctly repeate them: but he craues that God would further teach him the vſe, the neceſſity, the vtility, the obedience of them. And this for our carnall profeſſors; who, if they can repeat the Beliefe, and the Commandements, think they are religious enough, albeit they neither beleeue nor obey, but remaine ignorant of the vſe and practiſe of them both; without which, ignorance is better then knowledge; for the ſeruant that knowes his Maſters will, and doth it not, is worthy of double ſtripes.

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### VERSE 20. *Mine heart breakes for the deſire of thy iudgements alway.*

Two things required in true obedience.

HEere is a proteſtation of that earneſt deſire he had to the obedience of the word of God; hee amplifies it two wayes: firſt, it was no light motion, but ſuch as being deepely rooted, made his heart to breake when he ſaw that he could not doe in the obedience thereof as he would. Next, it was no vaniſhing motion, like the morning deaw; but it was permanent, *Omni tempore*, he had it alway.

Both the word & the plagues of God, are called his iudgements; and how.

*The iudgements.*] Gods iudgements are of two ſorts: firſt, his Commands; ſo called, becauſe by them right is iudged and diſcerned from wrong. Next, his plagues executed vpon tranſgreſſors according to his word. *David* here meanes of the firſt. Let men who haue not the like of *Davids* deſire, remember, that they whoſe heart cannot breake for traſgreſſing Gods Word becauſe they loue it, ſhall finde the plagues of God to bruiſe their body, and breake their heart alſo. Let vs delight in the firſt ſort of theſe Iudgements, and the ſecond ſhall neuer come vpon vs.

Such as are not moued by the firſt, ſhall be confounded by the ſecond.

A heart full of ſpirituall deſires, is an argument of great grace. *Ambroſe.*

Now, that *David* this way preſents his deſire, is an effectuall manner of ſupplication; for deſire of grace is a great grace: *Non eſt poteſtatis noſtræ deſiderium ſanctum, ſed gratiæ*; and the Lord hath bound himſelfe by his promiſe to fulfill it. *Bleſſed are they who hunger and thirſt for righteouſneſſe, they ſhall be ſatisfied.* And againe; *The Lord will fulfill the deſires of them that feare him. Cum oblectari nos viderit Deus cupiditate iudiciorum ſuorum, ſobriam auget affectum.* And therefore *David* heere preſents his heart full of deſires to the LORD, that hee may fill it.

*Ambroſe.*

Comfort againſt contempt of men, whereby they ſcorne the godly for ſighing and teares.

And here, becauſe the prophane world makes a ſcorne of the contrite diſpoſition of the godly, laughing at their teares, taunting them in their ſighes and ſobs; let vs looke heere to *David*. If it cannot alway bee an argument to mooue men to godlineſſe, yet it is forcible to mooue God to mercy. The broken heart for the griefe of ſinne, and loue of righteouſneſſe, how euer the world deſpiſe it, the Lord will not deſpiſe it; yea, it is the ſacrifice of God, acceptable to him in Chriſt Ieſus.

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### VERSE 21. *Thou haſt deſtroyed the proud. Curſed are they that doe erre from thy commandements.*

The begunne wrath of God on them, ſhold confirme vs againſt their contempt.

HEre *David* confirmes himſelfe in godlineſſe, by meditation of the miſerable eſtate of the wicked, who leade a life contrary to Gods word: whereof the ſumme is, The begun iudgements of God executed on the wicked, may let vs ſee the curſe of GOD on them who follow their footſteps. Walking in the trade of their ſinnes, how-euer they ſeeme to proſper and flouriſh for the preſent, there is a curſe of God vpon them, which will conſume and deſtroy them.

But many wax worſe, with *Lamech*, when they ſee euill men ſpared.

Begun, or preſent iudgements of God vpon the wicked ſhould mooue vs to abhorre their ſinnes. But in this great ſecurity wee haue many *Lamechs*, few *Davids*. *Lamech* ſaw the impunity of *Caine*: becauſe hee was not puniſhed for his cruell murthering of his brother, therefore his heart was prouoked to the like impiety, and he reioyced in it: *I would ſlay a man in my wound, and a young man in mine hurt: if Caine ſhall bee auenged ſeauen-fold, truely Lamech ſeauenty times ſeauen-fold.* Thus in the pride and prophaneneſſe of his heart did he mocke and abuſe the patience of God. And ſo fareth it with many, of whom *Salomon* ſpeakes; *Becauſe iudgement is not ſpeedily executed on the wicked, therefore the heart of the children of men is ſet in them to doe euill.* But few are like *David*, who when he ſaw *Vzzah* ſtricken to death for vnreuerent touching of the Arke, was mooued in his heart to a greater reuerence of God.

*Geneſ.* 4. 24.

Few become better with *David*, when they ſee them puniſhed.

*Eccleſ.*

Wicked men commonly ſtyled proud men, and why?

*The proud.*] This is a ſtile commonly giuen to the wicked, becauſe as it is our oldeſt euill, ſo is it the ſtrongeſt and firſt that ſtriues in our corrupt nature, to carry men to a tranſgreſſion of the borders appointed by the Lord. From the time that pride entred into *Adams* heart, that hee would bee higher then GOD had made him, he ſpared not to eate of the forbidden tree. And what elſe is the cauſe of all tranſgreſſion, but that man in his ignorant pride will haue his will preferred to the will of God?

Proud Sathan hath made diſciples prouder then himſelfe. *Eſay* 4. *Ambroſ.*

Sathan in his preſumption vſurped to be equall with GOD; *Similis ero altiſſimo*, like vnto the moſt high: *Cum ſit nequiſſimus peiores tamen diſcipulos erudiuit.* Hee himſelfe is a Prince of ſpirituall wickedneſſe, yet hath he trained vp diſciples more wicked then himſelfe; ſuch as *That man of ſinne*: who, as if it were little to bee equall with God, extols himſelfe aboue GOD. And like him are many blinded captiues of Sathan, who in the pride of their heart doe all they can to ſubiect the Lord, his throne, his will, to their wicked and corrupt will.

The miſerable condition of a proud man.

*Iames.*

Theſe are fooles, and of all fooles the greateſt; they ſet themſelues as parties againſt the Lord, *for hee reſiſts the proud*; not conſidering that hee is ſtronger then they, and they cannot ſtand before him. The Lord is the moſt high God: but it is not height makes a man ſtand before him. None ſo ſure to ſtand in his ſight, as they who are humble, and little in their owne eyes, to them hee giues grace. *Humilis non habet vnde cadat*: where it is the iuſt recompence of the proud, that becauſe they vſurpe to be before all others, the Lord puts them behinde all, and caſts them downe to the loweſt roome, for mounting to the higheſt. A notable example hereof wee haue in that Phariſee, who was not ſo farre before the Publican in his owne eſtimation, as he was behinde him in the account of Chriſt, who iudgeth of things according as they are: *O quantum crimen ſuperbiæ, vt ei etiam adulteria præferantur!*

*Ambroſe.*

Euery errour is dangerous, but proud error accurſed.

*Curſed are they which doe erre from thy Commandements.*] Here firſt wee haue to ſee how theſe words muſt be vnderſtood. Saith not *Dauid* of himſelfe, that he wandred like a loſt ſheepe? Saith hee not alſo of others, *Who knowes the errours of his life?* How then doth hee pronounce them curſed, which erre from the commandements of God? The anſwere is eaſily made, if we conioyne his words together; The proud which erre are curſed.

Sinnes of pride and of infirmity ſhould be diſtinguiſhed.

Here then wee muſt put a difference, betweene ſinnes of pride, and of infirmitie: hee that of rebellion and pride departs from Gods commandements, not ſo, he that ſins of weakeneſſe: in whom euery ſinne committed, increaſeth a griefe for ſinne, a hatred of ſinne, and a care to withſtand it, for theſe there is no condemnation. Theſe are not vnder the law, but vnder grace. Mercy alwayes waytes on them, as a refreſhing medicine to reſtore them, when of infirmity they fall.

Curſe of God on the wicked, is like a ſecret conſumption.

But as for the wicked, who ſinne and are proud and impenitent in their ſinnes, the curſe of God is vpon them, though it be not ſeene at the firſt. Like a Moth or ſecret conſumption, it eates them vp, it ſhall deuoure their ſubſtance, and ſhall quickly turne their glory and proſperity into ſhame and confuſion.

VERSE 22. *Remoue from mee ſhame and contempt: for I haue kept thy teſtimonies.*

Dauid his appellation to God, from the wrongfull iudgments of men.

DAuid being a young man, liued godly in the Court of *Saul*; and for godlineſſe was mocked and diſdained of others. For ſo the blinde world counts religion a matter of mockery; which in the eſtimation of Gods Spirit, is man his greateſt gaine and glory. But from the time they ſaw that *Saul* the King was diſpleaſed with *Dauid*, then did all his flatterers ſpeake againſt *Dauid*, doing all they could to ſlay his honeſt name with calumnies and ſlanders; And hee, borne downe with the iniquitie of time, commits his cauſe to the Lord; beſeeching him, who knew his conſcience, to cleare his innocency. Which hee alſo did, for the ſhame and contempt which they thought to bring vpon *Dauid*, God poured it vpon themſelues.

How *Dauid* iuſtifies himſelfe before God, and man.

*For I haue kept thy teſtimonies.*] Sometimes *Dauid* iuſtifies himſelfe in regard of men. And if at any time hee reioyce in his vprightnes before God, it is not a boaſting of his owne perfection, but rather a comforting of himſelfe, from the honeſty of his affection.

VERSE 23. *Princes alſo did ſit and ſpeake againſt mee; but thy ſeruant did meditate in thy ſtatutes.*

A triall of true Religion.

THeſe two laſt Verſes of this Section containe two proteſtations of *Dauid* his honeſt affection to the word. The firſt, is, that albeit hee was perſecuted, and euill ſpoken of, and that by great and honourable men of the world, ſuch as *Saul*, and *Abner*, and *Achitophel*, yet did hee ſtill meditate in the ſtatutes of God.

A hard tentation to be troubled by men of great authority for two cauſes.
1 For their power.

It is a hard tentation when the godly are troubled by any wicked men; but much harder when they are troubled by men of honour and authority. And that firſt, by reaſon of their place: the greater power they haue, the greater perill to encounter with their diſpleaſure; therefore ſaith *Salomon*, *The wrath of a King is the meſſenger of death.*

*Prouerb.*

*Rom. 13.*

2 For their place.

Next, becauſe Authorities and Powers are ordained by God, *not for the terrour of the good, but of the euill*: And therefore it is no ſmall griefe to the godly, when they finde them abuſed to a contrary end: that where a Ruler ſhould be to good men like raine to the fields new mowen; on the contrary, hee becomes a fauourer of euill men, and a perſecuter of the good: Then iuſtice is turned into wormewood; that which

*Pſalme.*

which ſhould bring comfort to ſuch as feare God, is abuſed to oppreſſe them.

Princes godly and religious, are a great bleſſing of God.

And therefore, it ſhould be accounted a great benefit of God, when he giues a people good and religious rulers. The Chriſtians in the Primitiue Church, being ſore troubled by the bloudy perſecutions of *Nero* and *Domitian*, thought it a great benefit vnto them, when vnder *Nerua* the perſecution was relented: Albeit hee did not profeſſe Chriſt with them, yet hee did not perſecute them. What then ſhould wee account of ſuch a King, as is not onely a protector of the Church, but a profeſſour himſelfe? ſo farre from perſecuting Chriſtian religion, that for profeſſing of it, many times hath His Maieſty beene perſecuted to the death; but bleſſed be the Lord, who hath giuen many glorious deliuerances to his annoynted.

Great cauſe haue we to bee thankefull for the King hee hath ſet ouer vs.

*Pſalme.*

Alway we learne here to arme our ſelues againſt the like tentation, if at any time it ſhall pleaſe the Lord to try vs with it. It was an argument the Phariſes vſed againſt our Lord, *Doth any of the Rulers beleeue in him?* The Apoſtle confirmes vs againſt it: *Brethren, yee ſee your calling; Not many wiſe men, not many Noble hath God choſen, &c.* We muſt not haue our faith in reſpect of perſons, nor meaſure religion by the authority of men, that are with it, or againſt it; but reſolue with *Ioſuah*; Albeit all the world ſhould forſake the Lord, yet we will worſhip him. No number, no Greatneſſe of men, can take out of the hearts of ſuch as are truely godly, the loue of God, and of his truth.

Chriſtians meaſure not the verity of religion by the number or greatneſſe of them that are with it, or againſt it.

*And ſpeake*] In externall actions, the firſt weapon whereby the wicked fight againſt the godly, is their tongue. Where Sathan looſeth their tongues to ſpeake euill againſt vs, we may be ſure, if hee bee not reſtrained, hee will alſo looſe their hands to doe euill. And where otherwiſe it fals out, that we are perſecuted by their tongues, not by their hands, let vs giue thankes to God; who as hee commanded the fire, that it could not hurt *Daniels* companions; and bridled the fury of Lyons, that they could not hurt *Daniel* himſelfe; ſo hee reſtraines the wicked, that they cannot doe vnto vs according to the malice of their hearts.

Such as perſecute the godly with their tongues, will not faile to looſe their hands againſt them if they may.

And therefore, finding this goodneſſe of our God, we ſhould be the more confirmed againſt the railing of their tongues. Sith the Lord bindes their hands, ſhall wee be moued at the breath of their mouthes? or ſhall the ſtroke of their tongues put vs out of patience, which preſerues peace in our hearts? But great is our weakneſſe. *Dauid* ſuffered this iniury of Princes, and wee cannot ſuffer it of the baſeſt people. When ſhall we be prepared for greater tentations, that will not learne to deſpiſe the ſmalleſt? *If thou bee weary in running with footmen, how ſhalt thou match thy ſelfe with horſes?*

Where we find that God binds their hands, we ſhould beare their tongues the more patiently.

Ierem. 12.

*But thy ſeruant.*] Perceiue here the armour by which *Dauid* fights againſt his enemy; *Arma iuſti quibus omnes aduerſariorum repellit impetus*, are the Word and Prayer. Hee renders not iniury for iniury; reproach for reproach. It is dangerous to fight againſt Sathan, or his inſtruments, with their owne weapons: for ſo they ſhall eaſily ouercome vs. Let vs fight with the armour of God, the exerciſes of the Word, and prayer: for a man may peaceably reſt in his ſecret chamber, and in theſe two, ſee the miſerable end of all thoſe who are enemies to Gods children for Gods ſake.

Armour of godly men, is the word and prayer. *Ambroſe.*

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VERSE 24. *Thy teſtimonies are my delight, and my Counſellors.*

The other proteſtation *Dauid* makes, is of the great profit and fruit hee had found in the word: that it was both a delight to him, and a Counſeller of him. *Saul* had his Nobles and Counſellers, by whom he ruled his affaires. *Dauid* proteſts that hee had no other for the men of his Counſell, but the teſtimonies of God. Theſe are two great benefits, which commonly men craue: Pleaſure to refreſh them, Counſell to gouerne them, *Dauid* proteſts hee found them both in the word, and ſends all other, who would haue them, to ſeeke them there where he found them.

The word, renders vs both counſell for gouernment & pleaſure for delectation.

As for ioy and recreation of minde, commonly men ſeeke it in other Ciſternes; but with no good ſucceſſe: for as a man in a hot Feuer is eaſed no longer by drinking ſtrong drinke, then hee is in drinking of it, for then it ſeemes to coole him, but incontinent it increaſeth his heate: ſo is it with the troubled and heauy heart, which ſeekes comfort in externall things; how-euer for a time they ſeeme to mitigate the heauines, they doe but increaſe it. Onely ſolid and permanent comfort muſt be drawne out of the fountaines of the word of God.

Comfort gotten by other recreations, continues not.

The other is wiſedome, which without Gods word can neuer be obtained. As *Ieremy* ſpake of the wicked in his time, *They haue reiected the word of God, and what wiſdome then is in them?* So is it true of all the wicked: The wiſedome of this world is but fooliſhneſſe. *Achitophel* his end, with innumerable moe, may teach all men, that hee ſhall neuer be found wiſe who is not godly: The beginning of wiſedome is the feare of the Lord.

No wiſedome without the Word.

DALETH.

## DALETH.

VERSE 25. *My ſoule cleaueth to the duſt: quicken me, according to thy word.*

The word of God is conuenient for euery ſtate of life.

MAny ſtates of life did *Dauid* change: but his heart neuer changed from the Lord; and the loue of his Word. In his doubts, the Word was his counſeller; in his griefes, the Word was his comforter: therefore was hee not caſt downe, or ouercome with griefe. In his greateſt proſperity, the Word was his greater ioy: therefore was he not puft vp with pleaſure; teaching vs, that in euery ſtate of life wee ſhall finde comfort, if wee will rule our life by the Word.

*Dauid* ſore troubled with a ſpirituall oppreſſion.

In this Verſe, *Dauid* hath a complaint; *My ſoule cleaueth to the duſt*: And a prayer; *Quicken mee, according to thy word.* The prayer, being well conſidered, ſhall teach vs the meaning of the complaint: that it was not as ſome thinke, any hard bodily eſtate which grieued him, but a very ſore ſpirituall oppreſſion (as I may call it) bearing downe his Soule; that where hee ſhould haue mounted vp toward Heauen, hee was preſſed downe to the earth, and was ſo clogged with earthly cogitations, or affections, or perturbations, that hee could not mount vp. His particular tentation he expreſſeth not: for the children of God many times are in that eſtate, that they cannot tell their owne griefes; and ſometime ſo troubled, that it is not expedient, albeit they might, to expreſſe them to others.

Tentations of the godly, ſomtimes cannot be told: ſometimes it is not expedient they ſhould be told. In a worldling the very heauenly part is become earthly.

And hereof we learne, how that which the worldling counts wiſedome, to the Chriſtian is folly: what is ioy to the one, is griefe to the other. The ioy of a worldling, is to cleaue vnto the earth; when hee gripes it ſureſt, hee thinkes himſelfe happieſt; for it is his portion: to take heede to his worldly affaires, and haue his minde vpon them (in his eſtimation) is onely wiſedome. For the Serpents curſe is vpon him, he creepes on the earth, and lickes the duſt all the dayes of his life. This is the miſerable condition of the wicked, that euen their heauenly Soule is become earthly. *Qui ſecundum corporis appetentiam viuit caro eſt, etiam anima eorum caro eſt*; as the Lord ſpake of thoſe who periſhed in the Deluge, that they were but fleſh, no ſpirit in them: that is, no ſpirituall or heauenly motion.

*Ambroſe.*

The contrary diſpoſition of Chriſtians.

*Ambroſe.*

*Cant.* 4.4.

But the Chriſtian, conſidering that his Soule is from aboue, ſets his affection alſo on thoſe things which are aboue; hee delights to haue his conuerſation in heauen: and it is a griefe to him, when hee findes his motions and affections drawne downe, and entangled with the earth. His life is to cleaue to the Lord: but it is death to him, when the necke of his Soule is bowed downe to the yoake of the world. *Erecta ad Deum ceruix, & iugo Chriſti habilis, quæ nulla in terrarum illecebras, inflexione curuetur, regalis Chriſti turris eſt.* The necke of the Spouſe of the Lord Ieſus is raiſed vp toward God, meete to receiue the yoake of Chriſt; but will no way bow for any earthly allurements, to beare the yoake of another; ſuch a Soule is the royall tower of Chriſt Ieſus. By this diſpoſition, let Men try themſelues, and ſee of what ſpirit they are. Againe, the viciſſitude and change of eſtates, whereunto the children of God are ſubiect, comes here to bee marked: ſometimes they are borne downe by carnall affections to the earth; ſometimes rayſed vp by ſpirituall deſires to the heauen. This comes to paſſe of the battell that is between two irreconcileable parties, the old man and the new; Nature and Grace. For as in them who wreſtle with any equall ſtrength, ſometime the one is aboue, and ſometime the other, till at length one be ouercome: ſo is it in this combate; In the Chriſtian, ſometime the power of Nature, othertimes the power of Grace preuailing: but this comfort wee haue, that at length Grace ſhall preuaile; and the power of corrupt Nature, ſhall bee captiued vnder the obedience of Chriſt.

The royall tower of Chriſt is a Soule mounting vp to heauen: Change of eſtates, whereunto the godly are ſubiect.

☞

Godly men, by their wants, fals, and infirmities, become more godly.

*Quicken me.*] *Dauid* being ſore oppreſſed, as I ſaid, and dead in himſelfe; doth now beſeech the LORD to quicken him, and raiſe him vp againe: for he knew, that not onely the beginnings, but the continuance of our life, muſt come from the Lord. Thus wee ſee how the children of God are wakened by their wants, ſtirred vp by their fals and decayes, to a greater feruency in prayer. And truely, theſe changes of our life, which this manner of way wakens vs, and prouokes vs to praier, we are to account them as the mercifull hand of God, ſtretched out toward vs, to draw vs home to himſelfe. Let no man thinke euill of that trouble that chaſeth him to the Lord. Yea, I may ſay, his falls, which make him more humble and feruent in prayer, are of Gods diſpenſation: who when hee will, in moſt maruailous manner, can bring light out of darkeneſſe.

But ſeeing he was aliue, how prayes hee

The life of a Chriſtian, wherein ſtands it?

that God would quicken him? I anſwere, the godly eſteeme of life, not according to that they haue in the body, but in their ſoule. If the Soule want the ſenſe of mercy, and a heauenly diſpoſition to ſpirituall things, they lament ouer it, as a dead ſoule; for ſure it is, temporall deſertions, are more heauy to the godly than temporall death.

It is a great faith to beleeue when there is no feeling of mercy.

*According to thy word.*] This is a great faith, that where in reſpect of his preſent feeling, hee found himſelfe dead, yet hee hopes for life from God, according to his promiſe. Such was the faith of *Abraham*, who vnder hope belieued aboue hope. And truely, many times are GODS children brought to this eſtate, that they haue nothing to vphold them but the Word of God; no ſenſe of mercy, no ſpirituall diſpoſition, but on the contrary, great darkneſſe, horrible feares and terrours. Onely they are ſuſtained by looking to the promiſe of GOD; and kept in ſome hope, that hee will reſtore them to life againe; becauſe it is his prayſe to finiſh the worke which hee begins.

VERSE 26. *I haue declared my waies, and thou heardeſt me; teach me thy Statutes.*

*Dauids* argument to moue the Lord vnto mercy.

THis Verſe containes a Prayer, with a reaſon, after this forme: O Lord, I haue oft before declared vnto thee the whole ſtate and courſe of my life, my wandrings, my wants, my doubs, and my griefes, I hid nothing from thee, and thou, according to my neceſſity diddeſt alway heare me; therefore, now Lord, I pray thee to teach mee, by thy light illuminate me that I may know thy Statutes, and receiue grace to walke in them.

Where God begins to ſhew mercy, he ceaſeth not till hee crowne with mercy.

This is a good argument in dealing with the Lord; I haue gotten many mercies, and fauourable anſweres from thee; therefore Lord, I pray thee to giue mee moe; for whom hee loues, hee loues to the end; and where hee begins to ſhew mercy, hee ceaſeth not till hee crowne his children with mercy. And ſo gracious is the Lord, that he eſteemes hee is honoured as oft as wee giue him the prayſe, that wee haue found comfort in him, and therefore come to ſeeke more. It is farre otherwiſe with men, if they doe vnto vs any ſmall good, they thinke it vncourteous importunity, to require them to doe any more. But as the Strand is eaſily emptied where the Ocean can neuer bee exhauſted: ſo mans liberality is ſoone dryed vp; but the goodneſſe of the Lord remaines for euer, who hath not the leſſe becauſe he hath giuen, but ſtill delights to giue more to ſuch as are thankefull vnto him.

Mans liberality is but like a Strand, Gods like the great Ocean.

Happy is the ſoule wherein mercy & truth meet together.

Next, it is to be marked how he ſaith, I haue declared my waies, and thou heardeſt me; Theſe two goe well together, Mercy and Truth; Truth in the heart of Man confeſſing; Mercy in God, hearing and forgiuing, happy is the ſoule wherein theſe two meete together. Many there are who want this comfort; they cannot ſay; God hath heard mee; and all becauſe they deale not plainely and truely with the Lord, in declaring their waies vnto him.

An euill conſcience hides it ſelfe from God.

For the Wicked neither will nor dare manifeſt their waies vnto the Lord. As the eye which is hurt, dares not looke to the light; ſo the conſcience of him that doth euill, dares not looke to the Lord; yea, they doe what the can to hide their waies from him; and *to conceale the iniquity of their boſome*; againſt ſuch the Prophet denounces a woe; *Woe to them that ſeeke in the deepe to hide their counſell from the Lord, their workes are in ſecret, and they who ſees it.* Their turning of deuiſes, and flying to refuges of vanity, in the infidelity of their hearts, will no more auaile them than the figge-leaues did *Adam* to hide his nakedneſſe; *For the Lord will bring euery worke to iudgement.*

*Eſay.*

What a great benefit it is to manifeſt our waies to God in time.

Better were it for vs to iudge our ſelues in time, and with *Dauid* to examine our hearts in our ſecret chamber, and to declare truely our waies vnto the Lord (that if they be good, hee would by his grace confirme vs in them; if they bee euill, hee would diuert vs from them) then that otherwiſe wee ſhould ſleepe ſecurely in our ſinnes, and tarry till our aduerſary accuſe vs, and the Lord enter into iudgement with vs; nay, rather let vs tell our ſinnes our ſelues, that the Lord who is gratious may forgiue, and Sathan who is a moſt ſhameleſſe and malitious accuſer, may be confounded. *Qui ſe accuſauerit, vocem parati accuſatoris excludit, qui ſolet aceruare peccata & vniuſcuiuſq; exaggerare flagitia, obſtruit os eius qui de ſeipſo fuerit ante confeſſus*; This is the great vantage we haue by declaring our owne ſinnes to the Lord, *Qui ſua delicta non tacuit, videtur in ſe doluiſſe quod fecit, in diabolo prodidiſſe quod ſuaſit*; that in ſo doing wee ſhew our ſelues ſorrowfull, and penitent for the euill we haue done, and therewithall alſo become accuſers of Sathan, by whoſe ſubtile inſtigation we did the euill.

*Ambroſe.*

Sathan confounded when we confeſſe our ſinnes. ☞

A profitable rule to make vs liue godly.

Laſt of all, wee learne here that then our life is well gouerned, when we declare the courſe of it to the Lord, and lay open our hearts nakedly before him. This *Dauid* proteſts of himſelfe, *Acta mea tibi Domine manifeſtaui omnia*; and in another place, that he ſet the Lord alway before him. And this is it which is praiſed in *Henoch*, that he walked with God. Happy is the man, whoſe wayes are ſo ordered, that before his actions,

*Baſil.*

ons he conſults with the Lord; in his actions, he remembers the Lord; and when he hath done, preſents them to the Lord: if they bee good, ſeeking his approbation; if they bee euill, ſeeking pardon and forgiueneſſe of them.

After confeſſion he ioynes prayer for amendment. *Ambroſe.*

*Teach mee thy Statutes.*] Now followes his prayer, wherein hee ſeekes light from God to direct him in his waies, *Non ſatis eſt, vt confiteamur errorem; verum etiam ſi corrigi volumus, à Domino poſtulemus, vt doceat nos iuſtificationes ſuas ne poſtea errare poſſimus:* It is not enough to confeſſe and declare our former errours to the Lord, but wee ſhould ſeeke to bee corrected by his grace, in time to come. Theſe two benefits the Lord giues them together; remiſſion of ſinnes, and renouation of their ſinfull nature: and his Saints ſeeke them together, Mercy and Grace, Mercy for remiſſion of former ſinnes, and Grace for renouation of their hearts in time to come. And this is to bee marked for careleſſe and carnall profeſſors, who ſeeke pardon of former ſinnes, but haue no care of amendment for the time to come: Theſe abuſe the mercy of God, and turne his grace into wantonneſſe; ſeeking, as it were, a liberty to ſinne, and not a deliuerance from ſinne.

Remiſſion and renouation are two inſeparable benefits.

More concerning this petition, ſee out of the twelfth Verſe in the ſecond Section *Beth*.

See verſe 12.

VERSE 27. *Make me to underſtand the way of thy precepts, and I will meditate in thy wondrous workes.*

David yet continues in his former ſupplication, for further illumination of his vnderſtanding. *If the light that is in thee bee darkeneſſe, how great is the darkeneſſe?* Where the minde is darkened, the heart can neuer be rightly ordered; therefore prayes hee the more inſtantly for light vnto his minde.

We haue great need to pray for further light.

The wayes of ſinne, we know them, and can walke in them without a teacher; yea, man out of his owne corruption hath bin the firſt inuenter of many ſinfull wayes, which before him haue not been knowne; but as for the waies of God, we can neither know them, nor walke in them, vnleſſe we be taught of God.

Wee can walke the wayes of ſinne without a teacher, not ſo the wayes of God.

Againe, in this continuall oppoſition, which hee makes betweene his wayes, and Gods waies; let vs remember, how by nature man hath a way of his owne, different from the way of God. This diuiſion began by the firſt tranſgreſſion, wherein man preferred the way of Sathan to the way of God: and yet the diuiſion continues, becauſe man naturally is inclined to walke in a way contrary to that which God commands him; which if in time it be not remedied, will not faile to bring man to a miſerable and vnhappy end; for he who walkes not in the way of God, can neuer come where God is; but muſt be diuided from the light and ioyes of God, and haue his portion in vtter darkeneſſe, in that lake that burneth with fire and brimſtone.

Miſerable is man ſo long as his way and Gods way are different.

*And I will meditate.*] If wee ſeeke good things from God, wee ſhould ſeeke them for good ends, ſpecially that wee may bee enabled by them to ſerue God; ſo will the Lord be intreated to giue them, when hee ſees wee ſeeke them that wee may returne them to himſelfe. Yee aske, ſaith S. *Iames*, and receiue not, becauſe yee aske amiſſe, that yee may conſume them on your owne luſts therefore *Dauid* ſeeking knowledge from God, promiſeth to vſe it well; not as many doe, who by knowledge waxe proud, ſeeking knowledge to get glory to themſelues: *David* ſeekes it that hee may be the more able to meditate on the works of God, and in them to ſhew forth his glory.

Good things ſhould be ſought from God for good ends.

*Iam.* 4.

He ſtiles the workes of God, maruellous workes: and ſo indeed they are; both his workes of creation, whereby he made the things which are; and of his adminiſtration or prouidence, whereby hee conſerues them; but moſt of all, maruellous are his workes of mans redemption; that is, the *Great myſterie of godlineſſe.* But ſome of them we admit not, becauſe wee know them not; others of them, cuſtome drawes in contempt.

The workes of God are all maruellous.

VERSE 28. *My ſoule melteth for heauines: raiſe me vp according to thy word.*

THe meaning is, that hee was ſore weakened by the greatneſſe of his griefe; and therefore prayeth the Lord to reuiue, ſtrengthen, and confirme him. Euen as a thing which melteth, conſumes away by piece meale, till nothing be left; *Vires eius paulatim diffluebant ſicut aqua*: ſo did hee finde the life and ſtrength of his Soule decaying, through the extremity of his griefe.

The godly ſore humbled by affliction.

In the firſt part of the Verſe, his eye is vpon himſelfe: in the ſecond it is vp to the Lord. Happy is the man, whoſe whole care is about one of theſe two; that eyther hee is looking to himſelfe, conſidering his neceſſities; or looking to the Lord, attending his mercies.

A Chriſtian is eyther looking to his own neceſſities, or to God his mercies.

*Heauineſſe.*] There is nothing may comfort a naturall man, but *Dauid* had it: yet cannot all theſe keepe him from that heauineſſe, whereunto, as witneſſeth S. *Peter*,

Naturall comforts cannot ſuſtaine a man in ſpirituall troubles. 1 *Pet.* 1.

the children of God are ſubiect in this life, through their manifold tentations. The men of the world are ſo farre from this diſpoſition, that if they haue health & wealth, they maruell what it is ſhould make a man heauy: they are not acquainted with the exerciſes of a feeling conſcience, they know not the defects of the ſpirituall life, and are not grieued at them: being dead in ſinne, they feele not that they want life: all their care is to eate and drinke, and make merry. But miſerable are they, for in their beſt eſtate, they are as Oxen fedde for the ſlaughter. *Woe bee to them who laugh now*, they ſhall mourne: but bleſſed are they who mourne now, for they ſhall bee comforted.

Luke 6.

Chriſtians ſhould not thinke that their tentations are ſingular.

The particular cauſes of the heauineſſe of a Chriſtian, are according to their particular tentations; which no man is able to rehearſe: where becauſe it is a common diſeaſe to them all, that euery one of them thinkes his owne tentations ſingular; let them remember that warning of the Apoſtle, *No tentation hath ouertaken you, but that which appertaines to men.*

1 Cor. 10.

Chriſts croſſe is ſuch a burden, as eaſeth them on whom it lyeth.

Bern. Epiſt. 72. ☞

But ſeeing our Sauiour ſaith, that *His yoake is eaſie and his burden light*; how is it that his children finde ſuch heauineſſe in bearing of it, and following him? It is true indeede, the burden of Chriſt is light: *Quid enim leuius eo onere, quod non ſolum non onerat, ſed portat omnem cui portandum imponitur?* for it is ſuch a burden as is not burdenſome, but rather beares vp euery man who beares it: not vnlike the wings of a fowle, which are ſo borne by the body, that they beare it, and make it more agile or light.

If we finde it heauy, blame our corruption.

If then we finde any heauineſſe, it is becauſe our corrupt nature will not conforme her ſelfe to the ſimilitude of Chriſt, and refuſeth to ſubmit her necke vnto his yoake. This is it that breedes in vs heauineſſe and griefe, that we finde a power of corruption in vs, which will not ſubiect it ſelfe to him whom our ſoule loueth.

*Raiſe me vp according to thy Word.*]

They haue not all learned to pray, who vſe to pray.

They haue not all learned to pray, who vſe prayer: many in this age ſend vp vnto God confuſed prayers, riſing from the ſenſe of their miſeries, whereof they deſire to be relieued. Pagans doe as much, when they are in trouble, they lift vp their eyes to God, and deſire to be deliuered from it: But wee muſt remember firſt to offer vp our prayers in the name of Chriſt, whom becauſe Pagans know not, the Father cannot bee well pleaſed with them. Next, to frame our petitions according to Gods promiſes, as here *Dauid* doth: otherwiſe, to offer prayers for that which God hath not promiſed, or are not according to the Word, it is to offer vncouth fire to the Lord, as *Chore, Dathan,* and *Abiram* did, to their owne deſtruction.

Rules for prayer.

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VERSE 29. *Take from mee the way of lying, and graciouſly grant me thy Law.*

Our life ſhould be ordered by the Word.

IN the remanent foure Verſes of this Section, there is a continued prayer, wherein *Dauid* craueth grace of God to order his life: not according to the counſell of Nature, which is a lying way; but according to the Word, which he onely acknowledgeth to bee the way of truth, adding theſe proteſtations: that hee had choſen it; his heart cleaued to it, and hee would continue in it.

All the wayes of ſinne are wrong wayes.

In this Verſe, wee haue firſt to ſee what is this way of lying, that wee may vnderſtand the meaning of his petition. By the way of lying is to bee vnderſtood all that is in man his nature, not agreeable to the word, whether it be counſels, or concluſions of the heart, or externall actions: and it is called a lying way, becauſe nature promiſes a good to be gotten by ſinne, which man ſhall not finde in it.

The deceitfull way of ſinne is within euery man by nature.

Ambroſe.

And vnto this deceit of ſinne, *Dauid* acknowledgeth himſelfe ſubiect with the reſt, for why? hee would not pray the Lord to take that away from him, which were not in him. *In nobis eſt, & interius manet via iniquitatis; ideoque ſtudioſe agendum eſt, vt eam à nobis ſeparemus.* *Dauid* was a regenerate man, but there are none ſo well renewed in this life, who may not finde ſomething in themſelues that need further reformation: *Sed quia hæreditarium iniquitatis glutinum mentibus inhæſit humanis, opus eſt liberantis auxilio*: but this ſeparation of a man from the way of iniquity, is a worke of great difficulty, to bee done onely by the power of God, both becauſe the way of ſinne is within vs, and as an heritable euill is glewed to our mindes. For as it is *Maiorum noſtrorum attrita veſtigijs*, pathed and trod with the foot-ſteps of our fathers; ſo are we naturally enclined without a teacher or counſeller, to follow them in it. *Ideoque quia vulnus grande ac vetus eſt, & diu ſerpens, perfectioris medicinæ remedia depoſcit.* And therefore, becauſe it is a great wound and an old, it requires the remedy of more perfect medicine than the wit or power of man is able to affoord: which *Dauid* well knowing, beſeecheth God of his mercy to take away this euill from him.

It is a worke of Gods power to ſeparate vs from it.

Euery ſight a godly man gets of himſelf, is a ſpurre to prayer.

And further we ſee here, that what-euer was *Dauid* his diſpoſition, hee gathers alwaies out of it, an argument to moue him to prayer. It is wiſedome for a man aboue all things to take heede to himſelfe. But ſure, he hath neuer learned this aright, who when hee hath looked to himſelfe, lookes not incontinent vp to God; mooued with the ſight of his manifold neceſſities, to ſeek mercy and grace to ſupply them.

The Law of God, true way of truth in three reſpects:

*And grant mee graciouſly thy law.*] Hee oppones the law of God, to the way of lying. 1 Firſt, becauſe it is the onely rule of all truth, both in religion and manners: that which is not agreeable to it, is but a lye, which ſhall deceiue men. 2 Secondly, it deſtroyes, and ſhall at length vtterly deſtroy all contrary errours. As the rod of *Aaron*, deuoured the rods of the Enchaunters: ſo the Word, which is the rod of the mouth of God, ſhall in the end, eat vp & conſume all vntruthes whatſoeuer. 3 Thirdly, according to the ſentence of this word, ſo ſhall it be vnto euery Man; it deceiues none. Men ſhall finde by experience it is true: hee who walkes in a way condemned by the Word, ſhall come to a miſerable end. And on the contrary, it cannot be but well with them who liue according to this rule; *Non eſt via veritatis honor ſeculi, ſollicitudo mundi: vanitas temporalium eſt veritas æternorum.*

Ambroſe.

Then haue we learned Gods law, when it is written in the table of our heart.

But had not *Dauid* the Law already? No doubt hee wanted not the Booke of the Law: Hee heard it, he read it, hee profeſſed it; yea, ſome-way hee vnderſtood it. What then is it, hee craues? Surely, that the Law might bee ſo imprinted in his heart, that it might aboliſh that naturall vanity, and deceit of ſinne, which carrieth him to the offence of God. A neceſſary petition for theſe daies; wherein the knowledge of the Word is exceeding great; but the zeale, ſpirituall life, and feeling of the hearts of men is not anſwerable vnto it. They thinke all is well, in that publikely they profeſſe it. They heare it with their eares; they ſpeake of it with their mouthes; they reade it in their books finely bound; though in that duty many faile alſo. But certainely when they thinke they haue it, they want it; ſo long as it is not printed in the Table of their heart, to frame their motions, affections and actions conformable to it. And this is it which *Dauid* here craues.

A warning to the profeſſors of this age.

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VERSE 30. *I haue choſen the way of truth: and thy iudgements haue I laid before me.*

If we haue not good purpoſes and deſires, let vs not looke that God will bleſſe vs.

IN theſe laſt three Verſes we haue the reaſon of his former petition, from his honeſt affection toward the word of God; wherein he declares that hee had choſen it, he did cleaue vnto it, and was determined in all time to come more & more to cleaue vnto it; therefore prayeth hee God more and more to confirme him in this purpoſe. *Non enim diuina gratia datur bonum propoſitum non habenti*, the grace of God is not giuen to ſuch as in their heart purpoſe not to doe good; and yet this purpoſe and deſire to doe well is not in the heart of man by nature, vnleſſe God worke it by grace; for wee are not of our ſelues ſufficient to thinke a good thought: *It is God who workes in vs; both the will and the deed. Nos volumus, ſed Deus operatur in nobis, & velle; nos operamur, ſed Deus in nobis operatur, & operari; hic nobis expedit & credere, & dicere: hoc pium, hoc verum; vt ſit humilis & ſubmiſſa confeſſio, & detur totum Deo.* Wee will indeede; but it is God who workes in vs that will alſo; we worke, but it is God who workes in vs that working of good alſo; it is expedient for vs both to beleeue and to ſay ſo: this is godly, this is true; that there may bee in vs a ſubmiſſe and humble confeſſion, & the whole praiſe of well-doing may bee aſcribed to God.

And yet good purpoſes haue we not till God by grace worke them in vs. *Aug. de dono perſeuer. cap. 13.*

And becauſe man is ingenious to defraud God of the praiſe of grace, and to magnifie the arme of Nature, let vs marke another notable teſtimonie this ſame Father giues to this truth, whereby the idle diſtinctions of the Aduerſaries are diſſolued; *Deus qui lux eſt interioris hominis plus illi præſtat quam lux oculo; nam lux oculum ad ſe conuerſum illuminat, aduerſum à ſe, & clauſum, deſerit; Deus vero non ſolum mentem ad ſe conuerſam, illuminat, ſed etiam mentem ad ſe conuertit, quod lux oculo non præſtat*: God who is the light of the inward man, doth more to him, than the light doth to the externall eye: for the light illuminates the eye that lookes vnto it, but forſakes the eye which is cloſed and turned from it. But the Lord doth not onely illuminate the minde conuerted to him, but he alſo conuerts the minde vnto him. Which thing the light cannot doe to the eye. *Diligenter itaque notandæ ſunt hæ locutiones in Scripturis, Conuertimini ad me: & cum his comparandæ, Conuerte nos Deus ſanitatum noſtrarum; ne putemus libero arbitrio nos ad Deum conuerti.* Wee haue diligently therefore to obſerue theſe manner of ſpeeches in the Scripture, wherein God commands vs to conuert to him: and to compare them with others, wherein we are taught to pray, that the GOD of our ſaluation would conuert vs, and then ſhall we be conuerted? leſt otherwiſe, we thinke that wee conuert to God of our owne free will.

Another notable teſtimony of *Auguſtinus*, to proue that our good deſires are of grace, and not of the power of nature. *Auguſt. contra Pelag. lib. 2. cap. 5.*

Conuerſion to God, is not of any free will in nature.

This choiſe which *Dauid* makes here of Gods truth, proceeds from that choiſe and election, whereby the Lord before all time made choiſe of *Dauid*, in Chriſt, to bee one of his Elect. For as it is true of loue, *Herein is loue, not that wee loued God firſt, but that he loued vs:* wee could neuer haue loued him,

Our election of Gods word, proceeds from his election of vs.

What great comfort they haue, who ſincerely loue the Lord.

How far Gods loue is aboue ours. ☞

*Eſay.*

him, if firſt hee had not loued vs: ſo is it true of election; if hee before time had not choſen vs to be his people, we could neuer in time haue choſen him to be our GOD. And this I marke in them who loue the word of God, and delight in it, who can ſay out of a good heart that the Lord is their portion, and the ioy of their heart: this is a ſure ſeale of their election, imprinted by the finger of God in their heart; aſſuring them, that what they are in loue and affection toward him, that hath he beene firſt toward them: and ſo much the more abundant in his loue toward vs, as he himſelfe is greater than we. What is the eye to the Sun? what is the Well to the Ocean; what is the Earth to the Heauen? By infinite degrees is man leſſe then his Maker: and as farre our loue and affection to him, inferiour to his loue and affection toward vs. *As farre as the heauens are aboue the earth; ſo farre are my thoughts aboue yours, ſaith the Lord.* This doth ſomewhat ſhadow it: but how farre his thoughts are aboue ours, no ſimilitude can expreſſe it.

Gods word called his iudgement, and why.

*And thy iudgements.*] Gods Word is called his iudgements, becauſe it diſcernes good from euill, and is not a naked ſentence: but as it points out euill, ſo it pronounceth plagues againſt it; which ſhall be executed according to the ſentence thereof. The remembrance of this, ſerued as an awband to keepe *Dauid* from ſinne, and ſhall keepe vs alſo, if, as ſaith hee, *Pſalme 16. wee ſet the Lord ſtill in our ſight*: and if as heere he doth, wee lay his iudgements before vs.

### VERSE 31. *I haue cleaued to thy teſtimonies; O Lord, confound me not.*

Conſtancy in godlineſſe, an effect of grace.

THe proteſtation of his former affection, is amplified by this; that as he had once choſen the teſtimonies of God: ſo by a conſtant affection he cleaued vnto them. *Dauid* was not a Temporizer; to make choiſe of the word this day, and reiect it to morrow: as were thoſe Iewes, who for a time reioyced in the light of the Goſpell, brought to them by the Baptiſt, and after reiected his teſtimony.

True godl'nes, wants neuer the crowne of perſeuerance.

Baſil in princip. Prouerb.

True godlineſſe, wants neuer vpon her head the garland of perſeuerance: where the hypocriſie of temporizers, who make a ſhew of beginning in the ſpirit, and end in the fleſh, is expreſſed by our Sauiour, by Corne which ſprings, and ſhooteth to the blade, but growes not to perfection, becauſe it was neuer well rooted. And *Baſil* compares theſe, *qui bene caperunt, & non perſeuerarunt*, who begin well, but continue not, to vnhappy paſſengers, *qui naufragium prope portum patiuntur*: who ſuffer ſhipwracke, not farre from the Harbour.

Confuſion, which godly men feare, is either deſertion of God,

Or contempt and oppreſſion of men.

*Confound mee not.*] Foraſmuch as *Dauid*, in a good conſcience, endeuoured to ſerue God, hee craues that the Lord would not confound him. This is two waies done: either when the Lord forſakes his children, ſo that in their trouble, they feele not his promiſed comforts; and then great confuſion of minde and perturbation is vpon them: or otherwiſe, when hee leaues them as a prey to their enemies, who ſcorne them for their godly and ſincere life, and inſult ouer them in time of their trouble, when they ſee that all their prayer, and other exerciſes of religion, cannot keepe them out of their enemies hands: *Hee truſted in God, let him deliuer him.* From this ſhame and contempt, he deſires the Lord would keep him, and that he ſhould neuer be like vnto them, who being diſappointed of that wherein they Truſted, are aſhamed.

### VERSE 32. *I will run the way of thy commandements, when thou ſhalt enlarge mine heart.*

No conſtrained, but cheerfull ſeruice pleaſeth the Lord.

HIs affection toward the word of God, is yet further amplified by this; that as in time paſt he had cleaued to it: ſo he promiſeth with ioy and alacritie to continue in it for the time to come, which he expreſſeth by the word of running. But hee addes this proteſtation, or rather condition; that the Lord would enlarge his heart: without which grace, hee grants hee can make no progreſſe in the way of godlineſſe.

Hereof we learn, how that we ſhould doe the will of GOD, not by conſtraint, but cheerefully, and willingly: as one that runneth a race, intends the whole force of his body to aduance himſelfe forward, toward the end thereof.

Better not to begin, than to breake off the courſe of godlineſſe.

But heere wee may ſtand and lament; Alas, wee runne not with *Dauid*, Oh that wee could halt to *Canaan* with *Iacob*: or at leaſt creepe forward like children, to our fathers houſe. But many, in ſteed of running, lye downe; and which is worſe, goe backe againe, like Dogges to their vomits; or carnall Iſraelites, to their Fleſhpots of Ægypt: for whom it had been better, not to haue knowne the way of righteouſneſſe.

He

# He.

Verse 33. *Teach me, O Lord, the way of thy ſtatutes: and I will keepe it to the end.*

Our life is a race, and a reſtleſſe battell.

THe life of man is compared by the Apoſtle, to a race; wherein all muſt run that looke to obtaine the high prize of the calling of God; and ſo run, that all the way they muſt fight with ſundry aduerſaries, that ſtand vp againſt them. There muſt bee no declyning neither to the right hand, nor to the left; but as ſouldiers direct their way according to the commandement of their Imperator, *Non ipſi pro ſuo arbitrio viam carpunt, nec voluntaria captant compendia, ne à ſignis recedant*: ſo muſt it be with Chriſtians; wee ſhould ſtedfaſtly looke to Ieſus, the author and finiſher of our faith: who for the ioy ſet before him, deſpiſed the Croſſe, and endured ſhame; let vs remember, our life ſhould bee a following of him. As Iſrael, in the wilderneſſe, remoued, or remained according as they were directed by the clowde in the day, and piller of fire in the night: ſo ſhould all the waies of our life, bee ordered by the direction of God.

*Ambroſe.*
In it we ſhould follow the direction of our Captaine.
*Heb. 12.*

The loſſe of ſuch as walke not, and fight not by direction of their Lord.

Otherwiſe, as the warriour, *qui præſcripto non incedit ordine, armatus non ambulat, rectaque via iter non conficit, manſionem paratam non inuenit*; who walkes not the way preſcribed to him, and goes not into it armed to reſiſt the enemy, comes not to that manſion prepared by the Imperator for his followers, to enioy ſuch furniture, as he hath cauſed to prouide for them: ſo ſhall it bee with the ſtraggling Chriſtian, whoſe way is a declining from Chriſt; he cannot come to thoſe manſions which he hath prouided for his followers, in his Fathers houſe; nor be refreſhed with his delicates. *David* knew this very well, and therefore is he ſo inquiſitiue to know the way of his commander, and earneſt to ſeeke grace, that hee may walke in it.

The wiſedome of Gods booke can neuer bee ſufficiently learned.

*David*, as we ſaid before, was a Prophet, indued with great vnderſtanding; yet doth hee earneſtly deſire to be further taught of God: for the treaſures of manifold wiſedome locked vp in the Word, are ſo rich, that no man can attaine to ſuch meaſure of knowledge, but ſtill hee hath need to learne more. The Angels who are full of eyes within & without, ſo figured for the greatneſſe of their vnderſtanding (for which alſo by *Nazianzen*, they are called, *Secundaria lumina*) are ſcholars in the ſchoole of the Church: for thoſe things which are preached to vs in the Goſpell by the holy Ghoſt, ſent downe from heauen, *The Angels deſire to behold*; and ſhall wee not delight to learne with them, ſeeing for our ſaluation (whereof they are ſure already) theſe things are preached?

*Nazian.*
Angels are ſcholars in the ſchoole of the Church, & ſhal we thinke euill of it?
*Pet. 1.*

☞

If God continue our teacher, we ſhall continue his ſeruants.
*Vatab.*

*And I will keepe it vnto the end.*] Here is a promiſe of thankfulneſſe, not in word, but in deede. *Quemadmodum legem tuam ſeruare ſtudui proſequar hunc curſum, neque fatigabor in medio itinere vbi tu perrexeris me docere.* If thou continue a teacher of mee, ſaith *David*, I ſhall continue a ſeruant to thee. Perſeuerance cannot be, vnleſſe continual light and grace be furniſhed to vs from the Lord. As the tree which hath not ſap at the root, may flouriſh, but cannot continue: ſo a man, whoſe heart is not watered with the dew of Gods grace continually, may for a time make a faire ſhew of godlineſſe, but in the end, ſhall fall away. Wee beare not the root, but the root beares vs; let vs tremble and feare. If wee abide not in him, wee become withered branches good for nothing but the fire. Let vs alway pray, that hee would euer abide with vs, to informe vs by his light, and leade vs by his power, in that which may bring vs to him.

Perſeuerance is of Gods grace.

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Verse 34. *Giue me vnderſtanding, and I will keepe thy law: yea, I will keepe it with mine whole heart.*

Wiſedome ſhould be ſought from the moſt wiſe God.

HEre followes a prayer agreeable to this purpoſe, with a promiſe of thankfulneſſe repeated and amplified. When God appeared to *Salomon* in a viſion, and offered to giue vnto him whatſoeuer hee would aske; *Salomon* as hee had learned here from *David* his father, ſeeks a wiſe and vnderſtanding heart: which thing ſo pleaſed the Lord, that becauſe *Salomon* did ſo, and ſought not riches nor honour, the Lord promiſed not onely to giue him wiſedome, which hee ſought, but riches and honour which hee ſought not. Let vs alſo be moued, if wee bee the ſonnes of *David*, to ſeeke beſt things from the Lord our God, ſpecially knowledge & vnderſtanding how wee may ſerue him. Certainely ſo great and gratious is the Lord, ſo rich in mercy, that then our prayers are moſt acceptable to him when wee ſeeke moſt excellent bleſſings from him.

We are moſt welcome to God, when we ſeeke greateſt gifts from him.
Knowledge which reformes not, it dangerous.

*And I will keepe thy Law.*] True vnderſtanding reſts not in ſpeculation, but breaks out in practiſe. Naked knowledge breeds conuiction; it were better to want it: for greater knowledge makes the iudgement of the wicked greater, becauſe that *when* *they knew God, they glorified him not.* But true vnderſtanding changes the heart; for by it doe wee behold the glory of God, as in the mirrour of his Word, but *are changed into the ſame image from glory to glory, by the ſpirit of the Lord.* And this is that excellent knowledge of Chriſt, wherein the Apoſtle reioyces, to *know the vertue of his Reſurrection, the fellowſhip of his afflictions, and be made conformable to his death.* And indeed then onely is knowledge a bleſſing, when it workes theſe happy effects in vs.

2 *Cor.* 3. 17.

*Phil.* 3.

True godlineſſe, with perſeuerance, hath ſinceritie.

*Yea, I will keepe it with mine whole heart.*] As hee promiſed before perſeuerance in Gods ſeruice; ſo now he promiſeth ſinceritie. Some are temporizers in religion; theſe perſeuer not in ſeruice. Some are hypocrites; theſe are not ſincere: they draw neere the Lord with their lips, but are farre from him in their hearts. *Dauid* promiſeth both perſeuerance, and ſincerity; but ſo, that ſtill hee craues grace of God to performe them. When *Dauid* offered materials, as gold and ſiluer for building of the Temple, hee bleſſed the Lord, & aſcribed to him the praiſe, both of the things which hee had offered (they were Gods owne) & of the hart wherby he offred them. *Now therefore, my God, we thanke thee, and praiſe thy glorious Name. But who am I, and what is my people, that we ſhould be able to offer willingly after this ſort? For all things come of thee: and of thy owne hand haue we giuen thee.* But how much more ſhould wee acknowledge this in ſpirituall graces? *Haue wee any thing that wee haue not receiued?* And when wee doe any good by his grace, ſhould not the praiſe bee returned vnto him? Yea, indeed, let vs all ſay with *Dauid*, all comes of thee, and of thine owne hand haue we giuen vnto thee.

Any good wee doe, is from God.
1 *Chron.* 29.

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And where hee promiſeth that hee will keepe Gods law with his whole heart; it is not a preſuming of perfection: *Not as though I were already perfect*; but a proteſting of his ſincerity, that hee had not the falſe and diuided heart of hypocrites.

*Dauid* no preſumptuous boaſter.
*Phil.* 3.
See verſe 10.

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VERSE 35. *Direct mee in the path of thy commandements, for therein is my delight.*

AS before he craued light to his minde; ſo now hee craues grace to direct his heart, that he may follow it. Naturally, man is ignorant of the way to eternall life; and if he haue any light or knowledge of it, yet is hee eaſily miſcarried to wander from it. Euen as water, if it be not walled in, *ad decliuia fertur*, it owne nature declines to loweſt places, if the ſmalleſt paſſage bee made vnto it: *Ita & humana natura diabolo viam ad peccatum aperiente, ad id quod peius eſt proruit*: ſo the nature of man ruſhes downeward to ſinne, when any way thereto is opened to him by Sathan. And therfore *Dauid*, fearing his own infirmity, prayes ſo earneſtly that God would guide him, and not leaue him to himſelfe.

It is not enough for vs to haue light; we haue alſo need that God be our directer to walke after it.

*Baſil.*

Now the way which *Dauid* chooſeth to walke in, is the path of Gods commandements; not any new way, but the olde, and pathed way, wherein all the Seruants of God haue walked before him, & for which, the Grecians, (as *Euthymius* noteth) called it *τρίβον, quaſi viam tritam.* But howſoeuer this way bee pathed, by the walking and treading of many in it, yet he acknowledgeth it is but one, yea, and a narrow and difficill path to keepe; and therefore ſeekes to be guided into it. As to the broad way there are many rodes and pathed waies into it, although they meete all in one end; all men goe not to Hell by one way; for wee ſee many men abhorring a ſinne in others, who yet entertaine a farre more odious ſinne in themſelues; but the narrow way that leades to heauen, hath but one path or roade into it, from which if we decline, we fall incontinent into ſome road of the broad way that leades to hell.

The narrow way that leades to heauen.

*Euthym.*

The broad way that leades to hell.

Let vs therefore walke circumſpectly, conſidering our naturall diſpoſition to decline, and the dangers and difficulties of the way; let vs waite vpon our guide, and follow his foot-ſteps, *Præcedit Chriſtus vt ſequamur nos*; hee hath gone before, that wee ſhould follow, hee faſted and prayed, to traine vs vp in the like exerciſes; hee ſuffered, to learne vs patience; *Aſcendit Crucem, vt doceret mortem non eſſe metuendam*; hee went vp to the Croſſe, that hee might teach vs death is not to bee feared. By this way of innocencie, holineſſe, humility, patience, contempt of death; let vs follow our guide, nothing doubting but this path ſhall leade us to his Paradiſe.

Our guide in the way is Ieſus; and how we ſhould follow him.

*For therein is my delight.*] Of this ſee Verſe 47.

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VERSE 36. *Incline mine heart vnto thy Teſtimonies, and not to couetouſneſſe.*

THis prayer, among the reſt, no doubt flowed out of *Dauid* his ſenſe; hee found his heart euill inclined, at leaſt tempted to bow a wrong way. For wee ſtand betweene two parties, that ſeeke vs; the one for our weale, the other for our wracke. The Lord on the one hand allures vs; *My ſonne, giue mee thine heart*; and offers vs more for it than wee, yea, or tenne thouſand worlds can be worth; *and I ſhall bee thy portion.* On the other hand, Sathan the deceiuer, by faire, but falſe allurements, ſeekes

Man ſtands betweene two Suters, that ſeeke him: happy are we, if we incline to the beſt.

ſeekes to haue our heart drawne after him: Happy is the man can conſider this; that he may offer his heart to the Lord, and ſeeke is a ya grace, as here *Dauid* doth.

Miſerable are they to whom the good word of God teſtifies euill tydings.

*Vnto thy teſtimonies.*] Gods word is called his teſtimony; becauſe in it he teſtifieth his will, concerning his worſhip; and our ſaluation: and witneſſeth alſo, how he is affected to euery man. For out of it, to ſome men he ſpeakes as a louing Father to others, as a fearefull Iudge. Men need not runne vp to Gods ſecret counſell, to enquire how he is affected toward them: if they liſt, they may learne it out of his word.

Mich.

But, as *Achab* deſired not to heare *Michaiah*, becauſe hee prophecied not good things vnto him: ſo many now, becauſe they doe euill, cannot abide the light of the Word: they finde no ioy in the hearing of it, but are ſtricken with fearing and trembling; as *Felix* was at the hearing of *Paul*. But in truth the blame is in thy ſelfe. *Are not my words good to him that walks vprightly? ſaith the Lord*: No doubt if thou wert good thy ſelfe, the word of the Lord ſhould teſtifie good things vnto thee.

Couetouſneſſe a vile ſinne.

*And not to couetouſneſſe.*] Hee prayes in particular, that his heart may bee diuerted from couetouſneſſe; which is not onely an euill, but (as ſaith the Apoſtle) *The root of all euill*. *Dauid* here oppones it as an aduerſary to all the righteouſneſſe of Gods teſtimonies: it inuerts the order of Nature, and makes the heauenly ſoule earthly. It is a hand-maid of all ſinnes, for there is no ſinne which a couetous man will not ſerue for his gaine. We ſhould beware of all ſins, but ſpecially of it other ſinnes.

VERSE 37. *Turne away mine eyes from regarding vanity; and quicken me in thy way.*

Why a Chriſtian ſhould take heed how hee lookes with his eyes.

Three things requiſite to keepe the heart.

*Gregor. in Iob* [illegible]

*Nazianz.*

HAuing prayed for his heart, now hee prayeth for his eyes alſo: *Omnia à Deo petit, docens illum omnia efficere.* By the eyes oftentimes, as by windowes, death enters into the heart: therefore, to keepe the heart in a good eſtate, three things are requiſite. Firſt, a carefull cuſtody of the ſenſes, ſpecially of the eyes: for it is a righteous working of the Lord, *Vt qui exteriori oculo negligenter vtitur, interiori non iniuſtè cæcetur*; that he who negligently vſeth the externall eye of his body, ſhould bee puniſhed with blindneſſe in the internall eye of his minde. And for this cauſe, *Nazianzen*, deploring the calamities of his ſoule, wiſhed that a doore might bee ſet before his eyes and eares, to cloſe them when they opened to any thing that is not good; *Malis autem ſua ſponte vtrumque clauderetur.* The ſecond thing is, a ſubduing of the Body by diſcipline. And the third is, continuance in prayer.

Euery creature we ſee, ſhould waken vs to praiſe God.

*Athanaſ. contra Gent.*

Euery creature of God is good: and the beholding thereof ſhould waken in vs an affection to praiſe God. *Oculi idcirco dati ſunt corpori, vt per eos intueamur creaturam, vt per huiuſmodi mirabilem harmoniam agnoſcamus opificem*; for this cauſe were eyes giuen to the body, that by them we might looke to the creature, and by the maruellous harmony which is among them, wee might learn to know the Creator. But ſince the fal, the creature alſo is become ſubiect to vanity: in euery one of them hath the Serpent laid his deceiueable ſnare to entrap man, & ſteale his affection from God: ſo that now, *Inter tot paſſiones huius corporis, inter tantas illecebras huius ſaeculi, difficile eſt tutum, & intemeratum ſeruare veſtigium*; in the midſt of ſo many paſſions, of ſo many allurements of this world, it is a difficile thing to walke, and not to be ſnared. He that lookes on a woman, ſaith our Sauiour, and luſts after her, hath committed adultery: Behold in how ſhort a time great guiltineſſe is committed. *Malè ſic vidit oculus, videat ergo & fungatur ſuo munere; non lubrica mentis imperio dirigatur ad lapſum, vt vitium referat pro officio.* *Dauid* knew this, hee found the euill of it by experience; let vs learne of him to watch ouer our eyes, that we may keepe the heart the better.

But corrupt nature makes them ſnares to intangle vs.

*Ambroſe.*

Naturall man quicke enough to workes of ſinne, but dead to workes of pietie.

*Quicken me in thy way*] Man by nature is quick enough to walke in his own waies: and the workes of nature, hee can doe them without a teacher; but vnleſſe the Lord put life in him and keepe life in his ſoule, quickning him at all occaſions, hee hath neither knowledge, nor ſtrength, nor pleaſure to walke in the waies of God.

Of this petition, ſee verſe 88. 145.

VERSE 38. *Stabliſh thy promiſe to thy ſeruant, becauſe hee feares thee,*

Gods promiſes ſure in themſelues: but it is a great poynt to make them ſure vnto vs.

HEre is a prayer, with a reaſon. The prayer is, that God would make ſure his promiſe to *Dauid*. The meaning is, I know, O Lord, that thy promiſe is ſure enough in it ſelfe, but I pray thee make it ſure to mee. Sure it is: the promiſes of God are moſt certaine, the Earth may moue; and mountaines may fall; yea, the Earth at length ſhall bee ſhaken, and the Heauens wimpled vp like a garment; but one iot of the Word of GOD ſhall not faile. This is the maine poynt, whereat in all our life we ſhould ayme, To make ſure our calling, and election; that the promiſes of GOD, moſt ſure in themſelues, may be made ſure vnto vs.

Many wayes hath God confirmed his promiſe

Many confirmations of Gods promiſes haue we.

Heb. 6.

promiſe to vs. Firſt, by the bloud of his Sonne. Next, by his owne oath: he hath not onely ſpoken that hee will giue mercy to the penitent beleeuer; but hee hath ſworne it, *that by two immutable things, wherein it is impoſſible that he ſhould lye, hee might ſhew to the heires of promiſe, the ſtability of his counſell.* But for all this, neuer is his promiſe ſure vnto vs, till wee receiue the ſeale of the ſpirit of adoption. For this let vs pray.

To remedy our naturall infidelity.

Baſil.

For ſo long as we are in this body of ſin, our infidelity will euer bee ſending out feares, and doubtings, and diſtruſts, againſt which, we haue neede to pray the Lord alwaies to confirme vs. *Omnes enim Dei benignitate indigemus; & qui extremum conſequutus eſt virtutis apicem, hac indiget continuò.* No man hath made ſuch progreſſe in faith, but he hath neede further to be confirmed: *Lord increaſe our faith: Lord helpe our vnbeliefe.* And therefore let not our wants, and great weakeneſſe driue vs to deſpaire; but ſo much the more waken and prouoke vs to feruent prayer.

It is an honourable ſtile to be called Gods ſeruant.

*To thy ſeruant.*] *Dauid* frequently vſeth this ſtile as very honourable; and indeede ſo it is. The ſeruant of God onely is a free-man, yea, and a King; but hee who is not the Lords ſeruant, though hee were a Monarch, and ruler ouer the whole earth, he is but Sathans captiue, and a ſeruant of ſeruants. *O quam multos Dominos habet, qui vnum non habet!*

Ambroſe.

He that feares and loues the Lord, may boldly ſeeke grace from him.

*Becauſe he feareth thee.*] Hee who hath receiued from the Lord grace to feare him with loue, may bee bold to ſeeke any neceſſary good thing from him; becauſe the feare of God hath annexed the promiſes of all other bleſſings with it.

Gods promiſes are conditionall: if wee haue not the condition, wee haue no intereſt in the promiſe.

Sometime *Dauid* brings the reaſon of his petition from the Lord, as from his mercy, or his truth: ſometime from himſelfe; as from this that he truſts in the Lord, Verſe 42. or that hee hath a great deſire toward the Lord, Verſe 40. or that hee feares God; as here. All the promiſes of God are conditionall: if the condition be no way in vs, how ſhall the promiſe be performed vnto vs? It is true, the Lord is gracious and mercifull, ready to forgiue, &c. But what is that to thee, who repenteſt not, beleeueſt him not, loueſt him not, and truſteſt not in him!

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VERSE 39. *Take away my rebuke, that I feare: for thy iudgements are good.*

Rebukes of men, how to be borne.

THere is a rebuke which comes vpon the godly, from men, without a cauſe: and this, ſuppoſe it grieue the godly, yet they feare it not, but rather reioyce in it, according to that of our Sauiour, *Bleſſed are ye when men reuile you, and ſpeake all manner euill of you for my names ſake: be glad and reioyce, for great is your reward in Heauen.*

Math. 5.

With this meditation did *Auguſtine* confirme himſelfe, againſt the detractions of his Aduerſary, who ſought to empaire the credit of his name: *Quiſquis volens detrahit famæ meæ, nolens addit mercedi meæ:* Hee that willingly would empaire my name, againſt his will increaſeth my reward. And *Dauid* glorieth in this, that the rebukes of them, who rebuked the Lord, had fallen vpon him.

Auguſtine.

The rebukes of God, how they are to be eſchewed.

There is again a rebuke and ſhame comming from God, as the fruit and iuſt puniſhment of ſinne; and for this the godly are afraid: if they looke to their begun ſinnes, they know they haue deſerued it, they feare it, and therefore pray with *Dauid*, Pſalm. 6. *Lord rebuke mee not in thine anger.* If againe they looke to the time to come, they feare, leſt their infirmities bring them to ſhame, euery one of them according to their ſeuerall tentations. And this alſo they preuent by prayer; as here *Dauid* doth.

A godly man is more afraid for ſinne that he may doe, than the wicked is for ſinne he hath done.

☞

For it is to be marked, that a godly Man is more afraid for ſinnes which he may doe, than a wicked Man is for ſinnes that hee hath done: as hee liues in a continuall ſorrow for begun ſinnes, ſo alſo in a continuall feare of ſinnes wherein he may fall. *Semper eſt in dolore & tremore:* The one for repenting of ſinne, the other for preuenting of ſinne.

*Dauid* afraid of Gods rebuke, not of mans.

*For thy iudgements are good.*] The reaſon here ſubioyned, declares that the rebuke which he feared, was Gods rebuke. The meaning is, As to man, his iudgement is ſo peruerſe, that I paſſe not for it at all: I know hee condemnes where thou wilt abſolue. It is high many a time in mans eye, which is abhomination to thee: but as to thy rebuke, I know Lord it comes neuer vndeſerued; for thy iudgement is good. And therefore prayes hee, that the Lord would keepe him from thoſe ſinnes which may bring ſhame and reproach vpon him.

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VERSE 40. *Behold, I deſire thy commandements; quicken me in thy righteouſneſſe.*

Motions of ſin in the godly are not without motions of grace.

SOmetime hee confeſſeth his naturall inclination to euill, as yee may ſee out of his prayers, in the verſes preceeding; ſometime in his new diſpoſition by grace vnto that which is good. The children of God finde in themſelues motions of ſin, but not without motions of grace to reſtrain them; the one fights againſt the other; and in this battell are we militant here vpon earth; let vs mourne for the one, and giue thankes for the other with the Apoſtle, *Rom.* 7.

It is a good heart which dares preſent it ſelfe to the Lord.

Hee offers his deſires to the Lord to be looked vpon. It is an argument of a well ſet, and diſpoſed heart, when a man dare preſent it vnto the Lord, that he may look vpon the deſires and intention thereof. An euill conſcience dare not doe this: for as an eye, when it is hurt, craues ſome couering to hide it from the light; ſo the guilty conſcience flies from the Lord, and hath no deſire to come before him: let vs refuſe to liue in that courſe of life, wherein we dare not be bold to looke to the Lord, nor content that he ſhould looke vnto vs.

Our perfection in this life is rather in deſires than in deedes.

Matth. 5.

Satisfaction ſhall follow deſires, and God ſhall giue vs more than we deſired.

*I deſire.*] Our perfection in this life is rather in godly deſires, than in a full obtaining of things deſired, *Phil.* 3. yet haue the godly this comfort; that where deſires goe before, ſatisfaction ſhall follow: for the Lord hath promiſed to fulfill the deſires of them that feare him; *Bleſſed are they who hunger and thirſt for righteouſneſſe, for they ſhall be ſatiſfied*; yea, ſure it is, how great ſoeuer our deſires be, wee cannot deſire ſo much as the Lord hath giuen to vs; for hee is rich in mercy, able to doe abundantly, *aboue all that we can aske or thinke*. Example hereof wee haue in *Zacheus*; hee deſired but to ſee Chriſt, and he got not onely a ſight of him: but familiar ſpeech of him: yea, Chriſt went to his houſe and dined with him, and made him by grace the childe of *Abraham*. So ſhall the Lord doe to all his children, hee ſhall giue them more then either they deſired or looked for at his hands: *For the hart cannot vnderſtand thoſe things, which God hath prepared for them that loue him.*

1 Corinth. 2.

God accepts from his children a will for a deede.

*Thy commandements.*] He ſaith not I haue done thy commandements; but, I deſire to doe them. Let this ſerue as a Commentary to other places, wherein he makes proteſtation of his begun obedience: ſo gracious is the Lord, that in his children hee accepts their will for a deed.

As the godly deſire mercy, ſo they vſe the meanes.

1 Joh 3.

There is no man ſo wicked but he deſires mercy: but the godly doe ſo deſire mercy, that firſt they deſire the way to mercy. They know, that *without ſanctification, no man can ſee the Lord*; therefore all their care is to *purge themſelues, euen as God is pure*: as here yee ſee for this end *Dauid* prayeth for the grace of obedience. It was a prepoſterous deſire of *Balaam* who wiſhed the death of the righteous, and would not liue the life of the righteous: no better are the deſires of wicked men.

Not ſo to the wicked.

Deſires without grace are like a falſe conception.

*Quicken mee.*] Hee acknowledgeth that his deſires were nothing, vnleſſe the Lord gaue him life. As a falſe conception, which euaniſheth and comes not to the birth; ſo is the deſire of man, not quickned nor continued by the grace of God. More of this ſee verſe 149.159.

## VAV.

VERSE 41. *And let thy louing kindneſſe come vnto mee, O Lord; and thy ſaluation, according to thy promiſe.*

The feruent prayer of *Dauid* may make vs aſhamed.

OVt of this Pſalme wee ſee how feruent, and continuall *Dauid* was in prayer. Euery third Verſe hee turnes him to prayer. No maruell hee was inriched with a great meaſure of ſpirituall grace: for hee ſought it diligently. Not like the cold profeſſors of our time, to whom a cold Morning Prayer is ſufficient for the whole day; and of that alſo oftentimes they are weary before they haue done it. A lamentable euil, that hauing all good for the ſeeking, yet we ſhould not ſeeke.

Foure notable motiues to make vs more earneſt and diligent in prayer. ☞

If we would conſider how many ſins we haue contracted, which we muſt craue to bee forgiuen, and would offer vp but one ſupplication for euery one of them: and againe, that albeit all our ſins were preſently forgiuen, yet how readily ſhould we fall into new ſins, if wee get no grace daily to reforme vs? and thirdly, how difficill a thing it is, againſt ſo many ſtrong enemies, as Principalities, Powers, & ſpirituall wickedneſſe, which with reſtleſſe tentations purſue vs vpon the right hand, and the left, to enter through them all into the kingdome of God: and laſtly, how our time is ſhort; and when it is done, no more place of ſupplication will be left vnto vs: If all theſe, with many moe, wee did conſider, they would waken in vs a more earneſt care to call vpon our God while we haue time.

It is not enough to ſeeke from God, wee muſt alſo promiſe to giue him.

A triall of men truly religious, from counterfeit. ☜

This whole Section conſiſts of Petitions and Promiſes, Petitions are two, Verſe 41.43. Promiſes are ſixe. This among many, is a difference betweene godly men and others: for all men ſeeke from God: but the Wicked ſo ſeeke, that they giue him nothing backe againe; nor yet will promiſe in ſincerity to giue. Their prayers muſt be vnprofitable, becauſe they proceed from loue of themſelues, and not of the Lord. If ſo be they obtain that which is for their neceſſity, they haue no regard to giue to the Lord, that which is for his glory: but the godly, as they ſeeke, ſo they giue praiſe to God when they haue gotten, and returne the vſe of things receiued, to the glory of God who gaue them. They loue not themſelues, for themſelues, but for the LORD: what they ſeeke from him, they ſeeke it for this end, that they may be the more able to ſerue him. Let vs take heed vnto it, becauſe this is a cleare token, whereby ſuch as are truely religious, are diſtinguiſhed from counterfeit diſſemblers.

The kindneſſe of God, euer brings ſaluation.

But man may be kinde where he is not able to helpe.

*Let thy louing kindeneſſe, &c.* ] In his firſt prayer hee ioynes theſe two, Gods louing kindeneſſe, and his ſaluation: and ſo it is, they goe together inſeparably. As for the kindneſſe of man, thou maiſt haue it, & not be the better for it: the friend may loue his friend, and not be able to helpe him; yea, the Father may looke with compaſſion vpon his childe in danger, and not be able to relieue him; but the kindeneſſe of the Lord euer workes ſaluation: he can doe what he will, and none is able to reſiſt him. All creatures in heauen and earth are vnder his command; health and ſickeneſſe; life and death; heauen & hell: for he hath the keyes of both. Let vs ſeeke his fauour, that wee may be ſaued: let vs feele his loue, and none euill preſent, nor to come, temporall, nor eternall, ſhall make vs afraid.

As comfort ſhould bee ſought from God, ſo for Gods ſake onely.

*According to thy promiſe.* ] As *Dauid* ſeekes his comfort in God onely, ſo ſeekes he it for Gods ſake; alledging nothing in himſelfe, for which hee ſhould obtaine it; but that the Lord, as of his mercy hee had promiſed, ſo of his truth hee would performe.

Papiſts reproued.

And this is firſt for Papiſts; who either do ſeek from others beſide the Lord; or if they ſeeke from him, they ſeeke for others ſake than for his; founding their prayers vpon the merits of others, not vpon the mercy of God, and merits of Chriſt onely.

Such as would haue God to remember his promiſe, ſhould remember their promiſe.

And next, it giues this warning vnto all men, that ſeeing the chiefeſt argument wee can vſe in prayer, to moue the Lord to pittie, is his owne promiſe; wee ſhould remember alway to make conſcience of our promiſe of ſeruice and obedience, which we haue made to the Lord: otherwiſe, wee cannot with boldneſſe ſeeke comfort in that promiſe which God hath made vnto vs.

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Verse 42. *So ſhall I make anſwere to my blaſphemers; for I truſt in thy word.*

The kindneſſe of God, is a ſufficient defence againſt all euill will of man.

SEe what great effects the ſenſe of Gods louing kindneſſe workes in the hearts of his children; he feares no malice, nor power of man, who findes the Lord kinde and mercifull vnto him. This workes gloriation againſt euill men; a bold confeſſion before all men, as after followes; and toward God an holy conuerſation, in all his obedience to the law.

*For I truſt.* ] Confidence in the promiſes of Gods word, is the anchor of the ſoule; which holdeth it faſt, that it abide ſtable, not driuen to and fro with the winde of tentations: nay, not with the feares and terrours of death. *I know whom I haue belieued.*

Faith in God promiſes, is the Anchor of the Soule.

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Verse 43. *And take not the word of truth vtterly out of my mouth: for I waite for thy iudgements.*

*Dauid* prayes for continuance of the grace of Prophecie.

BY the word of truth, *Enthymius* vnderſtands the grace of Prophecie: by which *Dauid* comforted his owne heart, and was able to ſpeake to the edification of others, and to ſtop the mouthes of his aduerſaries. This grace the Prophet craues, that the Lord would neuer vtterly take it from him. If at any time, in thy wiſe diſpenſation thou relent it, yet I beſeech thee, neuer vtterly to remoue it.

A great iudgement, that men cannot vſe Gods Word which they haue learned, to the edification of others.

This iudgement which *Dauid* heere craues to bee auerted from him, lyes vpon many, who doe not marke nor perceiue it, that they are ſo much the more miſerable, that they know not their miſery; in this, that hauing, and hearing the word of God ſo plentifully, they can neither vſe it to their owne conſolation, nor to the edification of others. And this proceeds from the euill conſcience which is in them, that neither can they heare it with comfort, no more than *Achab* could heare *Michaiah*, becauſe he neuer prophecied good vnto him; nor yet can they ſpeake it to the comfort of others: *Unto the wicked, God ſaith, What haſt thou to doe to take mine ordinance in thy mouth, ſeeing thou hateſt to bee reformed? Obmuteſcit facundia, ſi egra ſit conſcientia*: eloquence becomes dumbe, when the conſcience waxes diſeaſed.

*Pſalme* 50.

*Ambroſe.*

*For I wait.*] Gods iudgements are ſometimes taken for his plagues, executed according to his Word vpon the wicked; with the which is euer conioyned a performance of his promiſed deliuerance to the godly; whereby hee makes knowne, *That there is fruit for the righteous*, how euer for a time hee ſuffer them to bee euill intreated; and that there is a difference betweene them who feare him, and them that feare him not.

God at length will declare that his word is a iudgement, and that hee will execute it. *Pſalme.* *Malach.*

And this *Dauid* here prayes for; that the Lord would ſo deale with his enemies, that the truth of his Word being declared vpon them, the godly might haue no cauſe to be aſhamed for taking that word of truth in their mouthes.

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VERSE 44. *So ſhall I alway keepe thy law for euer and euer.*

Becauſe the Lord changeth not, we are not conſumed.

HEre is a proteſtation of thankefulneſſe to his God; which hee promiſeth to declare in obedience. Whereof firſt we obſerue how, our ſtanding and perſeuering in the obedience of Gods law, proceedes from Gods louing kindeneſſe toward vs, keeping his word of truth in our hearts and mouthes: Hee is the ſtocke, wee are the branches; we beare not him, he beares vs: let vs abide in him, and giue him the praiſe of all our well-doing, and perſeuerance in it.

The reſolution of the godly, is not limited within termes, but extended to eternity.

Now the doubling of the word, notes his promptitude to Gods obedience, & willing reſolution to perſeuere in it; not for a day, or a yeare, but alway, yea, for euer and euer: not in this life onely, but in that alſo which is to come, as *Ambroſe* expounds it; *Pollicetur ſe & hic & ibi legem Dei cuſtoditurum; hic in exemplari, in ſpeculo, in ænigmate; illic in ipſa facie veritatis.*

*Ambroſe.*

*Euthym.*

And the ſame alſo hath *Euthymius. Cuſtodiam legem tuam non tantum in hoc ſæculo, ſed & in futuro; quod ſæculum ſæculi appellatur, tanquam præſenti ſæculo honoratius.*

VERSE 45. *And I will walke at liberty: for I ſeeke thy precepts.*

Carnall liberty is but thraldome.

THere is a liberty of the fleſh, taken by men, not giuen by God; falſely ſo called: for it is not liberty indeede, but thraldome; where men caſting off the yoake of GOD, giue ouer themſelues to follow their owne affections: which can neuer but breed them doubts, feares, and horrible terrours, wherewith they are ſtraited, ſo that they know no out-gate; *Improbus in ſeipſo coarctatur malitiæ ſuæ laqueis ſtrangulatus.*

*Ambroſe.*

This is euident in men giuen to couetouſneſſe.

Take to you for an example a couetous wretch, euery day extending the borders of his poſſeſſion, excluding his neighbours: doth the enlarging of his bounds, enlarge his heart? doth hee therefore walke at liberty, becauſe hee hath more ample roomes? No, no: *Quantumcunque domus ſuæ ſpatium porrexerit, clauditur anguſtiis opinionis ſuæ finibus, cui quod habet non eſt ſatis:* But howſoeuer large his poſſeſſions bee, hee is ſtill incloſed in the ſtraits of his owne narrow heart, which thinkes hee hath nothing at all.

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And ſo is it in all other ſinnes; the giuing of liberty to the will of man, drawes on a thraldome: whereby hee is not onely captiued of his owne affections, but ſtraited with the ſenſe of wrath in his conſcience, which alway followes euill doing.

*Eſay* 28. In men giuen to concupiſcence.

This is that ſtrait bed, wherein GOD threatens to caſt the wicked, in a puniſhment of their carnall liberty. *Herod* tooke this liberty to defile his brothers wife: hee beheaded *Iohn* for reproouing of it, & ſo thought the more freely hee might enioy his ſinnefull pleaſure: but did hee by this meanes walke at liberty? No: on the contrary, hee caſt himſelfe into the ſtraits of a terrifying and accuſing conſcience; hee could neuer be quit of *Iohn*, whom hee had beheaded: for hee conceited that *Ieſus* was *Iohn* riſen againe from the dead. What euer mirth hee pretended in his countenance, hee found himſelfe ſore ſtraited with anguiſh in his conſcience.

True liberty, wherein it conſiſteth.

True liberty is that which God giues, and whereof our Sauiour ſpeaketh, ſaying; *Then are you free, if the Sonne make you free*; hee looſeth vs from all other bondage, that he may binde vs to himſelfe onely. And this liberty conſiſteth, firſt in our deliuerance from the tyranny of our owne luſts, by which all thoſe are thralled who ſhake off the yoke of God: and next, in the freedome of a peaceable conſcience, which is a Chriſtians Paradiſe on earth.

VERSE 46. *I will ſpeake alſo of thy teſtimonies before Kings, and will not bee aſhamed.*

A threefold dutie of thankfulnes, promiſed by *David.*
*Euthym.*
A good conſcience makes great boldnes of ſpeech.
*Baſil.*

IN theſe three laſt Verſes, *David* promiſeth a threefold duty of thankfulneſſe. Firſt, the ſeruice of his tongue. Next, the ſeruice of his affections. Thirdly, the ſeruice of his actions. *Bona conſcientia maximum ſemper præſtat ſolatium*; a good conſcience renders alwayes great conſolation; *& vita legitima fiduciam procreat*, and an honeſt life makes great boldneſſe, to ſpeake without feare or ſhame; as yee ſee in *David* toward *Saul*; in *Elias* to *Achab*; in *Paul* to *Agrippa*, to *Feſtus*, and to *Felix*.

No ſort of men more obliged to God then Kings: yet commonly none more vnthankefull.

The firſt duty that here he promiſeth, is to ſpeake of the teſtimonies of God before Kings. This is not a ſmall thing, if wee doe conſider, that albeit no ſort of men be more obliged to God, then Kings are, yet vnto none is Gods Word more vnwelcome then to them; for the moſt part, they are ſo accuſtomed to command, & to giue out words for lawes vnto others, that they thinke ſtrange to heare of a word which ſhould ſtand in ſteed of any law to them. It is a rare thing to finde a *Ioſiah*, whoſe heart melted at the hearing of the law; like vnto him was no King before him, who turned vnto the Lord with all

*2 King.* 13.25.

his heart. Where ſuch are giuen to a people, they are the exceeding great bleſſings of God.

The ſubiect of our talk, ſhould be Gods word.

If *Dauid* was not aſhamed to ſpeake of Gods Word before Kings; farre leſſe may we thinke was hee aſhamed to ſpeake of it before his familiars and companions: as he proteſts he would doe in another place; *Come vnto mee all yee that feare God: and I will tell you what GOD hath done to my ſoule.*

This may conuince the vnthankfulneſſe of this age, who haue tongues for euery purpoſe, but none to ſpeake of the teſtimonies of God: yea, they are aſhamed to ſpeake of that ſubiect, who without ſhame or meaſure ſpeake of all other things.

VERSE 47. *And my delight ſhall bee in thy Commandements, which I haue loued.*

Delight in Gods word, is a proofe of true godlineſſe.

THe next thing he promiſeth, is the ſeruice of his affections. It is not a ſmall progreſſe in godlineſſe, to delight in the commandements of God. Our corrupt nature counts them burdenable: but the grace of Chriſt makes vs finde his yoke eaſie, and his burden light. And indeede, ſo doe his children eſteeme of it; who haue found by experience, there is more ſolide ioy in the obedience of Gods commandements, then in all the periſhing pleaſures of ſinne. And would to God, they who of a long time haue prooued the pleaſures of tranſgreſſion, would turne them, and proue by experience on the other hand, what comfort there is in mourning for ſinne; what is the ioy of a good conſcience, and the ſweet inward pleaſures of a godly conuerſation: they ſhould then eaſily perceiue, that the delights of the one doe by infinite degrees ſurmount the pleaſures of the other.

None can diſcerne between worldly & ſpirituall pleaſures, but they who haue proued them both.

Actions of Gods worſhip, are nothing without a delight in them.

Naturall men, doe ſome externall works of Gods worſhip; but not with an inward delight: this is no acceptable ſeruice to God. They aſſemble themſelues on the Sabboth with the godly, to heare the word; but what the one doth of delight, the other doth of cuſtome, or compulſion. The Lord lookes to the affection more then to the action; and we ſhould not onely conſider what we doe, but how we doe it; ſo to come to the Temple, that wee come with *Simeon*, by motion of the Spirit; ſo to heare the word, that it be with ſpirituall ioy and delight, as *Dauid* did. And this alſo condemnes thoſe of our age, to whom the word of the Lord is a reproach and wearineſſe.

VERSE 48. *Mine hands alſo will I lift vp to thy commandements, which I haue loued: and I will meditate in thy Statutes.*

The world is now full of mutilate Chriſtians.

THe third dutie he promiſeth is the ſeruice of his actions; that he will lift vp his hands to the practiſe of Gods commandements. *Dabo operam vt factis exprimam mandata tua.* The Kingdome of God is not in word, but in power: wee are the diſciples of that Maſter, who firſt beganne to doe, then to teach. *Qui fecit & docuit hic magnus vocabitur*: but now the world is full of mutilate Chriſtians; eyther elſe they want an eare, and cannot heare Gods word; or if they heare, they want a tongue, and cannot ſpeake of it; or if they haue both, they want hands, and cannot practiſe it.

*Vatab.*

*Acts 1.1.*

*Baſil.*

Concerning his proteſtation of the loue of Gods commandements, and his meditations of them, See Verſ.15.103.111.

## ZAIN.

VERSE 42. *Remember the promiſe (made) to thy ſeruant; wherein thou haſt cauſed mee to truſt.*

How God is ſaid to remember.

THe firſt Verſe of this Section containes a prayer, that God would performe the promiſes hee had made vnto him. When he praies God to remember, wee muſt not thinke that hee chargeth the Lord with any obliuion. *Nulla in Deum cadit aut obliuio, aut reminiſcentia.* The godly ſanctifie the Lord in their heart, and thinke more reuerently of his Maieſty then ſo: but his *Memor eſto*, is all one with this; *Perfice & ad finem deducito*: Remember, that is, perfit and accompliſh the promiſe made vnto me.

*Euthym.*

Gods promiſe made to vs, & our promiſe made to him, would be remembred together.

*Made to thy ſeruant.*] As *Dauid* beſeecheth the Lord to remember his promiſe; ſo he proteſts, *Verſe 52.* that hee remembred the iudgements of God, and was comforted; and *Verſe 55.* that he remembred the name of the Lord in the night. It is but a mockery of God, to deſire him to remember his promiſe made, where wee make no conſcience of the promiſes wee haue made to him. But alas, how often faile we in this dutie, and ſo in our owne default diminiſh that comfort wee might haue of Gods promiſes, in the day of our trouble?

*Dauid* had a promiſe of an earthly Kingdome, but his comfort was not in it. 2 *Sam.* 7. 18. 24. 28.

But what promiſe is this that God made to *Dauid*? There is a promiſe made him concerning the Kingdome of *Iſrael*; and for this he prayed, 2 *Sam* 7. *Who am I, O Lord God, and what is mine houſe, that thou haſt brought mee hitherto? &c. And now Lord, confirme for euer the word that thou haſt ſpoken concerning thy ſeruant, &c. For thou art GOD, and thy words are true, and thou haſt ſpoken this goodneſſe concerning thy ſeruant.* But his comfort in trouble ſtood not in this promiſe, nor performance of it.

In the promiſe of mercy ſtands the comfort of the godly.

The promiſe whereof hee meanes here, is the promiſe of mercy and grace, which GOD in his couenant hath made to his Children: and this, as euery one of Gods children accounts their owne by a particular application of it, vnto themſelues; ſo *Dauid* not excluding others, and yet including himſelfe, ſpeaks of this promiſe, as properly and particularly belonging to him. And ſo alſo did that woman of *Canaan* reſt in the generall promiſe of Gods mercy, as if it did containe a particular promiſe to her ſelfe. And therefore by no temptation; yea, not by Chriſts contrary affirmation, made for her tryall, could ſhee be remoued from this ground, That the generall promiſe of mercy, made in the Couenant, contained a particular promiſe vnto her; howſoeuer not vnder the name of a childe, yet vnder the name of one (albeit vnworthy) belonging to the family of God.

In the generall promiſe, there is concluded a particular to euery beleeuer.

The nature of faith.

And this proceeds from the nature of faith, by which the godly apprehend God as their Father, Chriſt as their Sauiour; and in him all Gods promiſes made generally to his people, as if they were made particularly and by name vnto themſelues, collecting hereof the certainty of their owne ſaluation. The propoſition being furniſhed by the word, the aſſumption is made by faith, and makes the concluſion moſt certaine; the ground of all being Gods vnchangeable truth, and the ſtability of his counſell: which he will not change for the changes which are in his weake ſeruants, but conſtantly performes for his owne names ſake. *Sanctus quodcunq; ſpoponderit implere conſueuit, noſtrarum immemor iniquitatum, ſuarum non immemor ſponſionum:* the Lord perfits that which hee promiſeth to his Saints; vnmindfull of their iniquities, not vnmindfull of his owne promiſes.

How faith collects out of Gods promiſes aſſurance of ſaluation.

*Ambroſe.*

It ſtands with the honour of Gods truth to performe his promiſe.

*Wherein thou haſt cauſed me to truſt.*] This is a moſt forcible argument to moue the Lord to the performance of his promiſe, When his Children declare vnto him, that it ſtands with the honour of his truth to doe ſo. The like of this argument is vſed by *Ieremy*: *O Lord, if I be deceiued, thou haſt deceiued me*; which is, as hee would ſay, a thing impoſſible that ſo ſhould bee. And ſo *Dauid* confirmes here; that hee could not be diſappointed of his hope, vnleſſe that the Lord did faile in his truth: which cannot be.

Aſſurance of ſaluation in the beleeuers, is no arrogancy.

*Ambroſe.*

Thus yee ſee, when the godly reſt aſſured of their ſaluation, they are neither preſumptuous nor arrogant, but giue glory to God, and the praiſe of vndoubted truth to his promiſes. *Non eſt arrogans vſurpatio, ſed fidelis, quia verum Deum non poſſe fallere confitetur*; It is no arrogant vſurpation, but a faithfull depending: for hee acknowledgeth, that the moſt true God cannot beguile him. And againe, *Non vſurpatoriè ſperaui quæ vt ſperarem ipſe feciſti*: I haue not hoped by vſurpation, but it was thou Lord who cauſed mee to hope. *Seruus ſum, expecto alimentum à Domino: miles ſum, exigo ab imperatore ſtipendium: vocatus ſum, poſtulo ab inuitante promiſſum*: I am thy ſeruant, and wait for nouriſhment from thee, who art my LORD: I am thy ſouldier, and require wages from thee, who art my Captaine: I am called, and ſeeke from thee who called mee, that which thou haſt promiſed.

An anſwer to Papiſts, who ſo ſpeake of it. *Bern. in Septuag. Serm.* 1.

Let this ſerue for an anſwere to the aduerſaries of the truth, who ſay it is arrogance and preſumption for any man to affirme the certainety of his ſaluation: *Propter hoc data ſunt digna quædam & indicia manifeſta ſalutis, vt indubitabile ſit eum eſſe de numero electorum in quo ea ſigna permanſerint*; For this cauſe ſome ſignes and manifeſt tokens of ſaluation are giuen, to the end it may bee out of doubt, that hee in whom they remaine, is of the number of the elect. *Non arrogantia eſt, ſed fides, prædicare quod acceperis*; It is not arrogancy, but faith, to ſpeake of that mercy which thou haſt receiued.

*Aug. Ser.* 28.

Arguments to confirme vs in the certainty of our ſaluation.

To this purpoſe, let vs remember, that the promiſes made to vs, are of Gods free mercy: that the grace to beleeue, which is the condition of the promiſe, is alſo of himſelfe; *For faith is the gift of God*: thirdly, that the arguments by which hee confirmes our faith in the certainty of our ſaluation, are drawne from himſelfe; not from vs. As firſt, from the nature of God: *Hee is faithfull who hath called vs to the fellowſhip of Chriſt, and will alſo keepe vs blameleſſe to the day of Chriſt.* And againe, *Hee who hath begun that good worke in you, will alſo perfit it againſt the day of Chriſt.*

1 *Cor.* 1.

*Phil.* 2.

Chriſtians are ſure of perſeuerance; proued by foure reaſons.

Secondly, from the nature of that life which Chriſt communicates to his members: they liue in him, or rather hee liues

Galat. 2.

Rom. 6.

in them; *Now in that I liue, by the faith of Chriſt I liue: yet not I any more, but Chriſt liueth in mee.* Now this is the nature of the life of Chriſt; that *it is no more ſubiect to dying*, as witneſſeth the Apoſtle.

1 Pet.

1 Iohn 2.

Thirdly, from the nature of that ſeede, whereof wee are begotten; for as the ſeede is, ſo is the life which it giueth. Now the ſeed, ſaith Saint *Peter*, is immortall; and beſide, that holy vnction by which the Lord corroborates and ſtrengthens his children, is called a permanent and abiding vnction: All theſe proue a perſeuerance of Gods fauour.

VERSE 50. *It is my comfort in trouble: for thy promiſe hath quickned me.*

Commend[illegible]on of Gods word.

THis Verſe containes a commendation of the word of God, from the excellent effects and fruits thereof; to wit, that the comfort thereof vpholds Gods Children in trouble, when all other comforts faile them. The lawfull comforts of nature, ſuch as meate, and drinke, and recreation, become loathſome to men in heauy diſeaſes. And as to the vnlawfull pleaſures of ſinne, they are ſo farre from helping our comfort, that they encreaſe our terrour in the day of trouble; onely the word of the LORD ſuſtaines vs, and aſſures vs, that our light and momentanean afflictions ſhall cauſe to vs at the length an infinite weight of glory: *Facile ſuperantur aduerſa, ſi ſit ſpes quæ conſoletur: quiſquis enim meliora ſperat, lenioribus non frangitur.*

It will vphold vs when all other comfort will faile.
*Ambroſe.*

If we make no conſcience of Gods word in proſperity, it ſhall not comfort vs in aduerſity.

*In trouble.*] He telleth not what kinde of trouble he was in; neither was it needefull: for there is no ſort of tentation can befall vs, for which the word of God doth not furniſh vnto vs ſufficient conſolation: prouided alway wee make conſcience of it in proſperity; otherwiſe, it ſhall be a comfortleſſe word to vs in our aduerſity.

The Word of God is the life of our ſoule.

*For thy promiſe hath quickned me.*] As the life of our ſoules, at the firſt commeth by the Word; ſo is it conſerued by the ſame Word. When tentations oppreſſe vs, ſo that we faint, and our life is gone, it is the Word that reuiues vs: *Ut connexio iſta animæ, & corporis noſtri, ſpiritu vitali animatur, alitur, & tenetur; ita verbo Dei, & ſpirituali gratia anima noſtra viuificatur.* As the connexion of this body and ſoule is made and conſerued by naturall breath; ſo is our ſoule quickned by the Word and ſpirituall grace. As therefore we loue our life, let vs loue the word of the Lord.

If ſuch fruit be in his promiſe, what is in the performance?

And if the promiſes of God render ſuch ioy to the beleeuing, what ioy may wee looke for in the full performance of them?

VERSE 51. *The proud haue had mee exceedingly in deriſion; yet haue I not declined from thy law.*

HEre is a proteſtation of *Dauid* his honeſt and conſtant affection toward the word of God; That albeit hee was ſore tempted by the deriſions of the proud, yet he declined not from the Law of the Lord his God. Let no man who is truely religious, thinke that he can eſchew the mockeries and deriſions of the wicked: this is a part of the croſſe of Chriſt Ieſus; they railed vpon him, they nodded with their head, and fleered with their mouthes, and mocked him; but patiently did hee ſuffer this contradiction of ſinners.

Mockeries and tauntings of euill men, is a part of Chriſts croſſe.

*Iſmael* firſt began this kinde of perſecution.

Gal. 4.

*Iſmael* was the firſt, for any thing wee reade; who began this kinde of perſecution; but euer ſince, Sathan hath continued it in his curſed inſtruments, like vnto him. *As hee that was borne after the fleſh, perſecuted him that was borne after the Spirit; euen ſo is it now.* Let vs take vp the croſſe of our Lord, and follow him, and bee content to beare with him the rebuke of the wicked.

Concerning this ſtile of the wicked, whereby they are called proud; ſee Verſe 69. 78.

VERSE 52. *I remembred thy iudgements of olde, O Lord, and haue beene comforted.*

Godlineſſe hath many impediments.

MAny are the impediments of godlineſſe; for beſide the corruption of our own nature within vs, we haue the corruption of other men fighting againſt vs. By their prophane ſpeeches they corrupt vs; by their euill example they infect vs: and if that way they cannot come to ſpeed, then they ſpeake euill of vs, they lye, they rayle, they mocke vs, leauing nothing vndone that may diſquiet vs in our ſelues, and diſgrace vs to others.

If wee remember time begun, forethink time to come, the tentations of the time preſent ſhall not readily ouercome vs.

Againſt this impediment *Dauid* heere ſhewes how hee was ſuſtained by remembring the iudgements of God, which in former ages hee had poured out vpon the like prophane men. If we ſhall onely looke to the preſent time, forgetting the by-paſt iudgements of God, and not fore-thinking of the wrath to come vpon the wicked; their preſent proſperity ſhall bewitch vs, and wee ſhall be in danger to bee carried away with them, after deceitfull vanity: but let vs goe with *Dauid* vnto the Sanctuary of God, and with *Abacuk* to our Watch-tower, where wee may looke out, and ſee what hath beene the miſerable ends of the wicked, and we ſhall ſay, they

buy

Prouerb. 1.

buy full deare their ſhort and periſhing pleaſures ; for their proſperity is their ruine.

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VERSE 53. *Feare is come vpon me, for the wicked that forſake thy law.*

Godly men pitty the wicked.

LEſt it might ſeeme out of the former words that *Dauids* comfort ſtood in the deſtruction of the wicked by the execution of GODS iuſt iudgements vpon them; hee addes this, that their impiety was the cauſe of his feare and griefe, & that he was *partim iratus quòd legem Dei contemnerent; partim dolens quòd ipſi perituri eſſent.* This is the meekneſſe and loue which the godly carry, euen toward thoſe who haue offended them; they are touched with a commiſeration of them : not ſo much for any wrong done to themſelues, as for the euill they ſee their enemies incurre by wronging them. *Nam qui fortior eſt, non propriam dolet contumeliam, ſed aliena peccata, & in ſua iniuria lapſum alterius ingemiſcit.* As a louing father offends at the contumelious words he receiues from his frantique childe, not ſo much ſorrowfull for the wrong done to himſelfe, as for the diſeaſe of his childe, which forceth him to ſpeake that hee ſhould not : ſo godly *Dauid*; *Dolebat, non quia contemnebatur, ſed quia lex Dei relinquebatur, & eorum qui hoc faciebant damnum dolebat, quòd Deo perirent.* Hee was afraid and grieued at the ſinnes of the wicked, who ſcorned him; not becauſe he was contemned, but God was offended : nor yet for any loſſe hee ſuffered by their ſins; but for the harme they did vnto themſelues.

Euthym.

Not ſo much for wrong done to them as for the euill that redounds to them who doe it.
*Ambroſe.*

The weight of ſin aggrauated by this, that it is a forſaking of Gods law.

The impiety of wicked men is heere deſcribed to bee a forſaking of Gods laws; thereby letting vs know what is the weight of ſinne. The law is holy and good, contayning in it a moſt perfect rule of righteouſneſſe; and therefore, the forſaking of it cannot bee but a very high crime. And ſure it is, many of this age are guilty of it, in regard of their deedes; how-euer it bee, that in regard of their words, they will not hold with it: but when God ſhal iudge them, what-euer liking of the law they pretend in word, they ſhall bee found indeed forſakers of it.

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VERSE 54. *Thy ſtatutes haue beene my ſongs, in the houſe of my pilgrimage.*

HEe ſtill inſiſts in a commendation of the word of God, from the comforts which hee found in it in the time of trouble. Naturaliſts refreſh themſelues in their griefes, with prophane Ballads and Songs; but theſe increaſe guiltineſſe, and conſequently griefe, but mittigate it not. As to *Dauid*, hee proteſts hee ſought his comfort in the word of God: worldlings count it a melancholique ſubiect; but hee found ioy in it: let men in this take heede to themſelues.

They who count Gods word a wearineſſe, which *Dauid* accounted a refreſhment, are in a hard eſtate.

*Dauid* was a man after Gods own heart; that is, approued of him : and they who count that to bee a wearineſſe, which hee found to bee a refreſhment, how can they haue this comfort, that they are alſo approued of God.

The word is conuenient for euery ſtate of life.

Againe, ſee how the Lord in his wiſe diſpenſation attempers himſelfe to our infirmities. Our life is ſubiect to many changes : and God by his word hath prouided for vs alſo many inſtructions and remedies. Euery croſſe hath his owne remedy, and euery ſtate of life his owne inſtruction. Sometime our griefe is ſo great that wee cannot ſing; then let vs pray: ſometime our deliuerance ſo ioyfull, that we muſt breake out in thankeſgiuing; then let vs ſing: *If any man among you be afflicted, let him pray; if any be merry, let him ſing.* Prayers for euery croſſe, and Pſalmes for euery deliuerance, hath God by his owne Spirit penned vnto vs: ſo that now wee are more then inexcuſable if we faile in this duty.

In it we haue prayers for croſſes, and Pſalmes for euery deliuerance.

Bodily baniſhment brings the godly neerer to the Lord, how euer it puts them further from men.

*In the houſe of my pilgrimage.*] *Vatablus* expounds this, of his baniſhment among the Philiſtims; that when he was put from his natiue Countrey and kindred, and all other comforts failed him, that then the word of the Lord furniſhed matter of ioy to him. And indeed, the baniſhment of Gods ſeruants, may caſt them far from their kindred and acquaintance: but it chaſeth them neerer to the Lord, and the Lord neerer to them. Proofe of this in *Iacob*, when he was baniſhed, and lay without all night in the fields, he found a more familiar preſence of God, then hee did when hee lay in the Tent with his father and mother.

But we may rather with *Baſil*, referre it to the whole time of his mortall life: *Omnem vitam ſuam peregrinationem vocare arbitror.* So *Iacob* acknowledged to *Pharaoh*, that his life was a pilgrimage, and *Abraham* and *Iſaac* dwelt in the world as ſtrangers.

Our life vpon earth, is but a baniſhment.

S. *Peter* therfore teacheth vs, as Pilgrims, to abſtaine from the luſts of the fleſh; and S. *Paul*, to vſe this world as if we vſed it not; for the faſhion thereof goeth away. Many wayes are wee taught this leſſon; but ſlow are we to learne it. Alas, what folly is this, that a man ſhould deſire to dwell in the earth, when God calleth him to be a Citizen of heauen!

It were a ſore puniſhment to dwell for euer in our bodies as they are.

Yet great is the comfort wee haue of this, that the houſes wherein wee lodge vpon earth, are but houſes of our pilgrimage. The faithfull Iſraelites endured their bondage in Ægypt the more patiently, becauſe they knew they were to be deliuered from it. If the houſes of our ſeruitude were eternall manſions, how lamentable were our condition? but God bee thanked, they are but wayfaring Cottages, and houſes of our pilgrimage. Such a houſe was the wombe of our Mother: if wee had beene encloſed there for euer, what burthen had it beene to her? what bondage to our ſelues? Such a houſe will be the graue: of the which wee muſt all ſay with *Iob*; *The graue ſhall bee my houſe, and I ſhall make my bed in the darke*: if we were there to abide for euer, how comfortleſſe were our eſtate? But God be praiſed, our manſion houſe is aboue, and the houſes wee exchange here on earth, are but the houſes of our pilgrimage: and happy is hee can ſo liue in the world, as eſteeming himſelfe in his owne houſe, in his owne bed, yea, in his owne body to bee but a ſtranger, in reſpect of his abſence from the Lord.

*Iob.18.*

VERSE 55. *I haue remembred thy name, O Lord, in the night; and haue kept thy law.*

Priuate exerciſes are ſureſt tryals of true godlineſſe, and why?

THis Verſe containes a new proteſtation of his honeſt affection toward the word of God. Wherein, firſt let vs marke his ſincerity; hee was religious not onely in publike, but in priuate: for priuate exerciſes are the ſureſt tryals of true Religion. In the publique, oftentimes hypocriſie carries men to ſimulate that which they are not; it is not ſo in the priuate: for then, either doth a man, if hee make no conſcience of Gods worſhip, vtterly neglect it, becauſe there is no eye of man to ſee him; or otherwiſe, if it be indeed religious, euen in priuate he preſents his heart to God, ſeeking it to be approued by him: *For his praiſe is not of men, but of God.*

*Rom.2,29.*

This age conuinced of coldnes in religion.

Againe, this argueth his feruency in religion: for, as elſewhere he proteſts, that hee loued the word more then his appoynted food; ſo here hee proteſts, hee wanted his nights reſt, that hee might meditate in the word. But now, ſo farre is zeale decayed in profeſſors, they will not want their ſuperfluities, farre leſſe their needfull refreſhment, for loue of the word of God.

Euery mans life declares if he remember God, or no. *Ambroſe.*

*And haue kept thy Word.*] *Dauid* was not a naked profeſſour of the Word, but a practiſer of it alſo: his life declared that hee remembred the Lord; *Fides, probitas innocentia memorem probant.*

VERSE 56. *This I had, becauſe I kept thy precepts.*

How the beginnings of godlineſſe, are euer bleſſed with increaſe.

AS ſinne is a puniſhment of ſinne, and the wicked waxeth euer worſe and worſe: ſo godlineſſe is the recompence of godlineſſe. The right vſe of one talent encreaſeth moe: and the beginnings of godlineſſe are bleſſed with a growth of godlineſſe. *Dauids* good exerciſes held him in memory of his God: and the memory of God made him euer the more godly and religious.

## CHETH.

VERSE 57. *O Lord, thou art my portion, I haue determined to keepe thy Word.*

God teacheth vs both by precepts and examples.

IT hath pleaſed the Lord to teach vs, not by precepts onely, but examples alſo: in the one, hee teacheth vs what we ſhould doe, if wee would be ſaued; in the other, hee lets vs ſee what the godly before vs haue done, that they might bee ſaued. If wee were the firſt, who haue entred into that narrow way that leades to eternall life, our faintings, fallings, backe-ſlidings were ſomewhat excuſable: but that way is now *Via trita*; in euery part of it wee ſee the footſteps of our brethren, who haue trode it before vs. All of them entred into *Canaan*, ſtanding on the other ſide of *Iordane*, & calling vpon vs by their example, who are yet in the wilderneſſe, and on this ſide of *Iordan*, Come forward, feare not, faint not; the way indeed is hard and difficile, but the end is ſweet and ioyfull. Wee haue left with you the paines of the one; come yee forward, and enioy with vs the pleaſures of the other. Thus being compaſſed with ſo great a clowde of witneſſes, who haue trode the way before vs, and by faith haue inherited the promiſe; wee are altogether in-excuſable if wee doe not follow.

All the godly who haue liued before vs, call vpon vs.

*Heb.12.*

Among the reſt *Dauid* calls vs to follow him.

Among many, wee haue here the Prophet *Dauid*, who hath gone before vs, and by his counſell and inſtruction, teacheth vs how to follow him. There is no doubt, but (as we ſpake in the firſt Section) if wee follow him in diſpoſition, we ſhall alſo bee partakers of his approbation. Some part of his diſpoſition wee haue ſeene already: let vs yet goe after him foot by foot, neither turning to the right hand, nor to the left; not as *Aſahel* followed *Abner*, that was for euill: and therefore in this courſe he periſhed; as many ſhall doe, who ſeeke from *Dauid* a patrocinie for their ſinnes, but make him not a patterne to them of repentance.

If we would be partakers of his approbation.

2 Reg. 2.

But let vs follow him, as the Prophet *Eliſha* followed his Maſter *Eliah*, whom hauing once found, hee would neuer againe goe from him. Let vs walke with *Dauid* in one way, that wee may bee partakers, with him, of one happy and bleſſed end.

A two fold proteſtation in this Verſe.

*O Lord.*] This Verſe containes a twofold proteſtation. In the firſt, hee proteſts that God was his portion. In the ſecond, that he had determined to keepe the Word of God. And this he conceiues in ſuch manner, that hee directs his ſpeech vnto God. Laying open his heart to God, he dare make bold, out of a good conſcience, that God was his portion.

It is a common thing to ſpeake of God, not ſo to ſpeake to him.

It is a thing common to all ſorts of men to ſpeake of God, but to ſpeake to him, is a grace proper to his children, euen to them onely.

Either the wicked dare not come vnto him, their conſcience being ſo euill, that it is afraide to looke vnto the Lord, no otherwiſe then a wounded eye, which cannot behold the light: or if at any time forced by neceſſity they would, yet they cannot come to him being voyde of faith, without which there can be no prayer.

Acceſſe to the throne of grace in the body, is the firſt degree of eternall life.

Acceſſe to the throne of grace, that wee may ſpeake with God, while wee are in the body, is the firſt degree of eternall life: hee ſhall neuer bee afraid to goe out of the body, and aſcend to the Lord, who when hee was in the body, went vp by prayer, and got acceſſe to the Lord. This is the comfort of the children of God, that ſometime they got ſuch ioyfull acceſſe to God by prayer, that they wiſh and deſire, that their ſoule at that ſame inſtant, might goe out of their body with their ſupplication; ἵνα συνεξέλθῃ ἡ ψυχὴ τῇ εὐχῇ. *Vt ſimul egrediatur anima cum precatione.*

Macar. hom. 8.

David a great King, yet glories onely in this, that God was his portion.

But who is this that glories, the Lord was his portion? euen *Dauid*, a King of a moſt mighty people, of a flouriſhing kingdome, and a fertile land, flowing with milke and honey: but in this hee reioyceth not; all his comfort is here, that God was his portion. This I marke, to make thoſe worldlings aſhamed, who haue leſſe portions of the earth then *Dauid* had, and yet reioyce ſo in them, that they neglect altogether the Lord their God. They bragge with *Nabuchadnezzar* of their buildings; *Is not this great Babel, that I haue built for honour of my Maieſtie?* They talke fooliſhly with *Nabal*; ſhall I take my fleſh, and my bread, and giue away? As if all that they haue, were their owne. And they glory with that Glutton, when their garners and Barnes were full; *Now my ſoule, thou haſt enough for many dayes:* but a ſhort time ſhall declare, that they haue nothing at all, who haue not the Lord to be their portion.

Worldlings may be aſhamed, who hauing leſſe portions on earth, yet for them neglect the Lord.

Dan. 4.27.

Why wee ſhould chuſe God to our portion.

Now, that we may be mooued to make this ſame election, which heere *Dauid* makes; let vs firſt conſider the louing kindneſſe of the Lord our God towards vs, who paſſing by all his creatures, hath ſet his heart vpon man: all things he hath made for man, and man for himſelfe, and for no other thing beſide himſelfe.

God reſted not in his workes of creation, till hee had made man.

This is euident in the creation: when he had made his glorious workes, the firſt, ſecond, third, fourth, and fiſt dayes, he conſidered them all in their kindes, and ſaw they were very good; but ſtill hee proceeded to create more, and could not reſt, till hee had made man. When man was created, then is it ſaid that the Lord reſted. No ſight of the creature, could content the Lord, till he had ſeene man: all the thoughts of the diuine minde aymed at him. When the Lord had created man, as the perfection of his workes, the compend of his creatures, and the end whereunto hee looked in creating all other creatures; then it is ſaid, that he reſted.

And man ſhould not reſt content with any creature, but ſet his heart vpon God.

O man, wherewith ſhalt thou requite the kindneſſe of the Lord thy God? but by reſoluing with *Dauid*, that thou wilt chuſe none for thy portion, but the Lord. *Whom haue I in heauen, but thee? And I haue deſired none in the earth with thee.*

Pſal. 73.25.

Let vs looke to the creatures, and conſider how they are very good, let vs vſe them alſo: but ſo, that wee remember alway, how with them a greater good then they are, is offered vnto vs: namely, that good God that made them. What is the creature, if it bee compared with him that made it?

Can the work of a mans hand, be ſo excellent as man that made it? And why then ſhouldeſt thou thinke, that there is either beauty or vertue in a creature, for which it ſhould be more deſired and loued, then the Lord who made it? *Pulchrum cœlum, pulchra terra; ſed pulchrior qui fecit illa.*

August.

The greateſt good in the creature, is but a ſparkle of that infinite good in the Creator.

Ethnickes ſaw by the light of Nature, ſpecially the *Platoniques*, that whatſoeuer good is in the creature, it is but *Splendor quidam ſummi illius boni*; a certaine beame of that great and infinite good which is in God: and that then onely was the good which is in the creature rightly vſed, when by it, men learned to goe vp, and returne to the Creator.

Euery creature ſends vs from it, vp to him that made it.

But alas, ſuch is our wretched corruption, that the ſame things which ſhould carry vs vpward toward God, draw vs down; and wee are oftentimes ſo ſnared with the loue of the creature, that wee forget the Creator: not that any blame is in the creature, but as I ſaid, in our owne corrupt nature; for euery creature in the owne kinde, ſends vs to him that made it, ſpeaking with ſuch a voyce as it hath, Seeke not reſt nor contentment from vs. Goe, vp, and ſeeke it in him that made vs; no contentment, no ſatisfaction haue wee to giue you. *The eye is not ſatisfied with ſeeing, nor the eare filled with hearing.* This then is the firſt motiue; that as the Lord would not reſt till he had made man: ſo man is bound of his dutie, neuer to reſt till hee finde the Lord.

*Prou.* 1.8.

Man was made for God, & no other thing but God can content him.

The other motiue is; It is impoſſible that man can get reſt or contentment to his ſoule in any thing, but in the Lord his God. Man was made for God, and to the Image of God, and therefore can no other thing fill and content the deſires of his ſoule, but God himſelſe. *Cæteris rebus occupari poteſt, repleri non poteſt*: Other things may buſie and vexe the ſpirit of man; but cannot fill or repleniſh it. *Feciſti nos Domine propter te, & ſemper inquietum eſt cor noſtrum donec requieſcat in te*: thou madeſt vs, O Lord for thy ſelfe, and our heart is alway vnquiet till it reſt in thee. As the point of the Marriners Compaſſe, touched with the Adamant, trembles euer, till it bee directed toward the North; ſo doth the heart of man, till it bee directed to the Lord. And as the Doue, which *Noah* ſent forth of the Arke, went flying abroad, and could finde no reſt for the ſole of her foote (the earth being couered with waters) till ſhee returned againe to *Noah*: ſo the ſoule of man may goe through the world, carried in the body as a chariot, or otherwiſe flee abroad, and view all the creatures vpon the wings of contemplation; but it ſhall finde no place of reſt, no creature to content it, till it returne to the Lord. Otherwiſe, anguiſh of ſpirit, and ſore tribulation ſhall be the portion thereof.]

*Bernard.*

*Auguſt.*

God is not the leſſe portion of one, becauſe he is the portion of another. Earthly inheritances are diminiſhed being communicated to many, heauenly are not ſo.

But here it is demaunded, whether or no is this preiudiciall to the reſt of Gods children, that *Dauid* ſaith, The Lord is his portion? I anſwere, no manner of way: for the Lord ſhall not bee the leſſe the portion of one that feares him, becauſe hee is the portion of another; hee is ſufficient for all. Earthly heritages are the leſſe when they are communicated to many; and therefore oftentimes is there ſtrife among them about the diuiſion: here it is not ſo; there needes no contention about the diuiſion of this inheritance: one ſhall not haue the leſſe, becauſe another hath much; the Lord ſhall bee all in all: euery one of his Saints ſhall bee filled with his glory.

Wee ſee the Sunne in the firmament ſhineth vnto all the world; neither is there any man who thinkes that the light is the leſſe, becauſe it is common to many. If God haue created the Sunne with ſuch maruailous wiſedome, that the light thereof is not the leſſe to euery one, becauſe it is common to many, what may we looke to finde in himſelfe?

How the aſſurance of our election may be gathered.

The generall vſe of this towards vs all, is to aſſure vs of our election. If from our heart wee haue made this choiſe, that wee can ſay in ſincerity with *Dauid, O Lord, thou art my portion*: wee may be aſſured, that firſt of all hee did chuſe vs to be his inheritance. *Yee haue not choſen mee, but I haue choſen you*, ſaith Chriſt. *Herein is loue*, ſaith Saint *Iohn, not that we loued him firſt, but that he loued vs.* If the Lord had not choſen vs to be his peculiar people, wee ſhould neuer haue choſen him to be our portion.

1 *Ioh.* 4.

Comfort for ſuch as are poore in worldly things.

*Pſal.* 23. 1.

The particular vſe of it is, firſt to thoſe who are poore in worldly things; let this comfort them, that God is become their portion. *The Lord is my Shepheard, I ſhall not want*: What matter is it who haue the greateſt meaſure of Gods moueables, ſith the permanent goods of the inheritance are ours? His moueables I call the things of this world, which goe from hand to hand: the permanent good is himſelſe, his fauour, his loue toward vs in Chriſt Ieſus.

*Abrahams* infirmitie, ſhould learne vs to gather ſtrength.

It was the infirmity of our Father *Abraham*, when the Lord ſaid vnto him, Feare not, I ſhall be thy buckler, and exceeding great reward; that he anſwered, What canſt thou giue mee Lord, ſeeing I goe childeleſſe? As if this were not more, then all children, or gifts temporall whatſoeuer, that the Lord promiſed to giue himſelſe to him for a reward. It is marked in him, that by his weakeneſſe we may learne to gather wiſedome and ſtrength, neuer to thinke we can want any thing, ſeeing wee haue the Lord himſelſe for our portion.

Information for ſuch as are rich in the world.

The other particular vſe of it, is toward thoſe who haue receiued a greater meaſure of worldly things from the Lord, if with it they haue alſo grace to loue and feare him. Let them know they haue gotten a double portion, which obligeth them in a double ſeruice beyond their brethren.

Shame that they are more zealous to maintain their earthly portion then the heauenly.

I wiſh of God, men of honour in the world, profeſſors of the Goſpell, could ſhew as much holy zeale for the maintenance of the Goſpell, which is the teſtimony of God, witneſſing that hee is become their Father, and portion in Chriſt, as they can declare carnall zeale againſt thoſe that would preiudice them in the ſmalleſt portion of their earthly inheritances: yea, for a foot bredth of their land.

*Jerem.* 8.

But this is the time wherein men are fallen from their former zeale: not onely is the fruit decayed, but the leaues alſo are fallen away, and there is no courage for the truth.

It is not enough to ſay God is thy portion, vnleſſe thou qualifie it.

*I haue determined to keepe thy Word.*] This hee brings in by way of probation of that which he ſaid in the former words. Many will ſay with *Dauid*, that God is their portion; but here is the poynt, how doe they proue it? If God be their portion, then they would loue him; if they loued him, they would loue his Word; if they loued his Word, they would liue by it, and make it a rule of their life.

*Chryſ. in Mat. hom.* 4.
An interrogation of *Chryſoſtomes*, meete for profeſſors of this age.

If it were demaunded of theſe baſtard Chriſtians, as *Chryſoſtome* enquired of the like, Whereby ſhall I know you to bee Chriſtians? their onely defence behooued to ſtand in their tongue: for if yee looke to the workes of their hands, yee ſhall not diſcerne them from Infidels. Looke to their eating and drinking, they are like Epicures; looke to their garments, they are vaine-glorious; looke to their feet, they delight in any place, more then in the courts of the Lords houſe. Is not this then a ſmall defence? all the parts of their conuerſation teſtifie againſt them; onely their words ſpeake for them: let them beware; for this will bee no ſufficient proofe of true Chriſtianitie, when God ſhall iudge them.

Such as enter into religion, without determination, cannot continue.

He ſaith not onely that hee will keepe Gods Word, but hee had determined to keepe it. Many enter into religion, but not vpon determination: theſe doe no otherwiſe, ſaith our Sauiour, then if a man ſhould goe to battell, and not conſider if hee may fight it out: or as if a man ſhould build a houſe, and not lay his count whether or no hee is able to finiſh it; for this man leaues it at the laſt, with more ſhame, then if hee had not begunne it: ſo fareth it with many, who embrace religion lightly, and as lightly fall away from it, they not being rooted, nor grounded, nor built vpon Chriſt Ieſus.

Three helps of a godly life.
1 Determination.
2 Supplication.
3 Conſideration.

Three helpes of a godly life are here vſed by *Dauid*: the firſt is, Determination; this makes a man to beginne well. The ſecond is, Supplication; this makes a man to continue well. The third is, Conſideration; and this makes a man when hee goes wrong, to come home againe to his determination. Hee that begins to liue well, not laying his grounds by Determination, is eaſily altered; and hee that vpon Determination beginneth to doe well, if by inſtant prayer he obtaine not grace from God, ſhall ouer-readily faint and fall away; for what are our beſt purpoſes, if grace from aboue ſtrengthen vs not to performe them, but vaniſhing motions? And in the third room, *becauſe in many things wee ſinne all*, wee haue need of Conſideration; whereby we doe examine our wayes, and returne againe to our firſt courſe, when wee haue wandred from it.

*Jam.* 1.

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VERSE 58. *I haue made my ſupplication in thy preſence, with my whole heart; be mercifull to me according to thy promiſe.*

Our purpoſe periſheth, if God bleſſe it not.

These words ſtand of a proteſtation and prayer. They teach vs to ſecond our determinations with prayers: both becauſe our purpoſes ſhall periſh if God bleſſe them not, as Pſalm. 127. as alſo, for that Sathan then doth moſt buſily impugne vs, when he ſees we haue moſt reſolutely concluded to ſerue the Lord.

Three things obſerued in *Dauids* prayer.
1 His Reuerence.

Three things are to bee obſerued in *Dauids* prayer. 1. His reuerence. 2. His ſinceritie. 3. His faith. His reuerence is heere, that hee made his ſupplication in Gods preſence: if wee did ſo thinke when wee goe to pray, we goe to ſhew our ſelues in Gods preſence; how would it humble vs in our ſelues, and make vs reuerent toward God? We know what we doe when we come before Kings of the earth; wee prepare our ſelues, wee come with the reuerence of *Heſter* to *Ahaſuerus*; of *Bathſheba* to *Dauid*; and good reaſon ſo wee ſhould doe. But how much are wee bound to doe as *Abraham* did, when we come before the Lord, to remember wee are but duſt and aſhes? and that it is a great benefit that wee ſhould get licenſe to ſpeake to the *Righteous Iudge of all the world.* And this reuerence our Sauiour commends vnto vs, when in the preface of the prayer which hee hath taught vs, hee remembers us, that our Father, to whom we ſpeake, is in heauen; wee ſhould not bee raſh with our mouth, nor haſty in our heart to vtter a thing before God; For God, ſaith *Salomon*, is in heauen, and we are in the earth. Let faith moue our hearts to goe to him when wee haue need; let feare bridle vs, that wee be not ſodaine, but firſt temper our hearts, ere wee ſpeake with our tongue to ſo reuerent a Maieſtie. It is abhomination to offer vnto the Lord the *Sacrifice of Fooles*; that is, words without affection; & yet, alas, how often doth our infirmitie miſcarry vs to doe ſo! *Magni certè ingenij eſt ſeuocare mentem à ſenſibus, & cogitationem à conſuetudine abducere.* It is a worke of great difficultie in prayer, to ſunder our ſoule from our ſenſes, and to with-

The like reuerence recommended to vs.

*Eccleſ.* 5.

*Auguſt.*

draw our cogitations from their cuſtome.

The ſecond is his ſinceritie.

The ſecond thing to be obſerued in his prayer, is his ſinceritie, in theſe words, *With my whole heart.* Hypocriſie is a vile ſinne in dealing with men: but much more abhominable, when by it men preſume to mock the Lord, making a ſhew in his preſence of that which they are not. *Rebecca* decked vp *Iacob* in ſo ſubtile a manner, that *Iſaac* his father miſtooke him: but Satan, now pranks vp his counterfeit Chriſtians in more ſubtill manner; for there *Iſaac* tooke ſome notice of him by his voyce: but now men haue learned to ſpeake ſo cunningly and Chriſtian-like, that hardly can a man thinke, how a falſe heart ſhould lodge vnder ſo faire a tongue. But let not men deceiue themſelues, God will not be deceiued: his eyes are not dimme as *Iſaackes*, but liuely quicke, and piercing, like vnto flames of fire: hee can ſee they are but a *potſheard ouerlaid with ſiluer droſſe*; and a little time ſhall deliuer them. *Certum eſt, nihil ſimulatum aut fictum veræ eſſe virtutis, ſed nec diuturnum*: for it is ſure, that a counterfaite thing can neuer haue ſolid vertue, nor continuance in it. Let vs ſtudie with *Dauid*, to make our heart good and vpright before God.

Againſt a falſe heart, vnder a faire tongu. ☞

*Prou.* 26 23.

The third is his faith.

The third thing to bee marked in his prayer, is his faith, grounded vpon the promiſes of God, in theſe words, *Bee mercifull vnto mee, according to thy promiſe.* Hee proteſted before, that hee ſought the Lord from his whole heart; and now he prayeth hee may finde mercy. So it is indeed; boldly may that man looke for mercy at Gods hand, who ſeekes him truely; there *Mercy and Truth meete together, and embrace one another*: where truth is in the ſoule to ſeeke, there cannot be but mercy in God to embrace. If truth bee in vs to confeſſe our ſinnes and forſake them, wee ſhall finde mercy in GOD to pardon and forgiue them.

Prayers of baſtard Chriſtians, nothing different from the prayers of Turkes. ☞

Againe, we ſee that as our prayers ſhould be ſent vp in Chriſts name, ſo ſhould they bee grounded on Gods promiſes. It is a ſhame that the prayers of many Chriſtians, are nothing different from the prayers of Turkes: for what ſhall yee heare among them, but the like of theſe voyces, God helpe vs, God be mercifull to vs; theſe are prayers which any Ethnique will make in time of his diſtreſſe, but wee muſt learne to frame our prayers another way; when wee pray, we muſt pray in the Name of Chriſt, and to be heard for Chriſts ſake, becauſe hee is the Mediator, and peace-maker betweene God and man, and in him the Father is well pleaſed. And againe, we muſt not take libertie to ſeeke what wee like, out of our corrupt humours, as the cuſtome of many is, but we muſt ground our prayers vpon Gods promiſes, which in Chriſt Ieſus hee hath made vnto vs.

God promiſeth of mercy, wee promiſe of duty.

And laſtly, ſeeing this is an argument which commonly we vſe to moue God to bee mercifull vnto vs, Becauſe hee hath ſo promiſed; if we would haue this argument forcible, let vs make conſcience of thoſe promiſes which wee haue made vnto God. Of free mercy hath the Lord made promiſes vnto vs: but of bound duty wee haue made promiſes vnto him. With what face can that man deſire that the Lord ſhould keepe his promiſe to him, who had neuer any care to keepe his promiſe vnto God? More of this, ſee ver. 76. 116. 176.

If we would haue the one effectuall, let vs make conſcience of the other.

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### VERSE 59. *I haue conſidered my wayes, and turned my feete vnto thy teſtimonie.*

Conſideration ſo neceſſary, that without it, no eſtate of our life can be well ordered. ☜

NExt vnto determination and ſupplication, conſideration would be vſed in all our actions, to try and examine, whether or no, we haue done according to our purpoſe and prayers. Conſideration is ſo neceſſary, that without it, no ſtate of life can rightly be ordered. The Mariner conſiders his courſe by his Compaſſe; if hee neglect it, he runneth into remedileſſe dangers. The Merchant, who aduiſeth not his affaires with his Count-booke, becommeth quickely a bankrupt. The Pilgrim, who hath purpoſed to himſelfe an end of his iorney, conſiders euery houre, whether or no hee bee in the right way, that may bring him to his propoſed end: & if hee ſee many wayes before him, *Stat & cogitat ipſe ſecum vtram debeat eligere; nec prius aderiendum iter, quam animo definierit, & pleniore mentis intentione deciderit*; hee ſtands and aduiſeth with himſelfe, which of them hee ſhould chuſe, neither will hee goe forward, till he haue by inward conſideration, reſolued what is beſt.

How much more ſhould hee, whoſe courſe is to the kingdome of heauen, conſider his wayes, and thinke with himſelfe, *Non omnis via illò ducit, non omnis via dirigit ad Hieruſalem illam quæ in cœlis eſt*: that euery way directs not a man to that Ieruſalem which is in heauen.

Seeing no eſtate of life can be rightly ordered without conſideration, ſhall onely a Chriſtian be ſo careleſſe, as to thinke he can goe from earth to heauen, and not vſe conſideration?

We ſhould not vſe the eye of the minde, as we doe the eye of the body. ☜

But what is that which *Dauid* did conſider? I haue, ſaith he, conſidered my wayes. Hee was not like them who vſe the eye of their minde, as they doe the eye of their body; for with it, they looke vnto all things, but not vnto it ſelfe: ſo is it with

many,

By the one we looke to others, by this we ſhould looke to our ſelues.

many, careleſſe of themſelues, curious to cenſure others; iudging of euery mans wayes, and not regarding their owne. The godly indeed, they looke into all things, and make their aduantage of all; but ſo, that firſt they looke into their owne eſtate.

It is a lamentable folly for a man, to take heed to any thing that is his, more then to himſelfe.
*Baſil de verbis Moſis. Attende tibi.*

And here is wiſedome; All men are naturally wiſe enough to looke vnto that which is theirs; onely religion teacheth a man to looke to himſelfe. *Take heed to your ſelues*, ſaith *Moſes* to *Iſrael*: the ſame ſaid the Apoſtle to *Timothy*; and in them the warning ſtands for vs all. *Aliud tu, aliud tua*; there is a great difference betweene thy ſelfe, and that which is thine: but this is a pitifull folly, that a man ſhall take a time to conſider and take heede vnto all that is his; his houſes, his fields, his rents, his garments; and ſhall take no time to conſider himſelfe, that hee may amend his wayes, where hee hath gone wrong, and repaire his decayed eſtate, which before he had hurt by inconſideration.

As oft as wee looke to our ſelues, we ſhall finde ſomthing that needeth amendment.

*And turned my feete vnto thy Teſtimonies.*] As oft as *Dauid* conſidered his wayes, hee found alwaies ſome defect that needed redreſſe. Who can ſay, hee hath in ſuch ſort cleanſed his heart, that hee hath not need to make it more cleane; *Quis ita ad vnguem omnia à ſe ſuperflua reſecanit, vt nihil ſe habere putet putatione dignum?* Who hath ſo cut away his ſuperfluities, that hee may thinke he hath nothing that needes to be cut away? *Crede mihi putata repullulant, effugata redeunt, reaccenduntur extincta*; Beleeue mee, when ſinnes are lopped, they grow againe; when they are chaſed away, they returne againe; and their fire being once quenched, kindles againe. *Sæpe putandum eſt, imò (ſi fieri poſſit) ſemper; quia ſi non diſſimulas, ſemper quod putari oporteat, inuenis.* Wherefore wee ſhould often lop our ſuperfluous affections; yea, if it bee poſſible, alwayes; if a man will tell the truth as it is, hee findes alwayes ſomething in himſelfe that needes to be reformed.

*Bernard.*

*Thy teſtimonies.* Of this ſee ver.79.95.

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VERSE 60. *I haue made haſte, and delayed not to keepe thy Commandements.*

Delay of repentance dangerous.

HEere is another proteſtation of his earneſt loue and affection toward the Lord, that hee delayed not to keepe his Commandements. It is one of Sathans cuſtomable policies, to tempt men with a delay of repentance; hee dare not plainely ſay, that repentance is not needfull; onely to deceiue the ſimple, hee craues a delay: and ſo after one he ſteales away another, till all the time bee paſt, wherein man ſhould repent. And in this ſnare many one periſheth; that where in their young yeares they will not repent, but delay till they bee older; in their olde age they cannot repent, the affection through long cuſtome of ſinne, waxing ſtrong, euen then when the body is weake. So that the day of death, which they thought to make the day of their repentance, becomes to them a day of fearefull perturbation; by reaſon of the great debt of ſinne, which oppreſſeth their ſoules, that would not take order with it in time. Thus the miſerable man, for lacke of timely repentance, ends not his pilgrimage in peace, but in fearefull perturbation; vnder this puniſhment, that *Moriens obliuiſcitur ſui, qui dum viueret, oblitus eſt Dei*; When hee dyeth, hee forgets himſelfe, becauſe when hee liued hee forgat his God.

How it brings many to damnation.

*Auguſt.*

Againſt the delay of repentance.

In things pertaining to this life, delay of good is dangerous. If a wound bee not cured before it rotte, it becomes incurable; if the fire be not quenched in time, it becomes vnquenchable; and if fleſh be not ſalted before it ſtinke, it becomes ſo vnſauory, that it cannot bee mended. If a mote fall in the eye, or a thorne in the foot; wee take them out without delay; but in things pertaining to the health of the ſoule, delay is much more dangerous.

Satan ſeekes but a delay: God craues preſent repentance.

The Lord, when hee exhorts to repentance, cryes, *My ſonne, delay not to turne to the Lord. This day, while it is called vpon you, harden not your hearts*: but Satans voyce is, Tarry till the morne, Let me firſt goe, and kiſſe my Father; that is, delight yet a ſpace in the pleaſures of this life. It was offered by *Moſes* to *Pharaoh*, When ſhall I pray for thee? and he anſwered, To morrow. It is offered by the LORD, to man, When wilt thou that I haue mercy on thee? and in effect it is anſwered by many, Not till mine old dayes. Miſerable was *Pharaoh*, who delayed *Moſes* but one day; and more miſerable are they, who delay the Lord for many yeares, when hee offers them mercy.

All men ſeeke the Lord at length, wiſe men ſeeke him in time.

I know no difference betweene the wiſe Virgins and the fooliſh; but that the one did that in time, which the other would faine haue done out of time, and could not. The moſt profane men of the world, are forced in death to make their refuge to the Lord; then the eye, and the hand, are lifted vp vnto him; then they cry for mercy, and deſire all others to pray for them. If wee bee wiſe, let vs doe that in time, which all men are faine to doe at the length.

VERSE 61. *The bands of the wicked haue robbed mee: but I haue not forſaken thy Law.*

True godlineſſe endureth great tentations.

TRue godlineſſe will indure great tentations; euen as trees well rooted, abide the blaſt of ſtrong windes; and gold that is fine, abides the triall of fire. Many wayes was *Dauid* tempted: and among the reſt, the wicked by troupes and multitudes, combined againſt him; yet did he not forſake the Law of the Lord.

What the wicked are to the godly.

The godly liue in this world like ſheepe among Wolues: euery wicked man in whom Sathan ruleth, is like a *Canaanite* to an *Iſraelite*, a thorne in our eye, and a prick in our ſide; yea, and as a dart of Sathan ſhot at vs, to driue vs away from the feare of God: if ſo wee can take them, it ſhould greatly ſtrengthen vs, to indure all troubles that come from them. There will neuer be peace among thoſe two parties, betweene whom the Lord himſelfe in Paradiſe proclaimed enmitie.

The combination of the wicked, ſhall not helpe them.

And howſoeuer, to ſtrengthen themſelues in an euill cauſe, the wicked goe together by bands and companies, yet ſhall it not auaile them, nor hurt vs. *Babels* builders, *Moab*, *Ammon*, *Edom*, conſpiring in one, may tell vs, *Though hand ioyne in hand, the wicked ſhall not eſcape vnpuniſhed*: the wicked are like thornes before the fire: their multitude may well embolden it, but cannot reſiſt it.

VERSE 62. *At midnight will I riſe to giue thankes vnto thee, becauſe of thy righteous iudgements.*

Three things to be marked in this verſe.

IN this Verſe wee haue a proteſtation of *Dauid* his thankefull affection toward the Lord; wherein wee haue three things: 1. The dutie promiſed; namely, to giue thankes. 2. The time; at midnight. 3. The cauſe, becauſe of thy righteous iudgements. As for the duty of thankſgiuing, wee ſpake of it, verſe 7.

Our neceſſities hinder our ſpirituall exerciſes, that they cannot be continuall, as it is with them in heauen.

As for the time, hee ſaith, hee will riſe at midnight, and giue thankes to God. Wee pray that we may doe Gods will on earth, as it is done in heauen; now in heauen we know they praiſe God continually, without ceaſing, wee ſhould doe ſo vpon earth: but our neceſſities, of ſleeping, eating, and ſuch like, interrupt vs, that wee cannot doe it as wee ſhould; yet happy ſhall we be, if wee ſeaſon all our dyets and doings with prayer and thankſgiuing.

Yet we ſhould indeuour vnto it.

That as God in nature hath made the knee to bow at euery ſtep, ſo the heart in euery action might bow, and bleſſe the Lord, acknowledging our Maker and Redeemer, and directing all our doings to his glory.

Why *Salomon* made Harps of Almuggim trees.

When *Salomon* made harpes, and other muſicall inſtruments for the praiſe of God, he made them of Almuggim trees, that is, of ſuch trees as rot not, Teaching vs, by like ſignification, how induring ſhould bee thoſe inſtruments of our heart and affections, wherewith wee praiſe GOD, that wee ſhould not ſuffer them to decay. But alas, how ſoone doe wee faile!

We ſoon faint in prayer.

Oftentimes wee begin the day with ſome feruency, in praiſing and prayer, but wee faint ere euen; yet ſhall wee haue great comfort, if when our performance faileth, our purpoſe remaine: for this will reuiue our former zeale, and make vs to returne vnto an earneſt calling vpon God, and that with the greater feruency, That wee finde our great infirmity hath carried vs away from our former purpoſe.

Though our performance faile, our purpoſe ſhould remaine.

Time a moſt pretious iewel.

Let vs againe conſider here, how *Dauid* ſpends the time of his life; that wee may learne of him to bee wiſe. This is a moſt pretious thing; not ſuch a iewell among all things pertaining to this life: By this it may bee eſteemed, that in a ſmall point of time, an infinite weight of glory may bee acquired; and men who haue beene prodigall of it, ſpending yeares and moneths without conſideration, would haue giuen great riches, yea, all the iewels of the world, if they had beene in their poſſeſſion, for prorogation of their life one yeare, yea, one moneth.

How the time of the day and night ſhould be ſpent, after *Dauids* example.

Let vs therefore learne of *Dauid*, how he vſed his time: when he lay downe at night, he watered his couch with teares, after the examination of his heart; At midnight againe he roſe vp to giue thankes: thereafter he preuented the morning watch, that hee might meditate on the word of the Lord: then in the day time; morning, noone, and euen, hee made a noiſe to the Lord; yea, ſeauen times in the day hee called vpon God.

The ſame Chriſt teacheth by his example. *Ambroſe.*

Our Sauiour hath commended the like care vnto vs, both by his precept, and practiſe in the Temple, at the Table, in the garden; in the mountaine did he pray all night; *Vt te proprio ad deprecandum inuitares exemplo.* Happy were wee, if ſo wee could ſpend our dayes: for certaine it is, when our laſt day comes, we ſhall haue comfort of no by-gone time, but that which we haue ſpent in the ſeruice of God.

Sleepe is the dew of *nature*.

Sleepe is moſt neceſſary for the entertainment of bodily health; it is *Ros naturæ*, the dew of nature, more neceſſary then meate or drinke; yet as *Dauid* proteſts, verſe, that he loued the Word of God more then his appointed food: ſo here hee preferres the praiſes of God to his ſleepe and reſt in the night.

This

Yet we ſhould quit it to keep the deaw of grace, or elſe worldlings and Idolaters ſhall accuſe vs. ☞

This may make vs aſhamed, when wee ſee how wicked men cannot reſt except they haue done euill; and how they defraud themſelues of ſleepe, that they may commit iniquity; and how againe the ſuperſtitious Prieſts of *Baal* can wake in the night, to attend vpon their Idols; that Chriſtians profeſſing Gods true worſhip, ſhould ſo pamper themſelues, that they will not riſe out of the bed, to bow their knee to the Lord: yea, ſcarcely lying ſtill with their bodies, will raiſe vp their ſpirits to praiſe him.

Sleepe compared to a ſorry cuſtomer, that takes vp more then he ſhould.

Sleepe is compared by one to a ſorry cuſtomer, that either takes vp more then wee ſhould giue, or then his Maſter allowes him. The Lord allowes a certaine time for our ſleepe and reſt, as hee doth to all the reſt of his creatures, *Pſal.* 104. But this is intollerable, That vnder pretence of a little time allowed vnto vs, the halfe of our time ſhould bee exacted from vs. Ethniques in this point may make vs aſhamed: It is written of *Alexander* and *Cæſar*, among many moe, that they parted the night in three; the firſt they tooke vnto reſt, the ſecond to the workes of Nature, the third to their ſtudies, for increaſe of knowledge and learning: and that, becauſe they were forced to ſpend the day time in gouernment of their Kingdomes, and adminiſtration of their warlike affaires.

How *Alexander* and *Cæſar* parted the night.

Monſters of Nature turne the day into night.

Yet we haue now ſuch a number, whom we may call Monſters of Nature, who are not content to ſpend all the night ouer in works of darkeneſſe (ſuch as Drunkenneſſe and Gluttony, and Chambring and Slumbring) but they turne alſo the noone-tyde of the day into midnight, *Per diem illis ſit media nox*: yea, not ſparing the holy Sabboths of the Lord, they ſleep by themſelues like Howlets in their holes, when the Saints of God are aſſembled together to praiſe him: but miſerable are they; for as they tooke no part of Gods ſeruice, ſo ſhall they be ſtrangers from the recompence.

*Ambroſe.*

What God promiſeth with his mouth he performeth with his hand.

The third circumſtance, pointing out the cauſe or matter of his thankſgiuing, is here, becauſe of *Thy righteous iudgements*. Where, by iudgements hee vnderſtands Gods iuſt working according to his Word, both in executing threatned plagues vpon the wicked, & performing promiſed mercies to the godly. And for this cauſe *David* prayſeth God, becauſe hee found him alwayes as good as his word: and what hee promiſed with his mouth, hee performed with his hand.

Sinne puniſhed now, tells there is a Iudge.

And this cauſe which moued *David* to praiſe God, ſhould moue vs all; for wee haue felt his promiſes kept to our ſelues, and his iudgements executed on the wicked, in ſo manifeſt a manner, that men might ſay, as in the Pſalme; *Verely there is a God that iudgeth righteouſly on earth, and there is fruit for the righteous.* There is no tranſgreſſion of Gods Law, which in ſome wicked men wee haue not ſeene puniſhed. If the Lord did onely ſpeake and neuer puniſh, men would ſay, *There is not a God*: and if, on the other hand, all tranſgreſſions were puniſhed here, men might ſay, we need not looke for a iudgement to come. Of ſuch ſinnes as wee haue ſeene puniſhed, let vs learne that there is a Iudge; and of ſuch ſinfull men as we ſee ſpared, let vs alſo learne that there is a iudgement to come.

Sinne ſpared now, tels there is a iudgement to come.

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VERSE 63. *I am companion of all them that feare thee, and keepe thy precepts.*

He that loues God will loue his Saints.

HE ſaid in the firſt verſe of this Section, that God was his portion; now hee ſaith, All the Saints of God are his companions. Theſe two goe together; the loue of God, and the loue of his Saints; Hee that loueth not his brother, made to Gods Image, whom he ſeeth, how ſhall hee ſay he loueth God, whom he hath not ſeene? Seeing our goodneſſe extends not to the Lord; if it bee ſhewed to his Saints, and excellent ones vpon earth for his ſake, it ſhall bee no ſmall argument of our louing affection toward himſelfe.

Godly *David*, when *Ionathan* was dead, made diligent inquiſition, Is there none of *Ionathans* poſterity, to whom I may ſhew kindeneſſe for *Ionathans* ſake? and at length he found a ſilly lame *Mephiboſheth*: So if we enquire diligently, Is there none vpon earth, to whom I may ſhew kindneſſe for Chriſts ſake who is in heauen? wee ſhall euer finde ſome, to whom whatſoeuer wee doe, ſhall bee allowed as done to himſelfe.

Euery mans company, declares what himſelfe is. *Amb. ad virg. deuotam.*

*Amb. offer. lib. 3. cap. 16.*

Euery mans company wherein hee delights, tels what manner of man he is himſelfe; *Qualiſcunque quis fuerit cum tali ſe coniungit*. The fowles of heauen flocke together according to their kindes; yee ſhall not ſee Doues aſſembling with Rauens, *Inter diſpares mores quæ poteſt eſſe amicitia?* What fellowſhip or friendſhip, can bee among men of inequall manners? *Non poteſt homini amicus eſſe, qui Deo fuerit infidus*: hee can neuer be friendly to man, who is falſe vnto God.

Chriſtians of an inferiour ranke to our ſelues, ſhould be vſed as our companions.

But there is yet a greater argument; the Lord Ieſus hath honoured vs to be his companions: ſo wee are called, Pſal. 44. *God hath annoynted thee aboue thy fellowes.* To worke this fellowſhip, hee aſſumed our Nature; hee abaſed himſelfe; hee was baptized, as we are; hee dyed, as wee doe; hee roſe againe, as wee ſhall doe; hee walked in all our wayes, that he might traine vs vp to walke in his wayes; and might euery way make vs like himſelfe: and ſhall wee thinke it a derogation to our honour, to humble our ſelues for Chriſts ſake, to men of a ranke inferiour to vs; and euen for the feare and loue of God that is in them, to account them our companions?

An example of great humility.

☞

Yet further, his great modeſtie is to bee marked. *Non dixit imitantium te, ſed timentium*: hee ſaith not, I am companion to all that follow thee, but to all that feare thee. The feare of God, is the beginning of wiſedome. *Inter rudes ſe conſtituit humilitate, cum veteranos ſuperaret deuotione*: he placeth himſelfe among nouices in humility, when he excelled ancients in pietie.

In the godly, feare is with loue, not ſo in the wicked.

*That feare thee.*] The godly are commonly deſcribed by this grace, That they feare God; but ſo, that they alſo loue and obey him: therefore *Dauid* ioynes theſe two together, That feare thee, and keepe thy precepts. Apoſtat Angels, ſaith Saint *Iames*, feare God; but there-withall they hate him, and rebell againſt him. In the godly, feare prepares a way to loue: when loue is perfected, then feare ſhall ceaſe; but in the wicked, feare prepares a way to deſpaire, and reſtleſſe perturbation.

No good is to be looked for where the feare of God is not.

*Abraham* looked for no good in *Gerar*, becauſe hee thought the feare of God was not there: on the contrary, *Ioſeph* confirmed the timorous hearts of his brethren, that they ſhould looke for none euill at his hands, *becauſe*, ſaid he, *I feare God*. Thereby letting vs know, that this is a ſufficient reaſon to aſſure vs of all good duties from a man, if truely it may bee ſaid of him, Hee feareth God.

VERSE 64. *The earth, O Lord, is full of thy mercies: teach me thy Statutes.*

Gods benignitie generall, is to all: ſpeciall, to his owne children.

HEere is a prayer, with a reaſon: Seeing O Lord, thou art good to all thy creatures, ſhew thy goodneſſe alſo to mee in this, that thou teach me thy Statutes. Gods generall benignity, is extended to all his creatures; his ſpeciall benignity is for his children: and this is it that *Dauid* here craueth.

The goodneſſe of God toward his creatures, ſhould confirme his children in the aſſurance of his loue.

And indeede, Gods generall goodneſſe vnto all his creatures, ſhould ſerue to confirme his children in the aſſurance of his more ſpeciall fauour toward them, as heere *Dauid* vſeth it. If he care for ſparrowes, if he feed the yong Rauens when they cry, if hee clothe the Lillies of the field; are not his owne children much more worth? will he not much more care for them? Seeing of his goodneſſe he ſends raine to the wicked, and makes his Sunne to ſhine on the vniuſt; will he not of his mercy, lift vp the light of his countenance vpon his owne; and make the dew of his grace to fall vpon them? Yea, if we our ſelues, when we were enemies, were reconciled, how much more now, being reconciled, ſhall wee bee ſaued?

Blinde are the wicked, who ſee not Gods goodnes in his creatures.

☜

And this, as it ſerues to confirme the godly, that the whole earth is full of Gods goodneſſe: ſo doth it alſo conuince the wicked of a blinde ſtupiditie. Euery creature hath in it ſome note of Gods goodneſſe, and yet they cannot ſee: they looke to heauen; they walke vpon earth; they breathe in the ayre; they warme at the fire: euery moment they vſe Gods creatures, but neuer ſee nor feele his goodneſſe in them, to lift vp their hearts, and praiſe him for them.

## TETH.

VERSE 65. *O Lord, thou haſt dealt graciouſly with thy ſeruant, according to thy Word.*

Gods mercy ſhewed to a man, is an vndoubted argument, that hee will ſhew more mercies.

IN the verſe following, *Dauid* ſeekes mercy; in this, he giues thankes for mercy receiued. Mercies receiued, as they ſhould bee returned with praiſe to him who gaue them; ſo ſhould they confirme our hearts in an expectation of greater to be receiued. It is not with God, as it is with man; a man, the more he giueth, the leſſe he hath: it is not ſo with the Lord. Among men, this is a reaſon as they alledge, why they ſhould not giue; I haue giuen you already, why then doe yee trouble mee any more? but it is not ſo with God; the treaſures of his grace can neuer bee emptyed: whom he loues, he loues vnto the end; and to him that hath, he giueth more. Yea, all that now wee get, he willeth vs to receiue, as an earneſt, or a pledge of greater good he hath to giue vs.

His preſent gifts, are but pledges of greater.

So *Dauid* confirmes himſelfe, Pſalm. 23. that becauſe the Lord had beene a Shepheard to him in time by-gone, hee gathers this concluſion, *Doubtleſſe, kindeneſſe and mercy ſhall follow mee all the dayes of my life.*

Pſalm. 23.

How God is gracious, euen when he afflicts.

But how ſaith *Dauid*, did God deale graciouſly with him, ſeeing hee did humble him from his youth with many ſore afflictions? Theſe agree very well together: for the Lord is moſt louing when hee chaſtiſeth.

*Etiam*

Ambroſe.

*Etiam in ſeueritate eſt bonitas Dei; vt recurrat vnuſquiſque caſtigatus, & pedem referat à peccatis, & ad tramitem, bonamque conuerſationem reuertatur*: Euen in ſeuerity, Gods gracious goodneſſe appeares; in that hee who is chaſtiſed, returnes from his ſinnes, to the right trade of a godly conuerſation.

The ſame declared by ſundry ſimilitudes.

Will any man accuſe a Phyſitian of crueltey, becauſe hee cutteth away the rotten member with yron, or burnes with fire a fretting canker? Or ſhall the Maſter be blamed, for correcting his negligent Diſciple, that he may make him more diligent, and attentiue to learning? *Sic caſtigare, amantis eſt, non execrantis; & ideo bonitatis eſt, non crudelitatis*: ſo to chaſtiſe, is the worke of one that loueth, not that hateth; there is no cruelty in that, but gratious goodneſſe.

And albeit theſe chaſtiſements ſeeme not ſweet for the preſent, yet afterward (as the Apoſtle ſaith) they bring the quiet fruit of righteouſneſſe to them who are thereby exerciſed. And therefore, *Dauid* ſtill craueth to bee taught of God the ſame manner of way; *Sciebat namque Propheta diſciplinæ vtilitatem*: becauſe he had learned by experience, what great good Gods diſcipline doth to the ſoule of a man.

Baſil.

Memorials of mercy ſhould be kept.

Yee may perceiue by this, how *Dauid* kept remembrances of the ſeuerall proofes of Gods fauour ſhewed vnto him: in performing to him the promiſed kingdome, and in deliuering him from many outward and inward temptations. Thus the children of God, keepe with themſelues memorials of mercy receiued: for albeit the time of the full performance of Gods promiſes bee not yet come; yet doth hee performe ſo much of them, as bindes vs in all conſcience to remember his praiſes, who is a moſt true and mercifull God vnto vs.

The ſeruant of God, an honourable and comfortable ſtile.

*Thy ſeruant.*] *Dauid* frequently delights in this ſtile. He found that his greateſt comfort ſtood in the ſeruing of God in a good conſcience: and if wee doe not ſo, with what boldneſſe can wee looke for comfort from him in the day of our trouble, or houre of death, who made no conſcience of his ſeruice? Yea rather, iuſtly may the Lord giue vs that fearefull anſwere which he gaue to the rebellious Iewes, when they ſought his helpe in the day of their diſtreſſe; *Goe vnto the Gods whom yee haue ſerued, and let them deliuer you.*

Iudg. 16.

The wicked diſhonor God, when they call in doubt the truth of his word.

*According to thy Word.*] Naturall men will not beleeue that God will doe according to his Word: they haue it in deriſion: *The viſion*, ſay they, *is but winde.* In ſo doing, they highly offend the Maieſtie of God, imputing this note of diſhoneſty vnto him; That hee is not ſo good as his Word: but in experience they ſhall finde the contrary.

The godly ſhall finde the truth of his word in mercy; as *Ezechias* did, ſo ſhall they praiſe him: *The Lord hath ſaid it, and the Lord hath done it*; but the wicked ſhall finde it in iudgement, *Your Fathers, where are they? and doe the Prophets liue for euer? But did not my word, and my Statutes, which I commanded by my ſeruants the Prophets, take hold on your Fathers? And they returned, and ſaid; As the Lord of hoſts hath determined to doe vnto vs, according to our owne waies and workes, ſo aſſuredly hath hee dealt with vs.* So ſhall all the wicked finde at the length, that as God hath a mouth to ſpeake: ſo hath he a hand to execute it; *Then ſhall they diſcerne betweene the righteous and the wicked, between him that ſerueth God, and him that ſerueth him not.*

Eſay 37.

Zach. 1.
But they ſhall finde it a true word.

Mal. 3. 18.

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VERSE 66. *Teach me good iudgement and knowledge: for I haue beleeued thy commandements.*

The vnderſtanding is the taſter of the ſoule, that diſcernes betweene truth and falſehood.

THis Verſe containes a prayer with a reaſon. In the prayer, hee beſeecheth God to teach him good iudgement. The word *Tob Tagnam*, ſignifieth the goodneſſe of taſte: ſo *Vatablus*, *Bonitatem ſenſus doce me.* The naturall ſenſe of taſting, is heere by a Metaphor tranſlated to ſignifie iudgement and vnderſtanding: and that becauſe as taſte diſcernes meat, and makes choyſe of what is to bee ſent into the ſtomacke; ſo the vnderſtanding diſcernes betweene truth to bee embraced, and falſehood to bee reiected. This is the grace for which the Apoſtle prayeth, to the *Philippians. I pray that yee may abound more and more in knowledge, and in all iudgement, that yee may diſcerne things which are excellent.*

Phil. 1. 9.
Many want this Senſe.

☞

This is a rare grace. For many by the iudgement of light, knowes what is good, and what is euill, who know it not by the iudgement of taſte: for if by ſenſe they felt the bitterneſſe of ſinne, and ſweetneſſe of righteouſneſſe, they would not ſo loue the one, and ſet light by the other as they doe.

Our knowledge in this life, farre inferiour to that we ſhall haue in the life to come.

And againe, this puts a difference betweene that knowledge which wee haue in this life, and that which wee ſhall haue in the life to come. Now wee haue but a taſte, then ſhall wee be filled, and ſatisfied with his image; now wee know but in part, hereafter wee ſhall know fully; now we walke by faith, then we ſhall walk by ſight; now wee haue but the earneſt of the Spirit,

2 Cor. 5. 7.

but in heauen wee ſhall bee filled with his graces, and receiue the principall ſumme.

Now that *Dauid* ſo frequently and feruently deſires the Lord to teach him, ſee Verſe 34.

Gods promiſes cannot comfort vs, if we be not of their number to whom they belong.

*For I beleeue.*] Sometime, *Dauid* brings the reaſon of his petition, from Gods mercy, goodneſſe, righteouſneſſe, power, & ſo forth: ſometime againe from himſelſe; as from his loue, his feare, his faith in God and ſome ſuch like. It is not ſufficient to ſeeke from God, becauſe of that which he is; wee muſt alſo conſider what wee are; otherwiſe, as *Iehu* ſaid to one demaunding, *Is it peace? What haſt thou to doe with peace?* So may it be anſwered to vs; Though the Lord bee good, and gracious, and mercifull, yet what is that vnto vs, if wee bee ſuch as beleeue not in him, loue him not, and feare him not?

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VERSE 67. *Before I was afflicted, I went aſtray; but now I keepe thy Word.*

Affliction in the godly, worketh humiliation.

IN this Verſe, *Dauid* proteſts that the chaſtiſements of God, had made him more godly. *Euthymius* thinkes, *Dauids* meaning is, that his ſinnes had made him more humble. This is true in the godly, that their ſins humble them, and make them more godly, as is euident in S. *Paul*: but the former ſenſe is moſt agreeable to theſe words, as yee may perceiue; verſe 71.

Worldlings cannot vnderſtand how good can come by the Croſſe.

As the Philiſtims could not vnderſtand *Sampſons* riddle, How ſweet came out of the ſowre, and meat out of the eater: ſo cannot worldlings vnderſtand, what comfort is in the Croſſe, or what profit comes by afflictions. But certaine it is, there is none truely godly, but they will teſtifie this, that either they firſt learned Religion, or at leaſt, were confirmed in it, by ſome notable croſſe.

Onely ſanctified Croſſes worke good.

*Ambroſe.*

But this is to be vnderſtood of ſanctified croſſes, with the which God ioynes grace: ſuch a croſſe changeth the nature of it, and is not *Pœna, ſed remedium delinquentis*; a puniſhment of ſinne, but a remedie. Otherwiſe, as of their owne nature afflictions are euill, being the fruits of ſinne: ſo they bring out euill fruits in the wicked, as impatience, murmuring, blaſphemy; for if euen good things become euill vnto them, what maruaile that by thoſe which are euill, they become worſe.

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To be afflicted & not purged, chaſtiſed, and not corrected, is an euill token.

*But now I keepe thy Word.*] To bee afflicted & not purged by affliction, to be ſtriken with the roddes of God, and no correction to follow, is an argument of fearefull induration. As ſiluer mettall put in the fire, if nothing come of it but droſſe, is found to be reprobate ſiluer: ſo theſe men who are not fined in the furnace of affliction, if they ſo continue, ſhall be found reprobate men; the lead is conſumed, the bellowes are burnt, but their wickedneſſe is not taken from them.

*Ierem. 6.*

*Eſay 1.*

Many now become worſe after deliuerance from trouble.

Alas! how many are there ſuch among vs, of whom the Lord may complaine, *Wherefore ſhould yee be ſmitten any more? for ye fall away more and more.* God hath ſtrooken them with Peſtilence, beſide many other rods; hee hath marked their bodies with a Byle: but after their deliuerance, they haue become more prophane then euer they were before; as if now they had eſcaped all wrath of God, and no plague after this could ouertake them, ſith the peſtilence had not deuoured them.

Theſe are reſerued to ſharper ſcourges.

But as *Eſau* ſpake of his fathers bleſſings, *Haſt thou but one bleſſing my Father?* ſo doe we wiſh them to conſider of Gods plagues: Hath the Lord but one plague? The *Sodomites* eſcaped the ſword of *Chedarlaomer*, and the perill of the Lime-pits: but they periſhed with fire from heauen. And the Iſraelites who drowned not in the red Sea; becauſe they repented not, many of them were ſtinged to death by fiery Serpents. So the wicked, eſcaping ſome heauy iudgement, and ſtill continuing in their ſinnes, are but reſerued to a worſe: as if one flying a Beare, ſhould be deuoured of a Lyon; for the laſt plague of God, is euer heauieſt to the impenitent.

Gods laſt ſtroke is alway heauieſt.

*Amos 5.19.*

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VERSE 68. *Thou art good and gracious: Teach me thy Statutes.*

A godly man is couetous of heauenly inſtruction.

HEe repeates his former petition, deſiring againe that GOD would teach him. And no maruaile he frequently makes this prayer, *Diuinæ doctrinæ auidus*, couetous of heauenly inſtruction: for hee had not onely himſelſe to gouerne in his priuate conuerſation, but being called to be a gouernour of others, he prayeth ſo much the more earneſtly, that God would teach and gouerne him.

How due vnto God is the praiſe of goodneſſe?

*Ambroſ in Pſal. 119.*

The reaſon is taken from Gods goodneſſe in himſelſe, & his beneficence toward his creature; *Bonus et & beneficus.* When wee haue to doe with men, wee labour by praiſing them to conciliate their fauour; & oftentimes we praiſe them for that which is not in them, but we would wiſh to be in them, or elſe in ſo praiſing them, admoniſhing them what they ſhould bee: *Quanto magis Deo laus ſua eſt deferenda, cuius proprium eſt, vt bonus ſit? qui niſi bonus eſſet, ſuper terram ſtare quis poſſet?* How much more ſhould Gods owne praiſe bee giuen to himſelſe, whoſe property is to bee good, yea, goodneſſe it ſelfe? And if he were not good, none vpon earth could ſtand before him.

It is his owne goodneſſe that makes him good to his creature.

And it is this goodneſſe of God, that moues him to be beneficiall, & gratious to his creature: *Omne enim bonum eſt cõmunicatiuũ ſui*: for euery good thing communicates the ſelfe vnto another. And as it excels in goodnes, ſo excels it in this vertue of cõmunicating the ſelfe vnto others: as ye ſee the Sun, which is a moſt excellent light, doth aboue all other lights cõmunicate his light to other creatures. And if ſo it be with the creatures which are good, how much more with the Creator, who is goodneſſe it ſelfe? And this is the reaſon whereby our Sauiour confirmes vs; *If yee who are euill, can giue good things to your children, how much more ſhall your heauenly Father, who is good, giue good things to them that ſeeke from him?* And ſurely, if wee knew with *Dauid*, how good the Lord is in himſelfe, how gracious and beneficient to them who waite vpon him, who would account it a greater bleſſing then we doe, to be in fellowſhip with him; and would teſtifie it, by a more carefull ſeeking of his fauour by prayer.

*Luke* 11.

A great bleſſing to be in fellowſhip with God.

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VERSE 69. *The proud haue imagined a lye againſt me: but I will keepe thy precepts with my whole heart.*

Conſtancy in Religion.

HE profeſſeth here againe his conſtancy in religion, amplifying it by this circumſtance; that albeit hee was hated and perſecuted by wicked men, yet ſtill hee followed after godlineſſe. Heere we haue three things: Firſt, who were *Dauids* enemies; Proud men. Secondly, how they did warre againſt him, by Lies. Thirdly, how they trimmed their lies.

Wicked men are reſtleſſe enemies to the godly.
*Amb. in Pſ. 119.*

To the firſt, it is manifeſt by *Dauids* example, how the godly are exerciſed with the continuall inimitie of the wicked. *Quanto magis quis Deo ſeruire deſiderat, tanto magis in ſe excitat aduerſarios*: yea, the more a man ſets himſelfe to ſerue God, the more ſtirres hee vp Sathan and his inſtruments to bee aduerſaries vnto him. No band of nature can conioyne them, whom grace hath not conioyned. *Iacob* and *Eſau*, both gotten of one Father *Iſaac*, both borne of one mother *Rebecca*, lying both together in one wombe, yet euen there doe they fight together. Let vs neuer looke for peace, where God hath proclaimed warre; the world will hate vs becauſe wee are not of the world. Let vs neuer bee diſmayed when wee are croſſed by them, but rather ſo much the more comforted, being aſſured, that while as wicked men are enemies to vs for a good cauſe, wee are vpon that ſide whereof Chriſt is Captaine, his Saints are ſouldiers, and victory is moſt certaine.

No band of nature can conioyne them, whom grace hath not conioyned.

Why wicked men are termed proud men.

Neither is it without cauſe, that wicked men are ſo commonly called proud men; for pride is the mother of all rebellion againſt God and man. By pride, Satan and his confederate Apoſtates vſurped to be like vnto God: and by the ſame ſinne, hee drew man into the ſimilitude of his condemnation; ſo that now euery man by nature is a proud man: which makes him ſhake off the yoke of God, & without regard, tranſgreſſe the limits of obedience appointed to him by God. As *Pharaoh* would not let *Iſrael* goe till the Lord ſlew his firſt borne: ſo our nature now corrupted, ſhall neuer render obedience to God, nor loue to man till the firſt borne ſinne, that is, Pride, be ſubdued by grace.

Pride an horrible euill. ☞

Grace workes humility in the godly.

For grace, on the contrary, euer workes humility: ſo ſoone as the eyes of Gods children are opened to ſee their ſinnes, they abhorre themſelues; the combe of their naturall pride is pulled downe, and they abaſe themſelues before God and man. It was the humble ſpeech of *Abraham* the great Father of the faithfull; *I am but duſt and aſhes*: it was the voyce of *Iacob*; *I am not worthy of the leaſt of Gods mercies*: *Dauid* hath the like; *Who am I O Lord?* *Gedeons* voyce; *My Fathers houſe is the leaſt in all Iſrael*; And the Baptiſt (who receiued this phraſe, That a greater Prophet was not among the children of women) acknowledged in humility, That hee was not worthy to looſe the latchet of Chriſts ſhooe: The Centurion confeſſed, hee was not worthy that Chriſt ſhould come vnder his roofe: Saint *Peters* voyce was; *Depart from mee, for I am a ſinnefull man*: S. *Pauls*; *I am not worthy to be called an Apoſtle*: yea, hee confeſſed plainely, hee was the leaſt of all the Apoſtles, and the chiefe of all ſinners. Thus all the children of God giue glory to God, by downe-caſting themſelues. And if ye will goe through all the examples of the Booke of God, yee ſhall finde, that they who haue beene greateſt in Gods eſtimation, haue beene alway ſmalleſt in their owne eyes: the heart which hath receiued moſt from God, euer thinketh leaſt of it ſelfe.

*Gen.* 18. 27.

*Judg.* 6. 15.
Examples, prouing that they who are greateſt in Gods eſtimation, are leaſt in their owne eyes.

*A Lye.*] The ſecond circumſtance is here, ſhewing with what armour the proud did fight againſt him, namely, with lies. Satans two armes by which he wreſtles againſt the godly, are violence and lyes: where he cannot, or dare not vſe violence, there be ſure he will not faile to fight with lies. And herein doth the Lord greatly ſhew his carefull prouidence, in fencing his children againſt Satans malice, and the proud brags of his inſtruments, in ſuch ſort,

Satans two armes whereby he wreſtles againſt the godly, are violence and lies.

that their proudeſt hearts are forced to forge lyes, their malice being ſo great, that they muſt doe euill: and yet their power ſo bridled, that they cannot doe what they would.

Lies trimmed vp with the garment of truth.

The third circumſtance, is in the words, *they haue imagined. Vatablus* tranſlates it, *Concinnarunt mendacia.* So *Tremel. They haue trimmed vp lies.* As Sathan can tranſforme himſelfe to an Angell of light: ſo can hee trimme vp his lies vnder couerings of truth, to make them the more plauſible vnto men. And indeed, this is no ſmall temptation, when lyes made againſt the godly, are trimmed vp with the ſhadowes of truth, and wicked men couer their vnrighteous dealings, with appearances of righteouſneſſe. Thus, not onely are the godly vniuſtly perſecuted, but ſimple ones are made to beleeue, that they haue moſt iuſtly deſerued it. In this caſe, the godly are to ſuſtaine themſelues by the teſtimony of a good conſcience.

We ſhould not fight againſt Satan and his inſtruments with their armour.

*But I will keepe thy precepts.*] *Dauids* enemies fought againſt him by lyes. Hee takes him to the obedience of Gods Word. Wee ſhould not fight againſt the wicked with their owne armour, rendring one wrong for another, a lie for a lie, rebuke for rebuke: no more then *Dauid* could fight againſt *Goliah* with *Saul* his armour, which was like vnto the armour of *Goliah*. If wee encounter Sathan with his owne armour, hee ſhall ſoone ouerthrow vs; for by ſtriking, lying, euill doing, wee are deadly wounded: but to the weapons of fleſh, wee muſt oppoſe the weapons of the Spirit; ouercomming, after the manner of our Lord, the fury of men with our patience; their perſecutions with our prayers; their euill with our good: ſo ſhall wee either winne them vnto vs, or elſe heape coales of fire on their heads.

*Rom.* 12.20.

*With my whole heart.*] See verſe 2.10.34. 58.69.

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VERSE 70. *Their heart is fat as greaſe: but my delight is in thy Law.*

*Dauids* diſpoſition, and his enemies, contrary.

DAuid makes heere an oppoſition, betweene his diſpoſition, and the diſpoſition of his enemies; ſhewing how their heart was become fat & ſenſeleſſe through their worldly wealth: but hee, being humbled by the rods of the Lord, had his delight in the Law of GOD, and counted more of it, then thouſands of gold and ſiluer.

How different effects are wrought in godly men, by their different ſights.

When the godly looke into their owne hearts, or vp vnto God, they ſee in themſelues, ſuch a power of corruption as humbles them, and makes them account themſelues the chiefe of all ſinners: but when they looke to the effects of Gods grace in them, working a renouation which is not in the wicked, then ariſeth to them matter of reioyeing.

*Luke* 18.

*Acts* 26.29.

That which the Phariſee, in the pride of his heart ſpake of the Publican, the penitent Publican, in humilitie, and a good conſcience, may turne ouer to the Phariſee; I thanke God, I am not like this Phariſee. For the Chriſtian, by the light of God, ſeeing the miſerable eſtate of the wicked, they could wiſh as Saint *Paul* did to *Agrippa*, that the wicked were like vnto them; but would not change their ſtate of grace, with the moſt honourable eſtate that worldlings can haue on earth, without grace.

A ſoft & melting heart a great bleſſing.

In this that he ſaith, their heart was fatte as *greaſe*, he noteth two things. Firſt, that they abounded in worldly wealth. Next, that their heart was become fatte, ſenſeleſſe, and voyde of feeling. *Quædam veluti craſſities occupat eorum corda, vt ſtupidi ſint in ſua obſtinatione, neque Deum curent, audeantque ſimul contra ſermones eius inſurgere*: a certaine groſſeneſſe poſſeſſeth their hearts, which makes them ſenſeleſſe in obſtinacy. It is the principall bleſſing of the new couenant, to haue a ſoft, feeling, and melting heart, like the heart of good *Ioſiah*: but a hard heart, called a ſtony heart, an adamantine and ſtubborne heart, is a great ſigne, and a ſure fore-runner of a further and more fearefull iudgement to come, if it bee not remedied. It is an enemy to grace, it is the mother of preſumptuous ſinnes; it makes ſmalleſt ſins irremiſſible, it makes a man Gods aduerſary: for the Lord reſiſteth the proud. As two hard things when they encounter together, the weakeſt of them is broken in pieces: ſo is it with man, when with his hard heart he contends with the inuincible God. Let vs pray, wee may be deliuered from this plague of a hard heart.

A hard and ſtony heart, a fearefull curſe.

*But my delight.*] See verſe 14.16.35.76. 77.174.

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VERSE 71. *It is good for me that I haue beene afflicted; that I may learne thy ſtatutes.*

How a ſanctified croſſe may be diſcerned from a curſed.

HEe renewes his former proteſtation which hee made, *Verſe* 67. declaring how his afflictions made him more godly then he was before. Hereby may wee diſcerne a ſanctified croſſe, from a curſed: the croſſe which makes thee better then thou waſt, how ſharpe ſoeuer it bee, if it worke a

correction

Namely, if the croſſe be a correction.

correction of thee, thou mayeſt be ſure it is a bleſſing. It is commonly in the mouthes of many when they are in trouble. We muſt thanke God for his correction. But alas! how can that be called a correction, which corrects thee not? If thou be not corrected with *Dauid*, thou haſt matter of griefe in thy trouble, but none of ioy; and thou canſt not ſay with *Dauid*, It is good for mee that I haue beene afflicted.

Nature of affliction changed to the godly.

Affliction, as wee ſaid, *Verſe 67.* in it owne nature is euill, being a puniſhment of ſinne: but the Lord, who changed the bitter waters of *Marah*, & made them ſweet vnto *Iſrael*, hath alſo changed to his children, the nature of the croſſe; that not onely they finde comfort in it, but moſt happy effects are wrought in them by it.

Three things we ſee in trouble, better then in proſperity.

In trouble we ſee three things better then in proſperity: Firſt, how prouident, mercifull, and true the Lord is. Secondly, how weake and miſerable our ſelues are. Thirdly, how falſe and changeable the world is. Beſide all theſe, it is an effectuall meane, whereby the Lord beates downe the pride of Nature, and humbles vs for our ſinnes. *Hagar* was proud and blinde in *Abrahams* houſe; but in the wilderneſſe ſhee is humbled, and beginnes to looke to the Lord. *Iſrael* learned not to mourne vntill they were ſent into *Babel*. *Ionas* ſleepes in the ſhippe; but wakes and prayes in the Whales belly. *Bleſſed is the man whom the LORD correcteth, therefore refuſe not the chaſtiſement of the Almighty.* For tribulation bringeth forth patience; patience experience; experience hope; and hope maketh vs not aſhamed.

*Iob 5.*

*Rom. 5.*

The croſſe makes a man learned by experience.

*That I may learne.*] He now condiſcends in particular, and ſhewes what good he got by afflictions: he learned Gods ſtatutes by them. Hee ſpeakes not of that learning which is gotten by hearing or reading of Gods word; but of the learning which hee had gotten by experience; that he had felt the truth and comfort of Gods word more effectuall and liuely in trouble, then hee could doe without trouble; which alſo made him more godly, wiſe, and religious when the trouble was gone. Wicked men are ſomewhat good when they are in affliction: but ſo ſoone as they are deliuered, they returne to their olde ſinnes, as yee ſee in *Pharaoh*. Theſe are like Iron, which is ſoft, and will bow at the workmans will when it is in the fire; but ſoone after it is drawne out, it returnes to the olde hardneſſe. Theſe men vſe repentance, as worldlings doe an olde garment: which they put about them in time of a ſhowre, but caſt it away ſo ſoone as the weather becomes faire. It is otherwiſe with the godly; the fire of affliction purgeth their droſſe, and makes them finer all the dayes of their life; ſo that with good *Ezechia*, being once rightly humbled, they recount their by-gone ſinnes, in the bitterneſſe of their heart, all their dayes.

The goodneſſe of wicked men, ends when their trouble ends: it is otherwiſe with the godly.

*Eſay 38.*

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VERSE 72. *The law of thy mouth is better vnto mee then thouſands of gold and ſiluer.*

The leſſe worldly comfort we haue, the ſtronger is the comfort of Gods word.

DAuid, at this time, being ſpoyled of his kingdome by *Abſalom* (as *Baſile* thinkes) reioyceth that hee found more comfort in Gods word, then all the gold, or ſiluer, or treaſures of *Canaan* could affoord. And indeed, the leſſe worldly comfort we haue, the greater finde we the comfort of the word of God.

The authority of Gods word, ſhould be diſtinguiſhed from the miniſtry thereof.

But here his ſpeech is to be marked; for he cals the word, the law of Gods mouth. Which leades vs to conſider two things concerning it: the authority of the word, and ſo is it from Gods mouth: the miniſtery of the word; and ſo it comes from mans mouth.

Sometime men looke to the miniſtery of the word, and not to the authority of it; and then it is no maruell they diſ-eſteeme of it: euen as *Samuel* ranne to *Eli*, when he ſhould haue runne to God; becauſe hee thought the voyce that called him had beene but the voyce of *Eli*. So, many regard not the word, becauſe they take it to be the voyce of man, and not of God.

*1 Sam 3.*

Vanity of worldly riches.

*Then thouſands.*] Worldly riches are gotten with labour, kept with care, loſt with griefe. They are falſe friends, fartheſt from vs, when wee haue moſt need of comfort: as all worldlings ſhall trie to bee true in the houre of death. For then, as *Ionas* gourde was taken from him in a morning, when he had moſt need of it againſt the Sunne: ſo is it with the comfort of worldlings. It is farre otherwiſe with the word of God: for if we will lay it vp in our hearts, as *Mary* did, the comfort thereof ſhall ſuſtaine vs, when all other comfort ſhall faile vs.

It is not pouerty to want gold, but to want grace.

This is it that makes vs rich vnto God, when our ſoules are ſtorehouſes, filled with the treaſures of his word. Shall wee thinke it pouerty to bee ſcant of gold and ſiluer? *An ideo Angelus pauper eſt, quia non habet iumenta, &c.* Shall wee eſteeme the Angels poore, becauſe they haue not flockes of Cattell? or that *S. Peter* was poore, becauſe he had not gold nor ſiluer to giue vnto the Cripple? No, he had ſtore of grace, by infinite degrees more excellent then it.

*Chryſoſt. in Matth. hom. 9.* Otherwiſe, Angels might be called poore.

Let the riches of gold be left vnto worldlings: wee haue to remember theſe are not currant in *Canaan*; not accounted of in our heauenly country. If wee would bee

In any eſtimation there, let vs inrich our ſoules with ſpirituall graces, which we haue abundant in the Mines and treaſures of the word of God.

## IOD.

VERSE 73. *Thine hands haue made me, and faſhioned me: giue me vnderſtanding, that I may learne thy commandements.*

Man is Gods workmanſhip, and euen in that reſpect beloued of God.

Ambr. in Pſal. 119.

THis Verſe hath a petition for vnderſtanding, and a reaſon with it; I am the workemanſhip of thine hands: therefore giue mee vnderſtanding. *Nemo eſt qui operibus & beneficijs ſuis non faueat:* There is no man but he fauours the workes of his hands. And ſhall not the Lord much more loue his creature, eſpecially man, his moſt excellent creature? whom, if yee conſider according to the faſhion of his body, *Nihil poteris in terra pretioſius indicare:* Yee ſhall finde nothing on earth more pretious then he; *Sed in eo quod non videtur, multo pulchrior eſt;* but in that which is not ſeene, namely, his ſoule, hee is much more beautifull. So yee ſee, *Dauids* reaſoning is very effectuall; all one, as if hee ſhould ſay, as he doth elſewhere, *Opus manuum tuarum ne deſeras; Te authorem conuenio, te teneo conditorem, aliena præſidia non quæro.* Forſake not, O Lord, the worke of thine hands; thou art my authour and maker; thine helpe I ſeeke, and the helpe of none other.

None can rightly ſeeke from God, who conſider not what he hath already done to them.

No man can rightly ſeeke good things from God, if hee conſider not what good the Lord hath already done to him. But many are in this poynt ſo ignorant, that they know not how wonderfully God did make them: and therefore can neither bleſſe him, nor ſeeke from him, as from their Creator and conſeruer.

The priuiledges of our firſt creation, are all loſt.

But this argument drawne from our firſt creation no man can rightly vſe it, but hee who is through grace partaker of the ſecond creation: for all the priuiledges of our firſt creation, we loſt them by our fall: So that now by nature it is no comfort to vs, nor matter of our hope, that God did make vs; but rather matter of our feare and diſtruſt, that wee haue miſ-made our ſelues, haue loſt his image, and are not now like vnto that which GOD created vs in the beginning.

We haue neither hope, nor comfort in them.

A man without vnderſtanding is a companion of beaſts.

*Giue mee vnderſtanding.*] *Dauid* knew, that a man without vnderſtanding, were he of neuer ſo noble bloud, or comely of perſonage, he is but a companion of beaſts: and therefore the Spirit of God, commonly giues the ſtile of a man, vnto man either made or reſtored to the image of God. But a man deſtitute of that image, *Aut ſerpentem, aut equum, aut vulpeculam, aut iumentum vocare conſueuit:* Hee cals either a ſerpent, or a horſe, or a foxe, or a beaſt.

True knowledge is that which workes godlineſſe.

*That I may learne.*] He ſheweth here what is the vnderſtanding which hee craued; namely, that hee might learne to obey the commandements of God.

It is not wiſedome in Gods account, for a man to know all other things, and be ignorant of himſelfe: neither is this learning to haue knowledge of all Sciences, and ſecrets of Nature, and to bee without godlineſſe. This is the beginning of all wiſedome, to feare God, and the Art of Arts, to practiſe piety.

Practiſe of Piety is the Art of Arts.

Ambr. offi. lib. 1. cap. 26.

Moſes learning.

To this purpoſe, ſaid *Ambroſe, Quid tam obſcurum quam de Aſtronomia tractare, & profundi aeris ſpatia metiri, relinquere cauſam ſalutis, erroris quærere?* Where, if ſaith hee, it be obiected, Was not *Moſes* learned in all the learning of the Ægyptians? let it bee anſwered; So hee was: but hee thought all this wiſedome loſſe and fooliſhneſſe, in compariſon; and turned to ſeeke God with inward affection. *Ideoque vidit, interrogauit, audiuit loquentem Deum:* hee ſaw, therefore he asked, and heard God ſpeaking vnto him.

VERSE 74. *So they that feare thee, ſeeing mee, ſhall reioyce; becauſe I truſted in thee.*

The three deſignes of a godly man.

THe godly in ordering their life, haue a reſpect firſt vnto God, that hee may haue glory. Next, to themſelues; that in conformity with GOD, they may haue peace and comfort. And thirdly, vnto his neighbour; to giue vnto him that is godly, matter of ioy and edification by his godly life; according to that precept of our Sauiour, *Let your light ſo ſhine before men, that they ſeeing your godly conuerſation, may glorifie your Father who is in heauen.*

The power of godlineſſe.

Amb. in Pſal. 119.

Beſide this, appeareth the great power and vertue of godlineſſe, that euen the very ſight of a godly man miniſters ioy to the godly, terrour to the wicked. *Pleriſque iuſti aſpectus admonitio correctionis eſt, perfectioribus verò lætitia:* to many men the ſight of a righteous man is a warning of correction.

The ſight of a godly man, ſuppoſe he bee ſilent, teacheth others.

ction. For they are admoniſhed, what need they haue to amend their life, that they may be like vnto him; but to ſuch as haue profited more in godlineſſe, it is alway a matter of ioy.

*Quam pulchrum ergo ſi videaris, & profis?* How excellent a thing then is this, that as oft as thou art ſeene, ſo oft thou doſt good?

The communion which is among Chriſtians.

And againe, there is ſuch a fellowſhip and communion, among all the liuely members of Chriſt his myſticall body, that they mourne together, they reioyce together; the grace of God communicated to one, is a cauſe of ioy to all the reſt. *Bonis enim inſitum eſt, vt virtutes ſuas in aliјs ament.* It is the property of the godly to loue thoſe vertues in others, which either they haue, or would haue in themſelues: to enuie the good of another, and bee grieued thereat, is a diuelliſh thing. Infirme *Ioſua* may murmure, when *Medad* and *Eldad* prophecy in the aſſembly of the pople; but meeke *Moſes* ſhall reioyce, and wiſh that all the Lords people did prophecy in like manner.

The working of God with one of his ſeruants, teacheth all the reſt.

*Becauſe I truſted in thee.*] Gods working with any one of his ſeruants, is confirmation of all the reſt; for what hee is to one that feares him; he is vnto all that feare him. So that mercy ſhewed to any that bee penitent, and promiſes performed to any beleeuing man, ſhould confirme vs in the aſſurance of the like fauour of God to be found by our ſelues, if we alſo repent and beleeue in him.

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VERSE 75. *I know, O Lord, that thy iudgements are right, and that thou haſt afflicted me iuſtly.*

To praiſe God in affliction, is a great grace.

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THis Verſe conſiſts of a thankeſgiuing; wherein hee aſcribes to the Lord the praiſe of truth and righteouſneſſe, in afflicting him. Many vſe to praiſe God in proſperity, who in time of trouble, impatient of his heauy hand, murmure againſt him; but ſuch as are truely godly, doe then bleſſe the Lord moſt heartily, when he ſeemes to deale with them moſt hardly; giuing him the praiſe of equity, and acknowledging that his greateſt roddes are not ſo great as their ſinnes; as alſo the praiſe of fidelity, that according to his word hee afflicts his children, for no other cauſe but to purge them, and make them more capable of grace and conſolation.

All Gods waies are righteous, ſuppoſe we ſee them not.

*I know.*] How is this, ſeeing the Apoſtle ſaith, *Rom.* 11. that the iudgements of God are vnſearchable, and his waies paſt finding out? The anſwere is, *Dauid* doth not ſo ſpeake, as if hee were priuie to all the ſecret waies of God; but that thus much he knew in generall; that all his iudgements whereby hee ſtrikes either the godly or the wicked, were all right, ſuppoſe the cauſes and particular ends of them were ſecret. And this knowledge is learned out of the Word; *The Lord is righteous in all his workes, and holy in all his wayes.* And againe, *All the wayes of God are mercy and truth to them that feare him.* And againe, *All things worke for the beſt; to them that loue him.*

Ignorance of this makes men murmure where they haue no cauſe.

And it is the want of this knowledge that makes vs oftentimes to murmure or faint, and bee diſcouraged at the workes of God; apprehending in our ignorance, that to be euill which in Gods working is good, and directed to a good end. For, if we ſaw the end of Gods worke, which is euer his glory, the good of his Church, and euery member thereof; wee would not offend at his workes, whereby hee workes that end; a way that is vnpleaſant to vs, becauſe it is vnknowne to vs.

Iudgement put for plagues, and for corrections.

*That thy iudgement.*] The iudgement of God is taken in two ſignifications; firſt, for the plagues whereby he puniſheth wicked men in his anger, proportionall to their ſinnes. And this iudgement *Dauid* declines, *Pſalm.* 143. *Enter not into iudgement with thy ſeruant.* Secondly, for the rods and corrections wherewith he chaſtiſeth his owne Children. And theſe are called iudgements, becauſe iudiciouſly hee meaſures and moderates them, according as the ſtate of his children requires; not powring out the full violl of his wrath, as he doth on the wicked, but proffering a temperate cup to be drunken by his owne, as their weakeneſſe may beare it. And in this ſenſe *Ambroſe* ſpeaking of Gods chaſtiſements, ſayes, *Omnia Dei iudicio fiunt,* That hee ſends ſickeneſſe rather then health; pouerty, & not wealth; it is becauſe in his moſt iudicious conſideration, hee findes it expedient that it ſhould be ſo.

Why the croſſes of godly men are called iudgements.

*Am. in Pſ.* 119.

Afflictions of the godly and wicked differ:

1 In meaſure. *Eſay* 27. 7.

2 In their ends.

Thus then we ſee how among many other differences betweene the afflictions of the godly and the wicked, they differ alſo theſe two wayes; firſt, in meaſure; *Hath hee ſmitten Iacob as hee ſmote thoſe that ſmote him?* No, no: hee powers a violl on the one, but proffereth a moderate cup to the other: Secondly, in the end; for, the one hee ſtrikes for puniſhment, the other for purgation.

*And that thou haſt afflicted me iuſtly.*

More of this, ſee Verſe 7. 20. 30. 39. 43. 52. 62. 67. 75. 107.

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Vᴇʀsᴇ 76. *I pray thee that thy mercy may comfort me, according to thy promiſe made to thy ſeruant.*

Faith and not nature, teacheth a man to runne to the hand that ſtrikes him.

IN the former Verſe hee acknowledged the Lord had afflicted him: now in this he prayeth the Lord to comfort him. This is ſtrange that a man ſhould ſeeke comfort at the ſame hand that ſtrikes him: it is the worke of Faith; Nature will neuer teach vs to doe it: *Come, and let vs returne to the Lord; for hee hath ſpoyled, and hee will heale vs: hee hath wounded, and hee will binde vs vp.*

*Hoſ. 6.1.*

Comfort for men vnder croſſes.

Againe, wee ſee that the croſſes which God layes on his children, are not to confound, nor to conſume them; onely to prepare them for greater conſolations. With this *Dauid* ſuſtained himſelfe againſt *Shimei* his curſing; *The Lord will looke on my affliction, and doe mee good for this euill:* With this our Sauiour comforts his Diſciples; *Your mourning ſhall be turned into ioy.* As the laſt eſtate of *Iob* was better then his firſt; ſo ſhall the Lord render more to his children at the laſt, then now at the firſt hee takes from them: let vs therefore beare his croſſe, as a preparatiue to comfort.

Promiſe of mercy, rendred more ioy to *Dauid*, then the promiſe of a kingdome.

*According to thy promiſe.*] *Dauid* had a particular promiſe of a particular benefit; to wit, the kingdome of *Iſrael.* And this promiſe God performed vnto him; but his comfort ſtood not in it. For *Saul* before him had the Kingdome, but the promiſes of mercy belonged not to him, and therefore, when GOD forſooke him, his Kingdome could not ſuſtaine him. But *Dauid* here depends vpon the generall promiſes of Gods mercy made to his children: wherein hee acknowledgeth a promiſe of mercy made to him. For the generall promiſes of mercy and grace made in the Goſpell, faith makes them particular to euery beleeuer. Of this, ſee Verſes 41. 58 76. 170.

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Vᴇʀsᴇ 77. *Let thy tender mercy come vnto mee, that I may liue: for thy law is my delight.*

Mercy receiued, makes the godly thirſt for more.

HE prayed before for mercy, now again hee prayeth for mercy. The children of God haue ſuch an earneſt and feruent deſire of mercy, that what-euer ſenſe thereof they get, they ſtill cry for more: and ſure it is, in this life they can neuer bee ſatisfied. Neuertheleſſe, happy are they who hunger and thirſt, for hereafter they ſhall be ſatisfied. *And when I awake, I ſhall be ſatisfied with thine image.*

*Pſal. 17. 15.*

Three rankes of mercy craued by the godly.

But if we marke more narrowly, we ſhall finde, that *Dauid* here ſeekes another ſort of mercy then he ſought before. For firſt, he ſought mercy to forgiue his ſinnes: then he ſought mercy to comfort him in his troubles: now he ſeekes mercy to liue, and ſinne no more. Alas, many ſeeke the firſt mercy, of remiſſion; and the ſecond mercy, of conſolation in trouble; who are altogether careleſſe of the third mercy, to liue well. It is a great mercy of God to amend thy life: where this is not, let no man thinke he hath receiued either of the former. *Magna eſt miſeratio Dei, quæ non ſolùm remiſſionem tribuit peccatorum, ſed etiam certantibus addit calcaria, vt in ſuſcepto certamine pergant.* It is a great mercy of God, which not onely pardons euill that is done, but ſtrengthens vs alſo to further good that wee haue not done: and this is the mercy which here *Dauid* ſeekes.

*For thy law is my delight.*] Of this reaſon, ſee Verſe 70.

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Vᴇʀsᴇ 78. *Let the proud be aſhamed: for they haue dealt wickedly, and falſely with mee.*

Prayer againſt enemies, how it ſhould be framed.

DAuid here prayeth, not againſt the perſon of his enemies, but againſt their courſe, their life and wicked dealing againſt him: Or rather, as wee may thinke with *Baſil, Orat pro inimicis.* The reaſon hereof is giuen by *Ambroſe. Pudor enim plerumq; correctior eſt noſtri: & dum incipit nos pudere commiſſi, ne diutius pudeat deſerere, quæ erubeſcenda ſunt, admonemur.* For ſhame oftentimes corrects our wayes: when wee thinke ſhame of that which we haue done, we are admoniſhed not to doe that againe, which may make vs more aſhamed in time to come. For where a gentle ſhame cannot mooue men to amend, it is a iuſt recompenſe of God, to powre vpon them ſhame, with contempt and confuſion.

*Baſil in Pſ. 119.*
*Ambr. in Pſ. 119.*

Shame with contempt reward of ſinne.

The wicked are proud men.

Still we ſee, how the Spirit of God ſtiles the wicked by the name of proud men: for a wicked man ſhakes off the yoake of God; and will not be ſubiect to his Maker, and ſo ſpares not to exalt himſelfe ouer men in ſuch ſort, that there is nothing in man ſo ſacred, ſo worthy reuerence, which he tramples not vnder his feet.

A proud man his iuſt puniſhment.

But heere is the iuſt recompence of his pride, *Let the proud be aſhamed.* Hee would faine haue honor or preheminence, which God will not giue vnto him: he flies ſhame and contempt; but God ſhall poure them vpon him.

Let vs not looke for peace from the wicked.

*For they haue dealt.*] Hee complaines of the wicked and falſe dealing of his enemies againſt him: and it is written to vphold vs in the like tentation. For Satan is alway

like

Sathan may waxe worſe, but ſhall neuer be better.

like himſelfe, hating them whom the Lord loueth; he may well be worſe, hee can neuer be better: and therefore with reſtleſſe malice ſtirres hee vp all his curſed inſtruments, in whom hee raignes, to perſecute them who are loued and protected of the Lord.

Dauids armour.

*But I meditate.*] *Dauids* enemies fought againſt him with the armour of fleſh, wickedneſſe, and falſhood: hee withſtands them by the armour of the Spirit, not meeting wickedneſſe with wickedneſſe, and falſhood with falſhood. For if wee fight againſt Sathan with Sathans armour, hee ſhall ſoone ouercome vs: but if wee put vpon vs the compleat armour of GOD to reſiſt him, hee ſhall flye from vs. See Verſe 69.

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VERSE 79. *Let ſuch as feare thee, turne vnto mee, and they that know thy teſtimonies.*

Euery Chriſtian hath need of anothers helpe.

By reaſon of the diuerſity of grace diſpenſed to them.

AS hee was troubled by the wicked, ſo hee prayeth that hee may finde helpe & comfort in the godly. God hath ioyned his children into one happy fellowſhip; for his Church is a communion of Saints: yet ſo, that hee hath diſtributed his graces to euery one of them in ſo wiſe a manner, that there is not one of them, who ſtands not in need of the helpe and comfort of one another: where one doubts, another hath light to reſolue; where one is grieued, another hath the word of conſolation to vphold him; and where one is weake vnder any temptation, the Lord hath appointed the ſtronger to beare his infirmities: and this is the benefit which here *Dauid* craues.

Publique ſin is like *Miriams* leproſie, that ſeparated her from the congregation.

*Baſile* ſo expounds theſe words, as if *Dauid* for his ſinne had beene ſeparate from the congregation of Gods people, as *Miriam* was for her leproſie; and therefore now prayes againe, that hee may be receiued into the communion of Gods people. Which more cleareIy is expreſſed by the tranſlation of *Symmachus*, *Conuerſentur mecum timentes te*: Let ſuch as feare thee haue conuerſation with me; and let mee not be abhorred of them.

Why God ſuffers the countenance of good men, to be caſt downe on other good men.

How-euer it bee, wee may ſee that the hearts of men are in the hands of the Lord: and that many times godly men are made ſtrange to other godly men. Wherein the Lord hath no other reſpect, but that our hearts ſhould not depend vpon the teſtimony of man. God is ſo iealous ouer his children, and wil haue their hearts ſo wholly bound vnto himſelfe, that he cannot bee content we ſhould put our comfort, or ſeeke our approbation in any creature. And in this ſort did hee ſo humble *Dauid*, that as he proteſts, *Pſal.* 69. he found not one to comfort him; and all for this end, that hee might learne to comfort himſelfe in the Lord his God.

Knowledge and feare of God required together.

In this deſcription of the children of God, wee ſee how feare and knowledge are required to make vp a godly man: knowledge of God without feare, breedes preſumption; and feare of God without knowledge, breedes ſuperſtition: as wee ſee how the Gentiles, fearing a diuinity which they knew not, haue fallen into moſt beaſtly Idolatry.

## CAPH.

VERSE 81. *My ſoule fainteth for thy ſaluation: yet I waite for thy word.*

Deſertions ſpirituall, doe ſore caſt down the godly.

As a body wanting meat fainteth ſo, &c.

DAuid being ſore troubled by wicked men, and finding that God delayed to comfort and deliuer him, was ſore deiected and caſt downe in his owne mind; ſo that his ſoule fainted, his eyes fayled, and his body became like a bottle in the ſmoake. All hatred and inimity of man, is eaſily comported, where God ſhewes his fauourable face: but when the godly are ſore troubled by men, and finde not their ſoules comforted of God, their ſtrength failes them. Euen as the body wanting naturall helps to refreſh it, becomes faint, and falls in a ſwoune; ſo the ſoule, deſtitute of heauenly comfort, languiſheth. For the godly liue by mercy, and can no more endure to want the ſenſe of mercy, then the body can conſiſt without thoſe naturall meanes, which encreaſe and conſerue the life thereof.

The godly neuer ſo faint, that they loſe all life.

Yet doth he neuer ſo faint, but that ſome life remaines in him; for hee ſubioynes immediatly, *I wait for thy Word.* Waiting for comfort is an action of faith, and an effect of life. As in the midſt of Winter there is a ſubſtance in the Oake and Elme, euen when it ſeemes to be dead; ſo is it with the Chriſtian, in his greateſt extremities ſome ſparke of life remaines in him. For the life of Chriſt Ieſus whereby he liues, is of that nature that it cannot die; it may bee weakened, but cannot be extinguiſhed.

For

Our petitions ſhould all be warranted by the Word.

*For thy Word* ] In the firſt part of the Verſe, hee proteſted that hee waited for Gods ſaluation; and now hee ſaith, he waited for Gods Word. Teaching vs firſt, not to ſeeke any thing from God, which his Word warrants vs not to craue. And next, how wee ſhould giue ſuch credit to the word of God, as to beleeue it; euen then, when in our ſenſe there is no likelihood of the performance of it.

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V E R S E 82. *Mine eyes faile for thy promiſe; when wilt thou comfort me?*

Anſwer of our praiers delaied many times, and why?

Chryſ. in Math.

IT is a cuſtomable manner of Gods working with his children to delay the anſwer of their prayers, and ſuſpend the performance of promiſes: not becauſe hee is vnwilling to giue; but becauſe hee will haue them better prepared to receiue, *Tardius dando quod petimus inſtantiam nobis orationis indicit:* hee is ſlow to giue that which wee ſeeke, that we ſhould not ſeeke ſlowly, but may bee wakened to inſtancy and feruency in prayer, which hee knowes to bee the ſeruice moſt acceptable vnto him, and moſt profitable vnto our ſelues. And for this cauſe continuance in prayer is commended vnto vs by the Apoſtle.

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V E R S E 83. *For I am like a bottle in the ſmoake: yet doe I not forget thy Statutes.*

The troubles of the minde diſtemper the body.

HE ſtill inſiſts in his former complaint, declaring how the greatneſſe of his inward anguiſh, had extenuated and worne the naturall ſtrength of his body, ſo that hee was become like a bottle dryed in the ſmoake; his skinne contracted, withered and wrinkled with the greatneſſe of his griefe. The like hee hath, *Pſal.* 32. that the moiſture of his body was turned into the drought of Summer. The troubles of the minde affect the body, and diſtemper it: & the beſt way, in ſuch caſes, to mitigate bodily diſeaſes, is to pacifie the minde.

Gods children exerciſed with ſharpe afflictions.

But againe, when wee ſee the great anguiſh of *Dauids* minde, and how his beautifull body was now become but a withered skin; let vs conſider how hardly the Lord deales with his children, whom hee loues moſt dearely. Hee iudgeth vs in this world, that wee ſhould not bee condemned in the world to come. By the fire of affliction hee burnes vp the ſuperfluities of our nature, which in proſperity increaſe, ſpoil vs, to the great hinderance of the worke of our ſaluation. And againe, that hee may make vs capable of heauenly comforts, hee takes carnall comforts away from vs: for ſo long as wee are delighted with the one, we can neuer feele the conſolation of the other. This ſhould learne vs, not to bee diſcouraged, when in the ſame manner God deales hardly with vs. His roddes may be ſharpe, but his way is mercy: He may do to his children, as *Ioſeph* did to his brethren; ſpeake roughly to them, and make himſelfe ſtrange toward them; but his louing affection cannot euer be hid from them.

Reaſons hereof giuen.

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V E R S E 84. *How many are the dayes of thy ſeruant? when wilt thou execute iudgement on them that perſecute me?*

The reaſons of *Dauids* ſupplication.

THis Verſe containes a ſupplication; where in *Dauid* craues that God would iudge betweene him and his enemies. The reaſon he vſeth, lurkes in the Interrogation; *How many are my dayes?* My time is not long, my daies are but few: then let them not paſſe comfortleſſe; but let mee ſee that thou art a God of iudgement (who wilt doe according to thy word) and men: *There is fruit of the righteous: Verily, there is a God that iudgeth righteouſly on the earth.*

Pſal. 58.11.

Mans life meaſured by daies, not yeares.

To ſhew the breuity of mans life, he reckoneth it not by yeares, but by dayes. And this conſideration of the ſhortneſſe of our life, *Dauid* vſeth it as an argument, ſometime to mooue the Lord to compaſſion; and ſometime to ſtirre vp himſelfe to further piety and godlineſſe: as wee may ſee *Pſalme* 39. And truely, it were good for vs, oftner then wee doe, to thinke vpon this queſtion of *Dauids, How many are my dayes?* For wee are deceiued with the ſhadow of this life, conceiuing it to be longer then we ſhall finde it to bee: whereof it comes to paſſe, that men are prodigall of their dayes, as if they would neuer be done. Their rents, their money, their garments, or any other thing they haue, they ſpend ſparingly, and with moderation; onely they are waſters of their daies, as if they had *Methuſalems* yeares in a treaſure. Let vs pray with *Moſes* for grace to number our daies, that wee may apply our hearts vnto wiſedome. When we looke to the by-gone time, and ſee how we haue miſpent it, when we looke to the time to come, and ſee how vncertaine wee are of it, let vs redeeme the time wee haue, to vſe it well.

A queſtion alway to be remembred.

Prayer againſt our enemies, how it ſhould be framed.

*When wilt thou execute.* ] *Dauid* was farre from hatred, cruelty, or priuate affection; for in all theſe his petitions hee was the penne-man of the holy Ghoſt, and ſpake nothing of any priuate motion. Where, that wee may know how farre forth wee are to follow him in theſe, let vs remember that God executes two ſorts of iudgements vpon men: ſome are preparatiues

to

Such iudgements as are preparatiues to mercy, may be prayed for.

to mercy; ſuch as were inflicted vpon *Saul*, when he went to perſecute the Saints at *Damaſcus*: he was caſt from his horſe, and ſtrooken with blindneſſe; and for theſe we may pray, that GOD will execute them vpon them who are ſleeping in their ſinnes; that rather they may be wakened by Gods iudgements, and moued to repent, than periſh in their impietie. Others againe of his iudgements, are but fore-runners of that great and laſt iudgement, which hee will execute on all the wicked; ſuch as were the puniſhments of *Caine* and *Iudas*. The firſt, workes conuerſion; the ſecond, confuſion; and for theſe wee cannot pray againſt our enemies: becauſe, howſoeuer their workes be euill for the preſent, yet wee know not what the LORD may doe with them hereafter.

But not thoſe iudgements that are fore-runners of wrath.

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Godly men, euill recompenced of the world.

*Who perſecute mee.*] *Dauid* was a godly man, approued of God, and a profitable inſtrument to his King and Country. When *Saul* was vexed, he did mitigate his trouble with the Harpe: hee ſlew *Goliah*, and ouerthrew the Philiſtims: yet yee ſee how hee is recompenced. Such commonly is the reward which godly men get in this world, at the hands of them, to whom they haue been inſtruments of greateſt good.

Sundry ſorts of perſecution.

And this perſecution, many waies are the wicked guilty of. The railing of *Shimei* againſt *Dauid*, the mocking of *Iſaac* by *Iſmael*; theſe the world eſteemes no ſins, or very ſmall; but the Lord rankes them in among bloudy ſinnes, and cals them perſecution; learning all men not to ſpeake euill, or ſcorne the godly, leſt they fall into greater ſinnes then they are aware of.

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### VERSE 85. *The proud haue digged pits for me; which is not after thy law.*

Enemies of *Dauid* deſcribed.

HEe inſiſts ſtill in his complaint againſt his enemies; and deſcribes them firſt from the quality of their perſons: They were proud. Next, from their labour and ſubtilty, They digged pits for him. Thirdly, from their manifeſt iniquity; Their courſes againſt him, were not according to Gods law.

*The proud.* See ver. 21. 51. 69. 78. 85.

Pride can humble it ſelfe for a greater vantage.

*Haue digged pits.*] Their labour and ſubtilty whereby they oppugned *Dauid*, is here noted. Whereby this ſeemes ſtrange, that a proud man ſhould bee a digger of pits: but ſo it is, that pride for a time can ſubmit it ſelfe, for a greater vantage ouer him whom it would tread vnder foot. *The wicked is ſo proud, that he ſeekes not God; yet he croucheth and boweth, to cauſe heapes of the poore fall by his might.* So proud *Abſalom* abaſed himſelf, to doe all men reuerence, ſubiecting himſelf to meaneſt ſubiects, that ſo he might prepare a way to vſurpation ouer his king and father.

*Pſal.* 104. 12.

The wicked are taken in their owne ſnare.

But marke; he ſaith not that he had fallen in the pits which his enemies had digged. No, no: in Gods righteous iudgements, the wicked are ſnared in the work of their own hands, while the godly eſcape free. *He hath made a pit and digged it, and is fallen into the pit that he made: his miſchiefe ſhall returne vpon his owne head, and his cruelty vpon his owne pate.* Thus *Haman* hanſelled the Gallowes which hee raiſed for *Mordecai*; and *Saul*, when he thought by ſubtilty to ſlay *Dauid* with the Philiſtims ſword (when hee ſent him out to ſeeke two hundreth of their foreskins in a dowry) was diſappointed of his purpoſe, but he himſelfe at length was ſlaine by their ſword.

*Pſalme* 7. 15.

Example hereof in *Saul* and *Haman*.

Comfort when we ſee wicked men are our enemies.

*Which is not after thy Law.*] As *Dauid* by this aggrauates the groſſe impiety of his aduerſaries; ſo doth hee alſo greatly comfort himſelfe. For why ſhall wee bee diſcouraged, to haue theſe men our enemies, of whom wee clearely ſee, that neither their perſons nor actions are according to Gods law?

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### VERSE 86. *All thy commandements are true: they perſecute me falſly; helpe me.*

The Word giues comfort againſt all trouble.

HEre he reaſons from the equity of his cauſe, & the iniquity of his enemies; and vpon theſe ſends hee vp his prayer, Lord *helpe me.* As for my enemies, they perſecute me falſly and without a cauſe; as for mee, I know thy commandements are all true, and that they cannot bee deceiued who depend vpon them, nor yet proſper that are againſt them. He ſhall neuer want comfort in trouble, who cleaues vnto the word of God: who euer be againſt vs, keepe it on our ſide, and it will bee well with vs.

Profitable for vs to be exerciſed with afflictions.

Againe, it is to bee marked, that hee declines no perſecution, but ſeeks Gods helpe in it. Hee knew, that all they who will liue godly in Chriſt, muſt ſuffer perſecution; *Deuotionem fidei prælia perſequuntur, & cito fides inexercitata langueſcit*; Faith not exerciſed with tentation, eaſily languiſhes; yea, ſith the Lord chaſtiſes euery one whom hee loues, hee may iuſtly ſuſpect himſelfe, who liues without a croſſe. *Si deſint certamina, vereor ne deeſſe videatur, qui certare deſideret*; If there be a man who hath no battell, it is to be feared, leſt hee bee ſuch a one as deſires not to fight: and ſo what can hee bee but a captiue of Sathan?

*Amb. in Pſ.* 119.

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We ſhould take heed to the cauſe for which we are troubled.

But in all our perſecutions let vs euer take heed that our cauſe be righteous, and wee may ſay, *They perſecute me falſly*; *Poteſt enim*

Cyprian.

*quis perſecutiones pati & non iniuſtè*: and it is euer *Cauſa non pœna facit Martyrem.* But let none of you ſuffer as a murtherer, or a thiefe, or an euill doer, or a buſie body: if any man ſuffer as a Chriſtian, let him not be aſhamed, but glorifie God in this behalfe.

1 Peter 4.

*Helpe me.*] Profane mockers thinke that a man is weake when he is driuen to Gods helpe; but indeed then he is ſtrongeſt when he is weakeſt in himſelfe, and ſeekes helpe in his God. So long as wee depend on the arme of fleſh, whether it be our owne or others, the Lord will doe the leſſe for vs: but when, diſtruſting our ſelues, we relye vpon him, then is he ſtrongeſt to worke for vs.

VERSE 87. *They had almoſt conſumed mee vpon Earth; but I forſooke not thy precepts.*

Malice of the wicked is inſatiable againſt the godly.

IN this Verſe are two things; a complaint of the malice of his enemies, and a proteſtation of his conſtant affection toward the word of God. In the firſt he complains, they had not only troubled him, but almoſt conſumed him: the malicious cruelty of the wicked is inſatiable, it cannot be quenched: nay, not by death; for euen after death they rent both the name and the bodies of godly men. *David* was not thus far deliuered into his enemies hands; but he complaines; that their malice almoſt had vndone him. We mark it for this end, that we may know it is Gods great prouidence, that at any time wee liue among the wicked, and are not conſumed by them.

They rent both their names and their bodies after they are dead.

It is mans infirmity to be caſt down with tentations comming from men more than thoſe that come from God.

Secondly, we mark here the great weakeneſſe and infirmity of Gods children, who oftentimes are more diſcouraged with thoſe tentations which come immediatly from men, than with thoſe others which come immediatly from GOD: in the one they ſtand ſtrong; in the other they faint and are ouercome. Surely becauſe wee are in a great part carnall, therefore is it, that the want of mans comfort and countenance commoues vs. If we were as we ſhould bee, or as *Nazianzen* compares vs, like Rockes in the Sea; what would we regard the wind of mens mouthes, or raging waues of their turbulent affections? As an arrow ſhot at a ſtone, returns to him who ſent it, or otherwiſe fals downe to the ground: ſo an iniury done to a ſpirituall man, who is built like a liuely ſtone vpon the Rocke Chriſt Ieſus, returnes to the doer, but troubles not the receiuer. If it be otherwiſe, that we conſume and faint for the iniuries of men, all this weakeneſſe proceedes from our vnregenerate nature.

Nazian. ☞

Why God will haue his children brought very low by afflictions.

Thirdly, wee marke here the Lords diſpenſation, in his manner of working with his children; who not onely ſuffers them to be troubled, but brought ſo low by trouble, that in their own ſenſe they are almoſt conſumed. Both in outward and inward troubles doth the Lord humble them ſo farre, that they are brought euen to the doore of death, that ſo their faith and his truth may be the more manifeſted. Thus the Apoſtle proteſts, that hee receiued in himſelfe the ſentence of death; all for this end, that hee might learne not to truſt in himſelfe, but in GOD, who raiſeth the dead. For ſo long as in danger there is any hope of remedy, our infidelity caſts her eye a wrong way: but when wee are brought to ſuch extremity, that with *Peter* wee beginne to ſinke in affliction, then wee looke to the Lord; wee craue the helpe of his hand, and hee relieueth vs; and wee cannot but acknowledge that our deliuerance is come from him onely: and ſo by the greatneſſe of our trouble, our faith is corroborate, and the praiſe of GODS truth more clearely manifeſted.

2 Cor. 1.

Infidelity ready to goe a whooring from God.

VERSE 88. *Quicken me, according to thy louing kindneſſe: ſo ſhall I keepe the teſtimonies of thy mouth.*

Deſertion is like death to the godly.

MAny a time in this Pſalme doth *David* make this petition: and it ſeemes ſtrange, that ſo often hee ſhould acknowledge himſelfe a dead man, and deſire God to quicken him. But ſo it is vnto the childe of God; euery deſertion, and decay of ſtrength is a death: ſo deſirous are they to liue vnto God, that when they faile in it, and finde any inability in their ſoules to ſerue GOD as they would, they account themſelues but dead, and pray the Lord to quicken them.

Gods kindeneſſe is our defence againſt mans malice.

*According to thy louing kindeneſſe.*] He oppoſes Gods kindeneſſe to his enemies malice; and it is very comfortable: I am troubled with their malice for thy ſake; and therefore I craue to bee refreſhed with thy kindeneſſe: acknowledging, that in Gods kindeneſſe, there is comfort enough againſt all the malice of wicked men whatſoeuer; according to that oppoſition which hee makes in another place: *Why boaſteſt thou thy ſelfe in thy malice? the louing kindeneſſe of the Lord indureth daily.*

Pſalme 52.1.

A two-fold kindneſſe in God.

*David* knew a two-fold kindneſſe or benignity in God: One generall, extended to all his creatures; whereof hee ſpeakes, Pſalme 145. *All liuing creatures depend vpon thee, and thou giueſt them meate in due ſeaſon.* Another, ſpeciall; toward his owne beloued in Chriſt: and for this hee prayeth, Pſalme 106. *Viſit mee with the Saluation of thy people.* And againe; *Looke vpon mee, and*

Pſalme 145.

Pſalme 106.

*and be mercifull vnto me, as thou vſeſt to thoſe that feare thy name.* And for this now hee prayeth, that God would bee good vnto him: not only by that generall kindeneſſe, by the which as a Creator he is good vnto all his Creatures, but according to his ſpeciall fauour; whereby, as a louing Father, he abounds in kindeneſſe, towards all his Children in Chriſt Ieſus.

Man without grace is but dead, and can doe no good.

*So ſhall I keepe the teſtimonies of thy mouth* ] He proteſts here, that vnleſſe the Lord quicken him, there is no ſtrength in him to obey. nor to doe any other action pertaining to Gods ſpirituall worſhip: no more than a dead man can doe actions competent to the naturall life.

Preſumptuous Profeſſors reproued.

But the preſumptuous profeſſors of this age, finde no difficulty in theſe works; they thinke they can pray well enough, euer when they liſt themſelues: but they are farre deceiued; for vnleſſe the Lord renew his mercy toward vs, and quicken vs daily by his ſpirit of grace, wee ſhall bee but like ſenſeleſſe ſtockes in praying, praying, and hearing the Lord our God. *Non enim communis hæc vita cuſtodit cæleſte mandatum, ſed illa quæ munere fulcitur æterno per operationem gratiæ ſpiritualis*: for it is not this common life which keepes the heauenly commaundement, but that life which is ſuſtained by the eternall, and ſpirituall operation of the grace of God, which the Lord may encreaſe, and conſerue in vs for euer.

## LAMED.

### VERSE 89. *O Lord, thy Word endureth for euer in heauen.*

A comfortable meditation of the eternitie of Gods Word.

IN the laſt Section, *David* complained to God of the malicious doings, of his enemies; he comes now to ſhew what ſuſtayned him in his troubles: *to wit*, the certainty and eternity of the word of God; by the which he conſiders, that both Heauen and Earth were ſuſtayned: and thereof concludes, that ſo long as hee truſted to Gods Word, he could not fayle. So that he giues this glory to the Lord, that his word onely kept him, that he periſhed not in his affliction.

The Word of God, oppoſed to the word of man.

*Cypr. lib. 4. Epiſt. 2.*

*Thy word.*] *David* here makes a ſecret oppoſition betweene the words of his enemies, and Gods Word. Sore was hee troubled with the long tongues of the wicked. *Hoc enim eſt opus diaboli, vt ſeruos Dei mendacio laceret, & falſis opinionibus glorioſum nomen infamet; vt qui conſcientia ſua luce clareſcunt, alienis rumoribus ſordidentur.* It is true which *Philo* ſaith, *Veritas opinione melior eſt, non tamen eſt negligenda fama*: truth is better than opinion; and it makes not much, what wrong opinion be conceiued of vs; yet the fame or good name of a man is not to be neglected (ſpecially if he bee in a publique office) that by his name he may do good vnto others. But becauſe this cannot bee obtained, and Innocency it ſelfe cannot hold off the ſcourge of the tongue, wee muſt oppone the word of God, to the words of wicked men; reſting with *Iob* in this, *That our witneſſe is in heauen*: and with S. *Paul*, in the teſtimony of a good conſcience. Then ſhall we not be diſcouraged for the words of man, hauing both Gods word, and our owne conſcience, to warrant vs.

*Philo.*

The good name of a chriſtian ſhould be regarded: and why?

Innocence defends vs not from the calumnies of men.

Words of men moſt effectleſſe, when they are ſtouteſt.

And for our further comfort, let vs remember how the words of men, when they are greateſt, are moſt vaine and effectleſſe; and on the contrary, that God is as good as his word; yea, and better, doing more than can be expreſſed by word.

It was a proud word of *Ieſabel*, *God doe ſo to mee, and more alſo, if I haue not the head of Elijah ere to morrow at this time*: but the Dogges got her head, and ſhee got not the head of *Elijah*. Such alſo were the words of *Sennacherib*, boaſting by *Rabſacke*, that hee would make the Inhabitants of Ieruſalem to drinke their owne piſſe: but theſe were vaine words, and vaniſhed with the winde. Onely the counſell of the LORD ſtands: what he determines, ſhall be done; and as he ſpeakes, it ſhall aſſuredly come to paſſe.

What is meant here by heauen.

*In heauen.*] By this, *Baſil* vnderſtands *Angelorum cœtus cœlum inhabitantes, qui diuinam legem cuſtodiunt*: the company of innumerable Angels, who obſerue the law of God. But the words following, declare he meanes the frame of the ſame viſible workes; wherein the conſtancy of Gods truth doth appeare moſt manifeſtly.

The changes of this world, cumber our faith.

*Vatab.*

For two cauſes then doth *David* ſo ſpeake. Firſt, to draw vs from looking to the inſtabilitie of things here vpon Earth, (wherein are reſtleſſe changes and viciſſitudes) to a conſideration of the ſtabilitie of Gods decree in Heauen. *Vtcunque verſentur res humanæ, & omnia ſint varijs inclinationibus obnoxia, tamen verbum Dei non eſt ſubiectum ordini naturali*: In earth, the word of God is not onely controuerted, but contradicted and reſiſted; and the ſtate of things ſo mutable, that oftentimes

Then it is good to looke vp vnto heauen.

*Heb.6.19.*

the Wicked proſper and are exalted, the godly caſt downe, and ſore oppreſſed. To vphold vs againſt this tentation, let vs looke vp, and caſt the anchor of our ſoules within the vayle: there we ſhall ſee an vnchangeable decree of God, which ſhall change all theſe things againe, and bring to the end ſpoken of in his Word.

The viſible frame of heauen, a witneſſe of Gods eternall truth.

The other cauſe why hee ſo ſpeakes, is, that this viſible frame of the heauen, ſtands as an eternall witneſſe of the verity of Gods word, that he will not retreat nor call backe that which hee ſpeakes: for hee once commanded the heauens to be, and incontinent they were, and euer ſince continue. Thus we ſee how the godly profit by looking into the workes of God; euer drawing ſome ſpirituall conſideration out of them. But of this hereafter.

VERSE 90. *Thy truth is from generation to generation: thou haſt laid the foundation of the earth, and it abideth.*

The creatures cannot teach the way of Saluation, but confirme vs in it.

AS hee collected the certaintie of Gods word, by the indurance of heauen; ſo now hee confirmes it, by conſidering the foundation of the earth. Sith the foundation of the earth, made by the Word of God, abides ſure, ſhall wee not thinke that the foundation of our ſaluation, laide in Chriſt Ieſus, is much more ſure? Though the creatures cannot teach vs the way of Saluation (for, that we muſt learne by the Word) yet doe they confirme that which the Word ſaith. *Thus ſaith the Lord, who giues the Sunne for a light to the day, and the courſes of the Moone and Starres for a light to the night; If theſe ordinances depart out of my ſight, then ſhall the ſeede of Iſrael ceaſe from being a Nation before mee for euer.* As there *Ieremie* gathers the ſtabilitie of the Church, from the ſtabilitie of the Creatures: ſo here *Dauid* confirmes the certainty of our Saluation, by the moſt certaine and vnchangeable courſe of the creatures: and both of them are amplified by Chriſt Ieſus; *Heauen and earth may paſſe, but one iot of Gods Word ſhall not fall to the ground.* Let vs therefore be ſtrengthened in the faith, and giue glory to God.

*Ierem.31.35.*

The certainty of our ſaluation.

The glory of God ſhineth in the worke of creation.

*Iob 38.*

*Thou haſt laid.*] This worke of GOD is often mentioned in holy Scripture, to commend the glory of GODS wiſedome and power. Yea, the Lord himſelfe glories in it: as yee ſee in his ſpeech to IOB; *Where waſt thou when I laide the foundation of the Earth? declare, if thou can, who laide the meaſures thereof? who firſt ſtretched the line ouer it? whereupon are the foundations of it ſet? or who laide the corner-ſtone thereof?* Hee hath founded it without a foundation; for the pillars of the earth, mentioned by *Anna*, are no other but his word and decree. But alas! how great is our ſtupidity? wee walke vpon Earth, and it beareth vs vp, but we neuer conſider, how GOD ſuſtaineth it by his mighty power, that wee may giue glory to him.

Earth founded without a foundation.

Creation as a mother; Prouidence a nurſe conſeruing things created.

*And it abideth.*] As the Lord *by his Word made the World; ſo beares hee vp all things by his mightie word.* Creation is as the mother, and Prouidence the Nurſe and Conſeruer of all the workes of God. God is not like man; for hee, when hee hath made a worke, cannot maintaine it; hee buildeth a Ship, and cannot ſaue it from Shipwracke; he edifies a Houſe, but cannot keepe it from decay: It is otherwiſe with God; we daily ſee his conſeruing power, vpholding his Creatures: which ſhould confirme vs, that hee will not caſt vs off, nor ſuffer vs to periſh, (ſith wee are the workes of his hands) if wee doe depend vpon him, and giue him the glory of our Creator, Conſeruer, and Redeemer.

VERSE 91. *They continue to this day by thine ordinance; for all are thy ſeruants.*

Out of the wholeſome Word, profane men (like Waſpes) gather poyſon. 2 *Pet.*3.4.

THe ſame argument by which *Dauid* here proues the truth of Gods Word, is vſed by profane mockers to improue it. *Where is* (ſay they) *the promiſe of his comming? for ſince the fathers dyed, all things continue alike from the beginning of the Creation.* There is ſo great difference betweene a godly, and a godleſſe heart, that where the one of euery thing learnes to bee more godly; the other learnes to be more profane; like poyſonable Waſpes, who out of moſt wholſome hearbs, gather nothing but poyſon.

All creatures, from the Angell to the Worme, ſerue the Lord of Hoſts.

*For all are thy ſeruants.*] From the Angell to the Worme, all ſerue him: he is the Lord of Hoſts, let vs alſo ſerue him, and then ſhall they ſerue vs. But it is both ſinne and ſhame, that where the raging water, and furious fire ſerue God at his command, only man, made to his owne Image, diſobeyes him. And therfore againe, fearefull is the recompence; that where it is ſaid, The Lord reioyceth in all his workes, of man onely the Lord ſaid, *It repents me that* I *made man.*

*Pſalme.*

*Geneſ.6.*

The Lord grant it may repent vs, that euer wee offended ſo good a God, and ſo the Lord may bee pacified toward vs in Chriſt Ieſus. Amen.

VERSE 92. *Except thy Law had been my delight, I ſhould now haue periſhed in mine affliction.*

Sith other creatures are vpholden by his word, much more the Chriſtian.

HEe now declares vnto vs what profit hee made of his former meditation; *to wit* that the certaintie of Gods Word kept him, that hee periſhed not in his affliction. Sith hee ſaw it was a ſure and powerfull Word, whereby other Creatures were ſuſtayned, hee collects it could neuer fayle him: and ſo leaning vpon it, he found himſelfe vpholden by it in his greateſt afflictions.

Comfort which is not from Gods Word, brings two great euils.

Let vs learne of *Dauid*, to ſeeke our comfort in time of trouble, out of the Word of God: for all other comfort, which is ſought with neglect of this comfort, brings two great euils. Firſt, it encreaſeth griefe, howeuer for a time it ſeeme to mitigate it. And next, it leaues a man deſtitute, when he hath moſt need of comfort. Onely the comfort of Gods word bides with vs, when all other comfort forſakes vs.

The word hath comfort for euery eſtate of life.

*My delight.*] The Word ſignifieth delights, in the plurall number. Many were the ſorrowes of *Dauids* life: but againſt them all, he found as many comforts and delectations in Gods Word. With ſuch variety of holy wiſedome, hath God penned his Word, that it hath conuenient comfort for euery ſtate of life: and therefore the children of God account nothing ſo deere as it; they preferre it to their appoynted food. Yea, as the body cannot liue out of the owne element of ayre; ſo cannot the ſoule of a godly man, without comfort of the Word.

An anſwere to worldlings, who ſay they find no delight in Gods word.

Where, if it bee obiected to vs by worldlings, Where are thoſe manifold delights which yee ſay are in the Word? wee heare nothing but one and the ſelfe-ſame thing repeated vnto vs: The beſt anſwere to them is, *Come and ſee. Taſte* and *conſider* how gracious the Lord is: & ye ſhall finde, that euery repetition of it brings new delight. And this they may learne by their naturall affection toward bodily food: which is ſo great, that the ſame kind of food, wherupon they feede to day, they long for it againe to morrow; and with a new appetite, long to haue it renewed euery day. And if they were as well acquainted with the ſpirituall life, their affection would be, in the ſame maner, renued euery day toward the word of God. For the truth is, that no Monarch in the world can furniſh his table with ſuch variety of delicates, as are offred to vs in the treaſures of Gods word.

Men fruitful in godlineſſe, by affliction made more fruitfull. *Iohn* 15.

*Periſhed in mine affliction.*] *Dauid* was a godly man, & dearely beloued of the Lord his God; yet is hee ſore humbled by affliction: for euen thoſe branches which are fruitfull, God will purge, to make them more fruitfull.

Our nature is ſo rebellious, that without ſore afflictions, it cannot be tamed and ſubdued. Stones cannot be ſquared for palace-worke, without ſtrokes of the hammer; gold cannot be purged and prepared for worke, without Fire; neither is Corne ſeparated from the chaffe, without winde. Wee are Gods corne: let vs abide the winde of tentation to clenſe vs from the chaffe of our corruption. We muſt ſuffer the fire of affliction, that we may be fined, and made veſſels of honour for the houſe of God. And we muſt be content, that the hammer of God ſtrike vpon vs, to beate away our proud lumpes, that ſo wee may be ſquared, & made ready, like liuely ſtones, to bee laid in heauenly Ieruſalem. More of this, ſee verſe 50-52.

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VERSE 93. *I will neuer forget thy precepts: for by them thou haſt quickned me.*

None contemne Gods word, but ſuch as haue gotten no benefit by it. *Baſil in Pſ.* 115.

THis Verſe hath a proteſtation of his thankefulneſſe; hee had found life in Gods word and he reſolues neuer to forget it: *Experientia edoctus iuſtificationes tuas producere vitam. inextinguibilem illarum memoriam ſeruabo.* It is no maruell, that they who neuer got life by the word of God, haue no delight in it: the excuſes of men here auaile not. Certaine it is, the cauſe of all contempt of Gods Word, is from this, that men neuer found life, nor comfort by it. Whereof ſee Sect. 1.

It is not the Word that quickens, but God by his Word.

But it is worthy to bee marked, that hee ſaith not, the Word quickened him; but GOD by the Word quickened him. The Word was preached at one time, by one Preacher S. *Paul*, to many people aſſembled together at *Philippi*: but many heard it who got not life by it; onely *Lydia* by that Sermon had her heart opened. *Paul* may plant, *Apollo* may water; but God muſt giue the increaſe. Let vs thanke God for the word he hath giuen vs; and let vs pray to God that grace may bee ioyned with it: ſo with the Goſpell, hauing the bleſſing of the Goſpell, it ſhall become the power of God to our ſaluation.

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VERSE 94. *I am thine, ſaue mee: for I haue ſought thy precepts.*

Sith man is careful to keep that which is his owne, ſhall we thinke that God loues not thoſe who are his owne?

MAny reaſons hath *Dauid* vſed hitherto, to moue the Lord to bee mercifull to him: but none more forcible, than this; *I am thine.* A ſtrong reaſon indeede, where man in a good Conſcience can vſe it: for if we who are euill and weake, haue a care of euery thing which is ours, that we wil not (if wee may) ſuffer it to periſh; euen our garments, and our houſes, and our cattell, wee haue a care to conſerue them, becauſe they are our owne: how great may wee thinke is the Lords care toward his owne, whom hee tenders with greater compaſſion than any earthly father can doe to his children?

Euery man cannot ſay to the Lord, I am thine.

But howſoeuer this ſeeme *facilis vox & communis, Tuus ſum*: as eaſie a voyce as it is common, to ſay, *I am thine*; yet few are they, who in a good conſcience may ſay it. *Mentitur enim peccator, ſi ſe ſeruum Dei nominet*: A man in his ſinnes, lyes, if hee ſay, that hee is the ſeruant of God; for to what-euer thing a man giues obedience, vnto that ſame is he a ſeruant. O how many people, and nations, and wealthy men are there in the World, *Qui paupertatem putant Domino ſeruire*, who thinke it a pouerty to ſerue GOD! Hee who is aboue all ſeemes nothing to them: and they ſeeke other things with ſuch inſatiable affection, as if the Lord IESVS, in whom are all things, were not ſufficient for them. Can theſe men ſay to the Lord, *I am thine?*

*Baſil in Pſ.* 119.

*Rom.* 6.16.

*Ambroſe.*

Yea, rather men now are ſo profane, that euery kind of ſin may ſay, vnto them Thou art mine.

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But theſe men are not the worſt: for yee ſhall finde now a baſtard Chriſtian, ſo profane, that when all vices are gathered, euery one may ſay to him, *Thou art mine: Quomodo ergo qui huiuſmodi eſt, poteſt dicere Chriſto, Tuus ſum?* how then may ſuch a man as he ſay vnto Chriſt, *I am thine?* Concupiſcence, Auarice, Ambition, and the reſt, vpon iuſt reaſons of ſeruice done by him to them, challenge him to be theirs. Of ſuch a man it may be ſpoken that was ſaid of *Conſtantius Copronymus; Eum nec Chriſtianum eſſe, nec Iudeum, nec Paganum, ſed colluuiem quandam impietatis*, That hee was neyther a Chriſtian, nor a Iew, nor a Pagan; but a confuſed maſſe of all impiety. And how then can ſuch a one ſay to the Lord, *I am thine?*

*Cent.*

How the Lord acknowledges not profane men to be his.

But if ſo they will ſay, let them receiue their anſwere, *Away yee workers of iniquitie*: he is not alway mine, that ſaith, Lord, Lord. Wicked men may ſo ſay, *Sed voce non corde*; but it is with their tongue, not with their heart: As *Iudas* euen then pretended that hee was one of Chriſts, when Sathan had entred into him: but the aduerſary iuſtly might challenge him by the like of theſe ſpeeches, which by *Ambroſe* properly are aſcribed to him; *Non eſt Tuus, Ieſu, ſed meus eſt: quæ mea ſunt, cogitat, quæ mea ſunt in pectore voluit, ſecum epulatur, & mecum paſcitur: a te panem, a me pecuniam accepit, ſecum bibit, & mihi ſanguinem tuum vendit*: Hee is not thine, ſaid Sathan to the Lord Ieſus, he is mine; his thoughts and cogitations are mine, hee eates with thee, but is fedde by me; he takes bread from thee, but money from me; he drinkes with thee, and ſels thy bloud to me. A fearefull conuiction of men, who giue their word to Chriſt, profeſſing his name; but their workes to Sathan, doing what hee commaunds them. Theſe men cannot ſay with *David, I am thine, O Lord.*

How Sathan challenged *Iudas* as his own.

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How David proues that he was Gods man.

*For I haue ſought.*] See here how *David* qualifies his proteſtation: from his earneſt affection to the word of God, he proues that he was Gods man, and his owne Seruant. It is not words, but affections and actions, which muſt proue vs to be the Lords. *Tuus ſum, quia id ſolum, quod tuum eſt quæſiui*: I am thine, becauſe I ſought nothing but that which is thine, and how I might pleaſe thee. *Mihi in tuis iuſtificationibus eſt omne patrimonium*: in the obſeruance of thy precepts is all my patrimony.

VERSE 95. *The wicked haue wayted for mee, to deſtroy mee; but I will conſider thy Teſtimonies.*

A great miracle that the ſheep of Chriſt are preſerued in the middeſt of rauening Wolues.

TWo things againe he notes in his enemies; diligence, in waiting all occaſions whereby to doe him euill, and cruelty without mercy; for their purpoſe was to deſtroy him: wherein, ſtill wee ſee how reſtleſſe and inſatiable is the malice of the wicked againſt the godly. *Daniel* his preſeruation in the Lyons denne was a great miracle: but it is no leſſe a maruellous worke of God, that the godly who are the flocke of Chriſt, are daily preſerued in the middeſt of the wicked, who are but rauening Wolues, and thirſt for the bloud of the Saints of God, hauing a cruell purpoſe in their heart if they might performe it, vtterly to deſtroy them. When wee ſee them diſappointed, let vs giue thankes with the Iewes. *If the Lord had not beene on our ſide, (may Iſrael now ſay) If the Lord had not beene on our ſide, when men roſe vp againſt vs, then had they ſwallowed vs vp quicke, when their wrath was kindled againſt vs: but prayſed be the Lord, who hath not giuen vs a prey to their teeth.*

*Pſalme* 124.

*But I will conſider.*] The conſideration of Gods Word is a ſtrong ſtay againſt all temptations. See Verſe 9. 15. 59. 95. 159.

VERSE 96. I *haue ſeene an end of all perfection: but thy commandements are exceeding large.*

The vanity & inſtability of all earthly pleaſures.

IN the concluſion of this Section, hee compares Gods Word, with all other moſt perfect and excellent things that are in the world; and hee ſheweth how they ſhall fayle and vaniſh, but the word of the Lord endureth. *Nihil tam perfectum, vel abſolutum eſt omni ex parte, quod finem ſuum non habeat.* Experience lets vs ſee this to bee a truth: for there is no day ſo pleaſant, but a night puts end to it, no Summer ſo fruitful, but a barren Winter ouertakes it; no body ſo pleaſant and liuely, but death deſtroyes it; frequent eating and drinking in the daies of *Noah*, but the floud came and took them all away; great mirth among the Philiſtims vpon their Patrons holy-day, but their banquetting Houſe became their buriall.

☞

*Judges 16.*

The Monarch of *Babel*, that golden head, had feete of clay, and in the end, wormes ſpred vnder him, and wormes couered him. All the pompe of the World is like the gourd of *Ionas* flouriſhing one day, and fading another. The winde ſhall carry away the vngodly like chaffe; all their moſt perfect pleaſures, are like a light thing bound vp in the wings of the winde, which is eaſily carried away.

*Esay 41. 11.*

*Pſalme 1.*

When we come to be men, wee laugh at thoſe things wee did when wee were Children: for they, as we ſee, take great delight to build houſes to themſelues in the ſtreets, of ſhels and ſtones, and delight to behold them; which albeit they were able to ſtand, yet could they not profit them. We are not yet come to the perfect age of Chriſtian men, but when wee ſhall bee, then ſhall wee vnderſtand how fooliſh now men are, whoſe care is to increaſe their rents, and inlarge their ſumptuous buildings, *Quæ ciuem cœli capere non poſſunt*; which cannot lodge a Citizen of Heauen. Let vs therefore ſo vſe this world, as if wee vſed it not; poſſeſſing it ſo this day, as ready to part with it to morrow.

A cleere declaration of the vanity of this life.

*Chryſ. in Math. hom. 24.*

☞

*But thy Commandements.*] There's the other member of the oppoſition. Hee calls the Commandements or Word of God exceeding large; *Quia eos omnes recreat, & corda eorum dilatat, qui in anguſtijs, & afflictionibus verſantur*; becauſe it refreſheth them all, and inlargeth their hearts who are in diſtreſſe and affliction. And againe, it is ſo large, that it hath none end, *Propter amplitudinem ſuam fideles nunquam deſeret*: and the amplitude thereof is ſo great, that it neuer fayles the faithfull. Worldly riches ſerue worldly men ſo long as they liue, and make ſome ſeruice alſo in conueying their Bodies with a pompous Funerall to the Graue: but there it leaues them, and goes no further with them. Onely the Word of God ſuſtaines the godly againſt all tentations, ſo long as they liue, it conuoyes them vnto death; and the comfort thereof abides with them for euer when they are diſſolued.

The word of God is called large, becauſe the comfort therof indures, *Euthym. in Pſal. 119.*

When all worldly comforts faile.

## MEM.

VERSE 97. *O how loue I thy Law! It is my meditation continually.*

HEe inſiſts heere ſtill in the declaration of his earneſt affection toward the word, & the notable fruits which he reaped thereby. His affection is declared, verſe 1. *Oh how I loue thy Law!* Wherein yee ſee, hee cals God himſelfe to bee iudge of his loue to the Word: *Nec ſpeciem, ſed plenitudinem charitatis tali conuentione teſtatur*; Witneſſing thereby, that it was no counterfeit loue, but compleat and ſincere loue, which he bare vnto it. The like proteſtation was vſed by Saint *Peter*, *Thou knoweſt, O Lord, that I loue thee.* It were good, that in things pertaining to godlineſſe, we did declare our vpright heart, by ſpeaking as they ſpake. Sith at the length wee muſt be preſented before him, and made manifeſt ſuch as we are, let vs in time preſent our ſelues vnto him; for many by cuſtome ſpeake that of themſelues, which in conſcience they durſt not ſpeake, being preſented vnto God. All that God craues of vs is Loue. Therefore ſaith the Apoſtle, that the end or perfection of the Law, τέλος τῆς παραγγελίας, is loue; and againe, that loue is the fulfilling of the Law; *Amari exigit, qui omnes amat, quia charitas eſt*; Hee deſires to bee loued of all, who loues all, becauſe hee is loue it ſelfe. This one Commandement containes all; and is moſt reaſonable; for what excuſe can a man bring for this, that hee loues not God?

Many ſpeake that by cuſtome, which in conſcience they dare not preſent vnto God.

A great grace to ſpeake to God from an vpright heart.

☞

God craues nothing of man but Loue. *1 Tim. 1.* *Ambroſ in Pſal. 119.*

We are inexcuſable if wee giue it not.

Yet many in word profeſſe that they loue him, who loue not indeed. The triall of our loue to God, is our loue to his Word, and our care to keepe his commaundements; *If any loue me, hee will keepe my commandements*; *Qui enim diligit, ex voluntate facit, quæ ſibi ſunt imperata.* This one tryall conuinceth many to be lyers, who ſay they loue God, and yet delight not in his Word, nor are carefull to obey him.

How loue to God may be tryed.

*It is my meditation continually.*] Hee proues that which hee hath ſpoken. The nature of loue is, that it is euer thinking of the thing beloued, and vſeth all meanes to obtaine

The nature of loue, it cannot lurke, but will tell where it is.

obtaine it. Strong loue is like fire that cannot be quenched with much water. So *David* proues his loue to God, by his loue to Gods Word, and his loue to Gods word, by his continuall meditation in it: no change of other exerciſes could make him forget it.

Meanes to grow in grace, are meditation, prayer, thankeſgiuing, and conſerence.

Marke againe the meanes, by which (after *Davids* example) wee muſt grow in the knowledge of the Word of God: Firſt, meditation of that which wee haue heard or read: Secondly, prayer for grace to beleeue and practiſe it. Thirdly, thankeſgiuing for grace receiued. Fourthly, godly conference thereof, one of vs with another. All theſe ſhall a man finde carefully practiſed by *David*. And truely the greateſt cauſe, why now there being ſo much preaching, there is ſo little profiting in godlineſſe, is, that men before hearing, prepare not; in hearing, pray not; after hearing, neither meditate thereof in themſelues, nor ſpeake therof vnto others.

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VERSE 98. *By thy commandements thou haſt made mee wiſer than my enemies: for they are euer with mee.*

*David* compares himſelfe with three ſorts of men, his enemies, his teachers, and the ancient.

Not to commend himſelfe but the word of God.

NOw he prayſeth the Word for the ſingular profit and fruit which he reaped by it, *to wit*, that he learned wiſedome by it. And this hee amplifies, by comparing himſelfe with three ſorts of men: his enemies; his teachers; and the ancients. And this hee doth, not of vaine glory: for bragging is farre from him who is gouerned by the ſpirit of grace; but to commend the Word of the Lord, and to allure others to loue it, by declaring to them, what manifold good he found in it.

Worldlings, in what reſpect they are called wiſe.

*Wiſer than mine enemies.*] But how can this bee? ſeeing our Sauiour ſaith, that The men of this World are wiſer in their owne generation, than the children of God. The anſwere is, Our Sauiour doth not call worldlings wiſe men, ſimply; but *wiſer* in their owne generation; that is, wiſe in things pertaining to this life. Or, as *Ieremy* cals them, *Wiſe to doe euill*: and when they haue ſo done, wiſe to conceale and cloake it. All which in very deede is but folly, and therefore, *David*, who by the light of Gods Word ſaw that it was ſo, could not bee moued to follow their courſe. Well, there is a great controuerſie betweene the godly, and the wicked: either of them in their judgement, account the other to be fooles; but it is the light of Gods Word which muſt decide it.

Time will try whether they or the godly be more wiſe.

VERSE 99. I *haue had more vnderſtanding than my teachers: for thy teſtimonies are my meditation.*

Godly men tel what they are, but not of preſumption.

HEre is the ſecond amplification; That the Word of God hath made him wiſer than his teachers: which might indeede ſeeme to bee *Incongrua præſumptio*. Where note ſtill he is magnifying not himſelfe, but the grace of God toward him. It is no new thing, to ſee many Teachers often pretending to learne others, that which they haue not learned themſelues: and who can tell how miſerable theſe men are, who will bee Doctors, but not Diſciples, teaching others, but not taught of God themſelues, becauſe they are not carefull to learne from him?

*Nazian.* He is not meet to be a teacher of Chriſtians, who is not a diſciple of Chriſt.

To ſuch, ſaith *Nazianzen*. Our Lord was thirtie yeeres olde, ere hee began to be a Preacher: *Et tu magiſter vis fieri, antequam diſcipulus*: and thou wilt bee a maſter of Chriſtians, before thou bee a ſcholar of Chriſt.

*Ambr. lib. 1. off. cap. 1.*

*Unus verus eſt Magiſter, qui ſolus non didicit, quod omnes doceret: cæteri omnes diſcant prius quod doceant, & ab illo accipiant, quod alijs tradant*: There is one true Maſter, who teacheth all, and learnes of none: as for all others, they muſt firſt learne what they ſhould teach, and receiue from him, that which they ſhould deliuer vnto others.

*Macar. ho. 16.*

But alas! *Quam multi ſunt, qui ſermone valent, & loquuntur, non tamen ſale cœleſti conditi ſunt, recenſentque multa de menſa regia quorum nullum adepti ſunt guſtum!* How many are powerfull in ſpeech, who are not ſeaſoned with heauenly ſalt, rehearſing many delicates which are on the table of the heauenly King, whereof they neuer taſted themſelues!

More wiſe was the holy Apoſtle, who ſubdued his body by diſcipline, leſt while as he preached to others, hee ſhould haue beene a reprobate himſelfe. God grant wee may follow his example.

That God giues more grace by an inſtrument, than the inſtrument hath, proues that he is the diſpencer of grace.

And yet euen where the Preacher is godly, partaker of that grace himſelfe, whereof hee is an Embaſſadour to others, it falls out oftentimes, that greater meaſure of light and grace, is communicated by his Miniſterie to another, than is giuen to himſelfe, as *Auguſtine*, firſt illuminated and conuerted by *Ambroſe*, did farre excell, both in knowledge and ſpirituall grace, him that taught him.

And herein God wonderfully ſhews his glory, that whoſoeuer bee the inſtrument, hee is the diſpenſer of light and glory, giuing more by the inſtrument, than it hath in it ſelfe. And this is ſo farre from being to a godly Teacher a matter of griefe, that it is rather a matter of glory.

The wicked glory, to make others more wicked than themſelues; as our Sauiour ſaid the Phariſees did with the Proſelytes, that they made them tenne times more the children of Sathan than themſelues, and ſhall the godly grudge, to ſee that they haue made others more godly than themſelues? Nay truely: but rather ſuch, vnto them are their crowne and ioy, that they may glory in, as in a prey which they bring to him that ſent them. For, as the Doue which *Noah* ſent forth, returned to him againe with the branch of an Oliue in her mouth: ſo all godly Preachers which are come from God, and remember they muſt returne to him againe, are moſt ioyfull, when they ſee they haue ſome prey-conqueſt by their miniſtry, and that they haue neither run nor laboured in vaine.

Sith the wicked glory to make others more wicked, ſhal we grudge that others by vs are made more learned and godly than our ſelues?

### VERSE 100. *I vnderſtood more than the Ancients; becauſe I kept thy precepts.*

How youth and olde age are to be conſidered.

THe third poynt of his compariſon is here. Wherein we ſee, how it is neither learning, nor experience gotten by length of time, which makes a man wiſe; but onely the Word of God, vſed with meditation, prayer, and practiſe: for wiſedome is not alway with the ancient. Hee is not young in Gods eſtimation, whoſe wiſedome is ripe: and it is not by number of yeares, but by ſolid and ſetled manners, that the Spirit of God eſteemes men to be ancient. Alwayes here, *Dauid* ſpeakes of men growne in yeares, but not in knowledge: whom *Philo* properly called, *Grandæuos pueros.* And indeed, it is pitty to ſee any man fooliſh through the ignorance of God; but greateſt pitty, to ſee aged men bring their dayes to an end, and draw neere to the graue, before they haue learned to conſider, either the end for which they came into the world, or to know the ſtate into which they ſhall be tranſlated, when they goe out of it.

A warning to aged men.

### VERSE 101. *I haue refrained my feete from euery euill way, that I might keepe thy Word.*

To reſiſt ſinne, not to want ſinne, is our greateſt perfection on earth.

DAuids wiſedome which hee learned by the word, conſiſted not in naked ſpeculation, but in practiſe: this is wiſedome, to refraine from euill. Our greateſt perfection on earth, ſtands in reſiſting ſinne. Wee are neuer without a tempter to ſinne; nor yet without ſome occaſion of ſinne; and which is worſt of all, neuer without the ſeed of ſin in our ſelues: which is fruitfull, in ſending forth *Cupiditates & motus qui irruunt ſicut beſtiæ in nos, vt teneros fructus & noua ruris noſtri culta depaſcant*: ſuch luſts and motions, that like vnto wilde beaſts, make incurſion vpon vs, to deſtroy the tender fruit of this new husbandry of God within vs: for which we haue need continually and carefully to reſiſt them.

Ambroſ. in Pſal. 119.

He can reſiſt no ſinne, who reſiſts not all ſinne.

*From euery euill way.*] Hee knowes not what it is to reſiſt ſin, who reſiſts not euery ſinne. It is true that all ſinnes are not alike ſubdued in vs; for ſome affections are ſtronger than other: but if againſt them all wee fight not, ſeeking to refraine our feete from euery euill way, wee cannot walke in the way of God. *Nequit enim fieri vt duas quiſquam vias ſimul ingrediatur; iuſtitiæ videlicet, & iniuſtitiæ.* This is to bee marked of ſome profeſſors of this age, who will bee counted good Chriſtians; notwithſtanding it be manifeſt, there are ſome groſſe euils, from the which they will not refraine. Though wee ſubdue no ſinne as we ſhould, yet muſt we remember, that euery ſinne, in ſome meaſure, muſt bee reſiſted: otherwiſe, if we be captiued of any one, it is ſufficient to deſtroy vs.

Euery ſinne receiued within vs, opens the dore to another.

*That I might keep thy Word.*] The reſiſtance of euill, makes vs the ſtronger and more able to keepe Gods word: on the contrary, euery tranſgreſſion diminiſheth our ſpiritual light and ſtrength. So that by ſinning, we not only contract a new guiltines vpon our ſoules, but weaken our owne ſtrength: for ſo ſoone as any one ſinne, be it neuer ſo ſmal, gets vantage ouer vs, it prepares a way to another and a greater.

### VERSE 102. *I haue not declined from thy iudgements; becauſe thou didſt teach me.*

Our naturall inabilitie to good.

LEſt it ſhould ſeeme that *Dauid* aſcribed the praiſe of godlineſſe to himſelfe; or that it came from any goodneſſe in him, that hee did refraine his feete from euery euill way: hee giues here all the glory to God; proteſting, that becauſe GOD did teach him, therefore hee declined not. Whereof we learne, that if at any time wee ſtand, or if when wee haue fallen, wee riſe and repent, it is euer to be imputed to God that teacheth vs; for there is no euill ſo abhominable, but it would ſoone become plauſible to vs, if God ſhould leaue vs to our ſelfe.

They onely learne, who are taught of God.

*For thou taught'ſt me.*] *Dauid* was taught by his ordinary Teachers, and hee did reuerence them; but that hee profited by them, he aſcribes vnto God: *Paul* may plant, and *Apollo* water; God muſt giue the increaſe.

Verse 103. *How ſweet are thy promiſes to my mouth! yea, more than hony to my mouth.*

God when hee teaches, ſpeaks to the heart.

GOds teaching, workes euer in the heart a feeling of that which is taught: for he writes his law in the hearts of his Children. And this is it which *Dauid* here proteſts, that hee found a ſweetneſſe in Gods Word, which exceeded the ſweeteſt things in the world. And the cauſe why many in this age feele it not, is either becauſe their conſcience is euill, & ſo *intellectualibus animæ ſenſibus non pollent*, they want the intellectual ſenſes of the ſoule (for as to a ſick man, that which is ſweet ſeemes ſowre & vngratious; ſo to an ill conſcience the moſt comfortable word of God becomes terrible.) or elſe, albeit the conſcience be not ſo euill, yet no paines are taken by meditation and prayer to ſearch out the comfort of the word. For as Minerals are not gotten on the ſuperfice of the earth, but men muſt digge deepe into the boſome thereof before they finde them; and as the ſweetneſſe of a kirnell cannot be felt where the ſhell is not broken: ſo cannot the comforts of Gods word be felt of them, who look but lightly & ſuperficially into it.

*Euthym.* The cauſes why many now profit not by hearing of the word.

A Chriſtian apprehends good, offered in the word, not with one, but all his ſenſes.

But what is the reaſon of this kinde of ſpeech, that Gods word was ſweete to his mouth; ſeeing words are not diſcerned by the mouth, but by the eare? The anſwere is, that a ſpiritual man apprehends the good which God offers, with all his ſenſes: he not only heares it, but ſmels it, toucheth it, taſtes it, and ſo eates and digeſts it, that he feedes vpon it. And againe, the reaſon is, for that *Dauid* being taught of God, delighteth to ſpeake of Gods word to others; & the more he ſpake of it, the ſweeter he found it.

Sith Gods promiſes are ſweet, how ſweet will their performance be?

And here is our comfort; that if the promiſes of God bee ſo ſweet, what ſweetneſſe ſhall wee finde in the performance of them? When a man of honour promiſeth vs any excellent thing, it makes glad our heart; but when he giues it, it doth much more reioyce vs. The promiſes of God are excellent, but the promiſed things are ſuch, as by no word can bee expreſſed: *For the eye of man hath not ſeene, his eare hath not heard, neither can his heart vnderſtand* (now) *thoſe things which God hath prepared for them that loue him.*

1 Cor. 2. 9.

Verse 104. *By thy precepts I haue gotten vnderſtanding, therefore I hate all waies of falſhood.*

Two great benefits *Dauid* got by the Word.

IN this laſt Verſe he commends the word, from a two-fold excellent benefit which he reaped by it: for hee not onely got by it vnderſtanding to his minde, but ſanctification to his affections.

Luke-warme Profeſſors of this age conuinced.

In the beginning of the Section he proteſted that he loued the word of God: and now in the end of it, he proteſts he hated all the wayes of falſhood. Here is a tryall of our loue to God: if wee hate euery thing that is contrary to it; whether it bee a falſe Religion, or euill manners. This conuinces the luke-warme profeſſors of this age, who ſay they loue God and his Word; when in the meane time, they are companions to Idolaters, they take part with Adulterers, they runne with Theeues, they drinke with Drunkards, they blaſpheme with Blaſphemers, and they hate not the works of them that fall away.

## Nvn.

Verse 105. *Thy Word is a Lanterne vnto my feete, and a light to my pathes.*

The word of God compared to a Lanterne.

THe vſe of a Lanterne, is in the dark night; for no man will carry it when the Sun ſhineth clearly. *Dauid* here proteſts, what a Lanterne is to men in darkeneſſe, the ſame the word of God was to him in his pilgrimage. *In nocte huius præſentis vitæ*, in the night of this preſent life, it ſhewed him the right way, to leade him forward to his deſired and determinate end. And as men when they come to their lodging, require no more the helpe of the Lanterne; ſo ſhall wee, when we ſhall finiſh our pilgrimage, and ſhall come to our heauenly Ieruſalem, not then any more ſtand in neede of this miniſteriall light: there ſhall bee no Sunne nor Candle there; *The Lord is the light of that Citie.*

*Euthym. in Pſal.* 119.

1 Becauſe it ſheweth light in darkeneſſe.

2 We ſhall ſet it by when wee come home.

Reuel. 22. 5.

The light of the Goſpell is clearer then the light of the Law.

*Baſil* makes here a compariſon betweene the Law and the Goſpell; and thinkes that the Law is called a Lanterne, becauſe it did but illuminate the houſe of Iſraell; but Chriſt Ieſus, the *Sonne of Righteouſneſſe*, by his light of the Goſpell, hath illuminate all the houſes and families of the earth. It is true indeede, the light of the Goſpell is both cleerer and larger then the light of the law: but that which here *Dauid* ſpeakes, doth properly belong to the whole Word of God, as Saint *Peter* ſaith, *It is as a light ſhining in darkeneſſe, to the which we ſhall doe well to take heed.*

2 Pet. 1. 19.

Alway wee ſee the neceſſity of the word of

As the Sun is neceſſary for the day, ſo the light of the Word to direct our way.

of God; and how impoſſible it is for men to direct their waies aright without it. As the Sunne is neceſſary for the day, and the Moone for the night; & as in a darke houſe, nothing can be ſeene without a lanterne or candle: ſo cannot the right way, bee diſcerned from the wrong, in this darkeneſſe of our life, without the light of the Word. *Multæ foueæ, multi ſcopuli in iſtius ſæculi caligine non videntur; præfer tibi lucernam, quam Propheta monſtrauit:* There are many pits in this miſty world, many rockes in this turbulent Sea; which are not ſeene; carry before thee this Lanterne. *Nulli credas tuum, niſi præeunte lucernæ iſtius luce proceſſum.* Credit not thy ſteps to any, vnleſſe the light of this Lanterne goe before to direct thee.

Amb. in Pſ. 119.

Amb. ibid.

Our wayes are in darkeneſſe without the Word.

*Dauid* was a man of very good wit, and naturall vnderſtanding: but hee giues to God this glory, that his beſt light was but darkeneſſe, when he was not lightened and ruled by the Word of God. Oh that wee could conſider this, that in all our wayes wherein the Word of God ſhines not vnto vs, to direct vs, we doe but walke in darkneſſe; and our wayes without it, can leade vs to none other end, but vtter darkeneſſe. If wee hearken not to the Word of God, if wee walke not by the rule thereof, how is it poſſible we can come to the face of God?

As Iſraels courſe in the wildernes was directed by the Lord, ſo ſhould ours be.

*Iſrael* in the wildernes were gouerned by a clowd in the day, and by a piller of fire in the night: their campe was raiſed and ſetled, as God gaue them the ſigne, til at length they came to *Canaan*. Happy ſhall wee be, if ſo our life bee gouerned in all the courſe thereof, that our reſting and remouing, our going in, and going out, and all that we doe, may be ordered by the Lords direction; for ſo ſhall hee bring vs at length to his promiſed *Canaan*.

As a man lights one light at another, ſo ſhould we light our minds at the Word. ☞

But that this may be done, let vs remember, that as a man lighteth one light at another: ſo wee muſt ſeeke to haue the light of our minde illuminated by the light of the Word. *Ex hac lucerna accende & tu lucernam, vt luceat interior oculus tuus, qui lucerna eſt tui corporis:* At this Lanterne of the word, light thou the lanterne of thy minde; that the interior eye, which is the light of the whole body, may ſhine clearely.

### VERSE 106. I *haue ſworne, and will performe it; that* I *will keepe thy righteous iudgements.*

*Dauids* reſolution confirmed by an oath.

THis Verſe containes a proteſtation of *Dauids* reſolution, to walke in Gods obedience; and not a naked proteſtation, but confirmed by an oath: which in effect is no other thing, but a ratification of his promiſe which hee made in circumciſion; *to wit,* that he ſhould ſerue God, as one of his people. And this kinde of oath whereby wee confirme our hearts to doe that which wee haue promiſed, according to Gods words, as it is *& iudicium ſcientiæ, & teſtimonium conſcientiæ,* both a teſtimony of our ſcience, and a teſtimony of our conſcience, that wee know wee ſhould doe ſo, and therefore reſolue wee will doe it: ſo is it a neceſſary helpe of our great weakeneſſe, who are ready either to forget and not remember; or if we remember, to faile & not performe. For remedy whereof, it is good that by an holy oath we ſhould ſtrengthen our ſelues to the performance of that dutie, which once by the light of God we haue reſolued.

A godly oath a neceſſary helpe of our great weaknes. *Ambroſ. in Pſal. 119.*

The obiection of a weake conſcience concerning an oath.

O! but here the weake conſcience will obiect and ſay, If I ſweare and afterward fayle, doe I not increaſe my guiltineſſe? But to ſuch it is anſwered, Shall wee neuer reſolue to doe good, yea, and to confirme our ſelues by an oath to doe it, becauſe wee are infirme, and faile in many things, and cannot bring our good purpoſes to perfection? Or ſhall wee thinke, that euery fayle in our particular duties, againſt our reſolution, our promiſe, yea, and againſt our oath, is alway a falling away from the couenant, which by our great oath in Baptiſme we once ratified? No, no: for the certaintie and continuance of this couenant, is not grounded on vs, but vpon God himſelfe. It fals not by our falling; but we riſe againe, and ſtand by the ſtability thereof; *Becauſe I am not changed, ye are not conſumed.* Thirdly, albeit of infirmity, there bee many failes in performance of our promiſe and oath, yet is there any renouncing of it? God forbid: but theſe ſame ſinnes whereinto we fall, make vs the more aſhamed of our ſelues; the more afraide of our weakeneſſe; the more earneſt to renew our former reſolution; and the more carefull to call vpon God, for grace to performe it.

Why we ſhould not ceaſe to confirme our good purpoſes by an oath, albeit we be weake in performing. ☜

Gods word, why called his iudgement.

*Thy righteous iudgements.* So *Dauid* ſtiles the word of God, becauſe it iudgeth moſt righteouſly betweene right and wrong, truth and falſhood. And ſecondly, becauſe according to the iudgement giuen therein, God will do. Let vs take heed vnto it: for the word containes a catalogue of ſuch as ſhall not inherite the Kingdome of God; and another of ſuch as ſhall dwell in Gods tabernacle: let vs read and ſee, in which of the two catalogues our ſelues are, for according to that word will the iudgement goe.

VERSE 107. *I am very ſore afflicted, O Lord, quicken me according to thy word.*

How familiar the godly are, in declaring their griefes to the Lord.

THe godly, in all their troubles make their recourſe to God; in homely manner pouring out their griefes in his boſome; ſo that I may well ſay, there are none in earth, nay, not the moſt deare vnto them, to whom they can ſpeake ſo familiarly as unto the Lord their GOD. Their wants, their weakeneſſe, their griefe, their ſinnes, whereof they think ſhame to ſpeake to others, they thinke not euill homely to communicate to him. But as *Moſes* in all his troubles, ranne euer to the doore of the tabernacle; ſo they to the throne of grace: and happy are they, who cloſe not this doore vpon themſelues by their ſinnes.

Afflictions no arguments of hatred.

*Am. in Pſ.* 119.

*Heb.* 12.

By the contrary, impunitie & libertie to ſin, is an argument of Gods anger.

*Hoſea* 2.

The ſtate of the godly in trouble, and after trouble, to bee diſtinguiſhed.

*Hebr.* 12.

Againe, wee are ſtill remembred, that afflictions are no arguments of Gods hatred, but rather of his loue. A father that ſpares the rodde, hates his childe, *Nunquid non frequentius corripitur filius quam ſeruus?* Is not the ſonne oftner chaſtiſed then the ſeruant? It is the voyce of our heauenly father, *Quos diligo, caſtigo: If yee be without correction, yee are baſtards, and not ſonnes.* Where the Phiſitian refuſeth to giue medicine, it is a token there is no hope of life: and where the Lord giues a man looſe reynes and liberty, to goe where he pleaſeth, not hedging in his waies with thornes, as he promiſeth to his *Iſrael*, it is an argument of his great diſpleaſure. But ſeeing he proteſted before, it was good for him, that God afflicted him; how doth he now complaine? The anſwere is, that there is a great difference betweene the ſenſe of the godly in trouble, and after it: *For no chaſtiſement is ſweete for the preſent; but afterward it brings the quiet fruit of righteouſneſſe, to them who are thereby exerciſed.*

Two great motiues to patience in trouble.

*Sore afflicted.*] Two things ſhould reſtraine vs from complaining of the greatnes of our trouble. Firſt, if wee conſider it is meaſured by the Lord, who is faithfull, and will lay no more vpon vs, then we are able to beare. And next, that our ſtripes are not according to our ſinnes; for if hee ſhould beat vs with as many roddes, as wee haue grieued him with ſinnes, hee ſhould adde yet tenne times more to all our greateſt afflictions.

*Vatab.*

*Quicken mee.*] *Defatigatas vires meas reſtitue, ſicut pollicitus es.* Reſtore my decayed ſtrength, as thou haſt promiſed. Hee confeſſeth he was almoſt dead by the greatneſſe of his trouble. But of this, ſee verſe 17. 77. 116.

VERSE 108. *O Lord, I beſeech thee; accept the free offerings of my mouth, and teach mee thy iudgements.*

It is a great fauour that the Lord accepts any thing from vs, and that in three reſpects.

IT is a great grace, that the Lord ſhould accept any thing from vs, if wee conſider theſe three things; Firſt, who the Lord is. Next, what wee are. Thirdly, what it is wee haue to giue vnto him. As for the Lord, he is All-ſufficient, & ſtands in need of nothing we can giue him; *Our goodneſſe extends not to the Lord.* As for vs, wee are poore creatures, liuing by his liberalitie; yea, begging from all the reſt of his creatures; from the ſunne and moone; from the ayre, the water, and the earth; from fowles and fiſhes; yea, from the wormes; ſome giue vs light; ſome meat, ſome cloath; and are ſuch beggers as wee meet to giue to a King?

1 If we conſider who the Lord is.

*Pſalme* 16.

2 If wee conſider who our ſelues are.

3 If wee conſider what our oblation is.

*1 Chron* 29.

And thirdly, if wee well conſider, What is it that wee giue? Haue wee any thing to giue, but that which wee haue receiued from him? and whereof wee may ſay with *David*; *O Lord, all things are of thee; and of thine owne hand haue wee giuen thee againe.* Let this humble vs, and reſtraine vs from that vaine conceit of meriting at GODS hand.

*Of my mouth.*] *David* at this time, in his great neceſſitie, hauing no other ſacrifice to offer vnto the Lord, offers him the calues of his lippes; but no doubt, when he might, he offered more.

No gift ſo ſmal if it come from a good heart, but God accepts it.

There is nothing ſo ſmall, but if it come from a good heart, God will accept it: the widowes myte; a cup full of cold water; yea, and the praiſe of our lips, although it haue no other externall oblation ioyned with it: but, where men may doe more and will not, it is an argument their heart is not ſincerely affected toward him, and their praiſes are not welcome to him.

A reproofe of them, who praiſe not God with their lips.

And of them alſo, who offer ſeruice of their words, not of their harts vnto him.

And ſuch as haue liberty to come to the holy aſſemblies, and offer not there the praiſes of their mouth to GOD, but ſit as if they were dumbe; as alſo they that offer naked words, without the willing heart, are here much more conuinced. They were great beaſts vnder the law, that thought to pleaſe God, by offering a beaſt vnto him, keeping backe themſelues: and they are greater beaſts vnder the Goſpell, that will giue their heart to another, and thinke to pleaſe God, by giuing ſome other gifts vnto him.

*Mich.* 6. 7.

*Will the Lord bee pleaſed with thouſands of Rammes, or with tenne thouſand riuers of Oyle? Shall I giue him my firſt borne for my tranſgreſſion? or the fruit of my wombe for the ſinne of my ſoule?* Is it ſuch ſacrifices will pleaſe the Lord? No, if thou wilt not offer thy ſelfe vnto him, he will haue nothing that is thine.

VERSE 109. *My ſoule is continually in my hand: yet doe I not forget thy law.*

The godly man hath his life alway ready in his hand, to offer to the Lord.

THis Verſe hath a renouation of his former proteſtation; with an amplification that hee would keepe it, albeit hee was daily in perill of his life: and was alſo reſolued and ready to lay it downe. For ſo this phraſe imports, when he ſaith, hee had his ſoule in his hand, ready to giue when euer God ſhould take it. And this is to be obſerued, that there is no trouble ſo ready to take away the life of Gods children, as they are ready to giue it. As *Elijah* came out of the mouth of his caue to meete with the Lord; and *Abraham* ſtood in the doore of his tabernacle to ſpeake to the Angell: ſo the ſoule of the godly ſtands ready in the doore of the tabernacle of his body, to remoue when the Lord ſhall command it; where, as the ſoule of the wicked lyes backe, hiding it ſelfe, as *Adam* among the buſhes; and is taken out of the body perforce: as was the ſoule of that worldling, *This night they will take thy ſoule from thee*: but they neuer ſacrifice their ſoules willingly to the Lord.

It is far otherwiſe with the wicked.

VERSE 110. *The wicked haue laid a ſnare for mee; but I ſwarued not from thy precepts.*

Three things concurre in wickedneſſe;

DAuid continueth his complaint to God againſt the malice of his enemies; but changeth the ſtiles he gaue them: and now he cals them wicked men; which importeth three things. Firſt, They work wickedneſſe, Secondly, They loue it, Thirdly, they perſeuere in it.

Which are not in the godly.

The godly want not their owne ſinnes; but this wickedneſſe is farre from them: for when they ſin, they are rather like men oppreſſed, and forced againſt their will, to doe what they will not, then otherwiſe workers with their will. And if any time they doe euill, they continue not in it, but riſe againe by repentance: ſo that their ſinnes, are rather ſinnes of weakeneſſe, then of wickedneſſe.

Conſtancy of Chriſtians.

*Yet haue I not ſwarued.*] The conſtancy of the godly is tryed by trouble; when neither the euill example of the wicked can infect, nor their cruell perſecutions can enforce them to follow them in euill: but rather, the more they are troubled, the faſter they cleaue to the Lord; and the more they ſee the impiety of euill men, the more they are confirmed to be good.

VERSE 111. *Thy teſtimonies haue I taken as an heritage for euer; for they are the ioy of mine heart.*

Excellency of Gods word aboue all other things. *Phil.* 3. 8.

THere is nothing in the earth ſo excellent, but if it bee compared with Chriſt Ieſus, it is, as the Apoſtle ſaith, *but dung*. Such is the eſtimation of all the godly: when they compare the word of God, with other moſt precious things, they account them of no price in compariſon of it. The hony, and hony-combe, hath no ſweetneſſe, when it is compared with the comfortable word of God; all treaſures of gold and ſiluer are nothing to it; yea, the kingdome of *Canaan* made him not ſo ioyfull as did the word of God; which he eſteemed his greateſt inheritance. For beſide the preſent comfort it renders vnto vs, it is the Charter ſealed and confirmed by God; by Sacraments ſealed; by the oath of God ratified; with the bloud of Chriſt ſubſcribed: whereby wee are made ſure of our heauenly inheritance.

It is the ſure Charter of our heauenly inheritance.

The contempt of Gods word reproued.

But alas! by moſt part of men it is not regarded; they preferre their trifles before it. Take from them a foot-breadth of their earthly inheritance, they ſhew ſuch a carnall zeale, as ſtirres them vp to hazard their liues in defence of it: take from them the comfort of Gods Word, they regard not; neither are they any more touched therewith, then if it did not concerne them. And all the cauſe hereof proceedes from this; that they neuer found the ioy of this word in their hearts, as *Dauid* here ſaith: for according to euery man his feeling of the comfort which is in it, ſo doth he eſteeme of it.

VERSE 112. *I haue applyed mine heart to fulfill thy Statutes alway, vnto the end.*

Seeing mans heart is not in his own hand, how ſaith *Dauid*, he had applied his heart?

HEe concludes this Section with a proteſtation of his conſtant and ſincere affection toward the word of God. Where firſt, it comes to bee conſidered, ſeeing the heart of man is in the hand of God, and that man is not able to change a haire of his head, far leſſe the affections of his heart; how ſaith he, that he had applyed his heart to Gods ſtatutes?

How a man after grace receiued, workes his own ſaluation.

The anſwere ariſeth from diſtinguiſhing theſe two-fold eſtates. A man before his conuerſion is dead in ſinne and treſpaſſes, and can doe no good, till God ſtrengthen him: but after conuerſion, hee becomes, by grace, a worker with God, to ſtirre and incline the heart toward God.

*Baſil in Pſ. 119.*

*Anima conſilium lanci eſt ſimile*: the counſell of the ſoule is like to a balance; *Et mens imperium nacta, lancem ad ea quæ meliora ſunt inclinat*: and the minde which hath gotten the commanding power ouer the affections, inclines the balance to that which is beſt.

The godly fayle in performance, not in purpoſe. ☞

*To fulfill.*] He affirmes not any time that in practiſe hee did fulfill Gods law, but in purpoſe. In reſolution hee euer willed and deſired: and albeit hee failed many times in performance, yet neuer did hee change his purpoſe.

Beginnings of good are nothing without perſeuerance.

*To the end.*] *Dauids* godly motions were not taken by ſtarts: hee was no temporizer, whoſe goodneſſe is like the morning dewe. The ſeede of Gods Word was deeper rooted in his heart: as he had a care to beginne well; ſo alſo to continue well. *Fruſtra velociter currit, qui priuſquam ad metam veniat, deficit*: Our life on earth is a race; in vaine begins hee to run ſwiftly, that fainteth, and giues ouer before he come to the end.

*Greg. moral.*

And this was ſignified (ſaith *Gregory*) when in the Law the tayle of the beaſt was ſacrified with the reſt; Perſeuerance crowneth all. It is good we haue begunne to doe well; let vs alſo ſtriue to perſeuere to the end.

## SAMECH.

VERSE 113. *I hate vaine inuentions; but thy Law doe I loue.*

In trouble mans comfort conſiſts in one of theſe two:
1 A by-gone good life.
2 Or elſe a preſent vnfained repentance.

THe comfort of all men in time of trouble, conſiſts in one of theſe two; eyther in the by-gone teſtimony of a good conuerſation, which vpheld *Iob* in the time of his affliction: or elſe, in the certainty of a preſent vnfained repentance. The laſt is good enough, if it come in time; but the firſt is more ſure: and it is a great folly for a man to liue vncertaine of that wherein ſtands his comfort. When neither thy conſcience witneſſeth, that thou haſt liued as thou ſhouldeſt, nor yet that thou haſt repented for doing that which thou ſhouldeſt not; where can thy comfort bee? Learne both of *Iob* and *Dauid*, that in one of theſe two thy comfort muſt ſtand in the time of trouble: and our comfort ſhall bee the greater, if we ioyne them together; euer ſorrowing for ſinne; euer ſtudying to glorifie GOD, by the amendement of our wayes.

Three things in ſinne to bee eſchewed.

*Vaine inuentions.*] A godly man hates not onely the execution of euill, but the inuention. In a ſinne there bee three things would be carefully looked vnto; the occaſion, the beginning of it, and the perfection or accompliſhment thereof. The occaſion would carefully be preuented; for hee hates not ſinne, who feares not and hates not euery occaſion of ſin. And from time once wee feele any ſtrength of it, that the monſter of corrupt nature begins to ſhoot out any of her heads into vs, wee ſhould reſiſt it in the beginning: for hee is worthy to bee ſtung to death by a Serpent, who may, and will not ſlay it when it is young. So ſhould wee neuer ſuffer it to come to perfection; otherwiſe it will ſlay vs: *For ſinne perfected, brings out death.*

1 The occaſion.
2 The beginning of it ☞
3 The perfection.
*James 1.15.*

Men grow more skilfull in ſinning then they were before

Since *Adams* firſt tranſgreſſion, his children haue growne more and more learned in the inuentions of euill: ſo that now men bee not content with euill practiſed before them; but new ſorts of ſinne, and new waies of wickedneſſe are found out. Thus ſhall the world grow in euill, till the harueſt of ſinne be ripe: and then ſhall the Lord put in the hooke of his vengeance, and caſt all the wicked into the wine-preſſe of his wrath.

It is a dangerous thing to ſin any manner of way; but it is diuelliſh to inuent ſinne: for this is to ſinne after the ſimilitude of Sathan; hee ſaw no ſinne before him, himſelfe was the firſt father and forger of it. Let men beware of this; leſt they alſo bee puniſhed after the ſimilitude of his condemnation.

VERSE 114. *Thou art my refuge and ſhield: and I truſt in thy Word.*

In moſt deſperate dangers God comes with vnlooked-for deliuerances.

HEe makes here a ſecret oppoſition betweene the armour of the wicked, by which they impugned him, and his armour, wherein hee defended himſelfe. As for them, by their worldly wiſedome they are ſubtill in inuenting* wayes to hurt, and craftily lay many ſnares wherein to trap mee; but my defence is in thee onely. *Dauid* was in many moſt deſperate dangers, and ſtill he found the Lord prouiding vnlooked-for deliuerances; the ſtrong Citie of *Keilah* could not defend him; the Lord warned him to come out of it, and hee was a ſhield vnto him; the ſolitarie Wilderneſſe of *Maon* could not ſecure him; for euen there *Saul* and his Souldiers had compaſſed him, but God had a care of him, and turned his purſuers another way. Theſe by-gone experiences of Gods louing care and fauour towards him, doe now confirme him to reſt in God: how many waves ſoeuer his enemies purſue him, he will ſtill make the Lord his refuge and ſhield, and truſt in his word.

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VERSE 115. *Away from me ye wicked: for I will keepe the Commandements of my God.*

Why our harts ſhould be diuided from wicked men.

AS before hee proteſted that hee would cleaue vnto God; ſo now, that he will ſunder from the wicked. True fellowſhip with God bindes vs to diuide our hearts from all them who will not walke Gods way: and therefore this is brought in as a ſufficient reaſon of improbation againſt the wicked, to prooue they were not the Lords, becauſe, ſaith the Lord, *if thou ſee a theefe, thou runneſt with him, and art companion with the adulterers: what then haſt thou to doe to take my ordinances in thy mouth?*

Pſal. 50.

Euery mans company tels what he is.

Euery mans company wherein hee delights, may tell what manner of man hee is himſelfe. As Rauens flocke together by companies, and Doues flye together, and beaſts of the earth gather themſelues to other of their owne kindes: ſo wicked men loue the company of wicked; and godly men through grace delight in the fellowſhip of ſuch as are like them. Which is not ſo to be vnderſtood, as if in regard of perſonall conuerſation, wee behoued to ſeparate from the wicked: for ſo, as ſaith the Apoſtle, wee ſhould goe out of the world; but euen in the middeſt of their company wee muſt ſeparate from them, both in faſhions and affections, as we ſee *Lot* did in *Sodome.*

Wicked company forborne for two cauſes: 1 Becauſe they offend God.

And this *Dauid* did for two cauſes; firſt, for offences done againſt God, hee withdrew himſelfe from the company of the wicked; for their ſport and pleaſure is in thoſe things which grieue the ſpirit of the Lord. Sure it is, hee neuer loued God, who miſlikes not men for offending God. *Doe I not hate them that hate thee? Doe I not contend with them who contend with thee? I hate them as if they were mine vtter enemies.* The other cauſe is the feare of his owne infirmities, leſt by the example of the wicked, either he ſhould be allured to euill, or relented to good.

Pſal. 139.

2 For feare they hurt vs.

How euery company warnes vs to walke circumſpectly. *Vatab.*

For euery company warnes vs to walke in feare and trembling; *Quoniam vndique ſcandala nos obſident, & innumeris vitijs refertus eſt mundus, quæ extinguunt, vel ſaltem corrumpunt in nobis legem Dei, & legis ſtudium:* On euery hand wee are compaſſed with ſtumbling blockes, and the world is repleniſhed with innumerable euils which either extinguiſh or corrupt in vs the ſtudy of Gods law; and for which wee haue neede to walke circumſpectly: if we bee in the company of godly men, wee ſhould watch ouer our words and wayes, leſt wee offend them; and if wee alſo be in the company of the wicked, wee ſhould likewiſe feare, leſt wee bee offended or infected by them.

Wicked co[illegible] pany [illegible] for godly [illegible] and why [illegible]

*For I will keepe the Commandements of my God.*] There is the reaſon of his proteſtation. Your courſe and mine are contrary: I haue reſolued to walke another way then the way wherein I ſee you are walking; & therefore your company is not for me.

He that k[illegible] God to be [illegible] God by [illegible] meanes [illegible] ſucceed [illegible] him.

*Of my God.*] As a man can eſteeme of any thing which hee knowes is his owne; ſo, if once hee know that God is his, hee cannot but loue him, and carefully obey him: neither is it poſſible that any man can giue to God hearty and permanent ſeruice, who is not perſwaded to ſay with *Dauid, Hee is my God.* All the pleaſures, all the terrours of the world cannot ſunder that ſoule from God, who can truely ſay, *The Lord is my God.*

A Chriſt[illegible] hath no[illegible] wherein [illegible] reioyce [illegible] his owne, [illegible] the Lord.

Againe, a true Chriſtian hath nothing in the world wherein hee can reioyce, as in his owne, but onely in the Lord his God. A worldling will ſpeake with *Nabal; My fleſh & my bread:* and with *Nabuchadnezzar, Is not this my Palace?* and, with *Alcibiades,* boaſt of their Rent. A Chriſtian hath none of theſe of his owne, but vſeth them like moueables; a mans owne fleſh, yea, his owne heart, his friends, and all that he hath will fayle him. To theſe a Chriſtian will neuer ſay, They are mine: but, *God is the ſtrength of mine heart, and my portion for euer.*

Pſal. 73.2[illegible]

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VERSE 116. *Stabliſh mee according to thy promiſe, that I may liue: and diſappoint me not of my hope.*

Prayer ſtrengthens all our good intentions.

DAuid, after his former reſolution turnes him to prayer; for our intentions and concluſions are nothing, except the Lord bleſſe them; and therefore now *Dauid* craueth that God would ſtabliſh him.

A two-fold inſtability incident to godly men. 1 One of faith.

The godly are ſubiect to a two-fold inſtability; the firſt is, a wauering from a conſtant beleeuing of Gods promiſes. And this is an inſtability of faith: not that I thinke the faith of a man regenerate can faile; but becauſe oft-times it is ſore combred, & ſhaken with the winde of manifold tentations. Who can tell how many wayes Gods children are tempted with vnbeliefe? It may truely bee ſaid, that hee nere knew what it is to beleeue, who knowes not what it is to wreſtle with vnbeliefe: great neede therefore haue wee to pray with *Dauid, Lord ſtabliſh mee*, and with that Father interceding for his ſonne in the Goſpell, *O Lord, I beleeue, helpe thou my vnbeliefe.*

2 The other of loue and obedience.

The other is an inſtability of loue and obedience: for the godly finde their hearts many times carried away by externall allurements, to a forgetfulneſſe of the Lord their God, and there-through alſo to an offending of him. Alas! how inſtable a thing is the heart of man by nature? euery obiect intangles it, and it is ready to goe a whooring after euery creature, vnleſſe that golden naile of the holy loue and feare of God be driuen into it. And in this reſpect alſo wee haue great need to pray with *Dauid, Lord ſtabliſh me.*

*Adam* induced with many graces, but not with perſeuerance.

*Adam*, created by God, was indued with many excellent graces; but wanted this perſeuerance, and ſtability in grace, which now we haue in Chriſt: for by him we haue not onely the grace of conuerſion, but the grace alſo of confirmation, the one makes vs godly, the other continues vs godly. But now, many ſo leane to the ſhew of their conuerſion, that they are careleſſe of the grace of confirmation: whereof it comes to paſſe, that they end in the fleſh, who made a ſhew of beginning in the Spirit; not conſidering theſe two diſtinct graces requiſite to ſaluation, Conuerſion and Confirmation. Let vs therefore ſtill pray with *Dauid*, that God would ſtabliſh and confirme vs.

The prayers, of godly men how they are framed.

*According to thy promiſe.*] The prayers of the godly, are poured out in faith; they ſeeke nothing but according to Gods promiſe. Many doe otherwiſe; who pray, neither looking to Gods promiſe, nor leaning to the Mediator: ſuch prayers, are words powred out into the ayre, and carried away with the winde. Yet others are more prophane; who pray not onely without a promiſe, but againſt the command of God: for either when they goe to doe wickedly, they pray God to proſper them; or elſe, in their perturbations, they cry for vengeance on their neighbours, where they ſhould cry for mercy. Theſe prayers are the offering of ſtrange fire to the Lord; which is abhomination.

Gods promiſes are made on a condition, which we muſt regard.

Yet are wee to remember, that if wee would haue our prayers grounded well vpon Gods promiſes, we muſt alſo remember the condition, whereupon hee hath made the promiſe. Wee reade, that when *Iſrael* was oppreſt by the Philiſtims, and cryed vnto God, at the firſt, hee gaue them a hard anſwer, *Goe to the gods whom yee haue ſerued, and let them deliuer you.*

*Judges* 10.

But being humbled by this anſwere, they pray againe; and with their prayer put away their falſe Gods from among them: & then it is ſubioyned, that the ſoule of God was grieued for the miſeries of *Iſrael*. Whereof wee learne, that it is but a vaine thing to charge God with his promiſe, where wee make no conſcience of the condition he requires of vs.

Many thinke they haue life, who are but dead.

*That I may liue.*] But what life is this hee craues? Had hee not already the life of a King, with worldly wealth, and honour enough? He had indeed: but this is not the life which *Dauid* eſteemes to be life. There is nothing naturall men loue better then life; nor feare more then death: yet know they not what is the life they ſhould loue, nor what is the death they ſhould flie. *Sunt enim qui viuentes mortui ſunt, & qui mortui viuunt:* for there are ſome liuing men, who are but dead; and ſome dead, who are liuing.

*Amb. in Pſ.* 119.

In the life vegetatiue, trees excell man.

If this bee life, to grow well, and waxe ſtrong, from infancy proceeding to olde age; will not, in this, the trees of the field excell man, who from little plants grow vp into moſt excellent Cedars? Or, if this bee life, to ſee, to heare, to ſmell, &c. will not in this, the beaſts of the earth excell thee? for there is no ſenſe wherein ſome beaſts doe not farre excell man: ſome ſee better; ſome heare better; ſome ſmell better. And generally all of them haue a greater appetite to their meate, and are more ſtrong to digeſt it.

In the life ſenſitiue, beaſts excell man.

In the life rationall, reprobates excell Chriſtians.

But if yet thou glory in this, that thou art indued with reaſon; then remember, how many Philoſophers & Ethnickes haue excelled thee in the vſe of reaſon. So that neither can thy comfort be in the vegetatiue life, wherein trees excell thee; nor in the ſenſitiue, which beaſts haue better then thou; nor in the reaſonable life, which many reprobates haue, that ſhall neuer ſee the face of God. If man haue no better life then theſe, he hath but a ſhadow of life; and it may truely be ſaid of him, that while hee is liuing, he is dead.

Wherein then ſtands the life of a Chriſtian, by which he excels all?

The life of a Chriſtian ſtands in this. To haue his ſoule quickened by the ſpirit of grace. For as the preſence of the ſoule quickens the body; and the departure thereof brings inſtant death; and the body without it, is but a dead lumpe of clay: ſo it is the preſence of Gods Spirit, which giueth life to the ſoule of man.

And this life is knowne by theſe two notable effects; for firſt, it brings a ioyfull ſenſe of Gods mercy; and next, a ſpirituall diſpoſition to ſpirituall exerciſes. And without this, pretend a man what he will, hee is but the image of a Chriſtian, looking ſomewhat like him, but not quickned by his life.

*And*

Wiſdome prouides for the time to come.

*And diſappoint me not of my hope.* ] That is, in the time of need, let me feele the truth of thy promiſes, to comfort mee: as now I hope to finde thy helpe in the time of trouble; ſo I pray thee that I may finde it. It is the manner of the godly to fore-thinke of that which is to come, and to prouide for trouble ere trouble come. Wherefore, *Salomon* deſcribing a wiſe man, ſaith, that his heart is alway at his right hand, and that his eye is in his fore-head. *A prudent man ſeeth the plague, and hideth himſelfe in time*: hee knoweth that trouble and heauie tentations are before him; and that hee muſt fight ſore battels before hee enter into his promiſed *Canaan*: and therefore prayeth feruently before hand, that God would not bee farre from him, when trouble comes neere him.

But the fooliſh are ſo ſnared with things preſent, that they ſee not what is to come.

It is, on the contrary, the folly of the wicked, They goe on, ſaith *Salomon*, and are ſnared, they neuer forethinke what is to come, they reſt vpon their preſent falſe comforts, which diſappoint them in the time of their need. Others, that ſtand by, may bid them bee of good comfort: but what comfort can they haue, when outward comforts whereto they truſted, faile them; and inward comforts they neuer knew?

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VERSE 117. *Stay thou mee, and I ſhall bee ſafe: and I will delight continually in thy ſtatutes.*

Lamentable that we ſhould want, when we may haue grace for the ſeeking.

THis Verſe containes a prayer, in ſubſtance and effect one with the former: and the repetition of the prayer, ſheweth that hee was touched with a deepe ſenſe of his owne neceſſity, which made him feruent in prayer; and it doth greatly reproue vs who are cold in prayer. We may haue ſtore of grace for ſeeking; and alas! wee are careleſſe to ſeeke. *If thou knewest, thou wouldeſt aske; and if thou askedſt, I would giue.*

*Iohn* 4.
Words without affection, a dead ſacrifice.

It is true, our Sauiour forbids vs to make repetitions in praying, like the heathen, who thinke to bee heard for their much babling. For to offer vnto the Lord multitude of words, without ſpirit or affection, is to offer a dead ſacrifice to a liuing God: but certaine it is, that words doubled from a feruent and intended affection are euer gracious and acceptable to the Lord.

Three things cauſed *Dauid* to feare leſt he ſhould fall.
1 Tentation.
2 Corruption.
3 The falls of others.

*Stay mee.* ] Like a man ready to fall, hee prayeth GOD to hold him vp. Three things made *Dauid* afraide: Firſt, great tentations without; for from euery ayre the winde of tentation blowes vpon a Chriſtian. Secondly, great corruption within. Thirdly, examples of other worthy men, that haue fallen before him, and are written for vs, not that we ſhould learne to fall, but to feare leſt wee fall. These three ſhould alway hold vs humble, according to that warning, *Hee that ſtands, take heed leſt hee fall.*

Sure it is, we are moſt ſtrong, when diſtruſting our owne weakeneſſe, we leane to the Lord, praying him to ſtay vs: otherwiſe, as *Peter*, in his carnall confidence was ouercome with a ſmall tentation; ſo preſumption, and want of feare in vs, will not faile to procure our fall. Of the promiſe following, ſee Verſ. 16.35.47.70.

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VERSE 118. *Thou haſt trode downe all them that depart from thy ſtatutes: for their deceit is vaine.*

The iudgements of God, executed on wicked men, ſhould be awe-bands vnto vs.

DAuid here by a new meditation confirmes himſelfe in the courſe of godlineſſe: for conſidering the iudgements of God, executed according to his Word, in all ages vpon the wicked, hee reſolues ſo much the more to feare God, and keepe his teſtimonies. Thus the iudgement of God executed on others, ſhould be awe-bands to keepe vs from ſinning, after their ſimilitude. But few are like *Dauid*, who trembled when he ſaw *Vzzah* ſtricken; and many like *Lamech*, who becauſe hee ſaw *Caine* the murtherer ſpared, confirmed himſelfe to commit murther alſo. *Becauſe iudgement is not ſpeedily executed on the wicked; therefore the heart of the children of men is ſet in them to doe euill.* Iudgement in this life is not executed on all the wicked, becauſe this is the time of his patience, and the day of his iudgement is not yet come: but by the plagues executed vpon ſome of the wicked, all the reſt may learne to feare. For God is no accepter of perſons: what hee puniſheth in one, hee will puniſh in all, if repentance preuent not.

*Eccleſ.*

The Lord ſtrikes not the godly, as he doth the wicked.

*Trode downe* ] The Lord in chaſtiſing his owne children, takes them in his hand like a Father to correct them: but when his wrath is kindled againſt the wicked, hee tramples them vnder his feete, as vile creatures, which are in no account with him.

Sin is a departing from God.

*Ambroſ in Pſal.* 119.

*That depart.* ] When the wicked are ſaid to depart from God, it expreſſeth very properly both the nature of their ſinne, and fearefull puniſhment thereof. Sinne is a departing of man from God his ſtatutes. *Non interuallo locorum Deus relinquitur, ſed prauitate morum:* it is not by diſtance of place, but by peruerſe manners, that men depart from God: and in ſo doing, their owne deede becomes a puniſhment to themſelues; *For all that goe a whoring from him,* *ſhall periſh*: For hee that runnes from light, where can he goe but to darkeneſſe? and he that departs from the God of life, what is he but poſting to eternall death?

Deceit of ſin is two-fold.

*For their deceit is vaine.*] *Mendacium hic non refertur ad alios*: hee meanes not here of that deceit whereby the wicked deceiue others; but that whereby they deceiue themſelues. And this is two-fold: firſt, in that they looke for a good in ſinne, which ſinne deceitfully promiſeth, but they ſhall neuer finde. Next, that they flatter themſelues with a vaine conceit, to eſchew iudgement; which ſhall aſſuredly ouer-take them.

### VERSE 119. *Thou haſt taken away all the wicked of the earth, like droſſe; therefore I loue thy teſtimonies.*

The fall of the wicked is Gods worke, who euer be the inſtrument.

HEe inſiſts ſtill in his former purpoſe; ſhewing how Gods hand, puniſhing the wicked, made him more godly. Many wayes are wicked men taken away, ſometime by the hand of other men, ſometime by their own hand. The Philiſtims ſlew not *Saul*, but forced him to ſlay himſelfe: yet the eye of faith euer looks to the finger of God, and ſees that the fall of the wicked is the worke of God.

The wicked are reſtleſſe in raging now, but God ſhall bridle them.

The word which he vſeth, imports, thou haſt made them to ceaſe. The wicked ſtirre their time, and are reſtleſſe; they compaſſe ſea and land; they cannot ſleepe except they haue done wickedly: for they are inſpired of that Dragon and roaring Lyon, that Compaſſer, that goeth about continually, ſeeking all occaſions to doe euill. The faculty of moouing and breathing, which GOD hath lent them, they vſe againſt himſelfe: but let them remember, hee will ſhortly take his breath out of their noſtrills, and then ſhall they ceaſe, and the fruit of their temporall ſinnes ſhall bee eternall paines: for their worme dyes not, and the ſmoake of their torment ſhall aſcend for euer.

The fruit of temporall ſin is eternall paine.

Naturall man cannot mount aboue the earth.

*The wicked of the earth.*] It is cuſtomable to the Spirit of God, to deſcribe the wicked by calling them *Men of the earth*: for their originall is earth; themſelues are earthly minded; and they end in earth. They haue ſometime in their pride high imaginations; as if with the builders of *Babel*, they would mount vp into heauen: but, the higher they mount, the lower they fall; they end in duſt, and then their thoughts periſh. By his birth hee comes into vanity, ſaith *Salomon*; and by his death hee goeth into darkeneſſe.

Comfort when the godly are diſ-eſteemed of the wicked.

*Like droſſe.*] The men of this world eſteeme Gods children as the off-ſcourings of the earth; ſo *Paul* (a choſen veſſell of God) was diſ-eſteemed of men: but yee ſee heere what the wicked are in Gods account; but droſſe indeed, which is the refuſe of gold or ſiluer. Let this confirme the godly againſt the contempt of men; onely the Lord hath in his owne hand the balance, which weigheth men according as they are.

The teſtimonies of God, what they are, and for whom.

*Thy teſtimonies.*] So, very frequently hee calleth Gods word, wherein there are both commands and promiſes: the commandements of God appertaine to all, his teſtimonies belong to his children onely: whereby more ſtrictly I vnderſtand his promiſes, containing ſpecially declarations of his loue and fauour toward his owne in Chriſt Ieſus.

### VERSE 120. *My fleſh trembleth for feare of thee: and I am afraid of thy iudgements.*

HOw *Dauid* by conſideration of Gods iudgement on others, profited in the loue of God, hee ſhewed in the laſt Verſe: now hee declareth how he alſo profited in the feare of God, by looking to the iudgements of God, which he had executed vpon others.

Euery thing that a godly man ſees ſends him backe to conſider himſelfe.

*Greg moral.*

It is a grace of the godly, that when they looke to many things without them, they are alwayes drawne downe to edifie themſelues by that which they ſee in others, whether it be good or euill. *Electorum corda ſemper ad ſe ſollicite redeunt*: Other men ſo looke vnto other things, that they forget themſelues; onely feeding their ſenſes, and therewith contracting guiltines: which for the preſent they know not. Happy is hee, who of all that hee ſees learnes to be more wiſe and godly himſelfe.

Our loue not without feare.

But how do theſe two conſiſt together? Hee ſaid before, hee loued the teſtimonies of God: and now he ſaith, hee feared the iudgements of God. It is anſwered, they agree very well in the godly, militant in this body. If our loue were perfect, as theirs is who are glorified, it would caſt out all feare, as ſaith the Apoſtle; but in this body of ſinne, wee cannot ſo loue him for his mercies, but by reaſon of the great corruption of our nature, wee muſt alſo feare him for his iudgements. Yea, which is more, the loue of GOD cannot bee kept in our hearts, but by the feare of God; and if the feare of God conſerue us not, our hearts ſhould eaſily be carried away to the loue of other things, not worthy to bee loued, and no place for the loue of God ſhould bee left in our hearts. *Confige ergo clauis ſpiritualibus, & deſtrue fomenta peccati; affige*

Loue of Gods conſerued in our heart by feare.

*Ambroſ in Pſal. 119.*

*carnes patibulo crucis dominica, vt libertatem vagandi cupiditas voluptatum cruci affixa non habeat.* Nayle therefore thy carnall deſires to the Croſſe of Chriſt, that they may haue no liberty, as they were wont, to goe looſe, and wander where they pleaſe. Otherwiſe, if thou wilt be vaine, carried like an inſtable man, after the wandring luſts of corrupt nature, fearefull is that ſentence, *My Spirit ſhall not alway ſtriue with man, for hee is but fleſh.*

*Gen 6.*

Familiaritie with God, breeds no contempt of him, but greater reuerence

*For feare of thee.*] Familiarity with men, breeds contempt; familiarity with God, not ſo: none reuerence the Lord more, then they who know him beſt, and are moſt familiar with him. The Seraphins, who couer their faces in preſence of his Maieſtie, teach vs this by their example. Such as doe not remember God (and farre leſſe reuerence him) when they thinke or ſpeake of his Maieſtie, declare ſufficiently, that they were neuer familiar with him.

Sith the godly are not freed from feare, what horrible feare abides the wicked?

*I am afraide of thy iudgements.*] It is not to be thought ſtrange, that this feare of Gods iudgements is in men regenerate; for the guiltineſſe which by ſinnes of commiſſion and omiſſion, daily they contract, cannot be without feare. But, as I ſaid, it cannot continue; for in them, feare prepares a way to loue; and loue, as it increaſeth, diminiſheth feare.

Alway wee learne here, that if the iudgements of God executed vpon others, make the godly afraide, how fearefull, and importable they will bee to the wicked. If *Moſes* trembled at the giuing of the Law, how terrible ſhall the execution thereof be vnto the wicked? Let vs feare in time, and wee ſhall not feare in that day, wherein horrible feare ſhall confound the wicked.

## AIN.

VERSE 121. *I haue executed iudgement and iuſtice; leaue me not to mine oppreſſors.*

A good conſcience makes boldneſſe in prayer.

IN this Section *Dauid* continueth his prayer, for protection againſt his enemies; as alſo for grace to know his way vpon earth, and follow it. Hee begins with a Petition; Leaue mee not to mine oppreſſors; and hee giues the reaſon; I haue executed iudgement and iuſtice. Where we are not to thinke that hee is iuſtifying himſelfe before God; but onely declaring how iniuſtly hee was oppreſſed by men; *Defenſio eſt, non arrogantia.* Our leſſon is; If wee would haue our prayers forcible, let vs entertaine the teſtimony of a good conſcience.

*Am. in Pſ. 119.*

Iudgement and iuſtice, how diſtinguiſhed.

*Iudgement and iuſtice.*] Theſe two are diſtinguiſhed by *Ambroſe,* in ſuch ſort, that hee makes the one, the effect of the other; *Iudicij finis iuſtitia eſt; in altero veritatis cuſtodia eſt, in altero fructus æquitatis;* iudgement is the keeper of verity, iuſtice the fruit of equity; the one of theſe pertaining to the minde, makes it giue light for diſcerning betweene right and wrong; the other rectifying the affections and actions. Happy is the man in whom theſe two concurre together; *Quis autem hodie tanta animi præditus eſt puritate, vt cum fiducia verbis iſtis vti poſſit?* But who this day is indued with ſuch puritie of mind, that with boldneſſe he may vſe theſe words, *My reioycing is in the teſtimony of a good conſcience?*

*Baſil in Pſ. 115.*

We cannot in this life be free of trouble by wicked men.

*Leaue me not.*] Wee haue often ſaid that *Dauid* was a man after Gods owne heart, who had alſo the teſtimony of a good conſcience to ſuſtaine him, yet could he not liue free from the oppreſſion of wicked men. So long as this battell laſts, and Satan wants not inſtruments, let vs euer looke to be troubled by them; and not to be diſcouraged thereat, but rather comforted, conſidering the inimity proclaimed in Paradiſe is without reconciliation; and ſith the Prince of our ſaluation ſuſtained ſuch contradiction of ſinners; why ſhall it grieue vs to beare his croſſe?

How ſhould we pray againſt our ſoules oppreſſors?

And ſith *Dauid* ſo earneſtly prayed, not to bee left into the hands of his bodily oppreſſors; what ſhall wee doe againſt our ſoules oppreſſors? Sathan ſeekes continually to ſpoile vs of that ſparke of ſpirituall life which God hath put into vs. It is a fearefull iudgement, where God leaues men to his tyranny; let vs pray for mercy againſt it.

VERSE 122. *Anſwere for thy ſeruant in that thing which is good; and let not the proud oppreſſe me.*

Calumnies of men heauy croſſes.

*Pſal. 35. 16.*

*Baſil.*

AMong many croſſes wherewith *Dauid* was exerciſed, the ſtrife of tongues is not one of the leaſt; they did perſecute him with lyes and calumnies; ſcoffers and belly-gods, made a by-word of him in their meetings; and flattering Courtiers belyed him vnto *Saul.* This was not a ſmall croſſe; *Moleſta enim res calumnia etiamſi magnum afferat præmium;* Againſt it *Dauid* makes his refuge to God; *Anſwere for thy ſeruant.*

His meaning is, Lord thou knoweſt how iniuſtly I am calumniate and euill ſpoken of in many partes where I am not, nor may not anſwere for my ſelfe, Lord anſwere thou for me.

God is partaker with his owne in their innocent ſufferings.

And his petition imports not onely a crauing of helpe from God; but that God would take his part, & ioyne himſelfe with his righteous cauſe. And ſo it is indeede the Lord is partaker with his children in their innocent ſufferings, and their cauſe is his cauſe. *Bleſſed are yee when yee are railed vpon for righteouſneſſe ſake, &c. For the ſpirit of grace and glory reſts in you; which on their part is euill ſpoken of, but on your part is glorified.* This might ſerue for a warning to wicked men, if any wiſedome were in them, they ſhould bee loath to meddle with the children of God: for if ſo they will they meddle with a ſtronger party then they are aware of.

*1 Pet.4.*

Dangerous to commend a wrong cauſe to Gods protection. *Gen.19.*

Againe, it is to bee conſidered, that hee craues protection onely in his good and honeſt cauſe. It is not for vs to call for the Lords aſſiſtance to all our wils and workes: *He is the righteous Iudge of the world, and neither will nor can doe vnrighteouſly.* To commend a wrong cauſe to his protection, is to prouoke him to haſten our puniſhment.

Or yet were our cauſe neuer ſo good, we muſt not think to beare it out by our wiſedome.

And on the other hand, albeit our cauſe were neuer ſo righteous, yet wee muſt not thinke to beare it out with our owne ſtrength and wiſedome. It falles out ofttimes, that men fall downe & faint through feebleneſſe, euen in a good cauſe; becauſe they giue not to God his glory. In their lawfull affaires they proſper not, becauſe they take counſell, but not from mee (ſaith the Lord.) They commit not their way to God, as *Dauid* exhorts; neither caſt they their burden vpon the Lord, as *Peter* commands them: but ſacrifice to their owne net, and thinke to compaſſe their affaires by their owne wit. Sure it is, the Lord is then moſt carefull of vs, when wee caſt our greateſt care vpon him.

*Pſal.37.34.*
1 Pet.5.7.

Mans greateſt honour is to be Gods ſeruant.

*For thy ſeruant.*] Cuſtomably King *Dauid* delights in this ſtile, to call himſelfe Gods ſeruant, learning vs alſo to count this our greateſt honour, to bee the ſeruants of the great and euer-liuing God: for wee are not our owne (as ſaith the Apoſtle) *We are bought with a price.* But here is our ſinne; ſuch as are vnder vs, whether they bee bought, or hyred ſeruants, wee thinke they ſhould ſerue vs, and are offended if they doe not, but are not ſo carefull to doe ſeruice to him, who is aboue vs: who hath not onely bought vs with a deere price, and promiſed to vs excellent things hereafter, but daily rewards vs with wages, that farre ſurmounts our ſeruice.

The ſeruice is not baſe but honourable wherein God imployes vs.

And this dutie ſhould the more willingly bee diſcharged by vs, becauſe the ſeruice is honourable whereunto the Lord imployes vs: for it is not to doe any baſe or ſeruile thing, as to worke in Bricke and Clay; which way the Iſraelites ſerued *Pharaoh*, and common ſeruants ſerue their Lord and Maſter: No: *Pretioſa hæc ſeruitus virtutum conſtat expenſis*: this pretious and honourable ſeruice ſtands in the practiſe of vertue, in prayer and prayſes of the Lord thy God. Theſe are the principall poynts of this ſeruice; in this we haue the Angels to be our companions: for in theſe ſame things they ſerue God with vs, and ſerue vs for Gods ſake. And ſhame will be vnto vs, if wee bee aſhamed to ſerue God with them, and one of vs to ſerue another for Gods ſake.

*Ambroſe.*

VERSE 123. *Mine eyes haue failed in waiting for thy ſaluation, and for thy iuſt promiſe.*

*Dauids* feruent deſire of Gods ſaluation. *Baſil.*

DAuid here renues the proteſtation of his earneſt deſire hee had of Gods ſaluation; *Et vt deſiderij vehementiam ſignificet*, and to expreſſe the vehemency of his deſire, he proteſts that his eyes failed in waiting; meaning *Oculos mentis*, as *Euthymius* thinks, of the eyes of his minde. So alſo *Ambroſe* expounds it; *Oculi animæ tota fidei intentione in Deum defixi erant*, that the eyes of his ſoule, and whole intention of his faith, were fixed vpon God.

Saluation is of two ſorts: *Dauid* ſeekes the beſt.

But what is this ſaluation for which hee waited ſo earneſtly? Not that temporall deliuerance from his enemies; for which alſo many times hee prayeth to the Lord his God; but eſpecially here he prayeth for that ſaluation mentioned, *Pſal.* 106. *Viſit mee with the ſaluation of thy people, that I may reioyce with the ioy of thine inheritance*: and for which alſo he prayeth; *Many ſay, who will ſhew vs any good? but Lord lift thou vp the light of thy countenance vpon me.* And this is it, whereupon the deſires of our ſoule ſhould alway be intended.

*Pſal.4.*

The reſtleſſe vanity of worldlings.

If a man ſhall ſeparate himſelfe in his cogitation, and take a view of mens actions in the world, hee ſhall ſee them running with inſatiable deſires; ſome after one thing, and ſome after another: they are all in a reſtleſſe buſineſſe, like rauening birds and beaſts of the earth purſuing their prey: But is not their labour a wandring after vanity? Will the fruit of their actions remaine with them? Are they not fooles, to be buſie about many things, with *Martha*; careleſſe about one thing, which is needefull, with *Mary*? Let vs bee wiſe in time. Happy is hee whoſe heart is well ſet, to couet the beſt things: if, with *David*, we can waite, and hunger and thirſt for Gods ſaluation, God will not faile in his owne time to ſatisfie vs.

Gods promiſe is the warrant of our hope.

*And for thy iuſt promiſe.*] Hee ſheweth here vpon what warrant hee did waite for Gods ſaluation; namely, his promiſe. There is no people, who know there is a God but they waite for ſome good things from him: neuertheleſſe, all theſe walke in vncertainties; onely wee haue Gods warrant for our hope: which is his ſure promiſe hee hath made and ſealed to vs in Chriſt Ieſus.

Small preſent gifts more eſteemed by worldlings then promiſes of greater things to come.

But in this point alſo the vnthankefulneſſe of this age is manifeſt: for who now delight in the promiſes of God? No, no; as if they were but vaine words, men now account more of one of his temporall gifts preſently giuen them, then they doe of the moſt excellent promiſes of better things to come, which hee hath made to them: and therfore is it they waite not for thoſe which are to come, but let looſe their hearts, to delight in theſe which are preſent. An vnthankefull, vnfruitfull, and backe-ſlyding generation is this, wherein wee are fallen, God be mercifull vnto it.

### VERSE 124. *Deale with thy ſeruant according to thy mercy; and teach mee thy Statutes.*

We cannot ſerue God as we ſhould.

HEe proteſts now, as oft before, that hee was Gods ſeruant; that hee did not liue according to his owne will, but depended on the will of God. Euen as the eyes of a ſeruant looke to the Maſter, and the eyes of a handmaid to her Miſtreſſe: ſo did he looke vnto the Lord his God. But becauſe he was priuie to the conſcience of his owne ſinnes, and that his ſeruice was not ſuch as it ſhould haue beene, therefore hee appeales to mercy; praying GOD not to deale with him after his ſeruice, but after Gods mercy, *Non vno facto ſeruus Dei abſoluitur:* It is not one duty which completes the ſeruice wee owe vnto God. Yea, when wee haue done all that wee can, we are but vnprofitable ſeruants: for who can ſerue ſo great a Maſter as the Lord is, according as he ſhould be ſerued?

Yea, our beſt ſeruice is farre inferiour to his wages. *Ambroſ. in Pſal. 119.*

Yea, to let bee himſelfe; who can ſerue him, worthy of that wage we haue receiued from him? *Quis tanta naturæ munera, vitæ ſalutiſque ſeruatæ diuina beneficia, digno poſſit æquare ſeruitio? Quis poteſt ſoluere quod accepit? ideoque miſericordiam petit David;* Who can giue equall ſeruice for ſo great benefits of nature, life, and ſaluation, which we haue receiued from God? who can recompence him that which he hath giuen? or pay him that which hee oweth vnto him? therefore *David* knowing all theſe, hee cryeth for mercy.

Two things proue a man to be Gods ſeruant.

And yet ſhall we not be defrauded of the comfortable ſtile of Gods ſeruants, if wee finde theſe two things: Firſt, that wee are glad to doe any thing in his ſeruice, that we know is according to his will. Next, that wee are ſorrowfull for the euill which wee doe; and for the good which of weakeneſſe we leaue vndone.

Outward and ordinary teachers, are nothings if God teach not.

*Teach mee.*] *David* had *Nathan* and *Gad* the Prophets; and beſide them, the ordinary Leuites to teach him. Hee read the word of God diligently, and did meditate in the Law night and day; but hee acknowledgeth all this was nothing, vnleſſe God did teach him. Other teachers ſpeake to the eare; but God ſpeakes to the heart: ſo *Paul* preached to *Lydia*, but God opened her heart. Let vs pray for this grace.

### VERSE 125. *I am thy ſeruant; grant mee therefore vnderſtanding, that I may know thy teſtimonies.*

They may lawfully ſeeke all good from God, who can truely ſay they are his owne. *Am. in Pſ. 119.*

IN this verſe, his former petition is renewed, with a reaſon. The thing hee ſeekes is vnderſtanding; *Intellectus ſpiritale munus eſt; & ideo quod Dei eſt, à Domino poſtulatur;* Vnderſtanding is a ſpirituall gift; *David* ſeekes it from God, becauſe it is at his Donation. The reaſon hee vſeth; *I am thy ſeruant; Non quaſi extraneus poſſit;* I am not a ſtranger to thee, but thine owne domeſtique ſeruant; let mee want no grace may enable mee to ſerue thee.

*Baſil in Pſ. 115.*

*Omnes homines natura ſunt ſerui Dei; adoptione verò illi qui dominationem Dei cupidè ſunt amplexi;* All men by nature are Gods ſeruants; by adoption onely, they who are glad to come vnder his Dominion; theſe ſerue him, not by conſtraint, nor for feare only, but willingly and with ioy; as being ſuch ſeruants as are alſo his ſonnes.

The godly cannot learne ſo much, but they would ſtill vndeſtand more.

He acknowledgeth here his own wants; that as a naturall man hee had no vnderſtanding of the wayes of God; his Word is full of Myſteries; which wee cannot know, till God reueale them. And as a Regenerate man, hee had not ſo much knowledge as hee ſhould haue. *Habebat intellectum, ſed vt redundaret, vberiorem inquirit;* he had vnderſtanding, but he craues hee might more & more abound in all knowledge and iudgement. We will not with *Enah* aſpire to that knowledge which God hath forbidden; but that which God hath reuealed vnto vs, wee will neuer thinke wee can learne it ſo well, but that ſtill we haue need to learne it better.

*Ambroſe.*

Statutes and Teſtimonies of God would bee learned together.

*To know thy teſtimonies.*] Hee prayed before for knowledge of Gods Statutes; now he prayeth for the knowledge of Gods Teſtimonies. The Statutes (more ſtrictly taken) are that part of Gods Word declaring his Will, which we ſhould obey; the Teſtimonies properly are that part of Gods Word, declaring his Promiſes, which wee ſhould beleeue. To know the firſt without the ſecond, will not make vs godly: for it is the ſenſe of Gods loue, and faith in his Teſtimonies, that workes kindely obedience; and therefore *Dauid* prayeth for it. See verſe 2.14. 22. 24. 36. 46. 59. 79. 88. 95. 111. &c.

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VERSE 126. *It is time for thee to worke: for they haue deſtroyed thy Law.*

*Dauids* complaint againſt his enemies.

HE hath complained before of the oppoſition of his aduerſaries; and beſought the Lord to arme him againſt them, with knowledge and vnderſtanding; now hee complaines their iniquity was come to ſuch a height, that they did giue battell euen to God himſelfe; and were not onely enemies to *Dauid*, but ſuch as had done what they could to deſtroy the Law of God. So the verſe containes a prayer, that God would worke; and a reaſon, taken from the ripeneſſe of the wickedneſſe of his enemies.

God is a continuall working vertue, euen when wee thinke he is reſting.

According to our ſenſe, there is a time wherein God worketh not; whereof proceedes in the godly the like of theſe complaints; *Ariſe Lord, why ſleepeſt thou? How long wilt thou forget?* It is true, in himſelfe he is a continuall working vertue; but we, being ignorant of the wayes whereby hee walkes to his owne end, thinke ſometime that hee is not working, becauſe hee is not executing; although euen then, when wee ſo thinke, hee bee moſt buſily working a way, to effect his owne determinate concluſions.

How *Dauid* preſcribes a time to the Lord.

But how is this, that hee preſcribeth a time to the Lord? Is not this to fall into that fault, which is reproued, Pſalme 78? *They limited the Holy One of Iſrael.*

Some promiſes made with a time when they ſhall be performed.

For anſwere of this; God hath made ſome promiſes with a time, declaring to his children when he would performe them. So hee promiſed to free *Abrahams* ſeede, from the Egyptian perſecution, after foure hundred yeares, as he did; for it was no leſſe betweene the beginning of that perſecution in *Iſmael* mocking *Iſaac*, and the deliuerance from it, in *Pharaoh* oppreſſing *Iſrael* with burdens.

Againe, he promiſed to bring *Iſrael* out of *Babel*, after ſeauenty yeares; and therefore the godly, who thought very long for expiring of that date, prayed earneſtly, that God would haue mercy on *Sion*, becauſe the appointed time was come. So alſo, hee promiſed to ſend *Shiloh*, the true deliuerer, of his people, at that time when the Scepter ſhould depart from *Iſrael*: and therefore at that time, *Simeon* waited for the conſolation, and his eyes ſaw the ſaluation of God.

Some without a time.

Other promiſes againe hee makes without a time; that is, not telling when he will performe them. Hee put *Noah* in the Arke; but told him not when hee would bring him out: and hee tarryed a yeere and a day, wayting Gods time with patience. Hee ſent *Ioſeph* and *Mary* into Egypt, commaunding them to tarry there, till hee told them: they enquired not how long; neither did he tell them: Learning vs, when God layes a croſſe on vs, not to capitulate with him, concerning the time of our deliuerance; but patiently to beare it, till his time come. It was *Sauls* ouer-haſtineſſe, he tarried for *Samuel* ſeauen dayes, but would tarry no longer. And it was the blaſphemous ſpeech of *Iehoram*, Why ſhould I attend any longer?

In theſe wee ſhould haue patience waiting till Gods time come.

Let vs not diſhonour the Lord, by preſcribing a time to him. If hee ſhould alway tell vs the time of our deliuerance, the praiſe of our patience ſhould bee the leſſe, and our prayer the colder: but when hee conceales the time, and we with patience waite vpon it; we giue good proofe of our faith and patience, and finde our deliuerance the ſweeter when it comes.

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When the godly may vſe this reaſon in their prayer, The time is come.

Yet in publike troubles of the Church, whē the pride of the enemy is become great, & the cup of the Amorites ſeems to be full; when the children of GOD are brought low, and their ſoules humbled to the duſt; it is no limitation of the Lord, when with *Dauid* they pray, that God would haue mercy on them, becauſe the time is come.

Offences done againſt God, ſhould grieue vs more then our own iniuries.

*For they haue deſtroyed thy Law.*] It is a great proofe of true godlineſſe, when wee are more diſpleaſed with offences done againſt the Lord our God, then with ſuch as are done againſt our ſelues. But it is now farre otherwiſe with moſt part of Profeſſors: ſo that they bee not preiudiced in their names, and commodities, they care not what bee done againſt the glory of God. An euident argument, that they neuer loued him.

Godly men haue no enemies, but ſuch as are enemies to God.

In the ſecond verſe of this Section, hee complained, that the proud would oppreſſe him; now he complaineth, that they deſtroyed the law of God. Who then are *Dauids* enemies, and ſeeke to oppreſſe him? Onely ſuch as are enemies to GOD, and ſeeke to deſtroy his Law. A great comfort haue wee in this, that if wee loue the Lord, and ſtudy in a good conſcience to ſerue him, we can haue no enemies except ſuch as are enemies to God. And ſo long as God wants his due at their hands, that is, loue and ſeruice, may not we be content to want their affection toward vs? Truely, it ſhould greatly increaſe our patience, to remember, that if they were not enemies to God, they would neuer be our enemies.

Seeing Gods Law cannot be deſtroyed, how are the wicked charged with this crime?

But how is this hee ſaith, They haue deſtroyed thy Law? Is this poſſible, that Gods Law can be deſtroyed? No indeed: yet becauſe their malice would, if their power might, they ſhall be charged with it.

The Law written in the Bible, they can not deſtroy. The Law written in the conſcience they can neuer deſtroy.

There is a Law of God written in holy ſcripture which the wicked in all ages haue ſought to deſtroy; but God hath maruailouſly preſerued it. There is a law written in the booke of euery mans conſcience, which the moſt profane in the world, doe what hee can, is not able to ſcrape out; but ſtill it iudgeth him, conuinceth him, and rebukes him when he doth wrong. And as for the execution of the law, all the wicked in the world are not able to ſtay it, when Gods time commeth: yet becauſe (as I ſaid) the wicked would doe it if they might, they are charged with it, that they haue done it. For as the godly ſhall haue imputed to them, that good, which faine they would haue done, albeit they did not performe it: ſo ſhall the wicked be charged, as verily with that euill which they would haue done, albeit they neuer did it. O what a heape of ſinnes ſhall be gathered againſt them, when with the ſinnes of their actions and words, the ſinnes of their affections ſhall bee conioyned alſo!

Yet becauſe their malice would doe it if they might, they ſhall be charged with it.

There is a time appointed for the puniſhment of euill men.

And here wee ſee, how-euer God for a time tolerate them, yet hee hath his owne appointed time to puniſh them, and will not paſſe it. *Omnia in ſtatera gubernat Deus*; God ruleth all things in a ballance. *Diu quidem fert mortalium peccata: vbi verò patientiæ eius intuitu augeri malitiam videt, tum pœnas ſumit:* Long doth the LORD ſuffer the ſinnes of mortall men; but when they abuſe his patience to increaſe their wickedneſſe, then hee doth puniſh them, hee doth nothing out of time: *Totum oportunum eſt quod fecerit*; but whatſoeuer hee doth, hee doth it moſt ſeaſonably: and therefore whether it bee deliuerance to vs, or iudgement vpon our enemies, that God delayes; let vs know it is becauſe his houre is not yet come.

*Baſil.*

*Ambroſe.*

VERSE 127. *Therefore loue I thy Commandements aboue gold: yea, aboue moſt fine gold.*

WEe may ſee heere that *Dauid* was not a temporizer in Religion; whoſe affection towards Gods Word depends vpon the ſtate of times, and perſons of men: but euen when his enemies did diſdaine it, yea, becauſe they ſought to deſtroy it, therefore he loued it. This is a tryall of true Religion, euen then to cleaue to the Word of God and profeſſe it conſtantly, when honourable and great men of the world are againſt it. This was *Ioſua* his reſolution, *Albeit all the world ſhould forſake God, yet I and my fathers houſe will worſhip him.* And *Peters* in like manner, when many of Chriſts Diſciples did forſake him, and it was asked at them, *Will yee goe alſo from me?* hee anſwered, *where away ſhall wee goe? thou haſt the words of eternall life.* To profeſſe Religion, when it is warranted by law; when both Rulers and People profeſſe it, is no great matter: but when the powers of the world forſake it; then to ſtand to it, is an argument of true Religion.

True Religion cannot be tryed without trouble.

Loue of Gods obedience, an argument of true godlines.

*Loue I thy Commandements.*] Hee profeſſeth not that he fulfilled them; but that hee loued them and truely it is a great progreſſe in godlineſſe, if wee be come thus farre, as from our heart to loue them. The naturall man hates the Commandements of God, they are ſo contrary to his corruption; but the regenerate man, as hee hates his owne corruption, ſo he loues the Word; becauſe according to it hee deſires to be reformed. And here is our comfort, That albeit wee cannot doe what is commanded; yet if we loue to doe it, it is an argument of grace receiued.

With what conditions Gods creatures may be loued.

*Aboue gold.*] It is not vnlawfull to loue thoſe creatures which God hath appointed for our vſe; with theſe two conditions: the one is, that the firſt ſeat in our affection of loue bee reſerued to God; and any other thing wee loue, that wee loue it in him and for him, & giue it onely the ſecond roome. Thus *Dauid*, being a naturall man, loued his naturall food: but hee proteſteth hee loued the Law of the Lord, more then his appointed food; and heere hee loues the Commandements of God, aboue all gold.

VERSE 128. *Therefore I eſteeme all thy Precepts moſt iuſt; and I hate all falſe wayes.*

As the minde eſteemes of any thing, the affections goe after it.

IN this Verſe are two proteſtations. In the firſt, hee declares how hee eſteemed of Gods Word in his minde: In the ſecond, how in his affection hee was diſpoſed toward it. As the minde of a man eſteemes of any thing, ſo are his affections mooued to flye or follow it. It is ſhame for many Profeſſours, now to ſay they eſteeme of

Gods Word, when they ſhew their affections more ſet vpon any thing in the world, then vpon it.

The Word of God called iuſt in two reſpects.

*Moſt iuſt* ] In two reſpects is the Word of God iuſt: firſt, becauſe it commaunds nothing, but that which is moſt reaſonable, and next, becauſe it ſhall not fayle one iot, but the euent of things ſhall bee according to the predictions of this word. What cauſe haue wee then to reioyce, That howeuer our tribulations be many, yet we heare out of this moſt iuſt Word, It cannot bee but well with them that feare the Lord? And againe, what cauſe of feare is there to the wicked? when this ſame Word ſaith, *There is no peace to the wicked, ſaith my God?* *And a ſinner of an hundred yeeres old ſhall dye accurſed?* If wee beholde the wicked in their moſt flouriſhing eſtate, and looke to them in the glaſſe of the Word, wee ſhall ſee their miſerable end, long before it come.

Hatred of euill is a tryall of our loue to God.

*And I hate all falſe wayes.*] The beſt tryall of our loue to God and his Word, is the contrary; hatred of ſinne and impiety: *Yee that loue the Lord, hate that which is euill.* Hee that loues a tree, hates the worme that conſumes it: he that loues a garment, hates the moth that eates it: hee that loueth life, abhorreth death: and hee that loues the Lord, hates euery thing that offends him Let men take heed to this who are in loue with their ſinnes: how can the loue of God bee in them?

*All falſe wayes* ] Religion bindes vs not onely to hate one way of falſehood, but all the wayes of it. As there is nothing good, but in ſome meaſure a godly man loues it: ſo is there nothing euill, but in ſome meaſure hee hates it. And this is the perfection of the children of God, a perfection, not of degrees, for we neither loue good, nor hate euill as we ſhould; but a perfection of parts; becauſe euery good wee loue, and wee hate euery euill in ſome meaſure.

The perfection of the godly is in parts, not in degrees.

The worſt man in the world loues ſome good, and hates ſome euill. *Plerumque enim peccata huiuſmodi ſunt, vt ſi alterum declines, incurras alterum*; oft-times hee that declines one ſinne, falles into another: It may bee thou hateſt couetouſneſſe, and yet art ſnared with lechery; there is one very temperate of his mouth, but of a proud and hauty heart; there is another not ambitious of honour, but a ſeruant to gluttony: *Diuerſo vſu in eundem indeuctionis errorem vterque concurrit.* And this is very dangerous, when as men becauſe ſome good thing is in them, take the greater liberty to commit ſome euill; for, if Sathan get a gripe of thee by any one ſinne, is it not enough to carry thee to damnation? As the Butcher carries the beaſt to the ſlaughter, ſometime bound by all the foure feete, and ſometime by one onely; ſo is it with Sathan. Though thou bee not a ſlaue to all ſinne; if thou be a ſlaue to one, the gripe he hath of thee, by that one ſinfull affection, is ſufficient to captiue thee.

*Ambroſe.*

It is ſufficient to mans damnation, if he be captiued by any one ſinne.

## Pe.

VERSE 129. *Thy Teſtimonies are wonderfull; therefore doth my ſoule keepe them.*

If we heare not God when he ſpeakes in his Word, wee ſhall not be welcome when we pray.

THe familiarity of man with God is increaſed and continued by the exerciſes of the Word and Prayer, For in the Word, GOD ſpeakes vnto men, and in Prayer men ſpeake vnto God; let not men disioyne theſe two; For hee that cannot receiue the Lord with reuerence and obedience when he ſpeakes (anſwering him with *Abraham* and *Samuel*, Here am I LORD, Speake, for thy ſeruant heareth) ſhall not bee welcommed of him, nor receiue a fauourable anſwere when hee prayes. Yea, as *Salomon* ſaith, *Hee that turnes away his eare from hearing the Law, his prayer ſhall be abhominable.*

If men ſeeke not from God, it is becauſe they know him not.

Such as haue receiued moſt from God, are more inſtant by prayer to craue more. No maruell, that the wicked, who neuer got grace from him, cannot pray vnto him; for who will ſeeke a treaſure where hee thinkes not to finde it? or who will ſeeke refreſhing waters, where hee lookes not to finde them? They know him not to bee the father of light, the fountaine of life, the treaſure of all good, they beleeue not his Word; and how then can they call vpon him? but the godly, who know what the LORD is worth, are continually ſeeking from him, as here yee may ſee in *Dauid*.

Our manifold neceſſities require manifold prayers.

In *Dauids* prayer, marke his variety and breuity; his variety in this, that as his neceſſities were manifold, ſo his requeſts; hee prayes for his minde, for his heart and affections, for his tongue, for his eyes, for his feet. As *Iob* when hee prayed, ſacrificed for all his children; ſo the Chriſtian when hee goes to pray, prayeth for euery thing that is in him. And if wee knew how many are our neceſſities, for the which we haue neede to pray, beſide that wee are bound to pray for others, wee would not be ſo ſlacke, and remiſſe in prayer, as we are.

To continue long in prayer, and be feruent alſo is a difficult thing.

His breuitie againe is euident; hee hath many, but very ſhort petitions: this proceeds not of wearineſſe, but as I haue ſaid of feruency. Finding his neceſſities ſo many, hee paſſeth ſpeedily from one to another; for it is a difficult thing to continue our prayers long, and keepe zeale and ſincerity: ſometime ſo it will fall out, but very ſeldome. Yea, the children of God may obſerue in their owne experience, that it is a difficult thing to pray the Lords Prayer, and not to bee interrupted in it. *Auguſtine* records of Chriſtians in Egypt, *Habent preces crebras & breues, tanquam eiaculationes animorum; idque inquit, vt intentio illa emolleſcat*, They haue ſhort and frequent prayers, like eiaculations, or bolts and arrowes ſhot out of their ſoules: which they doe, ſaith hee, for this cauſe, that their intention ſhould not releńt in prayer through long continuance. And therefore he teacheth vs to frame our prayers according to our diſpoſition. When our affections are not intended, it is not good to make them more dull by continuance: when againe they are ſpiritually diſpoſed, then it is good to continue our conference with God; though this ſame conſideration bee vſed by ſome Chriſtians in our time to vrge continuance in prayer. For if they get no acceſſe, they are more inſtant, and loath to come away without a fauourable anſwere: if againe they finde comfort in prayer, and that God heares them, they are alſo loath to breake off their conference with him.

*Auguſt. ad Probam.*

Prayers would be ſhort and frequent.

☞ Prayers ſhould be made long or ſhort according to our diſpoſition.

And to this purpoſe notable is it, which there he ſubioynes. *Oratio multa eſſe debet, loquutio pauca*, Our prayers ſhould bee many, but our words few: and that *lachrymis potius quam verbis agendum ſit, & fletu magis quam affatu; Verba enim non in alium vſum adhiberi, quam vt vel nos ipſos vel alios incitemus.* We ſhould deale with God by teares more then by talke, by weeping more then by words: for words are vſed in prayer for none other end, but either to ſtirre vp our ſelues, or others to pray.

Good to deale with God by teares more then by talke.

This Verſe containes in it two things: firſt, a commendation of Gods Word; that the teſtimonies thereof are wonderfull; and next a proteſtation of his earneſt affection towards it; and therefore ſaith he, My ſoule doth keepe it.

Two things in this verſe.

Many wayes hitherto hath hee prayſed the Word of God: as namely, that there is no good thing whereupon the heart of man can bee ſet by nature, but the Word of God offers him better then it; for it rendeth incomparable pleaſure and profit: beſide, true wiſedome to ſuch as delight in it, it is ſweeter then the hony; it is more to be deſired then gold or ſiluer.

Commendation of Gods Word.

But here he prayſeth it from a new quality: *All thy teſtimonies are wonderfull*; and ſo they are; for euery article of our faith is a myſtery. *Great is the myſterie of godlineſſe*, ſaid the Apoſtle. Though to naturall men the Goſpell ſeeme a baſe and a fooliſh doctrine, yet is it indeed wonderfull. Whereof wee learne, that if wee would bee good ſchollers in the Lords ſchoole, to profit by his Word, we muſt not come to it with naturall ſenſe and reaſon, as cuſtomably men doe, to iudge it, rather then to bee iudged and controlled by it: but as it is a wonderfull and ſupernaturall doctrine, ſo muſt wee not examine it by nature, but imbrace it by faith. Otherwiſe, it ſhall bee but a ſtumbling blocke, and rocke of offence vnto vs.

Euery article of our faith is a myſtery.

1 *Tim.* 3.

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Of his proteſtation renewed, ſee what we haue marked, Verſ. 47. 48. 97. 113. 119. 127. 132. 140. 159. 163. 165. 167.

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VERSE 130. *The entrance into thy Word ſheweth light, and giueth vnderſtanding to the ſimple.*

As the life of naturall babes, is not conſerued without food conuenient for them; ſo is not the life of men regenerate, preſerued without the Word. And as the one by natures inſtinct, deſires to be nouriſhed with milke; ſo the other by inſtinct of grace, deſires to bee fed by the Word. Neither is it to the godly as meate onely, but as light alſo. The ſure word of the Prophets, Saint *Peter* cals it a light ſhining in darkeneſſe, like as before hee called it vnmingled milke, and moſt neceſſary foode for the babes of Chriſt. And the Spirit of God ſo frequently comparing Gods Word to food and to light, will tell vs, in what miſerable eſtate they are, who liue without it.

The Word ſerues for food and light to the ſoule.

Heere hee praiſeth the Word from this notable quality, that it is an illuminating word, ſuch as giues vnderſtanding, letting vs thereby to know, that without it men walke in darkeneſſe. What euer ſhew of learning Naturaliſts had, yet being ignorant of Chriſt, by whom the Father is knowne, and the way of ſaluation manifeſted, they did but vaniſh in their owne cogitations; and while they profeſſed themſelues to be wiſe, they became fooles.

Without the Word men walke in darkeneſſe.

He amplifies this phraſe of the Word of God, when hee ſaith that the entrance thereof, *oſtium verborum tuorum*, the firſt opening of the doore of thy Word giues light; for if the firſt entrance to it giue light, what will the progreſſe and continuance

Shame it is now to ſee aged men children in vnderſtanding.

*Vatab.*

thereof doe? This accuſeth the age wherein we liue; who now of a long time hath been taught by the Word of God ſo cleerely, that in regard of time they might haue beene teachers of others, yet are they but children in knowledge and vnderſtanding. But to whom doth the Word giue vnderſtanding? *Dauid* ſaith to the ſimple: not to ſuch as are high-minded, or double in heart, or wiſe in their owne eyes, who will examine the myſteries of godlineſſe by the quickeneſſe of naturall reaſon. No, to ſuch as deny themſelues, as captiue their naturall vnderſtanding, and like humble diſciples ſubmit themſelues, not to aske, but to heare, not to reaſon, but to beleeue. And if for this cauſe, Naturaliſts who want this humility, cannot profit by the Word; what maruaile that Papiſts farre leſſe become wiſe by it, who haue their hearts ſo full of preiudices concerning it, that they ſpare not to vtter blaſphemies againſt it, calling it, not onely vnprofitable, but pernicious to the ſimple and to the idiots.

Onely ſimple men, and not they who are high minded, profit by the Word.

No maruaile Papiſts profit not by it.

And againe, where they charge it with difficulty, that ſimple men and idiots ſhould not be ſuffered to reade it, becauſe it is obſcure; all theſe friuolous allegations of men, are annulled by this one teſtimony of God, that it giues light to the ſimple. *Eos qui ignorantia tenentur, & infantibus ſimiles ſunt, intellectu replet lex tua:* that is, Euen to ſuch ignorants, who are like infants, ſaith *Baſil, non ſolum viris, ſed mente & intellectu paruulis,* It giues not only light to men but to ſuch as in vnderſtanding are children. To this purpoſe notable is that ſaying of *Irenæus, Vniuerſæ ſcripturæ & propheticæ & euangelicæ, in aperto, & ſine ambiguitate, & ab omnibus audiri poſſunt,* The whole Scriptures both propheticall & euangelicall, are open, plaine, not doubtfull, but ſuch as may bee heard of all men. And to this purpoſe, ſaith *Lactantius, Num igitur deus, & mentis, & linguæ, & vocis artifex diſertè loqui non poteſt? Imò verò ſumma prouidentia carere fuco voluit ea quæ diuina ſunt, vt omnes intelligerent quæ ipſe omnibus loquebatur.* Shall we thinke that God, who is the creator of the minde, the tongue, and voyce, cannot ſpeake diſtinctly himſelfe? No truely, by great prouidence he hath propounded his Word in ſo plaine a manner, that all ſorts of men may vnderſtand that which he ſpeakes vnto all. Many other witneſſes might bee brought to this ſame purpoſe, but I ceaſe.

Papiſts calumnie of the obſcurity of ſcripture confuted.

*Baſil.*

*Euthym.*

*Iren. l. 2. c. 46.*

*Lactan. l. 6. c. 21.*

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VERSE 131. *I opened my mouth, and panted, Becauſe I loued thy Commandements.*

BY this manner of ſpeech, *Dauid* expreſſes, as *Baſil* thinks, *Animi propenſionem,* that the inclination of his ſoule was after Gods Word. For, this opened mouth, *Ambroſe* thinkes, is *Os interioris hominis,* the mouth of the inward man, which in effect is his heart; and the ſpeech notes *Vehementem animi intenſionem,* a vehement intenſion of his Spirit, ſaith *Euthymius:* yet ſhall it not bee amiſſe to conſider here how the minde of the godly earneſtly affected, moues the body alſo. The ſpeech may bee drawne from trauailers, who being very deſirous to attaine to their propoſed ends, enforce their ſtrength thereunto: and finding a weakeneſſe in their body to anſwere their will, they pant and open their mouth, ſeeking refreſhment from the ayre to renew their ſtrength: or as *Vatablus* thinkes, from men exceeding hungry and thirſty, who open their mouth as if they would draw in the whole aire & then pant and ſigh within themſelues when they finde no full refreſhment by it. So he expreſſeth it, *Tanto deſiderio legum tuarũ flagrat cor meum, vt ſubinde cogar haurire aerem propter aſſidua ſuſpiria.*

How a moued mind affects the body.

How-euer it be, it lets vs ſee how the hearing, reading, or meditating of Gods word, wakened in *Dauid* a moſt earneſt affection, to haue the light, joy, grace, and comfort thereof communicated to his owne heart. For in the godly, knowledge of good increaſeth deſires and it cannot be expreſſed, how vehemently their ſoules long to feele that power and comfort, which they know is in the Word; and how ſore they are grieued and troubled, when they finde it not.

The feruent deſire of godly men toward the Word.

And happy were we, if wee could meete the Lord, with this like affection; that when hee opens his mouth, wee could alſo open our heart to heare as *Dauid* here doth. *Chriſtus aperit os, vt daret alijs ſpiritum: Dauid aperuit vt acciperet;* Opening his heart, to receiue the Spirit of Grace, when God openeth his mouth, in his Word to giue it. For it is the promiſe to vs all, Open thy mouth wide, and I ſhall fill it: let vs turne it into a prayer, that the Lord, who opened the heart of *Lydia,* would open our heart to receiue grace, when hee offers by his Word to giue it.

When God opens his mouth to giue, wee ſhould open our hearts to receiue.

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VERSE 132. *Looke vpon me, and be mercifull to me, as thou vſeſt to doe vnto thoſe that loue thy name.*

FRom praiſes, *Dauid* now turnes him to prayer. In our beſt eſtate, wee are farre from that which we ſhould bee: our perfection in this life, ſtands in the acknowledging of our imperfection. Euen when the godly ſpeake any thing to God, out of a good conſcience, concerning their vpright affection toward him, at that ſame time,

*Pſalme.*

In our beſt eſtate we haue need to ſeeke mercy.

time, priuy to the conſcience of their wants, they take them to prayer, and ſeeke mercy.

A good conſcience preſents it ſelfe vnto God.

*Looke vpon me.*] This prayer is vſed by the godly in two reſpects: firſt, when they are vnrighteouſly iudged of men, and charged with that whereof they are not guilty; in this caſe, they deſire that GOD would looke vpon them. For ſure it is, vnleſſe the conſcience bee ſleeping, no man dare preſent an euill cauſe to the eye of God: but rather as *Adam* hid himſelfe after his tranſgreſſion; ſo men, whoſe conſciences are euill, flie the ſight of God, and dare not deſire him to looke vpon them.

Godly exerciſed with ſpirituall deſertions.

And againe, when they are vnder ſpirituall deſertion, and in their ſenſe the countenance of God is turned from them, whoſe fauour is better then life (which after the manner of men, turning their face from ſuch as they are angry withall, they take vp to be an argument of diſpleaſure) in this caſe alſo, they pray that the Lord would looke vpon them: that is, as hee expounds himſelfe, bee fauourable and mercifull vnto them.

To ſome God lookes in mercy, to others in wrath.

*And be mercifull.*] This is very well ſubioyned: for God lookes to ſome in his diſpleaſure; ſo he looked to the Egyptians, and vnlooſed the pinnes of their chariots, that they could not driue; ſo hee looked to *Sodome*, and rained downe fire and brimſtone vpon them. The eyes of the Lord ſaid *Amos*, are vpon the ſinfull kingdome to deſtroy it. *Dauid* knew this, and therefore deſires the Lord ſo to looke on him, as to bee mercifull vnto him.

Examples of Gods mercy on others ſhould confirme vs.

*As thou vſeſt.*] Theſe words containe in effect a reaſon from Gods conſtant kindneſſe toward all his children: Lord doe to mee, as thou haſt vſed to doe to others that loue thee. *Oro vt æquali cum illis ſententia potiar.* The examples of Gods mercie, are not onely regiſtred for our comfort, but for our confirmation. Wherein, wee are alway to take heed, that if wee would haue the argument effectuall toward vs, wee make it ſure to our ſelues, that we are of the number of them who loue him.

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VERSE 133. *Direct my foot-ſteps in thy Word: and let none iniquitie haue dominion ouer me.*

Mercy & grace are benefits indiuiſible: fooliſh are they who ſeeke the firſt and not the ſecond.

AS before hee ſought mercy, ſo now hee ſeekes grace. There are many that ſeeke mercy to forgiue ſinne, who ſeeke not grace to deliuer them from the power of ſinne: this is to abuſe Gods mercy, and turne his grace into wantonneſſe. Hee that prayeth for mercy to forgiue the guilt of ſinne onely, ſeekes not that by ſinne hee ſhould not offend God, but that hee may ſin & not hurt himſelfe: but he who craues deliuerance alſo from the commaunding power and deceit of ſinne, ſeekes not onely a benefit to himſelfe, but grace alſo to pleaſe and ſerue the Lord his God. The firſt is but a louer of himſelfe: the ſecond is a louer of God, more then of himſelfe. And truely hee neuer knew what it was to ſeeke mercy for ſinne paſt, who with it alſo earneſtly ſought not grace to keepe him from ſinne in time to come. Theſe benefits cannot bee diuided: hee who hath not the ſecond (howſoeuer hee flatter himſelfe) may bee aſſured, hee hath not gotten the firſt.

The ſteps of the ſoule are motions of the Affections.

*My ſteppes.*] Theſe ſteppes *Ambroſe* reſtraines *ad profectus animæ*, to the progreſſe of his ſoule onely: but wee may very well thinke, that *Dauid* here commends the whole courſe of his life to bee gouerned by God, both outward, and inward conuerſation. The body is carried to good or euill, by ſteps of the feete: the ſoule by the motion of affections, is carryed either to the Lord, or from him; and therefore hee prayes that God would direct them: for according to our gouernour or directour, ſo goes the courſe of our actions.

All creatures, except man and apoſtate Angels, are ruled by Gods Word.

*Thy Word.*] By the word of the Lord all creatures are ruled. At his word fire comes downe contrary to the courſe of nature; the Sun ſtands or goes backe; the Moone and Starres keepe forward their courſe; yea, the raging Sea abides within his preſcribed bounds. Strange is it, that man makes it not the rule of his life: but let this bee an aweband to him, That by this word he muſt bee iudged at the length.

Satan an vnreaſonable Tyrant.

*And let none iniquitie haue dominion.*] *Dauid* takes vp very wiſely the controuerſie that is betweene Sathan and vs: hee ſeekes by ſin to haue dominion ouer vs. Wherein wee may conſider what an vnreaſonable Tyrant Satan is, and what iuſt cauſe we haue to wage battell with him. The Lord our God made vs, he redeemed vs, he conſerues; none but hee can claime any title vnto vs: Is it not then moſt vnreaſonable, that Sathan ſhould ſeeke ſuperiority ouer vs, or that wee ſhould bee ſo beaſtly as giue it vnto him?

Seruice to Satan, hurtfull to them who yeeld it.

Neither is it onely againſt all equity, but alſo moſt hurtfull vnto our ſelues; for what wages can Satan giue to his ſlaues, but the wages of ſin, to make them partakers of his owne damnation? Can hee giue vnto others, better then he hath to himſelfe? Beſides this alſo, he exacts ſeruice without reſt or intermiſſion. Moſt cruell Oppreſſors, Turkes and Pagans, giue ſome reſt to their captiues: Satan giues none, in eating, in ſleeping he abuſeth them, to ſerue him.

Satans officers can neuer be ſatisfied.

And which is worſt of all; where this Tyrant ſends out ſundry Officers and ſeruants, that is ſinfull affections to exact ſeruice from thee: they are all ſo inſatiable, that they may well conſume thee, ſpend all thy meanes, and all thy dayes; but thou ſhalt neuer bee able to ſatiſfie the leaſt of them. And therefore great neede haue wee to ſeeke the helping hand of God againſt them; praying with *Dauid*, that iniquity may neuer haue dominion ouer vs.

VERSE 134. *Deliuer wee from the oppreſſion of men: and I will keepe thy precepts.*

Armour of the godly is patience & prayer.

NOt one, but manifold are the troubles of the righteous: they haue not onely to wreſtle againſt their owne corruption, but againſt Satans malice, the pride and enuy of all his wicked impes & inſtruments. Againſt them, the beſt armour we can vſe, is patience and prayer: they are but like roddes in the hand of the Lord, as our Sauiour ſaid to *Pilate*, *Thou couldeſt haue no power ouer me, if it were not giuen thee from aboue.* The rodde is not able to moue, but by the hand of him that holds it: let vs runne to the hand of God, let vs pacifie him by prayer, and wee ſhall not neede to feare what fleſh can doe vnto vs. But aboue all things, let vs beware wee fight neuer againſt the wicked with their owne weapons.

The wicked are but roddes in the hand of God.

They who perſecute with their tongues, will not faile, if they might, to perſecute with their hands alſo.

*From the oppreſſion.*] The word is generall; and imports not onely oppreſſion by violence, but by calumnies and any other iniurie. And they are well ioyned together: for ſuch as doe euill one way, will not faile to doe it another. They who looſe their tongues, to calumniate Gods ſeruants, will not faile, if they may, to looſe their hands alſo to oppreſſe them; and ſuch alſo who oppreſſe them, will not ſpare to ſpeake euill of them, that they may iuſtifie themſelues. None of all the ſeruants of *Saul* would draw the ſword to ſlay the ſeruants of the Lord, albeit their Maſter commanded them: onely *Doeg*, who before had calumniated *Dauid* (and ſo by his tongue had begunne the perſecution) ſpared not to murther with the bloudy ſwords; ſuch ſeruants of GOD, as for Gods ſake had ſhewed fauour to *Dauid*. Let vs not looke for better from them whoſe tongues are bent to ſpeake euill of the ſeruants of GOD, but that their hands alſo, when they may haue the occaſion, will bee ready to ſhed their bloud.

Man by ſinne is become a weake and ſilly creature.

*Of men.*] The word he vſeth, is *Adam*; this is the firſt name that God gaue to man after his fall, ſignifying earth, or red earth: and it ſheweth how weake and ſilly a creature man hath made himſelfe by his ſinne. The conſideration of it confirmes *Dauid* againſt his enemies, that they were but men of earth: if we could remember, we would neuer be troubled at their inimity. *Who art thou Iacob, that thou ſhouldeſt feare a mortall man? and all fleſh is graſſe.*

A preſeruatiue againſt pride.

And againe, the conſideration of this ſerues to humble the pride of man; Sith they are but men of clay, why waxe they proud to oppreſſe others? It was a very worthy warning, which a certaine Amballadour gaue once to *Alexander* the great, that flies and wormes at length would eate the fleſh of Lyons. If proud men conſidered this, That they are but earth, and that ſhortly their beautifull bodies will become carcaſes to be eaten by the wormes; it would abate their naturall pride, by which they trample downe others, poorer and weaker then they, vnder their feet.

Benefits ſhould binde vs to the loue and obedience of God who gaue them.

*And I will keepe.*] The benefits or deliuerances of God, obtained by prayer, ſhould not be abuſed to licentiouſneſſe, to nouriſh our ſelues in our ſinnes, and wonted ſecurity: but the more we receiue from him, the more ſhould wee acknowledge our ſelues bound and obliged to him. Otherwiſe, if benefits binde vs not, if mercies allure vs not, if the cordes of his loue draw vs not, to bee thankefull ſeruants to our God, how inexcuſable are wee?

VERSE 135. *Shew the light of thy countenance vpon thy ſeruant; and teach mee thy Statutes.*

THis verſe containes a petition, which in this Booke of the Pſalmes *Dauid* frequently makes to God; as yee may ſee, *Pſal.* 4.6. *Pſal.* 67.1. *Pſal.* 80.3.7. & 19. For vnderſtanding whereof, we are to ſee what the light of Gods countenance is.

A common light external.

A common light internall.

There is a common light externall, whereby the Maieſtie of God ſhines after a ſort vnto all his creatures. There is a common light alſo internall, *whereby hee illuminates euery one that commeth into the world.* This is the light of the minde and conſcience, communicated both to iuſt and vniuſt; but here hee ſeekes a greater benefit then any of theſe; to wit, a declaration of Gods ſpeciall fauour and loue toward him. This is called a ſhewing of his face, or the light of his countenance. *Craſſius de Deo ſacra Scriptura interdum loquitur, ſermones ad Naturam hominis attemperans*; The Spirit of GOD in holy

A ſpeciall light internall.

Baſil in Pſ. 119.

Scripture,

Scriptures attempers his ſpeech to mans nature: and ſo here hee puts the face of God, for the fauour of God.

Angry face of God muſt fearfull

*Prou.* 16.

*Salomon* ſaith, that the wrath of a King is the meſſenger of death; but in the light of the Kings countenance is life: and his fauour is as the cloude of latter raine. The downe-looke of *Ahaſuerus* confounded *Haman*. It was *Abſaloms* ſpeech to *Ioab*, ſuppoſe in hypocriſie, That it was better for him to be baniſhed, then abide in *Ieruſalem*, wanting the Kings countenance. If ſuch moment bee in the countenance of earthly Kings; what is the face of the King of Kings? Surely ſuch as know him, reioyce to behold his face continually: and it is death to them to want it.

How God forſakes his children.

Not according to his truth, but our ſenſe.

Certaine it is, the Lord lookes alway fauourably vpon his owne elect, but hee doth not alway ſhew it; no, not vnto themſelues. Before their effectuall calling, in themſelues they differ nothing from the children of wrath, albeit in Gods counſell there be a great difference; and after their calling, for the tryall of their faith, hee many times forſakes them, not according to his truth, which is vnchangeable, but according to their ſenſe, which is changeable. He loues them, but will not let them know that hee loues them: but ſometime will frowne vpon them; as *Ioſeph* did on his brethren, euen then when his affection was moſt ſtrong toward them. And then the want of the light of the Sunne in the firmament, is not ſo heauy to naturall men, as this is to a Chriſtian, To want the ſight of Gods fauourable face: and therefore is it, that *Dauid* here prayeth ſo earneſtly, *Shew the light of thy countenance vpon me.*

Gods countenance illuminates the minde, and changes the heart of him vpon whom he lookes.

*Ambroſe.*

*And teach mee.*] As the Sunne makes other things bright, whereupon it ſhines: ſo the countenance of God workes light in that ſoule vpon which hee looketh fauourably; *Cum ſapientem videris, cognoſce quia deſcendit ſuper eum Dei gloria: illuminauit eius mentem ſcientiæ fulgore.* So that this is a ſpeciall argument of Gods fauourable face looking vpon a man, when his minde is illuminate, & God hath taught him to know his way, and giuen him grace to follow it; according to that of the Apoſtle: *God who commanded light to ſhine out of darkeneſſe, is he who hath ſhined in our hearts, to giue vs the light of the knowledge of the glory of God in the face of Ieſus Chriſt.*

*2 Cor.* 4. 6.

VERSE 136. *Mine eyes guſh out riuers of water, becauſe they keepe not thy Law.*

No ioy in this life without griefe, nor yet griefe without ioy.

MAny a time hath *Dauid* proteſted his great ioy: now heere he makes mention of his exceeding great griefe. Wee haue no ioy without griefe in this life: neither yet, thankes to God, haue we griefe without ioy. As the wine failed in that banquet whereat Chriſt was preſent; ſo oftentimes failes ioy, euen in the heart where Chriſt dwels. But as in the one hee turned water into wine; ſo in the other will he turne all ſorrow into ioy. ☞ To haue ioy without griefe, is the condition of them who are glorified in heauen. To haue griefe without ioy, is the condition of them who are damned in hell; I meane, to bee both without ſenſe and hope of ioy: But the godly on earth haue their ioy mixed with griefe, and griefe tempered with ioy; and albeit ſometime they want the ſenſe of ioy, yet do they neuer want all hope & expectation of ioy.

Of the right gouernment of our eyes.

He prayed before, ver. 37. that the Lord would turn away his eyes from regarding of vanity: now hee ſhewes how hee practiſed it. Hee was ſo farre from delighting to behold vanity, that he mourned when he ſaw the vanity and wickedneſſe of other men. God who hath made the eyes to be Organs of ſight, hath alſo made them to bee Conduits of teares, if we mourne as we ſhould when wee looke to the creatures, wee ſhall not eaſily be ſnared by them. If wee looke to vnreaſonable creatures, wee may ſee, lying vpon them, the fruits of that curſe which our ſinne procured; if wee looke to reaſonable creatures, our ſelues or others; what a great diſ-conformity is betweene vs and the holy Law of the Lord our God? If theſe moue vs to mourning, the power of ſinne ſhall be greatly reſtrained. *Malum innatum*, that ſeekes to breake out by looking and ſpeaking; & *Malū ſeminatum*, that ſeekes to come in by hearing & looking; both of theſe euils ſhall greatly be weakned, if euery thing we looke on moue vs to mourning; as iuſtly it may in the reſpects aforeſaid.

Reaſons mouing vs to mourning.

1 If we mourn not for other mens ſinnes, they become ours.

And to moue vs yet more to this mourning diſpoſition, let vs conſider two things; the euill wee incurre if wee mourne not; and the good ſhall enſue to vs, if wee mourne for the ſinnes of others. As for the firſt; Among many wayes whereby the ſinnes of other men become ours, this is alſo one; If wee know their iniquities, and bee not grieued therewith; and therefore are the Corinthians reproued, that they ſorrowed not for the inceſtuous man that was among them; by ſo doing they were defiled by his ſin, and became one polluted lump with him. And *Ezech.* 9. Not onely is iudgement determined vpon the committers of ſinne, but of ſuch, alſo, as mourned for ſinne; they are inuolued in the ſame iudgement, as partakers of the ſame ſinnes, by reaſon that they mourned not for them.

2 If we mourn, many bleſſings follow it.

And as for the great good wee get by mourning for the ſinnes of the wicked, whereby they diſhonour the LORD our God; it is alſo euident. *Bleſſed* (ſaith our Sauiour) *are they that mourne, for they ſhall be comforted.* When the heauen waters the earth in due ſeaſon, there followes a fruitfull increaſe, but when the earth waters the heauen, then ſhall follow a more plentifull harueſt of all ſpirituall comfort: And this is done, when a ſinner powres the teares of his penitent heart into the boſome of God: then the heauens are watered by the earth. For the teares of the godly fall not to the ground; the Lord gathers them like moſt precious pearles vnto him, and puts them in his Bottell, and they bring ſtill increaſe of comfort to ſuch as ſhed them. They are ſowne like good ſeed on earth, the firſt fruit whereof is reaped on earth, but the fulneſſe thereof in heauen: according to that of the Pſalmiſt, *They that ſow in teares ſhall reape in ioy.*

## ZADE.

**VERSE 137.** *Righteous art thou, O Lord: and iuſt are thy iudgements.*

A three-fold comfort that ſuſtained *Dauid.*

HEere *Dauid*, ſore troubled with griefe for the wickedneſſe of his enemies; yea, tempted greatly to impatience, and diſtruſt, by looking to their proſperous eſtate, notwithſtanding their ſo groſſe impiety; doth now ſhew vnto vs a three-fold ground of comfort, which in this dangerous tentation vpheld them. The firſt is, a conſideration of that which God is in himſelfe; namely, iuſt and righteous: the ſecond, a conſideration of the equity of his Word: thirdly, of his conſtant truth, declared in his working and doing according to his Word. When wee finde our ſelues tempted to diſtruſt, by looking to the proſperity of the wicked, let vs looke vp to God, conſider his nature, his Word, his workes, and we ſhall finde comfort.

1 A meditation of the righteouſneſſe of God.

*Righteous art thou*] There is the firſt, a meditation of the righteouſneſſe of Gods nature; hee alters not with times, hee changes not with perſons, he is alway, and vnto all, one and the ſame righteous and holy God. Righteouſneſſe is eſſentiall to him, it is himſelfe: and hee can no more defraud the godly of their promiſed comforts, nor let the wicked goe vnpuniſhed in their ſins, then he can deny himſelfe to be God, which is impoſſible.

*Iuſt are thy Iudgements.*] The ſecond ground of *Dauids* comfort, is here and in the next verſe.

**VERSE 138.** *Thou haſt commanded iuſtice by thy Teſtimonies, and truth eſpecially.*

AS the tree is, ſo is the fruit. From ſo righteous a God nothing can proceed but righteouſneſſe: God forbid, that the Iudge of all the world ſhould do vnrighteouſly. This meditation of the equity of Gods command, flowing from his moſt righteous nature, confirmes *Dauid* in this ſure concluſion; It cannot be but well with them who walke after his Word: and by the contrary, ſuch as goe a whooring from it cannot but make a miſerable end, howeuer they proſper for a time.

2 A meditation of the equity of Gods commands, flowing from his righteous nature.

The Law of God repreſents to vs the Image of God

And out of this we may further learne, how the Law of God expreſſeth to vs the liuely lineaments of his image: for from his righteous nature flow his commandements, commanding righteouſneſſe. This lets vs ſee how fearefull an euill ſinne is: ſith it is a tranſgreſſion of that holy Law, which flowes from Gods righteous nature, it is a direct impugning and violating of the diuine nature, ſo farre as the creature may. The Lawes of Kings may be broken, and their perſons not touched, farre leſſe their nature violated, yea, oft-times their nature likes of that euill, which their Law forbids. It is not ſo with the Law of God: it flowes from his righteous nature, & God and his Law are ſo ſtraightly vnited, that the breaking of his Law is an impugning of his very nature, ſo farre as the creature may, as I haue ſaid already.

How horrible an euill ſin is.

If any man deſire to know what will be his end, let him inquire at Gods Word.

*By thy Teſtimonies.*] The Word of God is called his Teſtimony; both becauſe it teſtifies his will, which hee will haue vs to doe, as alſo becauſe it teſtifies vnto men truely what ſhall become of them, whether good or euill. Men by nature are curious to know their end, rather then carefull to mend their life, and for this cauſe ſeeke anſweres where they neuer get good: but if they would know, let them goe to the Word and teſtimony; they neede not to ſeeke any other Oracle. If the Word of

God teſtifie good things vnto them, they haue cauſe to reioyce; if otherwiſe it witneſſe euill vnto them, let them haſt to preuent it; or elſe it ſhall aſſuredly ouertake them.

VERSE 139. *My zeale hath euen conſumed mee, becauſe mine enemies haue forgotten thy Word.*

The loue which godly men carry to the Word cannot be ſatisfied in this life.

THroughout this Pſalme wee ſee that *Dauid* cannot ſatisfie himſelfe, in declaring the loue he had to Gods Word, for that comfort which he had felt in it; as likewiſe his inſatiable affection, crauing more comfort by it. What hee ſpeakes of himſelfe, he ſpeakes it not like that Phariſe, who boaſted of his good, not mourning for his euill, nor yet longing for better. Such preſumption is farre from the godly: If at any time they make mention of any good diſpoſition in them, they doe it to the glory of God, from whom all good comes; and to comfort themſelues for the beginnings of Gods grace in them: but ſtill they know their wants, and mourne for them. Neuer contented in this life with the grace receiued, with earneſt affection they cry for more.

The nature of zeale.

Three things haue wee to conſider in this his proteſtation: firſt, the nature; ſecondly, the ſorts; thirdly, the effects of zeale. As for the nature of zeale, it is a mixed affection of griefe and anger flowing from loue; for what a man loues earneſtly, he is carefull to ſee it honoured; and, by the contrary, grieued when it is diſhonoured.

Sundry ſorts of zeale.

The ſorts of it are many; for according as our loue and griefe are, ſo is our zeale. If our loue be vpon the right obiects, moderate, in due meaſure, it cauſes a zeale which is holy and ſpirituall: otherwiſe, if our loue be inordinate, it begets a carnall or inordinate zeale. ☞ Sometime the zeale is not vpon the right obiect, and then it may be great, but it cannot be good: ſuch is the zeale of Heretiques, who compaſſe Sea and Land to make one of their owne profeſſion. Sometime againe the zeale is on the right obiect, not in the due meaſure: either too colde, which is remiſſion; or too hot, which is ſuperſtition. Of theſe, ſaith the Apoſtle, *It is a zeale, but not according to knowledge. Zelus ad mortem, non ad vitam*, a zeale which tends to death, not vnto life.

*Rom.* 10.2.
*Ambroſe.*

The effects of holy zeale.

The effects of *Dauids* zeale he toucheth, when he ſaith, it had conſumed him. Affections of the ſoule are very forcible to moue the body. A ſorrowfull heart, ſaith *Salomon*, dryes vp the bones: But men ſhould carefully marke what ſpirit inflames their zeale, and what zeale moueth their bodies. There are ſome, who vnder ſhew of zeale, or at leaſt becauſe they thinke it zeale, neglect the duty which they owe to their bodies, not remembring, the ſeruice which God craues of the body is a reaſonable ſeruice, not vnreaſonable. Others with their zeale fight againſt the Goſpell; ſo did *Paul* before his conuerſion. Let vs try the Spirits, and ſee that our zeale be according to knowledge.

*Rom.* 12.

Knowledge & Zeale two wings of the ſoule.

For theſe two, Knowledge and Zeale, are compared by *Bernard* to the two wings of a fowle: the Bird that hath but one wing, falleth the more that it mindeth to flie. Theſe are two excellent gifts, Knowledge and Zeale; but if the one bee without the other, it were better to want it.

How true zeale may be tryed from falſe.

And now, ſith Zeale muſt bee tryed by Knowledge firſt, let vs conſider that to bee the zeale of God, which fights with the armour of God, the Word, Prayer, and patient Suffering. That againe is a zeale, but without knowledge, which fights with carnall armour, hatred, euill-ſpeaking, and bloudy perſecution: ☞ ſuch a zeale breeds ſuperſtition, ſpares not to deale cruelly with all ſuch as are contrary minded. By this rule Papiſts may try of what ſpirits they are.

Who are enemies to godly men.

*Becauſe mine enemies.*] *Dauid* had many enemies, but none, except ſuch as had caſt the Law of God behinde their backe. It is a great comfort to the godly, to ſee that they haue no enemies but ſuch as are enemies to God.

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VERSE 140. *Thy Word is proued moſt pure; and thy ſeruant loueth it.*

3. A meditation of Gods conſtant and continuall working according to his Word.

HEre is the third ground of comfort which ſuſtained *Dauid*, to wit, that Gods word was tried to be true, by his conſtant and continuall working according to it. To expreſſe this, hee compares the word of God here, and *Pſal.* 12. vnto gold tryed in the fire, which not onely endures, but becomes finer, when all droſſe or counterfeit matter faileth and vaniſheth. So will *Dauid* ſay, when the fire of affliction was kindled, I haue ſeene all comforts periſh; onely thy Word proued a word of conſolation: for the more the flames of affliction encreaſe, the more powerfully doth the Word expreſſe that hidden vertue of conſolation, which is in it. And becauſe he had ſo felt it, ſo now he ſpeakes of it.

As God hath a mouth to ſpeake, ſo a hand to doe, as continuall experience hath proued.

Whereof it is to be marked for our greater comfort, that albeit the time bee not yet come of the full accompliſhment of Gods Word, in the which the leaſt iot thereof muſt be fulfilled; yet the Lord giues vs as many preſent proofes of it by experience, as may confirme vs in aſſurance of the verity thereof. If wee bee wiſe, to marke the working of the Lord, wee ſhall finde witneſſes in euery age, in euery yeare (yea, in euery moneth and day) to confirme vs, that as God hath a mouth to ſpeake, ſo hath hee an hand by which he workes according to his Word; giuing ioyfull deliuerance to his owne, out of all their troubles, and rendring iudgement to his enemies, according to their pride.

Loue in God the fountaine of all his benefits. Loue in man the fountaine of all his ſeruice.

*And thy ſeruant loueth it.*] Loue in God is the fountaine of all his benefits, extended to vs; and loue in man is the fountaine of all our ſeruice and obedience to our God. Hee loued vs firſt to doe vs good, and hereof it comes, that we haue grace to loue him next, and doe him ſeruice. Loue is ſuch a duty, as the want thereof cannot be excuſed in any; for the pooreſt both may, and ſhould loue him; yet without it, all the reſt thou canſt doe in his ſeruice, is nothing; nay, not if thou ſhouldeſt giue all thy goods to the poore, and offer thy body to be burned. Small ſacrifices, flowing from faith and loue, are welcome to him; where greater without theſe are but abomination vnto him. Proofes of both wee haue in the Widowes myte, and *Cains* rich oblation; whereof, the one was reiected, the other receiued. Happy are we, though we cannot ſay, We haue done as God commands, yet, if out of a good heart we can ſay, Wee loue to doe what he commands.

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VERSE 141. *I am ſmall and deſpiſed; yet doe I not forget thy precepts.*

Temporizers in Religion.

HEe renues againe the proteſtation of his vnfaigned affection toward Gods Word, with an amplification thereof, that albeit his eſtate was meane, and himſelfe deſpiſed, and contemned alſo of his enemies; yet hee did not forget the Word of God. There are many who can profeſſe Religion, as long as they ſee peace and honour following it; who rather then they would endure trouble and contempt, will vtterly forſake it. The Samaritans could very well reioyce in their new Temple built on Mount *Garizin*, boaſting that they were the poſterity of *Ephraim*, companions to the Iewes, no leſſe worſhippers of God then they were, hauing alſo a Temple of their owne: but when they ſaw that *Antiochus Epiphanes* King of *Syria*, did cruelly perſecute the Iewes for the worſhipping of God; then did they alter their profeſſion; they called themſelues not Iſraelites, but Sydonians; and that their Temple was dedicate, not to *Iehouah*, but to *Iupiter Grecanius*; and ſo eſchewed they the fury of the perſecutor.

*Carol. Sigon. de rep. heb. lib. 1. c. 3*

Many ſuch Samaritane profeſſors are in this age, who, to eſchue the preſent wrath of men, ſpare not to renounce Religion, and ſo caſt themſelues in danger of the fearefull wrath of God, whom they will finde a conſuming fire. From ſuch temporizing, and counterfeit diſſembling, the Lord preſerue vs, and bleſſe vs with this grace of a conſtant affection toward Gods word, in euery ſtate of life.

They are little eſteemed of men, who are great in the account of God.

Againe, it is no new thing to ſee them ſmall and deſpiſed in mens eſtimation, who with the Lord are highly eſteemed, being men, as here *Dauid* was, according to Gods owne heart. Honourable in the eyes of the world was that rich Glutton, cloathed in purple; deſpiſed was *Lazarus*: but yee ſee, the one was an heire of glory, the other but an inheritour of hell. A godly man is an excellent treaſure in an earthen veſſell; compared by *Macarius*, to a precious Pearle in a contemptible purſe; deſpiſed by many, becauſe they know not the Iewell that is within it. *The world knowes them not, becauſe it knowes not the Lord, whoſe ſonnes they are: neither doth it yet appeare what they ſhall be.* *Nazianzen* for this compares men in this world to thoſe who in a Stage-play repreſent another thing then they are: there the beggar is apparelled like a King; and by the contrary. But when the Play is done, and their garments layed by, then ſhall euery one of them appeare ſuch as they are. For this Saint *Iames* giues vs a profitable inſtruction, *That wee ſhould not haue the faith of Chriſt in reſpect of perſons*; to honour a man onely for his riches, or deſpiſe an other for his pouerty: but where wee ſee the grace of Chriſt, bee they rich or poore, wee ought for Chriſts ſake to haue them in honourable eſtimation.

*Macar. hom 43.*

*1 Ioh. 3.*

Perſons ſhould be regarded for their faith.

*Iames 2.*

Obliuion of our duty, is the firſt ſtep to defection.

*Yet doe I not forget thy precepts.*] Wee ſee by experience, that our affection leaues any thing from the time it goes out of our remembrance: but earneſt loue euer renues remembrance of that which is beloued. The firſt ſtep of defection is, to forget what God hath commanded, and what we are obliged in dutie to doe to him: for vpon this eaſily followes the offending of God by our tranſgreſſion. Such beaſts as did not chew their cudde, vnder the law were accounted vncleane, and not meet to bee ſacrificed to God, that was but a figure, ſignifying vnto vs, That a man who hath receiued good things from God, and doth not thinke vpon them, cannot feele the ſweetneſſe of them, and ſo cannot bee thankefull to God.

great thing which hee ſought from God.

**Verse 142.** *Thy righteouſneſſe is an euerlaſting righteouſneſſe, and thy Law is truth.*

What a ſure comfort wee haue by the word of God.

David conſiders here two things in the word of God: firſt, the equity of it; next, the eternity of it. And by theſe two hee ſuſtaines himſelfe againſt all tentations, wherewith he was compaſſed; and namely the contempt of men. Sith the Law of God is truth, and his righteouſneſſe euerlaſting; they cannot be deceiued who depend vpon it; and they who liue in a contrary diſpoſition vnto it, cannot bee but miſerable eternally. Neither is it enough for vs to know this generally, as many doe; but with *David*, wee ſhould earneſtly pray wee may be taught by his Word, ſtabliſhed by his truth, rectified by his righteouſneſſe: *Hæc conciliant ſempiterna bona*, that ſo we may bee partakers of that euerlaſting good which commeth by them.

**Verse 143.** *Trouble and anguiſh are come vpon mee; yet thy commandements are my delight.*

The Croſſe is neceſſary for a Pilgrime; and why?

Albeit *David* was laden with heauy troubles, yet did he neuer quit his affection toward the word of God. Where, if it be enquired, why did the Lord lay ſuch heauy trouble vpon a man whom hee loued ſo dearely? and why ſuffers hee his children to be ſo hardly handled in this life; for whom hee hath prepared a bleſſed fellowſhip and communion with himſelfe in the life to come? The reaſon is, becauſe as ſaith the Apoſtle, *Neede ſo requires. Neceſſaria eſt crux peregrinanti*, The croſſe is neceſſary for a pilgrime; for by it ſinne is ſubdued, pride weakened, patience and all other graces of the ſpirit increaſed. It workes a contempt of this world, and prepares vs for the kingdome of God.

The kindely ſonnes of God cannot want a Croſſe.

Of this let ſuch as are vnder the croſſe, learne with patience to beare it; and others, who know not yet what it is, prepare themſelues for it. For if they be the kindly ſons of God, they ſhall not eſchew it: *For he chaſtiſeth euery one whom he receiues.*

Carnall and ſpirituall ioy conſiſt not together.

*Are my delight.*] This is ſtrange that in the midſt of anguiſh hee hath delight; yea indeed, the ſweetneſſe of Gods word is beſt perceiued vnder the bitterneſſe of the croſſe: the ioy of Chriſt, and the ioy of the world cannot conſiſt together. A heart delighted with worldly ioy cannot feele the conſolations of the ſpirit; the one of theſe deſtroyes the other: But in ſanctified trouble, the comforts of Gods Word are felt and perceiued in moſt ſenſible manner.

Delight in the word an argument of true Godlineſſe.

Many a time hath *David* proteſted this delight of his in the Word of God: and truely it is a great argument of godlineſſe, when men come not onely to a reuerence of it, but to loue it, and to delight in it. Let this be conſidered of thoſe vnhappy men, who heare it of cuſtome, and count it but a wearineſſe.

**Verse 144.** *The righteouſneſſe of thy Teſtimonies is euerlaſting. Grant me vnderſtanding, and I ſhall liue.*

The fearefull recompence of them who loue not Gods Word. *Vatab.*

This Verſe is one with the 142. ſaue onely that hee adioynes it to his accuſtomed petition for vnderſtanding, that hee may liue. *Nam proprie homines non viuunt ſine intelligentia diuinæ legis*: for it is no life which men haue, who are deſtitute of this knowledge. The Word of God is contemned of none, but ſuch as know not the excellency thereof. And they are repaied with this fearefull recompence, that becauſe they know not, nor cannot account of it, the light, the vertue, the grace thereof, is not dilated toward them; but they abide ſtill in the naturall darkeneſſe and death. From which moſt vnhappy condition, the Lord deliuer vs.

## KOPH.

**Verse 145.** *I haue cryed with my whole heart: heare mee, O Lord, and I will keepe thy ſtatutes.*

Three things in this Verſe.

In this Verſe wee haue three things: a petition, Heare me; a reaſon, I haue cryed with mine whole heart; a promiſe, I will keepe thy ſtatutes. The reaſon is firſt ſet downe, which in effect is this: O Lord, thou haſt bound thy ſelfe by thy promiſe to anſwere them who call vpon thee: and thou haſt not at any time ſent them away comfortleſſe, that call vpon thee in ſpirit and truth. Yea, thou haſt beene found of them who ſought thee not. Then Lord ſeeing thou haſt giuen mee this grace, to cry to thee with my whole heart, ſhew me alſo this grace, that thou mayeſt heare me.

As the Huſbandman ſeekes no increaſe of that land wherein hee hath ſowne no ſeed: So hee that prayeth not, and ſeeks not the Lord while hee may bee found, what comfort can hee expect in the time of his trouble? Our prayers are ſeede, ſowne not in the earth, but in the heauen; we caſt them into the boſome of God: he that ſowes ſparingly, ſhall reape ſparingly; if we look for a plentifull harueſt, let vs ſowe more aboundantly in the ſeede-time: for euery prayer feruently and in faith ſent vp to God, either preſently returnes with ſome good, or then layes good vp in ſtore for vs, which we ſhall enioy hereafter.

Prayer is a ſeed which now we ſhould ſowe plentifully, that in harueſt we may reape the fruit thereof.

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The feruency of his prayer he expreſſeth, when he ſaith, that he cryed; it notes *Animæ propenſionem*, the earneſtnes of his ſoule; without this, the earneſtneſſe of the tongue is but *Ludibrium quoddam, quo Deus non honore, ſed contumelia afficitur*; a mockery of God, and a diſhonouring of him. *Non vocis magnitudine, ſed cordis magnanimitate clamandum eſt; non ſono corporis, ſed cogitationum ſublimitate, & contentu virtutum.* It is not by lowdneſſe of the voyce, but ſtoutneſſe of the heart; not by ſound of the body, but by ſublimity of our cogitations, and by conſent of vertues, that wee muſt cry vnto God.

Feruency and zeale of heart required in prayer.

Ambroſ in Pſal. 119.

When *Iſrael* was ſtraighted at the red Sea, the Army of *Ægyptians* vpon their backe, and the ſea before them; and in their iudgement they ſaw no out-gate (but lookt either to bee deuoured by the ſword, or drowned by the water) no doubt there was among the people, murmuring and crying, with dolefull lamentation: but what? *Clamabat populus & non audiebatur: tacebat Moſes & audiebatur:* the people cryed and were not heard; *Moſes* is ſilent, and God heares him; for his heart was fixed vpon God, waiting till God ſhould ſhew the way of deliuerance, which they could not ſee. What auailes the voyce of the wicked, who honour God with their lips, but their heart is farre from him? *Iniuſti anima Deo mortua eſt.* The ſoule of an vnrighteous man is dead vnto God: *Nihil in illa ſublime, nihil magnificum eſt.* There is no high nor excellent thing in it, which can goe vp to the moſt high and excellent God.

Euery crying pierces not heauen.

The voice of the wicked in prayer auailes not.

*With mine whole heart.*] He amplifies this yet further, when hee ſaith, that hee cryed with his whole heart. *Non ſolum ergo clamandum eſt: ſed & toto corde clamandum.* For, as a man cries moſt loudly, when hee cryes with all his mouth opened; ſo a man prayes moſt effectually, when hee prayes with his whole heart. Neither doth this ſpeech declare onely the feruency of his affection; but imports alſo, that it was a great thing which hee ſought from God. *Et in clamando, magna oris; id eſt, ora quæ æterna ſint, non caduca.* And thou when thou prayeſt, pray for great things; for things enduring, not for things periſhing; pray not for ſiluer, it is but ruſt; nor for gold, it is but mettall; nor for poſſeſſions, it is but earth. *Iſta oratio ad deum non peruenit*; ſuch prayer aſcends not to God. *Non audit deus niſi quod dignum eſt ſuo beneficio.* Hee is a great God, and eſteemes himſelfe diſhonoured, when great things, with a great affection are not ſought from him.

Great things ſhould be aſked from the great God.

*Heare me, and I will keepe.*] Of this petition and promiſe, ſee Verſe 8. 33. 44. 88. 134. 146.

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VERSE 146. *I called vpon thee; ſaue me, and I will keepe thy teſtimonies.*

Hee inſiſts in his former petition, expounding euery part of it. He proteſted before, he cryed with his whole heart; now he declares to whom he cryed. Prayer is a poynt of ſeruice due vnto God. Onely hee craued before that God would heare him; now hee ſhewes wherein, *Saue mee*; and thirdly, he renewes his promiſe; and the repetition thereof tels vs, that the promiſes of thankefulneſſe in Gods children, are no ſodaine nor vaniſhing motions, but ſetled concluſions.

Prayer, a ſeruice due to God onely.

And againe, it teacheth vs, that as Gods children are carefull to ſeeke from God that which they neede; ſo are they carefull to giue vnto him that which hee requires; to wit, praiſe and obedience. Otherway, where men ſeeke benefits from God, the fruit whereof they minde not to returne vnto him, either they get not that which they ſeeke, or if they doe, they get it in his diſpleaſure, as *Iſrael* got Quailes. If wee would ſo ſeeke, that wee may obtaine; let vs not ſeeke that wee may beſtow vpon our owne luſts; which Saint *Iames* reproues; but that we may aduance his glory.

He that ſeekes from God, ſhould alſo offer to him.

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VERSE 147. *I preuented the morning light, and cryed; for I waited on thy Word.*

Hee amplifies yet further the firſt reaſon for which he deſires the Lord to heare him; taken from his earneſt feruency in prayer; and it is written for our inſtruction, to learne vs continuance in prayer. It is required by precept, *Luke* 21. *Watch and pray continually*; and againe, 1 *Theſ.* 5. *Pray continually.* For example alſo, at mid-night, morning, and at noone-tide, did *Dauid* pray; yea, ſeauen times in the day; all the

Continuance in prayer recommended vnto vs.

night

Am. in Pſ. 119.

night long did our Sauiour pray; *Non precationis indigens auxilio, ſed ſtatuens tibi imitationis exemplum*: not ſtanding himſelfe in neede of the helpe of prayer; but ſetting downe to thee an example of prayer for imitation. *Ille pro te rogans pernoctabat, vt tu diſceres quomodo pro te rogares*; When hee prayed for thee, hee prayed all the night long; that thou alſo mighteſt learne to pray for thy ſelfe. ☞ *Qui rogat itaque, ſemper rogat: & ſi non ſemper precatur, paratum ſemper habeat precantis affectum.* Hee therefore that prayes, let him pray alway: or if he doe not alway pray, let him alwaies haue ready the affection of prayer.

How time paſts away and we ſhould ſtriue with it.

But the manner of ſpeech is to bee marked; hee ſaith, hee preuented the morning watch: Thereby declaring that hee liued, as it were, in a ſtrife with time, carefull that it ſhould not ouer-run him. Hee knew that time poſtes away; and in running-by, weareth man to duſt and aſhes: But *Dauid* preſſed to get before it, by doing ſome good in it, before that it ſhould ſpur away from him. And this care which *Dauid* had of euery day; alas, how may it make them aſhamed, who haue no care of their whole life! He was afraide to loſe a day; they take no thought to loſe moneths, and yeares, ☞ without doing good in them: yea, hauing ſpent the three ages of their life in vanity and licentiouſneſſe, ſcarſe will they conſecrate their olde and decrepit age to the Lord.

*I waited on thy Word.*] See verſe 43. 81.

VERSE 148. *Mine eyes preuent the night watch, to meditate in thy Word.*

How a man on earth may imitate the life of Angels.

HIs former purpoſe is yet continued, declaring his indefatigable perſeuerance in prayer. Oh that we could learne at him to vſe our time well! At euening he lay downe with prayers, and teares; at midnight he roſe to giue thankes; he got vp before the morning light, to call on the Lord. This is to imitate the life of Angels, who euer are delighted to behold the face of God; ſinging alway a new ſong without wearineſſe. This is to begin our heauen vpon earth. Oh, that we could alway remember it, *Annon ſcis ô homo, quòd primitias tui cordis ac vocis quotidie Deo debeas?* Knoweſt thou not, O man, that thou oweſt euery day the firſt fruits of thy heart and tongue to the Lord our God? Shouldeſt thou thinke of any thing, before that firſt thou remember him in the morning? or ſhould thy tongue ſpeake of any thing, before the firſt fruits of thy ſpeech be offered to him by prayer, and praiſing of his holy name?

Ambroſe.

The firſt fruits of our heart & tongue euery morning ſhould be offered to God.

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Cold profeſſors reproued, who ſpend all their time on the world.

But alas, the coldneſſe of this age in worſhipping the Lord, in praiſing him who is moſt worthy to bee praiſed, is here greatly conuinced: no time of the night will they ſpend in prayer; yea, in the day-time they had rather doe any thing then be exerciſed in prayer and praiſing; ſnorting and ſleeping in the very time of diuine Seruice, when others beſide them are entertaining fellowſhip with God, by the exerciſe of the Word and Prayer. If oftentimes they whoſe lippes are praiſing him, haue their hearts farre from him; how farre is thy heart from him, who canſt not doe ſo much as with thy lips to praiſe him when thou ſhouldeſt? O man! wilt thou remember that no time ſhall render thee comfort in the houre of death, but that which thou haſt ſpent in the ſeruice of thy God? And if thou canſt not conſecrate all thy dayes, and euery houre of the day vnto the Lord, yet, why wilt not thou diuide thy time rightly? that where thou giueſt one houre to the world, and the affaires thereof, why wilt thou not giue another to the Lord, and the workes of his worſhip? In this point the LORD make vs more wiſe, and giue vs grace to redeeme the time.

If they cannot giue all, at leaſt they ſhould giue the halfe of it vnto God.

*To meditate in thy Word.*] See verſe 15. 23. 27. 48. 78. 99.

VERSE 149. *Heare my voyce, according to thy louing kindeneſſe: O Lord, quicken me according to thy iudgement.*

Prayer mitigates trouble.

THis is a petition frequently vſed by all the children of God; That hee would heare them: and not without great cauſe, for the heauy heart is eaſed and disburdened by prayer: and it brings a preſent mitigation of their troubles, when they feele in effect that God heares them. Beſide that, it renders vnto them vnſpeakable comfort for the time to come: it confirmes them againſt the feare of death, and makes them with boldneſſe to goe out of the body, that they may be with the Lord, becauſe by manifold experience, they did find in the body that God heard them, and gaue them comfortable acceſſe to his throne of grace.

The common argument of all Gods children in Prayer.

*According to thy louing kindeneſſe.*] This is the great and maine argument, whereby all Gods children moue the Lord to compaſſion; namely, his owne fauour and louing kindeneſſe. *Semper homo, etiamſi ſanctus, ſi iuſtus ſit, debet orare vt exaudiat eum Dominus ſecundum miſericordiam ſuam, non ſecundum meritum virtutis alicuius; quia [illegible] virtus, multa peccata*: A man, were hee neuer ſo iuſt or holy, ſhould euermore pray that God would heare him, according to Gods mercy, not according to the merit of his

Amb. in Pſ. 119.

Is from his mercy, not from their merits vertue whatſoeuer; becauſe in the beſt men their vertues are rare, their ſinnes are many. It is true, they vſe alſo ſecondary arguments taken from God his graces in themſelues; as, that they loue him, or feare him, or call vpon him: but theſe in effect are but the alledging of the conditions, whereupon God out of his kindeneſſe hath made the promiſes; and ſo being his owne graces, freely giuen, may lawfully be vſed to moue the Lord to the performance of his promiſes.

How *Dauid* deſires God ſhould deale with him in iudgement.

*Quicken me.*] See verſ. 37. 40. 50. 88. 93.

*According to thy iudgement.*] Iudgement is ſometime taken for the execution of Gods threatnings againſt tranſgreſſors; and this *Dauid* declines, *Pſal.* 143. *Enter not into iudgement with mee.* Sometime it is taken for the performance of his promiſes, according to his word: and this *Dauid* deſires; as in this verſe. See verſe 7. 13. 20. 30 39. 43. 52. 62, 66. 75. 84. 102. 106. 108, 120. 137. 149. 156. 160. 164. 175.

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VERSE 150. *They draw neere that follow after malice, and are farre from thy Law.*

The godly are a mark of contradiction to Satan & all his inſtruments.

HEe reiterates againe his complaint againſt his enemies; whom hee deſcribes after this manner; That toward God they were impious men, farre from his Law: toward *Dauid* they were malicious; yea, ſuch as followed malice, and hunted after all occaſions to doe him euill. This is the condition of the children of God, as their head and Lord Chriſt Ieſus was ſet for a ſigne of contradiction, ſo is it with his ſeruants, they are ſet as a marke and butte, whereat Sathan and his inſtruments ſhoot all the arrowes of their indignation: but in vaine; for God is their buckler.

Comfort againſt the contempt of men.

And truely it ſhould greatly comfort all the godly, to remember, that ſuch as are their enemies, are Gods enemies alſo: ſith they are farre from the obedience of Gods law, what maruell they bee alſo farre from that dutie of loue which they owe vnto vs? It may content vs, to want that comfort in men which otherwiſe we might and would haue, when wee conſider that God wants his glory in them. Let this ſuſtaine vs when we ſee that godleſſe men are enemies vnto vs.

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VERSE 151. *Thou art neere, O Lord; for all thy Commandements are truth.*

No enemy ſo neere to hurt

FRom the meditation of his enemies malice, he returnes again to the meditation of Gods mercy: and ſo it is expedient for vs to doe, leſt the number, and greatneſſe, and maliciousneſſe of our enemies, makes vs to faint when we looke vnto them. It is good that we ſhould caſt our eyes vpward to the Lord, then ſhall we ſee they are not ſo neere to hurt vs, as the Lord our God is neere to helpe vs; and that there is no euill in them which we haue cauſe to feare, but wee ſhall finde in our God a contrary good, ſufficient to preſerue vs.

vs, as God is neere to helpe vs.

Comfortable examples thereof.

Otherwiſe we could not indure, if when Sathan and his inſtruments come neere to purſue vs, the Lord were not neere to protect vs. Comfortable is it, that when *Laban* with great fury followed *Iacob*, the Lord ſtepped in betweene them, and commanded *Laban* not to hurt him; and when Sathan many a time intended to deſtroy *Iob*, hee found that hee could not, becauſe the Lord was a hedge and defence vnto him. This is of Gods maruailous working, that we being in the middeſt of the wicked, who like ſo many rauening Wolues thirſt for our bloud; and before the mouth of that roaring Lyon, that ſeekes to deſtroy vs, wee ſhould ſtill bee preſerued; for the which wee may giue thankes with *Dauid*; It is ſo, O Lord, becauſe thou art neere vnto vs.

Vpon what condition will the Lord be neere vnto vs. *Ambroſ in Pſal.* 119.

But let vs remember, if wee would haue this preſence of the Lord rendring vs comfort, wee muſt alſo bee moued by it to render him reuerence. *Prope eſt omnibus, qui vbique adeſt; nec refugere eum poſſumus ſi offendimus, nec fallere ſi delinquimus, nec amittere ſi colamus:* Hee is neere vnto all, who is euery where preſent; if wee offend him, wee cannot flye from him; if wee ſinne, wee cannot ſiele nor couer his eyes; if wee worſhip him, wee cannot want him neere to vs in all our neceſſities. *De ſole non dubitas quod vbique reſplendeat; de Deo dubitas quod non vbique fulgeat?* Thou doubteſt not of the Sunne, that it ſhines into euery place; why doubteſt thou that the Lord is preſent in euery place?

If we in our heart be alſo neere vnto him.

Bee where thou wilt, hee is neere vnto thee; be thou alſo in thy affection neere vnto him, to feare and loue him; in all thy wayes walke with him, as *Henoch* did; ſet him alway in thy ſight, as *Dauid* did. Vnleſſe thou be with him to waite vpon him, and ſerue him; how can hee be neere vnto thee, to preſerue and comfort thee in all thy neceſſities?

They that in affection goe farre from the Lord, hurt themſelues.

Hee is neere vnto all; *Illos tamen fouet qui appropinquant ſibi*; but hee comforts and nouriſheth ſuch as come neere vnto him. Hee that hides himſelfe from the light of the Sunne, and cloſeth the dore and window of his ſoule, that it ſhine not vnto him; what maruell hee haue no comfort by the light thereof? *In tenebris ambulat; & in omnium luce ipſe ſibi eſt cauſa cæcitatis*: Hee walkes in darkeneſſe; and in the middeſt of light ſhining vnto all, hee becommeth a cauſe of blindeneſſe vnto himſelfe. If by iniquity wee depart from the LORD, wee may finde him neere as a Iudge to puniſh vs; not as a Father to protect vs.

The Word is a ſtaffe to ſuſtaine vs in trouble.

*For all thy Commandements are true.*] His meaning is: Albeit, O Lord, the euill will of wicked men follow mee, becauſe I follow thee; yet I know thy commaundements are true, and that it is not poſſible thou canſt deſert or faile thy ſeruants, who ſtand to the maintenance of thy Word. Then yee ſee *Dauids* comfort in trouble, was not in any preſumptuous conceit of his owne wiſedome or ſtrength; but in the truth of Gods promiſes, which he was perſwaded could not faile him.

Man commands without reaſon, he promiſes without performance, hee threatneth without effect, not ſo the Lord.

And here alſo he makes a ſecret oppoſition betweene the Word of the Lord, and the word of his enemies. Sometime men command, but without reaſon: ſometime they promiſe, but without performance: ſometime they threaten, but without effect. *Herods* commaunding, *Rabſache* his rayling, *Iezabel* her proud boaſting againſt *Elijah*, may proue this. But as to the Lord our God, he is alway better then his word; and his ſeruants ſhall finde more in his performance hereafter than now they can perceiue in his promiſe: like as his enemies ſhall finde more weight in his iudgements, than now they can apprehend in his threatnings.

VERSE 152. *I haue knowne long ſince by thy Teſtimonies, that thou haſt eſtabliſhed them for euer.*

THat which he hath ſpoken concerning the certaine truth of Gods Word, hee now amplifies it, that he had found it by experience. Sure it is, the Word of God doth euer comfort them who beleeue it; but when by experiẽce in their particular troubles and tentations, they finde the truth of it, then doth it ſo much the more confirme them. Let vs looke to our ſelues, and marke narrowly the working of God with vs; that as we beleeue Gods Word to be a moſt true Word in it ſelfe, ſo in our owne experience we may finde it towards vs.

Experience of the truth of Gods Word doth greatly comfort vs.

This ſtability & vnchangeable truth of Gods Word, if we once be perſwaded of it, ſhall be an Anchor to our ſoules, to hold vs faſt that wee be not carried away with the winde and waues of greateſt temptations. Long before *Dauids* trouble came, this was ſetled as a truth in the heart of *Dauid*; and therefore in all trouble it ſuſtained him. There fall out oftentimes ſuch confuſions and perturbations in the world, as makes the children of God to doubt whether the hand of God, by the ſtable order of his prouidence, rule them, or not: and where they are moued to doubt, what maruell if Infidels, Epicures, and other Naturaliſts doe altogether diſtruſt it? After the opinion of that Ethnique? *Rex mundi magna curat, parua fortunæ relinquit.* But it is farre otherwiſe: his prouident and ruling hand extends to ſmalleſt things; *Videte quia minima non contemnit Deus: nam ſi contemneret, non crearet*: For if hee neglect them, he would not haue created them. Neither doth any thing fall out by fortune; but, as ſaith the Apoſtle, *He worketh all things after the counſell and good pleaſure of his will.* Alway to confirme vs againſt this tentation, let vs reſolue with *Dauid* here, That God hath eſtabliſhed his Teſtimonies for euer. More of this ſee verſe 142 160.

The Word an Anchor of the ſoule.

The prouidence of God by ſtable order ruleth all things.

*Eurip.*

*Aug. in Matth.*

*Epheſ.1.*

## RESH.

VERSE 153. *Behold mine affliction, and deliuer mee: for I haue not forgotten thy Law.*

THeſe prayers of *Dauid* are penned with ſuch heauenly wiſdome, that they are conuenient for the ſtate of the whole Church, and euery mẽber thereof? The Church is the buſh that burneth with fire, but cannot bee conſumed: euery member thereof beareth a part of the croſſe of Chriſt, neuer without ſome affliction, for which they haue neede here to pray with *Dauid*,

Dauids Prayers proper to euery member of the Church.

*Behold mine affliction.*

We know, that in afflictions it is ſome comfort to vs, to haue our croſſes known to ſuch, as of whom wee are aſſured that they loue vs: it mitigates our dolour, when they mourne with vs, albeit they bee not able to helpe vs. But the Chriſtian hath a more ſolid comfort, *to wit*, that in all his troubles the Lord beholds him: like a king, reioycing to ſee his owne ſeruant wreſtle with the enemy; he lookes with a mercifull

How God is a ſpectator and partaker with vs in all our afflictions.

eye, pittying the infirmity of his owne, when he ſees it, and with a powerfull hand, ready to helpe them. But becauſe many a time the Cloude of our corruption commeth betweene the Lord and vs, and lets vs not ſee his helping hand, nor his louing face looking vpon vs; wee haue neede to pray at ſuch times with *Dauid*, *Behold mine affliction.*

A good conſcience makes a man familiar with God.

*For I haue not forgotten.*] This reaſon is not, *quòd iactare ſe cuperet*, *ſed vt Dei in ſe gratiam prouocaret*; as if *Dauid* here did boaſt of himſelfe: for hee ſaith not, that hee had fulfilled Gods Law; but, that hee had not forgot it. But this is ſubioyned, to moue the Lord to pitty and compaſſion toward him; from this reaſon, That his conſcience was good toward God; if not in that which hee had done, yet at leſt in that which hee would haue done: for he euer proteſts, that it was his ioy to doe the will of the Lord his God. And it is onely this good conſcience that dare make requeſt vnto God; where the euill conſcience dare not looke to him, no more than a wounded eye can looke to the light; yea, it flyes and runnes away from God: as wee ſee in *Adam*, fearing euill from him, becauſe it had done euill againſt him, and farre leſſe dare it ſeeke good things from him.

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VERSE 154. *Pleade my cauſe, and deliuer mee: quicken mee according to thy Word.*

An appellation from men to God.

HEre is an appellation made by *Dauid* from men vnto God. The meaning of it is: O Lord, I finde that among men equity is not regarded: euen they, who vpon earth are the Deputies, who ſhould maintaine the right, and puniſh the wrong, by them the cauſe of innocent men many a time is borne downe: wherefore, Lord, I beſeech thee (who art the righteous Iudge of the World) pleade my cauſe againſt them.

To be vſed of them who are wronged by men.

Wherein, firſt wee haue a comfort for them who are oppreſſed by the vnrighteouſneſſe of men: they are taught here by *Dauids* example, to appeale to God, and call him to bee Iudge betweene them and their oppreſſors. Many a time good men faint and fall downe euen in a good cauſe for a while, becauſe they truſt in their cauſe, neglecting to ſeeke the Lords protection.

A warning to Iudges.

2 Chron. 19.

And againe, here is a warning for all men in the World, ſpecially for Iudges, to whom belongs the cognition of other mens cauſes: that they take heede what they doe, ſeeing as *Iehoſaphat* ſaid to his Deputies, *The iudgement is the Lords*: for when they haue iudged, the Lord wil iudge them ouer againe, and their iudgement alſo; either to ratifie or diſannull the ſentence they haue giuen. And therefore it were good for them, not ſo much to looke vnto ſuch as are vnder them, with whom they may doe (as they thinke) in the matter of right and wrong at their pleaſure, without controlement; as to looke vnto him who is aboue them & whoſe iudgement they themſelues muſt vndergoe, both in their perſons and actions.

*Quicken me.*] See verſe 25. 37. 40. 50. 88. 93. 107. 154. 156.

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VERSE 155. *Saluation is farre from the Wicked, becauſe they ſeeke not thy Statutes.*

Wicked men are the authors of their owne wracke.

*Amb. in Pſ. 119.*

THis Verſe containes a proteſtation of the miſerable condition of the Wicked, expreſſed in this weighty ſentence, *Saluation is farre from the wicked. Ipſi ſunt authores ſui periculi, quia Domino non appropinquant*; they themſelues are the authors of their owne wracke, becauſe they draw not neere vnto the Lord. *Salute quæ abs te eſt, ſe ipſi qui inique viuunt, priuarunt*; they who liue wickedly, depriue themſelues of that ſaluation which is in thee: *Non refugit eos ſalus; ſed ipſi ſalutem fugiunt*, ſaluation flies not from them, it is offered vnto them; but they flye from it. A fearefull eſtate, not onely to want ſaluation, but to want it in thy owne default, becauſe thou wilt not embrace it.

*Baſil in Pſ. 119.*

The Word of God, and his ſaluation are conioyned together.

In the Verſe 150. he ſaid, that the wicked were farre from Gods law: now hee ſaith that Gods Saluation is as farre from them. The Lord hath conioyned theſe two, his Word and Saluation: for by his Word he ſaueth ſuch as are to be ſaued: they who deſpiſe the one, ſhall neuer finde the other. If wicked men knew this, or could apprehend it, they would not redeeme the pleaſures of ſinne ſo dearely, as for them to defraud their owne Soules of Saluation, deſpiſing againſt themſelues the counſell of God.

Externall proſperity of wicked men not to be regarded.

*Acts 26.*

And this Oracle of God ſhould confirme vs againſt all theſe temptations, which ariſe vnto vs by looking to the proſperitie, peace, and worldly pompe of the wicked. What is the glory of their outward ſtate to be regarded, ſo long as this fearefull ſentence lies vpon them, that the Saluation of God is farre from them? This ſuſtained the Apoſtle Saint *Paul*, when hee ſaw the great pompe of *Agrippa*; hee would not for all that, exchange eſtates with him: hee wiſhed not to be like vnto *Agrippa*, but rather that he had beene ſuch as he was.

*Becauſe*

The godly guilty of tranſgreſſion, but not of contempt.

*Becauſe they ſeeke not thy Statutes.* ] Here is noted the cauſe of all their miſery, namely, the contempt of Gods Word: they did not ſo much as ſeeke the Lords Statutes; An argument they eſteemed nothing of it: for who will ſeeke that whereof they account not? or who will deſpiſe that which they eſteeme pretious & neceſſary to them? This is much more then if hee had onely ſaid, They tranſgreſſe thy Statutes. The children of God may be guilty of the one tranſgreſſion: for in many things wee ſinne all; *And if any man ſay he ſinnes not, hee is a lyar, and the truth is not in him*: but they are farre from the other, to diſ eſteeme of Gods Word, and caſt off all care to ſeeke it.

VERSE 156. *Great are thy tender mercies, O Lord: quicken mee according to thy iudgements.*

It is grace onely by which one man differs from another in godlineſſe.

NOw *Dauid* turnes his conſideration from wicked men, vnto himſelfe; acknowledging that he was no better by nature then they; but that Gods mercy had made a difference betweene him and them, where there was none by nature. And therefore prayes he that the worke of Gods mercy may bee continued with him, to quicken him, and giue him life; that hee defile not his conſcience by dead workes, as they doe; nor yet haue fellowſhip with them in their vnfruitfull workes of darkeneſſe; but that being quickened by God, hee may liue the life of God, from which hee ſaw them to be ſtrangers.

Godly men edifie their hearts by euery thing they ſee in others.

Thus wee ſee, that how-euer the godly exerciſe ſometime their conſideration about other things, yet in the end they returne ſtill to themſelues: What-euer they heare, or ſee, or ſpeake of others; they enter into their owne hearts, and edifie themſelues by it: if they looke to ſuch as are godly, they are confirmed to follow them: if they looke to the manners of wicked men, they are afraid of their owne weakeneſſe, and runne to Gods mercy; praiſing him who hath preſerued them from the like impiety, and praying alſo for grace to keepe them, that their hearts incline not to walke with them. Thus of euery thing, they reape ſome profit to themſelues; but naturall men looke ſo to things which are without them, that they enter not into their owne heart, to edifie themſelues by that which they heare or ſee in others.

In Gods mercy not in our merits ſtands our comfort.

Againe, the manner of the children of God in their prayers, is, to flye away to Gods mercy: it is of mercy, that they begin well; of mercy, that they continue well; of mercy, that they looke for any good at the hands of God: let them leane to merits who will; wee will depend vpon mercy. Are wee able to giue vnto GOD himſelfe? Are we able to requite his benefits which we haue gotten? *Quis poteſt debitum referre naturæ, debitum ſalutis & gratiæ?* Can any man requite him for benefits of nature which we haue receiued? farre leſſe for benefits of grace and ſaluation: theſe are debts which wee are neuer able to pay; Where then are thy merits? *Quis noſtrûm ſine diuina poteſt miſeratione ſubſiſtere?* Who among vs all can ſubſiſt without diuine miſeration? *Quid poſſumus dignum facere præmijs cœleſtibus?* Or what can wee doe worthy of a heauenly reward? Let vs therefore learne at *Dauid*, to ſend vp our requeſts; *Non ſecundum merita noſtra, ſed miſericordiam Dei*, not according to our merits, but his mercies.

*Ambroſe.*

The mercies of God, why they are called great.

Two Epithites he aſcribes to Gods mercies first he cals them great, and then hee cals them tender mercies. They are great in many reſpects: for continuance, they endure for euer: for largeneſſe, they reach vnto the heauens, and are higher then they; yea, they are aboue all the workes of God. And this is for the comfort of poore ſinners, whoſe ſinnes are many and great: let them not deſpaire; his mercies are greater and moe: for ſith they are greater then all his workes, how much more greater then thou and all thy ſinfull workes? All the Nations of the earth are but like the drop of a bucket, or as a graine of ſand, compared with his Maieſtie: what art thou then, that thou ſhouldeſt magnifie thy deedes aboue his rich mercy, as if thy ſinnes were ſo great, that his mercy could not compaſſe them? Onely doe not abuſe his mercy; neither turne thou his grace into wantonneſſe: but if thou vnfainedly repent, then doe thou alſo ſtedfaſtly beleeue, that thy ſinnes were they neuer ſo great, ſhall eaſily be ſwallowed vp by his infinite mercies. As the Ocean, when it flowes, couers ſands and rockes, and all, that they are not ſeene: ſo, where the floud of Gods compaſſions breake out, how eaſily doth it ouerflow and couer all thy tranſgreſſions? This is the meditation of the Apoſtle; that where before he had beene many manner of wayes ſinnefull and ignorant, a blaſphemer, an oppreſſor, a perſecuter; yet the grace of our LORD had beene exceeding aboundant toward him: where ſinne had abounded, grace had ſuper-abounded, to ouer-flow and couer it. And in this hee ſtands for an example to all that will beleeue, that they ſhould neuer diſtruſt Gods great mercies for the greatneſſe of their ſinnes.

*Eſa.*40. Comfort againſt the greatneſſe of our ſinnes.

☞

*1 Tim.* 1.

The mercies of God are called tender, and why?

The other Epithite hee giues them, is, That they are tender mercies; becauſe the

Lord is eaſie to be intreated: for he is ſlow vnto wrath, but ready to ſhew mercy. Saint *Iames* ſaith, that the wiſedome which is from aboue is gentle, peaceable, eaſie to bee intreated. If his grace in his children make them gentle, and eaſie to be intreated, what ſhall wee thinke of himſelfe? Sith hee will haue ſuch pitty on vs poore creatures, that ſeauenty times ſeauen times in the day hee will haue vs to forgiue the offences of our brethren: O what pitty and compaſſion abounds in himſelfe? Thus wee ſee our comfort is increaſed: that, as his mercies are great, ſo are they tender; eaſily obtained, where they are earneſtly craued.

*Iam.* 3.

Life of grace ſhould be cheriſhed continually.

*Quicken me.*] *Dauid* found the life of grace in himſelfe continually hindred, impugned, yea, oft-times ſore weakened, by the power of his corrupt nature: and therefore the more frequent is he in this petition, that God would quicken him.

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VERSE 157. *My perſecutors, and my oppreſſors are many: yet doe I not ſwerue from thy teſtimonies.*

Conſtancy in Religion.

A New proteſtation of his conſtancy vnder affliction; that albeit he was perſecuted and ſore oppreſſed for his profeſſion; yet no trouble could make him ſwerue from the teſtimonies of GOD. Trouble is the beſt tryall of true Religion. *Non eſt magnum ſi tunc à Dei teſtimonijs non declines, cum te nullus perſequitur*; It is no great thing to cleaue vnto the teſtimonies of God, when none purſues thee for it: when authority allowes it, when honour and proſperity followes it; it is no great praiſe then to profeſſe it. When the Lord gloried of his ſeruant *Iob*, that he was an vpright man, fearing God, &c. Sathan replyed; And what maruell? Doth *Iob* worſhip God for nothing? Hee knew there were many hyrelings, and temporizers in the world, that worſhipped not God ſincerely; and therefore would not continue in it. He thought *Iob* to be one of theſe: Lay now thine hand vpon all that he hath, and he ſhall blaſpheme thee to thy face. But hee was deceiued, for the more hee was croſt, the nearer did hee cleaue vnto the Lord. Let vs remember, as *Paul* hath warned vs, *We haue not yet reſiſted vnto the bloud*: neither yet that which Saint *Peter* cals, *The fiery tryall haue wee endured.* And yet what a ſhame is it to ſee how many, moued by the naked example of the Apoſtles, are become colder in religion? An euident argument, that they were neuer truely religious: for if they cannot ſtand againſt offences, how ſhould they ſtand againſt oppreſſions and perſecutions?

Trouble a tryall of true Religion.

*Iob* 1.

Such as are not ſincere worſhippers will not continue.

What perſecutors they were, and what was the kinde of perſecution, *Dauid* expreſſeth not. *Baſil* thinkes, *Quod quecunque ſibi acciderant, omnia hoc Pſalmo congeſſit*; that what-euer befell him of any trouble, either by *Saul* or *Abſalom*, or vncircumciſed Nations, among whom hee ſoiourned, all is gathered together in this Pſalme: which containes, either prayers hee made when hee was in trouble, or praiſes he gaue when God deliuered him out of trouble; or elſe ſpirituall gloriations of that ſtrength and conſtancy which GOD gaue him to indure it.

Manifold were *Dauids* troubles.

Properly there is but one perſecutor of all the godly; this is Sathan, the enemy of Gods glory and our ſaluation. *Vnus perſequutor eſt: ſed multos habet miniſtros*: but he hath many ſeruants and inſtruments vnder him, ſome inuiſible, ſome viſible: and according as they are, ſo is the kinde of perſecution, either bodily or ſpirituall. There is an euill ſpirit of fornication, another of auarice, another of pride; *Hi ſunt perſequutores graues*: theſe are fearefull perſecutors. Otherwiſe, the Apoſtle would not ſay, Fly fornication, if the ſpirit of fornication were not a purſuer. Many are ſtout in the outward perſecution, *qui occulta hac perſequutione ceciderunt*, who by this ſecret perſecution haue beene ouercome: *Hi tibi hoſtes cauendi, hi grauiores tyranni per quos Adam captus*; theſe are the enemies whom thou muſt eſchew: theſe are the moſt grieuous tyrants, by whom *Adam* was captiued; and thou art to beware of them.

There is one perſecutor of the godly, Satan; but hee hath many inſtruments.

Corrupt affections ſore perſecutors.
1 *Cor.* 6.

By viſible enemies alſo Sathan fights againſt vs: but theſe are not ſo dangerous as the other; yet for the preſent, more diſpleaſant: let vs not be diſcouraged with them, *Si multa perſequutiones, multa & probationes.* If our perſecutions be many, ſo are our tryals and probations: trials, I meane, both of our ſincerity, and of the truth of God. If *Daniel* had not by wicked men beene caſt into the denne of Lyons, and the thre Children by *Nebuchadnezzars* fury into the fiery furnace: then ſhould not their conſtant affection toward God, and his truth and power in preſeruing them, haue beene ſo clearely manifeſted: *Tibi ergo prodeſt quòd multi perſecutores ſunt, vt inter multas perſequutiones facilius inuenias quomodo coroneris.* The more waies thou bee perſecuted, the more waies haſt thou to be crowned; for by many tribulations, doe wee enter into the Kingdome of heauen.

By viſible enemies alſo he perſecutes vs.

VERSE 158. *I ſaw the tranſgreſſours, and was grieued, becauſe they did not keepe thy Word.*

The godly eſteeme more of Gods glory, then their own liues.

ALbeit his troubles were great, by the reſtleſſe malice of his enemies; and his dangers oftentimes deſperate : yet hee proteſts none of theſe went ſo neere his heart, as the diſhonour of God, and contempt of Gods Word. The glory of God, ſhining in his Word, is dearer to the godly than their liues: and they haue no pleaſure to liue, but melt away for griefe, when they ſee wickedneſſe and idolatry exalted, piety and true religion trod vnder foot. This made good *Eliah* deſire that the LORD would take him out of this life: This made *Dauid* pine away for griefe. And it may condemne many, who if ſo bee their owne eſtate bee peaceable, they will not diſquiet themſelues with griefe, for any diſhonour that by impiety of wicked men is done vnto God. See Verſe 136.

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VERSE 159. *Conſider, O Lord, how I loue thy precepts: quicken me according to thy louing kindeneſſe.*

A good thing, that a man can deſire God to looke vpon them.

THis Verſe containes a proteſtation of his great loue toward the Word of God: for probation whereof hee appeales to the teſtimony of GOD; deſiring the Lord to conſider if it be ſo or not. It is an argument of a good conſcience, when a man dare preſent his heart vnto God, and deſire him to looke into it. *Nemo dicit vide, niſi qui indicat ſe ſi videatur eſſe placiturum*: No man ſaith to God, Looke vpon mee, but hee who knowes that God will like him, when he lookes vpon him : for he that doth euill, hates the light; and an euill conſcience, dares not ſtand before God; but hides it ſelfe ſo farre, as it can from him, as we ſee in *Adam*.

*Ambroſ. in Pſal. 119.*

Vanity, to hide our way from the Lord.

But ſith ſo it is that knowledge of our eſtate cannot be hid from the Lord, but we muſt bee preſented naked before him; it is but vanity now to hide our wayes from him. *Woe be vnto them that ſeeke in the deepe, to hide their counſell from the Lord; their wayes are in ſecret, and they ſay who ſeeth them*: But *Hee that made the eye, ſhall hee not ſee?* Wiſedome rather craues that wee ſhould lay open our hearts to the Lord in time; walking ſo in a good conſcience before him, that we might be bold to ſay with *Dauid, Looke vpon mee, Lord, and conſider mee.*

Loue of Gods Word in the godly is inuincible.

*How I loue.*] He ſaith not, conſider how I performe thy precepts; but how I loue them. The comfort of a Chriſtian militant, in this body of ſinne, is rather in ſincerity and feruency of his affections, than in the abſolute perfection of his actions. Hee fayles many times, in his obedience to Gods precepts, in regard of his actions; but loue in his affection ſtill remaines : ſo that both before the temptation to ſinne, and after it, there is a griefe in his ſoule, that he ſhould finde in himſelfe any corrupt will or deſire, contrary to the holy will of the Lord his God, and this proues an inuincible loue in him to the precepts of God.

Not onely Gods promiſes, but his precepts alſo are loued of the godly.

*Thy precepts.*] He ſaith not that hee loued Gods promiſes onely : for euery man hath a liking of theſe; but his precepts alſo. Naturally, men hate the precepts and commaundements of Gods Law; they are ſo contrary to the diſpoſition of his corrupt nature, that as the Apoſtle affirmes, ſinne takes occaſion by the commandement, to work in man all manner of concupiſcence: for without the Law, ſinne is dead; & man his corrupt nature, is the more bent vnto euill, the more it is forbidden: but grace comming in to renew nature, it workes a loue euen of the commandements of God; as being moſt holy in themſelues, moſt profitable for vs, and that our felicity ſtands in a conformity with them.

*Rom. 7.8.*

Worldly things ſought earneſtly by worldly men.

*Quicken me.*] Of this petition, ſee verſe 25.37.40. And out of *Dauid* his earneſt and frequent repetition of this petition, let vs learne how ſpirituall things are to be ſought with a feruent affection. It is pitty to ſee that the things of this world are ſought ſo inceſſantly, as if they were hardly obtained; or being obtained, were able to fulfill all our neceſſities, or yet could continue and abide ſtill with vs : whereas things pertaining to the life to come, are ſought in ſo cold a manner, as if it were nothing to get them; or being gotten, they could doe vs little good; or at leaſt were not to continue with vs. Oh that wee could rectifie our deſires in this point, and learne to ſeeke moſt excellent things, with our beſt and moſt excellent affections; and that we could alway remember theſe three things: firſt, it is vncertaine, if we ſhall obtaine worldly things when we ſeeke them: next, granting wee doe, it is moſt certaine that they will not fulfill our neceſſities : and thirdly, albeit they were able ſo to doe, yet can they not continue with vs. Let vs therefore make choyſe, as *Mary* did, of the beſt part, and couet, as the Apoſtle counſels vs, thoſe gifts which are more excellent.

May make vs aſhamed that cannot ſeeke excellent things with an excellent affection.

VERSE 160. *The beginning of thy Word is truth: and all the iudgements of thy righteouſneſſe endure for euer.*

Perſwaſion of the truth of Gods Word brings out obedience.

HEre is a commendation of Gods Word, from the truth and righteouſneſſe thereof. Some reade the words ſo, as if *David* ſhould ſay, the Word of God hath beene true *à principio,* from the very beginning of the World: Some reade this way, *Ab ipſo limine veritas tua conſpicua eſt in verbo tuo,* in the very entry of thy Word, thy truth is manifeſt: and ſome, *Caput verbi tui veritas,* this is the excellency and great prerogatiue of thy Word, the very head and garland of it is verity. This perſwaſion is the mother of all obedience to the Word of God; and it begets alſo ſuch a comfort in our ſoules; as no trouble nor temptation is able to ouercome. Saint *Peter* calls the Word of GOD, *a moſt ſure word.* And the Lord himſelfe, cals the promiſes thereof, *The ſure mercies of Dauids houſe:* Wee may ſay with the Apoſtle, *We know whom we haue beleeued.* The Lord will not faile his people: according to his Word ſo ſhall it bee vnto vs.

*Vatab.*

2 *Pet.*1.19.

*And all the iudgements.*] Heere *David* ſhewes what ſuſtained him, againſt the delay of iudgement vpon wicked men; *to wit,* a meditation of the eternall righteouſneſſe of Gods iudgements: Hee conſidered with himſelfe, that the righteouſneſſe of God, was not for one age, but for all; neither yet for one ſinne onely, but for all: and then looking to by-gone iudgements executed vpon the wicked; he collects, that albeit for the preſent they were ſpared, yet at length they would bee puniſhed, ſeeing Gods iudgements are euerlaſting. And this ſhould ſerue for a warning to wicked men of this age; that the Lord who hath puniſhed the wickedneſſe of other ages before, will not let the impiety of this age eſcape vnpuniſhed.

The iudgements by-gone ſhould warne the wicked of iudgements to come.

When the iudgements of God are executed, then all men acknowledge, Verily, *There is a God that iudgeth righteouſly on the earth.* Yea, faithleſſe men are amazed when he ſtrikes, and forced to confeſſe that it is his hand: but before the iudgement come, to beleeue that it will come, is an argument of true faith. So *Noah, moued with reuerence, prepared the Arke:* And *Salomon* ſaith, *A prudent man ſees the plague before it come, and hides himſelfe in time.* God giue vs this wiſedome.

Euery man feares when iudgement comes.

Onely godly men feare, before it comes. *Heb.*12.

## SHIN.

VERSE 161. *Princes haue perſecuted mee without cauſe: but mine heart ſtood in awe of thy words.*

Euery example of godly men learnes vs ſome leſſon.

IT hath pleaſed the Lord to teach vs, not onely by his Word; but by the examples of others his ſeruants, who liued before vs. For this cauſe, hath he regiſtred the obedience of *Noah,* the faith of *Abraham,* the patience of *Iob,* the meekeneſſe of *Moſes,* the zeale of *David;* that wee alſo ſhould be zealous of thoſe graces, for which they receiued ſo honourable a commendation of God.

How *David* ſaith he was perſecuted without cauſe.

It is a great patience to ſuſtaine iniurie from any wicked man: but the greater the perſon be that perſecutes vs, the greater is the temptation; whereof ſee Verſe 23: Onely now it comes to bee enquired; How can *David* ſay that hee was perſecuted without cauſe? ſeeing in all troubles which can befall us, if wee rightly examine our conſciences, wee ſhall ſtill finde within our ſelues cauſes, which haue deſerued ſharper corrections. The anſwere is, that *David* heere is not comparing himſelfe with God: for he knew that in Gods ſight no man could bee iuſtified; and none can ſay vnto him, thou haſt ſtricken mee without a fault: but here hee compares himſelfe with men, to whom hee had giuen no iuſt cauſe of offence. It is true, *Saul* pretended great cauſes againſt *David;* that hee was an enemy both to his life and crowne: but *David* not only by his words doth purge himſelfe, but by his deeds declare the contrary. For when hee might haue ſlaine him, hee ſpared him both in the caue, and in the campe. Thus wee muſt alſo diſtinguiſh betweene cauſes pretended by euill men, and thoſe which are indeed.

He compares not himſelfe with God, but with men.

*But mine heart ſtood in awe of thy Word.*] *David* renders not euill for euill; but ouercomes euill with good. Though Princes who ſhould bee fathers and protectors of people, ſhould degenerate into oppreſſors and perſecuters; Is it lawfull for that, to ſhake off obedience, to refuſe their tribute, or to murther their perſons? Shall wee become godleſſe Atheiſts, becauſe they are become faithleſſe tyrants? No, no, wee ſee men truely religious, doe practiſe no ſuch vnrighteouſneſſe. This may tell vs from what ſpirit proceedes the Romiſh doctrine,

Princes, ſuppoſe they were wicked, yet ſhould they be reuerenced.

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which

Murther of Kings is from the ſpirit of Satan.

which not onely permits, but commands the depoſition of Kings, the looſing of ſubiects from their obedience; yea, the murthering of their perſons. It cannot bee from that good ſpirit wherewith *Dauid* was inſpired: Princes perſecuted him, and hee might haue ſlaine them; as his ſeruants counſelled him to murther *Saul*. GOD (ſaid they) hath cloſed thine enemy into thine hand: but hee would not, for his heart ſtood in awe of Gods Word; which told him, as there hee anſwered his Men, that it was not lawfull for him to touch the Lords anointed.

1 Sam. 24.

The feare of Gods wrath ouercomes the feare of man his diſpleaſure. Pſalme 1.

Againe, wee ſee here an example of the conſtancy of Gods children: no winde of temptation can remoue, farre leſſe ouerturne them; they are like rockes in the ſea, induring euery waue; like Trees planted by the riuer ſide; Gods owne plantation: they may bee ſhaken, but not ouerturned; they abide rooted & ſtabliſhed by the Lord. The angry countenance of Princes, is very awefull vnto men: but *Dauid* heere ſhewes what ſuſtained him againſt them; *to wit*, the awe of God: ſo *Moſes* feared not *Pharaoh*, becauſe hee had ſeene him who is inuiſible. A greater feare ouercomes the leſſe; hee who knowes the power of Gods wrath, will not caſt himſelfe in danger thereof, for no wrath of man. And hereof proceedeth that inuincible courage of martyrs; who, by no terrour of moſt ſtrange and vncouth torments that the wit of man could deuiſe, could euer bee induced to deny the Lord Ieſus, becauſe they ſtood in awe of his Word.

The awe-band of wicked men is without them.

Beſide this, wee ſee that both good and euill men, haue their owne awe-bands: but the awe-band of an euill man is without him; in the countenance of man, that may controll and puniſh him: if this reſtraine him not, hee ſtands in no awe of the Lord. This was *Abners* reaſon, why he would not ſlay *Aſahel*; How ſhall I hold vp my face to my brother *Ioab*? where hee ſhould rather haue ſaid, How ſhall I hold vp face to the Lord my God?

The awe-band of godly men is within them.

But the awe-band of a godly man is within him. Albeit no man were to ſee him, nor puniſh him, and hee might doe wickedly vncontrolled of man; yet the reuerence of God reſtrains him. For he walks as the Apoſtle ſaith, in ſimplicity and in εἰλικρινείᾳ θεοῦ, that is, in ſuch godly perſpicuity as might be diſcerned in the Sunne. *Nec tam pudenda apud eum publicatio, flagitium quam conſcientia eſt*: neither thinkes he ſuch ſhame of the publication of this crime, as of his euill conſcience; *Da Gygis annulum ſapienti, vt beneficio eius latere poſſit cum delinquerit; non minus fugiet peccatorum contagium, quam ſi non poſſit latere*: Giue, ſaith he, to a wiſeman, the ring of *Gyges*, by the benefit whereof hee may lurke when hee doth euill; yet will hee not the leſſe flye the affection of ſinne, than if hee could not lurke at all. *Non enim latebra ſapientis ſpes impunitatis, ſed innocentia eſt*: for the defence of a wiſe man againſt publike ſhame, is not in the hope of impunity, but in innocency. And herein ſtands the tryall of a man truely religious from an Hypocrite.

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Am. in Pſ. 119.

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VERSE 162. *I reioyced at thy Word; as one that findeth a great ſpoyle.*

With what affection Gods word ſhould be receiued.

THe Word of God renders ſuch manifold fruit to the godly, that by no compariſon can they expreſſe it: and therefore *Dauid* changes ſo many ſimilitudes. The Apoſtle cals it λόγος πάσης ἀποδοχῆς ἄξιος, a word worthy of all acception; becauſe looke with what affection, men receiue any thing in the world, that is moſt pleaſant or profitable for them, with the like affection ſhould men receiue the Word of God. A man that is hungry, how blythe is he when meate is offered him? a man very thirſty, deuoureth drinke when it is giuen; a ſicke man or ſore pined, greedily imbraces ſoueraigne medicine that he knowes will cure him; a poore man when hee findes a treaſure, with a ioyfull heart receiues it. How did that lame man leape and exult for ioy, when hee found that *Peter* had reſtored his feete vnto him? After the ſame manner ſhould poore miſerable ſinners receiue the Word of God: it is meate to feede them, it is drinke to refreſh them, it is light to illuminate them, it is life to quicken them. But alas, where men finde not their wants, no maruaile they finde not the comfort which the Word offers. Let be they cannot receiue it with all reception, they receiue it not at their eares, they delight not to heare it, but good *Dauid* contents not himſelfe to declare how it was farre ſweeter to him than hony, more pretious to him than treaſures of gold; but now alſo hee tels how his ioy, by it, exceeds the ioy of men victorious in battell, returning with the ſpoyle; which how great a ioy it is, ſee *Eſay* 9. Many great victories had he gotten by the ſword, but now finding that by the armour of Gods Word, hee had gotten patience and ſtrength, to ouercome all the malice of his enemies; he proteſts here, it rendred to him a more excellent ioy, than any that could be expreſſed.

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Why naturall men eſteeme not of Gods Word.

The godly find ioyfull tydings by the Word, and therefore eſteeme of it.

And this ioy which Gods children finde by the Word, ariſeth from the glad tydings which it brings vnto them. When the

Lord Ieſus ſaid to *Zacheus, This day Saluation is come to thine Houſe*; when he ſaid to the man ſicke of the palſie, *Thy ſinnes are forgiuen thee*; and againe, to the diſeaſed Woman, *Thy faith hath made thee whole*; how could they but exult for ioy to heare it? What then hee ſpake to them out of his owne bleſſed mouth, he daily ſpeakes to the like of them (that is, to ſuch as beleeue and repent, out of his holy Oracle) that their ſinnes are forgiuen, that they are the ſonnes of *Abraham*; yea, the ſonnes of God, to whom belongs Saluation. This renders to them a ioy, which ſurmounts all that comfort the world is able to giue.

But the wicked ſinde it a meſſage of their damnation.

It is farre otherwiſe with the wicked: As *Achab* ſpake to *Micah, Hee neuer propheſieth good vnto mee*; So finde they that the Word of God, neuer propheſieth any good vnto them; but by the contrary when they heare it, they receiue within themſelues a ſentence of damnation. What maruell then, they delight not in it, yea, rather count it a wearineſſe, and oftentimes be moued to fury, when they heare it? like thoſe faithleſſe Iewes, who gnaſhed their teeth, and were like to burſt for anger, at the hearing of the Goſpell, preached by Ieſus Chriſt? Who can expreſſe their miſery, whoſe euill conſcience grieues them to heare the glad tydings of the Goſpell; and to whom the word of life is no other but a ſauour of death?

What meruaile then they like it not?

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VERSE 163. *I hate falſhood, and abhorre it; but thy law doe I loue.*

Euery thing contrary to Gods Word, is a falſhood; and why?

BY falſhood, here *Dauid* underſtands euery thing which is not agreeable to the Word of God: and ſo truely it is a deceitfull vanity, which in the end will faile and beguile all them who are delighted with it. And to declare it was not any light hatred of ſinne which he had, he ſubioynes that he did abhorre it: which imports not a ſimple refuſall, but a vehement indignation; a hoſtile hatred, mixed with ſuch a dolour & horrour, as vſeth to be in the hearts of men, when any horrible or hurtfull thing is offered to them.

Cold hatred of euill ſhortly turnes into a liking of euill.

Colde hatred of euill, by proceſſe of time, turnes to a liking of euill, that wee begin in ſome reſpects to thinke it tolerable; and ſo at length are intangled in the ſnare thereof. No man at the firſt commeth to the worſt: if wee haue not ſinne at the end of the ſtaffe to count it for our enemy, it will eaſily creepe in acquaintance with our affection. Of this it commeth to paſſe, as wee ſee in daily experience, that where men once fall away from their firſt loue, and become luke-warme; profeſſing a truth, but not louing it zealouſly; miſliking vntruth, but not abhorring it: they eaſily degenerate into Apoſtates. And therefore our affections would euer be kept in a right temperature by continuall exerciſes of the Word and Prayer.

Bodily vncleanneſſe vnſeemely for Gods people.

In the Law, God commanded his people to hate all vncleaneneſſe, euen in their bodies: hee that touched a dead body, or any vncleane thing, was vncleane himſelſe. This had in it not onely a truth (for honeſtie and comelineſſe become the Saints of God) but a ſignification alſo, *Immunditia iuſtis iniquitas eſt*, To holy men, all iniquity is vncleaneneſſe. *Quid autem immundius, quam mentem, qua nihil homini datum eſt pretioſius, turpibus commaculare criminibus?* And what greater vncleaneneſſe, than to defile the minde, the moſt pretious thing which GOD hath giuen man; with filthy ſinnes? Theſe are not onely polluted in themſelues; but defile others that come neere them. *Fuge ergo iniuſtitiam, quæ viuentes adhuc mortuos facit*; Flye therefore with *Dauid*, all vnrighteouſneſſe, which makes liuing men to bee dead; and to become more hurtfull and horrible to others by their life, than they can be by their death.

*Ambroſe.*

Much more ſpirituall vncleanneſſe.

He that hateth ſin, muſt loue Gods law.

*But thy Law.*] No man can ſerue two Maſters, of contrary wils and diſpoſitions: if he loue the one, hee muſt hate the other. *Yee that loue the LORD, hate that which is euill.* Men now boaſt much of their loue to God: but the beſt rule to try it, is the contrary, hatred of all euill. See verſe 113.128.

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VERSE 164. *Seauen times a day doe I praiſe thee, becauſe of thy righteous iudgements.*

Affections, if they be ſtrong cannot lurke, but will breake forth in actions.

AFfections of the ſoule cannot long be kept ſecret: if they be ſtrong, they will breake forth in actions. The loue of God is like a fire in the heart of man; which breakes forth, and manifeſts it ſelſe in the obedience of his commandements, & praiſing him for his benefits; & this is it which *Dauid* now proteſts, that the loue of God was not idle in his heart, but made him feruent and earneſt in praiſing God; ſo that ſeauen times a day he did praiſe God; *Numero ſtudium ſanctæ deuotionis exprimitur.* For by this number, the carefulneſſe of holy deuotion is expreſſed, and the feruency of his loue; that in praiſing God he could not bee ſatisfied, ſaith *Baſil.*

*Ambroſe.*

Concerning this duty of the praiſing of God, and time, which is the greateſt worldly benefit God giues man; ſee verſe 62.

Onely

Such is our coldneſſe, that we ſcarſe pray ſo feruently on the Sabboth, as *Dauid* did euery day.

Onely let *Dauids* example prouoke vs to the imitation of the like deuotion and pietie: and let vs be aſhamed of our negligence in this dutie; who ſcarſe can doe that on the Sabboth day, which *Dauid* did euery day.

Yet on the Sabboth, the daily ſacrifice ſhould be doubled.

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Vnder the Law, the Lord commaunded that the daily ſacrifice, which euery morning and euening was offered, ſhould bee doubled on the Sabboth. But alas! the prophaneneſſe of this age is ſuch, that not onely now is the daily ſacrifice neglected, but the Sabboth contemned of many, who neither praiſe him for his workes of creation, remembring they are his creatures; nor yet for the workes of redemption, as if they were no Chriſtians redeemed by Chriſts bloud: and ſo leaſt praiſe giue they to the Lord vpon that day, wherin they are bound to giue him moſt. A fearefull ingratitude. GOD graunt *Dauids* example may learne vs, in this poynt, to bee more dutifull.

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VERSE 165. *They that loue thy law ſhall haue great proſperity; and they ſhall haue no hurt.*

It is not for one, but for all the godly, what euer comfort is in Gods Word.

Hitherto *Dauid* hath declared his great affection toward the Word of God, and that vnſpeakeable comfort hee found in it. And now leſt it might bee thought, that this was by any ſpeciall priuiledges or diſpenſation of GOD toward him, from which others are excluded, hee now declares that all who loue the law of GOD, may looke for the like comfort in it, which he had found: And this he ſets downe in this propoſition; ſpeaking now, not in his owne perſon, as before, but in the perſon of others. Wherein we haue firſt to conſider a deſcription of Gods Children; and next, the priuiledge or benefits belonging to them.

Godly men many wayes deſcribed in holy Scripture, and why?

The deſcription of the godly is heere, *They that loue thy Law.* Many manner of wayes are the children of God deſcribed in holy Scripture; as, from their faith in God, from their loue, from their feare, from their obedience, from their patience: to declare it is not one, but manifold graces of the ſpirit, which concurre to make vp a Chriſtian; and how they all goe together, like the linkes of a chaine, that one drawes on all the reſt. His faith is not without loue; his loue is not without obedience; his obedience is not without feare; his feare is not without hope; his hope is not without patience; his patience is not without prayer, which keepes and conſerues all the reſt. And hereof it comes that the godly in holy Scripture are ſo many waies deſcribed.

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Yet are they moſt deſcribed by loue, for two cauſes:

But among all the graces of the Spirit, the godly are moſt frequently deſcribed for their loue: and therefore of all other we ſhould moſt take heed that the grace of loue be in vs; for two cauſes: firſt, becauſe it leades vs to the ſureſt knowledge of Gods affection toward our ſelues; and next, it giues vs the ſureſt notice of that eſtate and diſpoſition, wherein wee ſtand our ſelues.

1 Loue in vs leades vs to a ſure knowledge of Gods loue to vs. 1 Ioh. 4.

As to the firſt, the grace of feruent and vnfaigned loue, if it be in vs, makes vs certainely to know that wee are beloued of God. So ſaith the Apoſtle, *Herein is loue; not that we loued God firſt: but that hee loued vs.* If we know him, it is becauſe we haue beene knowne of him. If a man vtter not his voyce, the Eccho makes him no anſwere: if he looke not into a glaſſe, it makes no repreſentation of his face: if the Lord had not called vs, wee ſhould neuer haue anſwered him; if he had not ſought vs, wee ſhould neuer haue ſought him, neither loued him, if firſt hee had not loued vs. Here then is the firſt benefit we reape by this grace of loue; that by it we know the minde of God toward vs to be full of loue. So that now wee need not goe vp to Gods ſecret counſell, to enquire what is his minde concerning vs; let vs enter into the ſecret of our owne hearts, and try there what is our affection toward him; if wee dare ſay that wee loue him, then may wee be out of all doubt that we are beloued of him.

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A great comfort to know that God is well minded toward vs.

2 By loue in vs, we know wee are in the ſtate of grace.

The other benefit is, that by loue wee know we are in the ſtate of grace, tranſlated as ſaith the Apoſtle, from death to life; then wee begin to liue, when wee begin to loue our God. There may be in man a ſhadow of grace, a profeſſion of faith and obedience, but though a man had all knowledge and eloquence, wanting loue, hee is but a ſounding Cymbal. So that by this one grace, which the Apoſtle cals a moſt excellent grace, all other graces of the ſpirit will come to be tryed. That faith which workes not by loue, is no faith; and that obedience which flowes not from faith, is no obedience. Loue is the balance of the Sanctuary, wherein euery thing is weighed which is offered vnto God; let vs therefore couet this moſt excellent grace.

Two things to trie if wee haue loue or not.

That this comfort may bee made the more ſure vnto vs, let vs conſider theſe two infallible tokens of our loue; the firſt is, the loue of Gods Law; the next is the loue of his Saints.

1 He that loues God cannot but loue his law, ſith it is a pourtrait of his image.

The Law of God hath in it a certaine portraiture of his image. What hee is in himſelfe, hee hath declared in his law; and therefore ſuch as know him and loue him, cannot but loue his law. *If any man loue mee,* ſaid the Lord Ieſus, *hee will keepe my Commandements.*

*mandements.* *David* ioynes theſe two together in the 16. Pſalme; hee proteſts that God was the portion of his Inheritance: and againe, in the 111. verſe of this Pſalme, That hee had taken the Teſtimonies of GOD as an Heritage for euer. Alas, that fooliſh Man ſhould thinke to diſioyne theſe two; pretending to loue God, when hee ſhewes himſelfe a plaine contemner of his Word.

2 He that loues God, cannot but loue his Saints.
*John* 13.
1 *Ioh.* 4.

The other marke, whereby Gods loue is tryed, is the loue of his Saints: *By this ſhall yee be knowne to bee my Diſciples, if yee loue one another. Hee that loueth not his brother whom hee hath ſeene; how can hee loue God whom hee hath not ſeene?* Man was made to the image of God: Can hee be a louer of God, who loues not man made to the image of God.

*David* many times hath proteſted that he loued God dearely; but hee proues it by this, That hee loued the law of God, and the Saints of God: *I am companion* (ſaid hee) *to all them that feare thee,* verſe 63. And againe, *My loue extends not to thee; but for thy ſake my delight is in thy Saints, and excellent ones vpon earth.*

And now our affection toward himſelfe, is to be declared in our affection to his Saints.

There are many good Chriſtians, who when they heare that *Mary* waſhed the feet of our bleſſed Sauiour with her teares, and wiped them with the haire of her head; they doe wiſh they had the like occaſion, that they might ſhew the like affection toward him. Theſe would doe well to remember, What thou cannot doe to himſelfe, why wilt thou not doe to ſuch as hee loues, and hath recommended to be loued of thee for his ſake; accounting that done to himſelfe, which is done vnto them? When *Ionathan* was ſlaine in the battell with *Saul*, and *David* came to the Kingdome; how diligent was he to ſeeke any that did belong to *Ionathan*, to whom he might ſhew kindneſſe for *Ionathans* ſake? at length he found a lame and infirme ſonne of *Ionathan*; and for *Ionathans* ſake he entertained him. Very kinde was *Ionathan* to *David*; but not ſo kinde as Ieſus hath beene to vs; and ſhould not wee for Ieſus ſake bee kinde to thoſe who belong vnto him? If thou be willing to doe, and carefull to enquire, Is there none to whom I may ſhew fauour, for that fauour Chriſt ſhewed to mee? in euery place thou ſhalt ſtill finde ſome *Mephiboſheth*; ſome poore, ſome lame and infirme Chriſtian. Why then wilt thou defraud thy ſelfe of this comfort, that by extending comfort to thoſe which are his, thou declare thy louing affection toward himſelfe? conſidering alſo, that the ſmalleſt benefit giuen to any in his Name, though it were but a cup of cold water, ſhall not want the reward.

As *David* intreated weake *Mephiboſheth* for *Ionathans* ſake,

So ſhould we poore weake Chriſtians for Chriſts ſake:

The great recompence of godlineſſe.

*Shall haue great proſperity.*] This being ſpoken of the deſcription of godly men; now followes the priuiledge and benefit here promiſed to them, They ſhall haue great proſperity, for ſo by the word of peace, the *Hebrewes* expreſſe all manner of good: Godlineſſe, ſaith the Apoſtle, hath the promiſes both of this life, and of the life to come; euen in their preſent troubles, the godly are comforted with vnſpeakeable ioy; or if for the preſent they feele it not; yet are they borne out with a liuely hope thereof; afflicted on euery ſide, but neuer forſaken; caſten downe, but they periſh not.

Our greateſt comfort is promiſed now, but not exhibited now.

But our greateſt comfort is promiſed now, not exhibited now; excellent promiſes are made vnto vs; but ſure they are farre inferiour to that which ſhall bee performed. Worldlings haue their heauen vpon earth; they enioy their portion heere; but we looke for a better. *Serua futuris mercedem tuam*; keepe thou thy reward for the time to come. When wee ſhall paſſe this redde Sea of tribulation, and bee poſſeſſed in our heauenly Canaan; then ſhall wee know the performance of this promiſe, *They that loue thy law ſhall haue great proſperitie.*

*Ambroſe.*

The priuiledge of godly men, No trouble can hurt them.

This hee expounds more clearely in the negatiue part, when he ſayes, *They ſhall haue none hurt*; hee meanes not that they are exempted from all trouble; but indued with this priuiledge, That no trouble can hurt them; for all things worke for the beſt to them who loue the Lord.

To the wicked proſperity is pernitious.

By the contrary, moſt miſerable is the condition of them who hate Gods Law; *There is no peace to the wicked, ſaith my God.* The proſperity they ſeeme to haue is their ruine, and their peace like the calmes of the Sea, which incontinent is troubled with ſtormy windes; in ſuch ſort, that the waues thereof are daſhed one againſt another; it rageth and foameth out the dyrt and myre, which is in the bowels thereof. So is it with the wicked; ſo ſoone as trouble commeth vpon them, they welter from one perturbation to another, foaming out their ſhame; and at length end in comfortleſſe deſperation. Thus before they bee aware, all their mirth and apparant proſperity is concluded, as *Beltazars* banquet was, with a cup of GODS wrath.

Their peace ends in perturbation.

The miſerable eſtate of wicked men, when comforts externall faile them.
*Eſay* 28.

For their comfort being onely in things externall, and not in the Lord their God; ſo ſoone as the one failes them, who can tell the horrible confuſion wherein they fall? For want of the other they are caſten, as *Eſay* ſaith, in a ſtrait bed, wherein they can finde no eaſe nor reliefe; for as one time the earth failes them, and the heauens alſo are cloſed vpon them, Such comforts as they had in creatures vpon earth, forſake them: and if they looke to heauen, they finde nothing but the angry countenance of God looking downe vpon them, ſo was it with *Saul*, *Achitophel*, *Iudas*, and with *Nero*.

Example here-of in *Nero*.

O what a ſtraite bed was hee caſten into, when the Senate diſcerned him an enemy to Rome? when *Galba* came againſt him to execute the Sentence? when hee, ſhaken with the plague of the heart, and his owne Conſcience within him did torment him? when the Heauens caſt downe their countenance vpon him? when the Earth, whereupon hee was flying, opened, as he thoughher mouth, to ſwallow him? when ſuch as he had murthered, ſeemed to riſe and purſue him? Such ſhall be the miſerable end of all thoſe who loue not the Lord: they ſhall finde no comfort, who cannot comfort themſelues in him.

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VERSE 166. *Lord, I haue truſted in thy ſaluation, and haue done thy commaundements.*

Without application, we can reape no comfort of Gods promiſes.

WHat in the former Verſe *Dauid* hath ſpoken in generall of the happy eſtate of Gods children, hee now applyes to himſelfe; making here the aſſumption of that propoſition But ſo it is, Lord, I loue thy Law; which in this verſe, and the verſe following, hee amplifies: whereupon the concluſion followes; Therefore let mee haue none hurt, but great proſperity. Of this we learne, that without application we can reape no comfort of the promiſes of Gods Word: for ſuppoſe they were neuer ſo ſweete, vnleſſe they belong vnto vs; what comfort can we get by them? yea, certaine it is, that vnto an euill conſcience, which dare not make the application of them to it ſelfe, the moſt comfortable promiſes are moſt terrible. Let vs ſo liue, that they may be ours: let vs ſo heare them, or reade them, that we may apply them to our ſelues; and then ſhall we finde comfort in them.

Yea, moſt comfortable promiſes are moſt terrible to ſuch as dare not apply them.

Faith carries vs out of our ſelues to leane on the Lord.

*Into thy Saluation.*] Such is the nature of faith, that it carries vs out of our ſelues in vnto the Lord, and makes vs to leane vpon him, reſt in him, and liue in him, and to him; and ſo this phraſe imports. They who abide in themſelues, reſting in any thing that is in them (either wiſedome, ſtrength, or merit) ſhall be found to haue built their houſe on the Sand, which will not continue: *Periculoſa habitatio eorum, qui habitant in meritis.* But ſuch as goe out of themſelues, and truſt in the Lord, haue built their Houſe on the Rocke that ſhall neuer faile them.

Matth. 7. Bern.

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VERSE 167. *My ſoule hath kept thy teſtimonies: for I loue them exceedingly.*

Loue proued by obedience, and obedience tryed by loue.

HEe inſiſts ſtill in the aſſumption, prouing his loue to God by his obedience, and commending his obedience from this, That it flowed from loue: otherwiſe, though a man ſhould giue all that hee hath to the poore; though hee ſhould ſubdue his body in moſt ſeuere manner; yea though he gaue his body to be burnt in the fire; if theſe actions flowe not from ſuch a loue as is the daughter of faith, they are not acceptable vnto God. And the manner of *Dauids* ſpeech, beeing more narrowly conſidered, will let vs ſee, that his reioycing was rather in the ſincerity of his affections, than in the perfection of his actions.

We ſinne againſt God, becauſe we loue him not, as we ſhould: if we loue him not, we are inexcuſable.

The Apoſtle ſaith, that faith workes by loue. What it workes our Sauiour tels vs; *He that loueth mee, keepeth my commaundements*: and *Dauid* againe ſhewes here, how loue flowing from ſuch faith, is the mother of all dutifull obedience. If we ſinne againſt God, it is for want of loue toward him; and ſith the law craues nothing but loue, and wee are bound by ſo many obligations to loue him, wee are made moſt inexcuſable, if we loue him not. Oh that we could conſider this! we would account our ſinne more weightie than it is. Why ſinne wee? Becauſe we want the loue of God. And why loue we him not? haue we any excuſe for this? Let vs ſtirre vp our hearts, and endeuour to cheriſh this little ſparkle of Gods loue that is in vs; let vs increaſe it to a great flame, till it kindle all the powers of our ſoule vpward, toward our God. Oh that it were ſo!

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VERSE 168. *I haue kept thy teſtimonies, and thy precepts: for all my wayes are before thee.*

Hypocriſie and diſſimulation farre from men who are truely godly.

HIs former purpoſe is yet further amplified, that he dealt not with God as a diſſembler, or an hypocrite; but truely and ſincerely hee laide open his heart to God, and made his wayes manifeſt vnto him; as he proteſſes elſewhere, That hee had not at any time ſpoken to God with his Tongue, that which was not in his heart; there was not in him (*diſcolor mentis intentio, materialibus negotijs occupata, quæ à propoſito ſpiritu, alia executione deſtectat*) when he ſpake vnto God, a diuided minde, buſied with worldly matters, that might ſtay his

Ambroſe.

They lay open their cogitations and affections to God.

his ſpirituall intention, or turne it another way. *Beatus qui dicere poſſit, Omnes viæ meæ ante te*; Bleſſed is hee that may ſo ſay in ſincerity, All my wayes are before thee; that will not ſuppoſe that hee might hide his cogitations nor affections from the LORD. *Adam* hid his way from God, he concealed the iniquity of his boſome. *Caine* in like manner couered the ſlaughter of his Brother, and diſſembled it: This they did *in affectu, non in effectu*; in their affection, not in effect: for what can bee hid from the Lords all-ſeeing eye? *Plena abſcondentis perfidia, etſi apud deum nulla ſit latebra?* Their perfidie, and falſhood in ſeeking to hide from God, Is not the leſſe, that they are not able to hide it: *Et ſi Deus omnia videt cordis occulta, bonum tamen eſt vt vnuſquiſque animam ſuam ei aperiat, & expandat, & tanquam lumini vel calori eius occurrat.* Albeit the Lord ſee the ſecrets of our hearts, and nothing can bee concealed from him; yet it were good for vs that wee ſhould offer them willingly to be ſeene: that we lay open our ſoules vnto him, occurring to his light and heate, not flying from him; that where wee are good, hee may confirme vs, where wee are faulty, he may amend vs. The Lord worke it in vs.

The Wicked cannot hide from God, yet will it be laid to their charge.

## TAV.

VERSE 169. *Let my complaint come before thee: and giue mee vnderſtanding, according to thy Word.*

Godly men interrupt their prayers againſt their will.

WEe are now come to the laſt Section of this Pſalme: wherin wee ſee *Dauid* more feruent in prayer, than hee was in the firſt, as yee ſhall eaſily obſerue, by comparing them both together. The godly, the longer they ſpeake to GOD, are the more feruent and earneſt to ſpeake to him; ſo that vnleſſe neceſſity compell them, they deſire neuer to intermit conference with him.

We ſhould pray for our prayers.

*Baſil.*

Many Prayers hath hee made to God in this Pſalme: now in the end he prayes for his Prayers, that the Lord would let them come before him. Some men ſend out prayers, but God turnes them into ſinne, and puts them away backe from him: therefore *Dauid* ſeekes fauour to his prayers. Let vs take heed vnto this: ſith wee liue onely by Gods liberality, and haue not till hee giue, and he cannot giue till wee ſeeke it; in what a miſerable caſe are wee, if our Prayers, whereby wee ſeeke from him, bee not receiued of him? Let vs abhorre euery thing that may procure this. *Peccato graueſcit oratio, & longè fit à Deo*: by ſinne prayer is made ſo heauy, that it cannot aſcend vnto God. *Volare facit orationem bona vita & dat alas precibus*; but a good life giues wings vnto prayer, and makes it flie vpward towards God.

Prayer reiected a ſore plague.

*Ambroſe.*

Three ſorts of complaint made by the godly.

1 Againſt inuiſible enemies.

2 Againſt viſible.

3 Againſt themſelues.

Three ſorts of complaints are made by the godly vnto the Lord; ſometime they complaine vpon their inuiſible enemies, Sathan with his Principalities, Powers, and ſpirituall wickedneſſe. Theſe moſt properly are termed *Soules oppreſſors.* Sometime vpon their viſible enemies, wicked men: of whom either they ſuffer great wrongs, and iniuries, or when they cannot get right and iuſtice at their hands. Againſt theſe they runne to the Lord, appeale to his Tribunall, and hee receiues their clamours, griefes, and wrongs into his boſome. And ſometime they complaine vpon themſelues; either for want of grace, which faine they would haue; or elſe, for aboundance of euill, which faine they would want; as wee ſee in the Apoſtle, Miſerable man, who will deliuer me from this body of ſinne? *Dauid* here tels not what his complaint was; but vnto one of theſe three it may be referred.

*Rom.7.*

No wiſedome in man without the Word

*Giue mee vnderſtanding according to thy Word.*] Hee ſeekes vnderſtanding, not ſimply; for the wiſedome of the fleſh is death; and the children of this world are wiſer in their owne generation than the children of light. But hee ſeekes vnderſtanding according to Gods Word; without this, the wit of man is fooliſhneſſe, and the more ſubtill hee ſeemes to be in his wayes, the more deeply inuolues he himſelfe in the ſnare of the Diuell. *They haue reiected thy Word, and what wiſedome can be in them?*

*Ierem.*

Gifts of nature and grace, wherein different.

But ſith hee was an excellent Prophet, and proteſted before, hee had more vnderſtanding than the ancient; yea, than his Teachers; how is it that ſtill hee prayes for vnderſtanding? There is a great difference betweene the gifts of nature and grace. Nature oft-times giues to men very excellent gifts, as rare memory, knowledge, quicke wit, ſtrength, externall beauty; but therewithall it teacheth no man to conſider his wants; whereof it commeth to paſſe, that he waxeth proud of that which he hath. This is a common thing to men in the ſtate of nature, that of ſmall gifts they conceiue a great pride; but grace, as it giues vnto man more excellent gifts then nature can afford; ſo it teacheth him to looke vnto that which he wants, that hee be not puft vp by conſidering that which he hath: but, forgetting it, is carryed in all humility of his heart, to pray for that which he wants.

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VERSE 170. *Let my ſupplication come before thee; and deliuer me, according to thy promiſe.*

Prayer ſhould be ſeaſoned with faith.

James 1.

Feruency.

James 5.

Humility.

VVEe ſhould marke the graces, wherwith *Dauid* ſeaſons all his prayers; that our prayers being like vnto his, wee may finde fauour with God as hee did. Firſt, his prayer flowed from faith, and was grounded vpon Gods promiſes. If any man pray, ſaith Saint *Iames*, *Let him aske in faith:* otherwiſe, his motions and words, are but like the rauing and inſtable waues of the Sea. Next, he prayed with feruency; as his frequent repetition declares: *The prayer of a righteous man auailes much, if it bee feruent.* Thirdly, hee prayed with humble acknowledgement of his owne vnrighteouſneſſe and vnworthineſſe; eſteeming it a great fauour, if the Lord let his ſupplication come before him: and laſt, hee concludes them with ſome ſolemne promiſe of thankefulneſſe: theſe make our prayers ſauory and ſweet-ſmelling to the Lord our God.

Prayer makes man on earth a great Courtier with God in heauen.

That wee may the more earneſtly bee ſtirred vp vnto this duty; let vs conſider how by this grace of prayer, a man vpon earth, is made a great Courtier with God in heauen. They are much eſteemed vpon earth, who haue acceſſe to the eares of Kings when they like: but this is a farre greater benefit, That if we will, we may by prayer haue acceſſe to the King of Kings, to requeſt both for our ſelues and for others alſo.

To pray and not preuaile is Moabs curſe.

The contrary euill is a fearefull curſe; when God turnes the prayer of a man into ſinne: *Hee prayeth with Moab, and preuailes not.* How comfortleſſe and confuſed, was the eſtate of miſerable *Saul*, who in his neede prayed to God, and got no anſwere? Wee ſhewed before what are the euils which debarre a man from this comfort: onely now, let thoſe that ſeeke mercy from GOD, beware they deny not mercy to others, when they ſeeke it, and they may ſhew it. See wee not how that rich glutton, who ſhewed no mercy to *Lazarus*, got no mercy himſelfe? What then ſhall become of thoſe who are robbers, and oppreſſors of others? If hee was reiected *qui non dedit ſua*, Who gaue not his owne; what ſhall become of them, *qui rapiunt aliena*, who robbe from other men that which is theirs? *With what meaſure yee mete vnto others; with that ſame ſhall it bee meaſured to you againe.*

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VERSE 171. *My lippes ſhall ſpeake praiſe, when thou haſt taught me thy Statutes.*

Praiers ſhould be ſeconded with promiſes, and promiſes with performances.

AFter his petitions, hee ſubioynes promiſes of thankefulneſſe. There are ſome who ſeeke from GOD, but offer no promiſe; or if they promiſe they performe not; theſe are louers of themſelues, not of God. So their neceſſities be fulfilled, they care not what become of his glory; and therefore either they ſeeke and get not; or if they get, it is not for their good; for what good can be to them, who ſeeke that they may haue to ſatisfie their owne luſts, and not how to doe ſeruice to their GOD? Let vs ſecond our prayers with promiſes, and promiſes with performance, if wee would haue them effectuall.

They who goe before the people in honour, ſhould goe before them alſo in good example.

*Dauid* was a man of honour, preferred to the Kingdome of *Iſrael*; yet hee was not onely an example to others, but a ringleader alſo; for ſo hee proteſts, that hee ledde the people in great multitudes to the houſe of God, with ſuch ioyfull affection, as if hee had beene going to a feaſt. They who haue receiued moſt from GOD, are moſt bound to honour him; but now it is farre otherwiſe. For great men, for the moſt part, thinke it not ſeemely for them to open their mouth, and praiſe GOD; they giue that ſeruice ouer to common people; and therefore many a time God turnes their honour into ſhame; for hee hath ſaid, *I will honour them that honour mee; and by the contrary.*

Both ſoule and body and all that we haue receiued from God, ſhould be returned to him.

There are ſome giue their lippes to the Lord, and not their heart; *Curſed be the man that hath a male in his flocke, and vowes and ſacrificeth a corrupt thing to the Lord.* Others, notwithſtanding they can reade and ſing, will not doe ſo much as with the mouth praiſe the LORD; but good *Dauid* ſometime ſtirres vp his ſoule to praiſe God; ſometime encourages his tongue; yea, cals vpon all that is within him to praiſe the LORD. And is it not good reaſon, that all which wee haue receiued from the Lord, ſhould bee imployed to ſerue him? *Nam & oculos, & os, & auditum [illegible] poſuit in laudem Dei, vt omnia ipſi membra [illegible]; & quia ipſius ſunt, audiremus, quaſi ipſi loqueremur.* For this cauſe hath the Lord our

God giuen vs both a mouth, and eyes, and eares, that all of them ſhould ſerue him; that with our eares wee ſhould heare his Word; and with our mouth wee ſhould ſpeake his praiſes; and with our eyes we ſhould behold his glorious workes.

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**Verse 172.** *My tongue ſhall intreate of thy Word: for all thy commandements are righteous.*

Chriſtians are Prophets and ſhould edifie one another.

THe other duty of thankefulneſſe promiſed by *Dauid* is, to intreat of Gods Word, for the edification of others. Euery Chriſtian man, as hee is a Prieſt to offer ſacrifice vnto God: ſo is he a Prophet to teach his brethren; for vnto vs all ſtands that commandement, *Edifie one another in the moſt holy faith.* But alas, ye ſhall ſee many Chriſtians now, who at their Tables, and in their Companies, can ſpeake liberally of any ſubiect; onely for ſpirituall matters which concerne the ſoule, there they are dumbe, and cannot ſay with *Dauid, My tongue ſhall intreate of thy Word.*

The Word of God keeps religion and order among men.

*For all thy commandements are righteous.*] The reaſon why among men, hee will intreate of the Word of God, is, Becauſe they are all righteous; and ſo moſt forcible to reforme the vnrighteouſneſſe of men. *Non poſſunt homines reduci ad vitæ reformationem, niſi per verbum tuum:* There can bee nothing among men but confuſion in manners, corruption in religion, where the Word of God is not reuerenced as a rule, to the which the actions of men ſhould be ſquared.

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**Verse 173.** *Let thine hand helpe mee: for I haue choſen thy precepts.*

No ſucceſſe in temporall things without Gods helping hand.

DAuid hauing made promiſes of thankfulneſſe, ſeekes now helpe from God that hee may performe them. Our ſufficiency is not of our ſelues; but of his [illegible]; to will and to doe, are of him. In temporall things men oftentimes take great paines, with ſmall profit: firſt, becauſe they ſeeke not to make their conſcience good; next, becauſe they craue not the helpe of Gods hand: therefore they ſpeed no better then *Peter*, who fiſhed all night and got nothing, till hee caſt in his net in the name of the Lord.

In ſpirituall exerciſes much more labour is loſt, if the grace of God help not.

But in ſpirituall things, wee may farre leſſe looke to proſper, if we call not for the Lord his helping hand: the meanes will not profit vs, vnleſſe Gods bleſſing accompany them, and his hand worke with them. *Paul* may plant, *Apollo* may water, but God muſt giue the encreaſe. The Law was giuen by *Moſes*: grace comes by Ieſus Chriſt. This is the cauſe why in this age few grow in grace, notwithſtanding they haue the meanes of grace in moſt plentifull manner; becauſe the hand of God is not ſought to worke with the meanes. There is preaching, but for the moſt part without profit; there is prayer, but it preuailes not; there is hearing of the Word, but without edifying: *Balme* (enough) *in Gilead, and there is the Phyſitian alſo*, euen the great Phyſitian of our ſoules among vs: yet is not the health of people recouered; and all becauſe in ſpirituall exerciſes, inſtant prayer is not made vnto God, that his hand may be with vs to helpe vs.

Ierem. 8. 22.

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**Verse 174.** *I haue longed for thy ſaluation, O Lord: and thy Law is my delight.*

The beginning of ſaluation we haue now, the perfection we looke for.

IN this Verſe is a twofolde proteſtation; firſt, of the great deſire hee had of Gods ſaluation; next, of his delight in the law of God. But how is this, hee longed for ſaluation? was he not euen then partaker of it? doth he not glory, *Pſal.* 27. that God was his light and ſaluation? Both are true, that hee had it, and yet hee longed for it. Wee muſt diſtinguiſh betweene the beginnings, and the perfection of our ſaluation: the beginning we haue now by beleeuing Gods promiſes, whereupon we haue receiued the earneſt of his ſpirit: the perfection we ſhall haue, when all his promiſes ſhall bee fully accompliſhed vnto vs. Therefore S. *Peter* cals it a ſaluation, prepared to be ſhewed in the laſt time.

1 Pet. 1.

We haue comfort by the beginnings, but no contentment.

Wee ſee, then, the diſpoſition of Gods children toward this ſaluation, to be ſuch, that howſoeuer they haue comfort in the beginnings thereof, yet no contentment. This is expreſſed in holy Scripture, by the words of ſeeking, waiting, ſighing, panting, braying, hungring, thirſting, longing: by all which, a vehement deſire of promiſed ſaluation is noted to them.

Worldlings & cold profeſſors reproued, who long not for better then they haue.

This condemnes both worldlings, who haue ſet the deſire of their ſoule vpon the periſhing traſh of the earth, counting that their treaſure which the ſpirituall man accounts to be but dung; as alſo colde profeſſors, who pretend an hope of eternall life, but long not for it. *Non deſiderat patriam peregrinus ſine lachrymis:* Hee that liues in his pilgrimage without teares, declares that hee hath no deſire of his Countrey. *Non* *ſatis futura gaudia noſti, niſi renuat conſolari anima tua donec veniant*; Thou knoweſt not well the ioyes to come, if thy ſoule loath not theſe that are preſent, and long for thoſe that are promiſed. To ſuch, terrible is that warning of our Lord; *Woe bee to you that are full, for ye ſhall hunger.*

*Luke* 6.

The Word to vs in our pilgrimage is like Manna to *Iſrael* in the wilderneſſe.

*And thy Law is my delight.*] In this other proteſtation *Dauid* ſhewes what it was that vpheld him in this time of delay of Gods promiſed ſaluation; to wit, the comfort of Gods Word: this is like Manna to *Iſrael* in the wilderneſſe; which ceaſed ſo ſoone as they entred into *Canaan*, but ſuſtained them in the iourney. So ſhall the exerciſes of the Word ceaſe, then we ſhall come to our heauenly *Canaan*: in the meane time, ſo long as we are in the way, let vs comfort our ſelues with it.

They who deſpiſe the word, need not looke for ſaluation.

Againe, wee ſee how *Dauid* alway conioynes theſe two; ſaluation, and the Word of God. This is to be marked, for contemners of Gods Word; who liue as if God were to ſaue them by miracles, and not by his owne ordinary meanes appointed in his Church. They looke to bee ſaued, and yet will not reuerence the Word: but they ſhall be deceiued.

VERSE 175. *Let my ſoule liue, and it ſhall praiſe thee; and thy iudgements ſhall helpe mee.*

If naturall life may be loued;

SOme expound this to be a petition, for the prolongation of his naturall life; that he may liue and praiſe God. This I know is lawfull to ſeeke: and for it he prayeth, *Pſal.* 90. *Oh ſpare a little, that I may recouer my ſtrength before I goe and be not.* But here I thinke *Dauid* ſtretches his affection toward that ſpirituall life, which now in Gods children is the beginning of life euerlaſting; when the ſoule quickened by the ſpirit of God, is able to walke with God. For as the bodily life is diſcerned by actions competent vnto it; ſo the ſpirituall life is knowne by actions competent to it. Alſo where there is grace to pray, and thankeſgiuing with ioy, delighting in Gods Word, and obedience giuen thereunto, theſe are vndoubted arguments of a ſpirituall life.

How much more ſhould eternall life bee loued?

But many liue by the one, who are dead as concerning the other.

But it is a pitty, to ſee how many are liuing, concerning their bodies luſty and ſtrong, who are but dead; carrying a dead ſoule in a liuing body; ſtrangers from the life of God, painted Sepulchres, pleaſant without, full of rottenneſſe within; hauing a ſoule which can no more pray, nor praiſe the Lord, then a dead body which can neither heare nor ſpeake vnto men.

Fruit of all Gods Benefits, is profit to vs, praiſe to himſelfe.

*And it ſhall praiſe thee.*] Much throughout this Pſalme, and in all the reſt, doth *Dauid* eſteeme of this exerciſe of praiſing God: ſometime he prayeth for it, as a grace, ſometime he promiſeth it as a duty; ſometime he practiſeth it in himſelfe, and ſometime hee prouokes others vnto it. The Lord ſo parts the fruit of all his benefits, that hee giues vs the profit, reſeruing no more but the praiſe vnto himſelfe: and the more praiſe we giue him, the more profit by new benefits reape we at his hands.

*And thy iudgements ſhall helpe mee.*] How Gods Word is called his iudgement, See Verſ. 7.13.20.30.39.43.52.62.66.84.102. 106.108.120.

VERSE 176. *I haue gone aſtray like a loſt ſheepe; ſeeke me: for I doe not forget thy commandements.*

*Dauid* perſecuted with baniſhment.

IN this concluſion of the Pſalme we haue three things: a confeſſion of ſinne, a petition of mercy, and a proteſtation. The confeſſion, *I haue wandred like a loſt ſheepe*: *Euthymius* and *Vatablus*, vnderſtand this to be a complaint of his perſecution hee ſuſtained of *Saul*; who like a rauening Wolfe of *Beniamins* tribe, chaſed *Dauid* like a poore ſheepe, from his natiue ſoyle; hunting him to and fro like a Partridge, through the mountaines of *Iſrael*: and that therefore, leaning to the teſtimony of his good conſcience, he makes bold with God, that hee would reduce him, and bring him home againe. And this expoſition is alſo agreeable to the Analogy of faith.

It is common to all men to wander from God.

*Baſil in Pſ.* 119.

*Am, in Pſ.* 119.

☞

And wee rather take this with *Baſil* and *Ambroſe*, to be a petition for ſpirituall deliuerance from his ſinnes; wherein firſt, he permits a confeſſion of his miſery, that hee had wandred from God. *Hoc & Propheta poſt peccatum, & omni humanæ naturæ dicere conuenit*: and this not onely the Prophet, but the whole nature of man after the tranſgreſſion, is bound to confeſſe. *Quod lapſum fateris, non tibi cum omnibus commune conſortium eſt; quia nemo ſine peccato: negare hoc ſacrilegium eſt; ſolus enim Deus ſine peccato eſt: confiteri hoc Dei impunitatis remedium eſt*: That thou confeſſeſt thy ſinne, in this thou haſt a common fellowſhip with all mankinde; there is no man without ſinne: that is Gods prerogatiue; to deny this, is ſacriledge; to confeſſe it, is the way to impunity. *Dic itaque tu iniquitates tuas, vt iuſtificeris*; Confeſſe thou therefore thy ſinnes, that thou mayeſt bee iuſtified. It is the preſumptuous voyce of Antichriſt, that a man in this life can be without ſinne, and fulfill the law in perfection.

Such as thinke themſelues without ſin, are but blinde. *Eſay* 6.

An anſwere to preſumptuous Papiſts, boaſting of perfection.

*Bernard.*

☞

If their eyes were opened to ſee either the Lord, or themſelues, they would bee farre from this abhominable preſumption. When holy *Eſay* ſaw a viſion of the Maieſty of God, hee cryed out; *Woe is mee, I am vncleane.* When patient *Iob* had ſeene the Lord, it was his voyce, *Now I haue ſeene the Lord, therefore I abhorre my ſelfe.* And *Dauid* here by his deepe meditations of Gods Word, is moued to acknowledge his great diſconformity from it, by reaſon of his ſinnes. As the ſmall motes of the ayre, *Atomi*, are onely ſeene where the Sunne ſhineth: ſo the manifold imperfections of our nature, are beſt ſeene, where the light of Gods Word ſhines moſt clearely. And therefore to all ſuch preſumptuous Papiſts as boaſt with the Phariſee of their perfection; and fall not downe with the penitent Publican, and humble *Dauid*, to make confeſſion of their ſinnes; wee returne that anſwere of *Bernard*, *Si te videres tibi diſpliceres, & mihi placeres*: If thou ſaw thy ſelfe, thou wouldeſt be diſpleaſed with thy ſelfe, and ſhouldeſt pleaſe me. *Sed quia te non vides, tibi places, & mihi diſplices*: but becauſe thou ſeeſt not thy ſelfe, thou pleaſeſt thy ſelfe, and diſpleaſeſt me. *Veniet autem dies quando nec tibi nec mihi placebis; non mihi quia peccaſti; nec tibi quia in æternum ardebis.* But the day will come wherein thou ſhalt neither pleaſe thy ſelfe, nor mee: thou ſhalt not pleaſe me, becauſe thou haſt ſinned againſt mee; neither ſhalt thou pleaſe thy ſelfe, becauſe thou ſhalt bee puniſhed with euerlaſting fire.

Confeſſion of ſin profitable.

*Amb. de pœnit. lib.*2.*cap.* 6.

*Greg. moral.* 22.

In any ſpirituall diſeaſe, the knowledge of our ſinne and confeſſion of it, is the firſt token of the returne of health. *Soluit criminum nexus verecunda confeſſio peccatorum*: the bands of ſinne are looſed when they are confeſſed. And againe, *Erroris medicina eſt confeſſio*, Medicine for errour is confeſſion: But to this purpoſe, notable is the ſaying of *Gregory*, *Mirentur quicunque volent in quolibet caſtitatis continentiam; mirentur viſcera pietatis: ego non minus admiror in eo confeſſionem humillimam peccatorum.* Let men admire as they pleaſe, in others, either their continency, or commiſeration: I will much more admire in a man to ſee the humble confeſſion of his ſinnes. *Scio enim, per infirmitatis verecundiam, grauioris eſſe certaminis præterita peccata prodere, quam non admiſſa vitare.* For I know, through the infirmity of ſhame, that the godly haue a greater battell to confeſſe ſinne committed, than to repreſſe it that it be not committed.

God the great ſhepheard of his people.

*Ambroſ.*

His fauour toward his wandring ſheepe.

*Seeke mee.*] The ſecond thing in the Verſe is, petition of mercy, after the confeſſion of ſinne; I haue wandred like a loſt ſheepe: but thou who art the great Paſtor of thy ſheepe, who cauſeſt ioy in heauen at the conuerſion of a ſinner; thou that leaueſt ninety and nine feeding in the mountaines, to ſeeke one of thy ſheepe that hath wandred from thee; Come thou Lord, and by thy grace bring mee home againe. *Quære me, quia te requiro.* Seeke mee, for by thy grace I ſeeke thee: *Poteſt inuenire quem tu requiris.* Thou mayeſt finde him whom thou ſeekeſt. *Dignare ſuſcipere quem inueneris*, Vouchſafe to receiue him whom thou haſt found. *Impone humeris quem ſuſceperis.* And lay him vpon thy ſhoulders, whom thou haſt receiued. *Non eſt tibi pium onus faſtidio*, It is no weariſome burden to thee, to beare thine owne, and bring them home againe vnto thy ſelfe.

The praiſe of the beginning, progreſſe, and perfection of our ſaluation is due to God onely.

Thus wee ſee, how not onely in our firſt conuerſion, God did communicate life to vs when we were dead, as hee followed Apoſtate *Adam*, that ranne away from him, and brought him againe: but in all the courſe of our life, hee is the conſeruer and reſtorer of life to our ſoules. No man can reckon the errours of his life. Wee ſhould periſh in the leaſt of them, if the mercy of God did not watch ouer vs; to ſaue vs when we haue loſt our ſelues; to reduce vs when wee wander; to raiſe vs when wee fall. So that the whole praiſe of the beginning, continuance, and conſummation of our ſaluation, belongs to the Lord our God onely.

The godly neuer ſo fall that they loſe all grace.

*Ambroſ.*

*For I forget not thy commandements.*] The third and laſt thing in the verſe, is this proteſtation. Where if it be demanded, How doe theſe agree with the former? Hee hath euen now ſaid that hee wandred like a loſt ſheepe, and now hee ſaith, that hee forgets not the commandements of God: The anſwere is, The godly neuer ſo fall, but there remaines in them ſome grace, *quæ ſpem medicinæ reſeruat*, which reſerues a hope of medicine to cure them: So *Dauid* here, *Licet quædam mandatorum Dei tranſgreſſus eſt, omnimodam tamen illorum obliuionem non admiſit.* Albeit hee tranſgreſſed ſome of Gods Commandements, yet hee fell not into any full obliuion of them.

The manifolde vſes of Gods Word to the godly.

And laſt, wee ſee here, that as *Dauid* firſt got life to his ſoule by the Word; ſo by it life was conſerued vnto him; and if at any time he fell, it was the Word that wakened him, to turne againe to the Lord by repentance. When wee are tempted vnto ſinne, the Word armes vs to reſiſt it: when wee are wounded with ſinne, the Word lets vs ſee how to cure it. And as the crowing of the Cocke wakened *Peter* to mourne for the deniall of Chriſt: ſo the warning of the Word wakens vs to repent when wee haue ſinned.

What comfort we ſhould find in it, if our affection toward it were like Dauids.
*Auguſt.*

Happy were wee if ſuch affection were in vs toward the Word of God, as here was in *Dauid.* So ſhould wee finde that manifold comfort in it, which he found, to the reioycing of his heart. If wee receiue it, when we heare it, with a liuely faith, *Fiet nobis quodcunque deſideramus.* It ſhall be vnto vs what euer we deſire: if we be in trouble, it ſhall be to vs a word of conſolation; if wee be in ioy, it ſhall augment our ioy: Certainely if wee knew it, wee would bee more delighted with it. It is the ſeede of our new birth; it is the food that conſerues an immortall life in vs; it is a preſeruatiue againſt all euill; it is the reſtoratiue of our ſoules in all diſeaſes; it is the ſtaffe of our infirmities; it is the armour againſt our enemies; it is the light of our eyes; euen that day-ſtarre that ſhineth in darkeneſſe. If we walke in the light thereof, it ſhall leade vs to the bright-ſhining Sunne of righteouſneſſe, Chriſt Ieſus. To whom with the Father and the Holy Ghoſt, bee praiſe, honour, and glory, for euer, *Amen.*

## A PRAYER, commonly vſed by the Author before his Euening Doctrine to the People.

O Lord prepare our hearts to ſeeke thee: and open thou thy mercifull eare to heare vs. Let the meditation of our heart, the words of our mouth, and the lifting vp of our hands, bee vnto thee an acceptable Euening ſacrifice: and let thy bleſſing deſcend vpon vs thy people; that by the miniſtery of thy Word and holy ſpirit, light may encreaſe in our mindes, by which wee may know thee; life in our hearts, by which wee may liue vnto thee: that ſo long as wee are here, in this miſerable abſence from thee, wee may continually be guided with thy grace; and in thy owne good time, receiued vp to thy glory, through Ieſus Chriſt: to whom with thee and thy holy Spirit, bee praiſe and glory for euer.

## Another Prayer.

LOrd quicken vs, that wee may call vpon thy holy Name. Lord make vs weary of our ſinnes, that wee may come to thee, and thou may refreſh vs: powre thy ſpirit vpon vs, that wee may hunger and thirſt for thy righteouſneſſe and ſaluation; that thou according to thy promiſe may ſatisfie vs. Declare thy preſence in mercy vpon vs, who here waite for thy louing kindeneſſe in the middeſt of thy Temple. Water thine inheritance with the deaw of thy grace; that wee may faſten our rootes in Chriſt, and may grow vp in him in all holineſſe, fruitfull in euery manner of good worke, which may bee to thy glory, through Ieſus Chriſt. To whom with thee and thy holy ſpirit, bee praiſe, and honour, and glory for euer, *Amen.*

# A
# MIRROVR
# OF
# MERCIE:
## OR,
## THE PRODIGALS CONVERSION,
## BRIEFELY, AND LEARNEDLY
## EXPOVNDED, AND FVLL OF COMFORTABLE CONSOLATIONS FOR ALL PENITENT SINNERS.

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*By* WILLIAM COWPER, *Miniſter of Gods Word,*
*and Biſhop of* GALLOVVAY.

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at his Shop in *Pauls* Church-yard at the ſigne of the
Blacke Beare. 1629.

# TO THE RIGHT VVORSHIPFVLL, *DAVID ARKENHEAD*, DEANE OF GILD,

Thomas Ingles of Edernie, Mongo Macala,
Edvvard Car, James Dennistonne,
with others his Worſhipfull Covncellors
and Assessors.

IT *is no great wonder though thoſe parts of* Africk *which are vnder* Torrida Zona, *abound in many kinds of vnkinaly monſters, ſeeing they are diſtempered with ſuch extremity of heat that their beaſts prouoked by raging luſt, mixe themſelues with others, not of their owne kinde. But in this ſoile wherein the Sun of the world ſends out his beames in moſt temperate manner,& the* Sun of Righteouſneſſe *ſhineth more fauourably: it may much more bee admired to ſee ſo many, who looke like men, but indeed are monſters. Of whom that may be ſpoken, which ſtory records of* Conſtantinus, *ſurnamed* Coprominus, Eum nec Chriſtianum, nec Iudæum, nec Paganum fuiſſe, *that hee was neither a Iew, nor a Pagan, nor a Chriſtian:* Sed colluuiem quandam impietatis, *but a certaine maſſe or heape of all impiety: With the Iewes they ſalute Chriſt as their King, and yet buffet him, they profeſſe him with the Chriſtian, and perſecute him with the Pagan: at one word they bleſſe him, and at another blaſpheme him:* They are named Iſraelites, and liue Amos.
like Ethiopians; *They ſpeake with the voyce of* Iacob, *but worke with the hands of* Eſau, *and walke with the feet of* Ioab, *that any man may perceiue, not by their coate, but their party-coloured conditions that ſunary parents haue begotten them.*

*The nature of man diſtemperate with the heate of vnruled deſires, and affections, refuſeth not the vnlawfull company of any euill, that will ioyne with it: for ſinne is nothing elſe, but a childe gotten in a moſt vnhappy and vnkindly coniunction betweene Apoſtat ſpirits, and the corrupt nature of man, whereof proceedes ſuch manifold deformities in the liues of men, that yee may ſee one and the ſelfe-ſame man to be but a mixed monſter,*

*made vp, and miſhapen of ſundry ſorts of vices. Hee is begotten of Concupiſcence, and hath eyes of Adultery: he is nouriſhed and rocked in the Cradle of Intemperance, hee groweth vp by Couetouſneſſe to ſuch exceſſe, that his little finger is bigger then by iuſt meaſure his body ſhould be: his motion is from anger, his greatneſſe from his pride, he is made ſtrong to euill by his malice, he waxeth olde with wickedneſſe, conſumed with lechery, and worne with enuy. Thus he ends worſe then he began, and in all theſe hee is boulſtred vp by hypocriſie, and ſheweth himſelfe as if hee were a Chriſtian.* And ſo couers the iniurie vnder the garment of God: *but they are* Malæ.
*deceiued,* God will not be mocked, *Let them not ſay wee haue* Abraham *for our Father, The anſwere our Sauiour gaue the carnall Iewes is fitting for them,* Ye are of your father the Diuell, for yee doe his works. Partus patrem indicat, *the birth bewrayes the begetter, and their image declares they are not the generation of Chriſt.*

*But iudgements are prepared for ſcorners: ſtrange ſinnes will be repaid with ſtrange puniſhments proportionable to them,* They that ſow the winde, ſhall reape the whirlewinde, they who ſow to the fleſh, ſhall of the fleſh reape corruption. *They turne not from their ſinnes to the Lord, and the Lord moſt iuſtly wraps them in their ſinnes as in a winding ſheet, which cannot be conſumed, thus are they laid in the graue, and* Their bones full of the iniquitie of their youth. O *fearefull recompence,* but yet righteous, *there needs no more to plague them but that the Lord turne their owne wayes vpon their owne heads, and giue them to drinke of the cup themſelues haue prepared. For howſoeuer wickedneſſe bee ſweet in the mouth, yet in the bowels it turnes into gall. They ſhall know in the end, it was an euill thing and a bitter that they forſooke the Lord. Oh that they who forget him, could conſider this in time!*

*To waken them if it be poſſible. I haue preſented to them heere a twofold* Mirrour, *in the one if they looke into it, they may ſee how miſerable a man maketh himſelfe by departing from the Lord. In the other how gratious the Lord is, and ready to receiue ſuch as returne vnto him. And this haue I publiſhed vnder your honourable names, who as ye liue in your ſelues* Exemplars *of a godly life vnto others: ſo I am ſure it ſhall be contentment to you if by this treatiſe dedicate to you, others may be made better. Receiue it as a token of my beſt affection toward you, for your louing acceptation of mee into the honourable fellowſhip of your Burgiſhip of* Edenborough, *which howſoeuer by birth it was due to me, yet was it conferred by you with ſuch willingneſſe of minde, as bindes me to account my ſelfe obliged to your fauours while I liue, So wiſhing the multiplication of the grace of Ieſus Chriſt vnto you, I reſt.*

Yours in the Lord Ieſus,

*William,* Biſhop of Galloway.

# A MIRROVR OF MERCIE: OR, THE PRODIGALS CONVERSION.

## LVKE. 15.

VERSE 11. *He ſaid Moreouer: A certaine man had two Sonnes.*

12. *And the yonger of them ſaid to his father, Father, giue me the portion of the goods that falleth to me. So he diuided vnto them his ſubſtance.*

13. *So not long after, when the yonger ſonne had gathered all together, hee tooke his iourney into a farre Countrey, and there he waſted his goods with riotous liuing.*

14. *Now when he had ſpent all, there aroſe a great dearth throughout that land, and hee began to be in neceſſity.*

15. *Then hee went and claue to a Citizen of that Countrey, and hee ſent him to his farme to feede Swine.*

16. *And he would faine haue filled his belly with the huskes, that the Swine ate, but no man gaue them him.*

17. *Then hee came to himſelfe, and ſaid, How many hyred ſeruants at my fathers haue bread enough, and I dye for hunger?*

18. *I will riſe and goe to my father, and ſay vnto him, Father, I haue ſinned againſt heauen and before thee.*

19. *And am no more worthy to be called thy Sonne: make me as one of thy hyred Seruants.*

20. *So he aroſe and came to his father, and when he was yet a great way off, his father ſaw him, and had compaſſion, and ranne, and fell on his necke, and kiſſed him.*

21. *And the ſonne ſaid vnto him, Father, I haue ſinned againſt heauen, and before thee, and am no more worthy to be called thy ſonne.*

22. *Then the father ſaid to his ſeruants, Bring forth the beſt robe, and put it on him, and put a ring on his hand, and ſhooes on his feete.*

23. *And bring the fat Calfe, and kill him, and let vs eate, and be merry.*

24. *For this my Sonne was dead, and is aliue againe, and he was loſt but hee is found, and they began to be merry.*

My helpe is in the Name of the Lord.

This Parable intituled a *Mirrour of Mercy*, and why.

THis Parable may properly bee called, *A Mirrour of Mercy*; for in it the Lord layeth open vnto vs the bowels of his fatherly loue and compaſſion toward penitent ſinners. Hee proclaimed once by word his Name to *Moſes, The Lord, ſtrong, mercifull, and gratious, ſlow to anger, abundant in mercy and truth: reſeruing mercy for thouſands, forgiuing iniquitie, tranſgreſſions, and ſinnes.* By many perſons ſeuerally hath hee declared it, and here moſt clearely hee ſhadowes it. Setting downe to vs one, a moſt miſerable ſinner, worthy to be condemned, yet vpon his repentance, graciouſly pardoned, for an example of the like mercy to bee ſhewed

*Exod. 34.6.7.*

ſhewed vnto all, who after this manner repenting of their ſinnes, ſhall returne vnto the Lord their God.

Why the Parable is tripled.

To this purpoſe hath our Sauiour deliuered before two Parables. One of the wandring ſheepe, another of the loſt piece of money, and now hee adioynes the third of the prodigall childe. It is not without great cauſe that our Sauiour takes ſuch paines to confirme vs in this point: For it is a difficill thing, yea a ſupernaturall worke, to perſwade a guilty ſinner of Gods mercy: the reaſon is, becauſe the Law, which threatens a curſe againſt the tranſgreſſors of her Commandements, is naturally written in euery mans heart, and the ſentence of death due to ſinne, by capitall letters is grauen in the conſcience, ſo that it is true of all ſinners which the Apoſtle ſpeaketh of one ſort, that they are *αὐτοκατάκριτοι*, ſuch as haue within themſelues, againſt themſelues pronounced a ditty of damnation, and euery man may feele in himſelſe a *conſcience* armed not vnlike that *Cherubin* with a ſword of wrath, ſhaking againſt him, and telling him that his ſinne hath made him vnworthy to enter into the Paradiſe of God.

The ſentence of damnation is written by nature in euery mans heart.

*Tit.*3.11.

*Gen.*3.24.

Men vnder the bondage of ſinne, either periſh in the dead ſleepe of Atheiſme.

Whereof it comes to paſſe, that miſerable man abiding vnder the bondage of ſinfull nature, periſheth in one of theſe two fearefull ſickeneſſes of the ſoule, Atheiſme, or Deſperation. The firſt is a moſt dangerous & deadly diſeaſe, *νόσος μεγάλη ψυχῆς ἀθεότης*, and opens a doore to kill all kinde of impiety; for what wickedneſſe will not that man commit who being blinded by the deceit of ſinne, is brought to thinke there is no God, nor iudgement to come? But againſt this dangerous and deuouring poyſon, the Lord hath prouided moſt effectuall *Antidotes*, for beſides the workes and the Word of God which cry out that there is a God, hee preſerueth euen in the moſt corrupt conſcience ſuch a light as forces the deepeſt contemner to feare that ſame Godhead which he denyes, and ſo proues it true in all Atheiſts, which *Cicero* ſpake of one *Metrodorus*; *Nec quenquam vidi qui magis ea timeret, quæ timenda eſſe negaret*; I neuer ſaw any more feared, for which he ſaid was not to be feared at all.

*Hermes.*

*Pſal.*14.1.

Or then being wakened are oppreſſed with Deſperation.

And thus the Atheiſt being wakened out of the ſound ſleepe of Atheiſme, and brought to ſome ſenſe and feare of Diuinitie, is incontinent ſore oppreſſed with the other euill of Deſperation; for the firſt thing that a guilty ſoule apprehends in God, is iudgement, and wrath; the conſcience ſending out, *λογισμῶν κατηγορούντων*, accuſing cogitations, which conclude within them, againſt themſelues, a condemnatory ſentence, and in this hee that hath eſcaped the firſt ſhall not faile to periſh, if a dore of mercy be not opened vnto him.

*Rom.*2.15.

On the other extremity, many are deceiued by preſumption.

And here againe, many are deceiued by preſumption, who thinke the way of mercy, plaine, eaſie, well enough knowne, and that they are ſure they haue it. But alas, they flatter themſelues with a conceit of it, who had neuer the certainty of it. All haue no faith, who ſpeake of it. Many are called, few are choſen. The Kingdome of heauen ſuffers violence. If *Adam* after one tranſgreſſion ranne away from the Lord afraid at his voyce and preſence in whom hee delighted before: what maruell his ſinnefull children, guilty of ſo many tranſgreſſions, like perturbed and confounded men, fearing his iudgements, runne from him and fall into the gulfe of deſpaire. And if *Ioſeph* and *Mary* hauing loſt the company of Chriſt but for one day, not regarding him as they ſhould, were three dayes in ſeeking before they could finde him againe; ſhall men who ſo long a time liued ſtrangers from the life of God, bee ſo fooliſh as to thinke it requires no paines, no labour to ſeeke him, to finde him, and to bee reconciled with him? But if they can get onely in their ending day one word to cry for mercy, they are ſure to obtaine it. Let vs not be ſo farre deceiued, it is no wiſedome to hazard ſo great a matter, as is our eternall ſaluation vpon ſo ſmall an aduenture.

2 *Theſ.*3.2.

*Mat.*20.16.

*Mat.*11.12.

*Gen.*3.8.

*Luke* 2.46.

*Eph.*4.18.

To cure theſe euils many wayes vſeth the Lord to perſwade vs of mercy.

To cure therefore theſe great euils, ſpecially, the laſt two, of deſperation and preſumption, by many wayes doth the Lord draw vs to an experience and ſence of his mercy, and then to a conſcience of our duty towards him; for where before the *Cherubin*, an Angell was ſet at the entry of Paradiſe with a ſhaking ſword to hold out man, we haue now the Chriſt the Lord of Angels with the keyes of *Dauids* houſe to open Paradiſe vnto vs, and as conſcience within vs cryes condemnation to vs for ſinne, ſo the ſpirit of adoption, ſent into our hearts from the Father, cryes with a ſtronger voyce, *abſolution* from ſinne. No condemnation to them which are in Chriſt. And againſt the terrour of the Law and curſes thereof wee haue the grace of the Goſpell, full of ſweet bleſſings, both promiſed, and practiſed toward penitent ſinners. And for this one purpoſe it is that our Sauiour here triples the parable, to make vp vnto vs the ſtronger preſeruatiue againſt our naturall diſeaſe of diſtruſt and deſperation. For ſo, as *Ioſeph* ſpake to *Pharaoh* of his doubled viſion, *The dreame is doubled to Pharaoh the ſecond time, becauſe the thing is eſtabliſhed by God, and God haſteth to performe it*: May wee alſo ſpeake of this tripled parable, Ieſus hath done it, *to ſhew*

*Rom.*8.1.

Chriſt ſet ouer againſt the excluding *Cherubin*, the comforter ouer againſt the accuſing conſcience, a tripled Parable againſt our manifold doubtings.

*Gen.*41.32.

*the*

Heb.6.17.

*the heires of promiſe the ſtability of his Counſell*, for it is a decree eſtabliſhed with God, to ſhew mercy to the penitent, and he will haſten to performe it.

For the ſenſe of mercy is an effectuall motiue to repentance.

Three degrees of Gods mercies.

Now as it is a great worke to make the ſoule guilty of ſinne, conceiue any ſenſe of mercy, ſo the ſoule once hauing conceiued it, is eaſily moued through the ſenſe of mercy to returne vnto the Lord, as wee may ſee in this example. Many are the arguments whereby wee are moued to repentance, but among them all, none goes ſo neere the hearts of his kindly children, to pricke them with a godly ſorrow for their ſins, as the ſenſe of Gods mercy, when they conſider how good the Lord was vnto them before they ſinned: *Haue I beene vnto you as a wilderneſſe, or land of darkeneſſe? what iniquitie haue ye found in mee, that yee are gone from me?* When they conſider how patiently the Lord bare with them when they ſinned againſt him: *I might haue done vnto thee, as thou haſt done vnto mee, but for my names ſake I will refraine my wrath: I might make thee like Admah and Zeboim; but my heart is turned within mee, and will not execute the fierceneſſe of my wrath vpon thee.* And when againe they conſider, how willingly he receiued them into his fauour after they had ſinned, they are wounded and grieued in their ſpirits for that they offended him. Seruants feare him for his iudgements, if hee had no plagues they would not regard him, but his ſonnes feare him for his mercies, according to that of the Pſalmiſt, *Mercy is with thee that thou mayeſt be feared.* And therefore the Apoſtle puts this in the fore front of his reaſons, when hee exhorteth vs to a godly life; *I beſeech you brethren, by the mercies of God.*

1 He was good to his children before they ſinned. Ierem.2.5.

2 Good to them when they ſinned. Hoſ.11.8.

3 Good to them after they had ſinned.

Pſal.30.

Rom.12.1.

In the Goſpel, God diſcouers the bowels of his mercies.

The Lord ſtands not now vpon mount *Sinai*, with burning fire and blackeneſſe of darkeneſſe, proclaiming the Law with the fearefull ſound of trumpet, threatning vs with death if we fulfill it not. No maruell the people did tremble at that ſight; for *Moſes* himſelfe did quaile and feare to behold it, but now hee ſtands on mount *Sion*, a father alluring vs with mercies, not affraying vs with iudgements, ſpeaking to vs not by a terrible trumpet, but by the meeke Mediator of the new Teſtament Ieſus, whoſe bloud cryes for better things then the bloud of *Abel*. O how inexcuſable are they whom this mercy of God moues not to repent: are they not worthy of a double condemnation? The ſinnes done againſt the Law, may be cured by the grace of the Goſpell: but where this grace alſo is deſpiſed, and men who may receiue mercie for repenting, will not repent, wherewith ſhall this impiety bee cured? Remayneth there any more ſacrifice for ſinne? Shall any new Sauiour bee ſent to ſaue theſe men? No, no, there abides nothing for ſuch, but a fearefull looking for *of iudgement and violent fire, which ſhall deuoure them.*

Heb.12.21.

Heb.12.24.

Miſerable are they who are not moued with mercy to repent.

Heb.10.27.

*A certaine man had two ſonnes.*

This man in the Parable repreſenteth God.

Now to enter into the Parable, in it wee haue three perſons introduced with three ſeuerall actions. The Prodigall childe ſinning, & repenting, his father pittying and pardoning him, his elder brother grudging and murmuring. Wee haue firſt then, to ſee who is meant by this man, and his two ſons. This man in the Parable repreſents God the Father of our Lord Ieſus, and our Father in him: where wee muſt beware to aſſigne vnto God with the *Anthropomorphites* and *Papiſts*, any viſible ſhape, though he demit himſelfe to our capacity, and ſhadow himſelfe like vnto vs: let vs not diminiſh in our hearts the glory of his Maieſtie, as to faſhion him in our imagination to bee like vnto vs; For *God is not as man.* Eyes and eares, ielouſie, anger, and repentance are aſcribed vnto him: But hee hath not carnall eyes, nor eares, to ſee and heare, as man doth. If hee hath with ſuch wonderfull wiſdome made ſome of his creatures that they are, [illegible] ἄπειρα, ϗ ἀκατάληπτα, incomprehenſible to man, yea, the very ſoule of man whereby hee knoweth all other things, yet knoweth not its owne ſelfe in many things: how ſhall wee know him that made it, or conceiue of him as hee is, hee being in himſelfe infinite, in regard of his creature incomprehenſible, in regard of place, incircumſcriptible, in regard of time euerlaſting, and ſhall we then imagine him to be like one of vs?

We muſt beware that wee diminiſh not the Maieſtie of God in our thoughts, to thinke him like man.

Macar.hom.24. Hom.12.

But why then will you ſay, is he called a man? doubtleſſe for our comfort and inſtruction, becauſe wee cannot conceiue of his Maieſtie as he is, he ſpeakes to vs of himſelfe as we are, inſinuating his loue towards vs. Among all creatures none more familiar to a man then a man, & among all men none more kindely & louing then a father; therefore when the Lord will ſignifie his loue, hee ſhadowes himſelfe vnto vs like a man, and ſuch a man as is our father. And this is for our inſtruction, as oft as the Lord expreſſeth himſelfe vnder the name of a man, it is not becauſe hee is ſo indeede, but becauſe it is needefull for vs that ſo his Maieſty ſhould bee expreſſed. Looke then what goodneſſe God hath created in man, and then goe vp, and conſider by it what a good Creator is hee that made him. Hath man an eye to ſee, and an eare to heare? can man being an earthly father haue

The reaſon why he figures himſelfe like a man.

Euery good and excellent thing in man is a witneſſe of the incomparable goodneſſe and excellency of God.

compaſſion on his children and prouide good things for them. Then let vs gather with the Pſalmiſt, *Vnderſtand ye vnwiſe, hee that made the eye, doth he not ſee? or hee that planted the eare, doth he not heare?* and againe with our Sauiour, *If yee which are euill can giue to your children good gifts: how much more ſhall your Father which is in heauen giue good things to them that aske him?* But here is the fault, that as *Anthropomorphites* aſcribe vnto God ſuch a ſhape as themſelues haue: So Atheiſts doe abaſe his Maieſty ſo farre, as to thinke hee is not ſo good as they are, he hath not ſuch knowledge and power as a man hath: other deny his prouidence, and ſay he hath eyes & ſeeth not, they deny his mercy, and diſtruſt that he will ſhew kindeneſſe and compaſſion to his owne, they deny his iuſtice, whiles as they thinke hee will not puniſh tranſgreſſors, and ſo ſetting his Maieſtie leſſe then one of themſelues, they make him in their minde like Idols of the Nations, that haue eyes and ſee not, eares and heare not, hands and worke not, feet that walke not, and in a word, ſuch a one as can neither doe good nor euill: *but their wickedneſſe ſhall reproue them*, and they ſhall finde the contrary by miſerable experience in the end. Thus haue wee ſeene for what cauſe it is that the Lord expreſſeth himſelfe vnto vs by the ſimilitude of a man.

Pſal. 94.

Mat. 7. 11.

Atheiſts are iniurious to the Lord, for they doe not thinke him ſo good as themſelues.

But makes him like an Idoll of the nations that hath eyes and ſees not.

Pſal. 115.

Many wayes hath God honoured the nature of man: Firſt, in our creation that when hee made man, hee beautified him with his image. Next in our redemption, wherein hee ſheweth himſelfe ſo enamoured with the loue of man, as to marry our nature with his owne in the perſon of his Sonne Chriſt Ieſus. And thirdly, in his Word, that when he ſpeakes of himſelfe hee borrowes compariſons from man to expreſſe himſelfe; once hee made man to his owne ſimilitude, but often deſcribes himſelfe according to mans ſimilitude, *Plerunque à corporibus hominum in ſimilitudinem trahit Deus.* And this ſerues, ſhortly to make man aſhamed, who ſpares not to diſhonour his owne nature, giuing *the members of his body, as weapons of vnrighteouſneſſe to ſinne*, ſubiecting to Sathans ſlauery that nature which God hath ſo highly honoured aboue the nature of Angels, and all other creatures whatſoeuer.

How God hath honored mans nature, appeares.

1 In creation.

2 In redemption.

3 In the Word.

Greg. Mor. l. 31.

Rom. 6.

*Had two ſonnes.*

Hauing ſeene who is meant by this father in the Parable, wee come now to ſee who are his two ſons. By the yonger, ſome vnderſtand the Gentiles, and by the elder the Iewes. It is true indeede they are our elder brethren, and were in the couenant before vs, and ſhall againe returne vnto it, we haue to pitty them and pray to God for them, that he would *take the vaile from their eyes*, and bring them home againe, that *there may be one Shepheard, and one ſheepe-fold.* But they cannot bee figured here by this eldeſt ſonne, becauſe they haue forſaken their fathers family, and are now ſtrangers from the *tents of Sem.* Others againe by theſe two ſonnes vnderſtand elect angels and men: it is true alſo that they triumphant in heauen, are our elder brethren, called therefore by the Apoſtle, *The Congregation of the firſt borne.* Like as they againe, call the Church militant on earth, *their little ſiſter.* But by this elder brother they cannot bee repreſented, for they murmure not at any compaſſion ſhewed vs, or louing entertainement made to vs by our heauenly Father, they grudge not, but rather reioyce at the conuerſion of a ſinner. There are yet the third, who by this elder brother vnderſtand *Phariſees* and *Iuſticiars*, by the yonger *Publicans* and *Sinners*.

The two ſons in this Parable repreſent, not Iewes and Gentiles.

2 Cor. 3.

Iohn 10. 16.

Neither yet Angels and men.

Heb. 12.

Cant. 8. 8.

Nor yet Phariſees and Publicans.

Truth it is the *Phariſees, grudging* at Chriſt for his familiarity with *Publicans* gaue him occaſion to vtter this Parable, and by it alſo he conuinces them. But the doctrine herein deliuered extendeth further, as now we ſhall heare.

Theſe two ſonnes then repreſent two ſorts of Gods children in the militant Church: ſome not onely choſen but effectually called by grace: and theſe are figured by the elder ſonne; ſome choſen, but yet not called nor renewed by grace, and theſe are figuratiue by the yonger ſonne. The firſt ſort of theſe will not goe from their father, they reſolue to abide in his houſe, and are willingly content to liue vnder their fathers gouernement and correction, their deſire is with *Dauid, One thing haue I deſired of the Lord, and I ſtill require it, that I may dwell all my dayes in his houſe, to behold his beauty.* Their reſolution is with *Ioſhua, Though all the world ſhould forſake the Lord, I will worſhip him.* And their proteſtation is with *Peter, whither ſhall wee goe from thee? thou haſt the words of eternall life.* I haue not ſaid that theſe ſort of men ſin not, if they fall, they fall in their fathers floore, whoſe mercifull hand raiſeth them vp againe, but it is farre from them to profeſſe a departure from him, and for ſuch as theſe are, in the Church we giue thankes to God.

But the two ſonnes repreſent two ſorts of Gods children vpon earth.

The elder ſon repreſents ſuch as are choſen and called.

Pſal. 27.

Ioſh. 24. 17.

Ioh. 6. 68.

As to the other, repreſented by the yonger ſonne, they are Gods children in regard of election, but not yet called, nor ſanctified by grace. Theſe in their ignorance care not to ſhake off the yoke and diſcipline of their father, they will not abide with him, as they promiſed in baptiſme to bee ruled by him, and liue vnder his commandements: but they will doe their owne will,

The yonger ſonne repreſents ſuch as are choſen, but not yet called.

Theſe are diſobedient children, till they be called.

Auguſt.

walking after the liberty of their owne luſts with the wicked, in the way of reprobation, their heauenly father ſuffering them with long patience, to prooue their owne weakeneſſe, that his mercy may bee the more manifeſt towards them, when by his effectuall grace hee calls them out of this ſnare of the Deuill, as here at length he did this Prodigall childe. And theſe in the Church whom all men may ſee like vnto this yonger ſonne in departing from God, wee pray the Lord they may alſo bee like him in returning: but alas, we haue many like the one, few like the other. For which wee may complaine with *Auguſtine*: *In occulto eſt vnde gaudeam, in publico vnde torquear*; The matter of our ioy in ſuch as cleaue vnto the Lord, for the moſt part is hidden in ſecret; but the matter of our griefe, in ſuch as depart from him, is publique and manifeſt. Alwayes ſure it is that they that liue moſt licentiouſly, if they bee the elect children of God, ſhall once ere they die be effectually called by grace, and ſo renued and made obedient children vnto their heauenly father.

This learneth vs to looke with pitty to men in their ſinne, it may be they are our brethren in regard of election.

*Acts* 9.13.17.

2 *Tim.*25.

And this ſhould learne vs compaſſion towards men in their ſins, for thou knoweſt not whether, if or not in Gods ſecret councell he be an elect childe of God, thy brother, & an heire of grace with thee, who in regard of his preſent euill conuerſation, liues as an enemy & a ſtranger from grace. *Ananias* feared Saint *Paul* as an aduerſary, whom ſhortly after hee fauoured, and embraced as a brother; and many ſuch no doubt there are in the Church, concerning whom the commandement is giuen; *Inſtruct with meekeneſſe them which are contrary minded, waiting if at any time God will bring them out of the ſnare of the Deuill.*

### *And the yonnger.*

This Parable being firſt conſidered according to the letter, teacheth vs,

That good fathers oftentimes haue euill children.

*Eſa.*1.

Wee haue firſt to conſider this Parable according to the letter: for it is certaine that our Sauiour borrowes no ſimilitude from that which is not. *Parabola enim de nullo non conuenit.* It will let vs ſee that often times good & godly fathers haue wicked and vngratious children. Seeing God who is the father of vs all, complaines of it: *I haue nouriſhed and brought vp children, but they haue rebelled againſt me.* It becomes other fathers to beare this croſſe the more patiently.

And all to declare that grace is Gods free gift and comes not by nature.

For godly fathers beget naturall children not out of new grace but out of old nature.

*Aug.cont.Pelag. lib.2.c.9.*

This is cleared by ſimilitudes.

*Aug.cont.Iulian lib.6.cap.6.*

*Auguſt. de nuptijs & concupiſ. lib.2.c.19.*

No matter of gloriation in fleſh.

Neither is it without cauſe, that oftentimes ſo it fals out, for if wiſe and godly fathers had alwayes wiſe and godly children, it might bee thought grace were heritable, flowing from nature, not giuen of God from aboue, but we ſee the contrary, as circumciſed parents begate vncircumciſed children, ſo regenerate fathers, vnregenerate children. *Adam* hath a *Cain*, *Noah* a *Cham*, *Abraham* an *Iſmael*, *Iſaac* an *Eſau*, *Ezechiah* a *Manaſſe*. The reaſon hereof is, that the goodneſſe which is in man, he hath it not by nature, but by grace of regeneration; and in begetting children according to nature, hee communicates to them that which he hath of nature, not that which he hath aboue nature by grace. *Homo liberos gignit ex carne vetuſta, & peccatrice, non ex ſpiritu, quocirca minime mirum, ſi iuſtus iuſtos non gignat, ſicut peccator peccatorem*: A man begetteth children of ſinfull fleſh, not of the ſpirit, no maruell therefore that a righteous man beget not righteous children, as a ſinfull man begetteth ſinners. The grains of wheat which are ſowen in the earth purges from all their ſuperfluities, hauing neither ſtalke, nor eares, nor chaffe, yet grow vp againe with them all, *Quia purgatio illa, non natura contigit granis, ſed hominum arte*; Becauſe that purgation of the Corne is not made by nature, but by the Art of man. *Cum autem frumenta non naſcuntur ab his principijs artis, & induſtria, ſed natura, neceſſe eſt ut naſcentia ſequantur non rationem humanæ induſtria, ſed natura*: Therefore it is that they grow vp not ſuch as the art and induſtry of man hath made them, but ſuch as they are by nature. *Et ſicut gignitur ex oleaſtri ſemine oleaſter, & ex olea ſemine non niſi oleaſter, cum inter oleaſtrum & oleam plurimum diſtet; ita & de carne peccatoris, & de carne iuſti utrinque peccator, quamuis inter peccatorē & iuſtū multum diſtet*: And as the ſeed of the wilde Oliue bringeth out a wilde Oliue, and the ſeed of the Oliue brings out alſo a wilde Oliue, albeit betweene the Oliue and the wilde Oliue in themſelues, there is a great difference: euen ſo out of the fleſh both of iuſt men and ſinners, ſinners are begotten, albeit in themſelues great difference be betweene the righteous and the ſinner. That all matter of gloriation may be taken from fleſh, and hee who glories may glory in the Lord, boaſt as thou wilt of the priuiledges of nature, they are but the matter of thy mourning. Comfort thou canſt haue none, but in that which grace hath giuen thee aboue nature.

Parents ſhould take heed that in their owne default children be not croſſes vnto them.

1 *Sam.*3.13.

1 *Kings* 1.6.

A threefold duty parents owe to their children.

Firſt, to giue them good xample.

Onely let parents take heed that in their owne default their children become not croſſes vnto them. Iuſtly was *Adonijah* a ſcourge to *Dauid* in his old dayes, becauſe he would not diſpleaſe him from his youth. And *Ophni* and *Phinees* a curſe to their father *Eli*, becauſe he ſuffered them to run into a ſlander. A three-fold duty therefore ſhould fathers diſcharge to their children; firſt, by a godly life giue them good example, doe not that which thou wouldeſt not wiſh thy children to follow; it is an euill great enough that thou haſt deriued ſinne

Ephes 6.4.
Prou.22.15.

vnto them by propagation, let them not alſo draw it from thee by *imitation.* Secondly, haue a care of their *education, to bring them vp in the information of the Lord. Fooliſhneſſe is bound in the heart of a child, but the rod of correction driues it away.* *Nazianzen* records, that the *Lacedæmonians* learned their children to excell in fortitude & tollerance of ſorrowes by frequent beating them. *Licurgus* taught the *Spartans* what power was in good education. When of two dogs procreate of the ſame parents by his paines he made the one a hound for the fields, the other not ſo trained vp, remaining but a curre for the kitchin. And *Socrates* was wont to ſay that many children, for want of good education were like vnto couragious horſes, who for lack of gouernment become no better then Aſſes. It is a ſhame for Chriſtians to come behinde Ethnickes in this duty. And yet that education will not alway doe it, is euident in *Iſaac* and *Iſmael*, both brought vp in the houſe of *Abraham*; yea in *Iacob* and *Eſau* both gotten of one father, borne of one mother, that lay together in one belly, their education was alike, their diſpoſitions vnlike. Therefore beſides the ordinary meanes of information and correction, the laſt duty fathers owe to their children, is earneſt prayer vnto God for them: euen as *Iob* euery morning ſacrificed for his children, that God would frame their hearts to his holy loue and obedience, that the corruption of nature which in the firſt generation they communicate to their children, may bee taken away, & they by the grace of regeneration ſanctified & renewed vnto his holy image.

2.
Secondly, to haue a care of their education.
*Nazian. orat. 48. In Iulian.*

Thirdly, to be inſtant in prayer to God for them.

Hauing noted theſe things in the Parable, according to the letter in the point of the father; two things alſo occurre to bee marked in the part of the ſonne: firſt, his vile ingratitude to his father, that vpon no neceſſity, onely to the end he might follow his owne will, and enioy the periſhing pleaſures of his ſinfull luſts, he forſakes him. And that all children may learne to flie this fault, let them marke that becauſe this young man became a croſſe to his father, he becomes at length a croſſe alſo to himſelfe.

Children in grieuing their Parents prepare griefes for themſelues.

It is the firſt duty of godlineſſe in children (ſaid *Cyrill*) to bee thankfull to their parents, to wait vpon them, ſerue them, comfort them, eſpecially in their old age. *Quamuis enim illis plurima eiuſmodi reddiderimus, rurſus tamen eos generare non poſſumus.* for albeit in ſome things wee may be able to requite them, as *Ioſeph* being fed 17. yeeres by his father *Iacob* in *Canaan*, fed his father againe other 17. yeeres in Egypt, yet are we neuer able to beget them againe. *Ab illis primam viuendi cauſam accepimus, adeo vt parentes velut dij quidam ſint, hoc eſt liberis aeque Dij: hoc Deus increatus & immortalis, nobis creatis & mortales deos dedit, vt homines honore afficeremus.* For vnder God we haue our being of them; he who is the father immortall and increated, for the honouring of mankind hath communicated his name to mortall and created creatures, to make them alſo fathers and begetters of others, thus are they to their children like little gods, or in God his ſteed, which as it ſhould waken in fathers a care to be anſwerable to their name and place, in wiſe and louing dealing with their children; ſo warnes it children of that loue, thankfulneſſe and obedience, they owe euery way vnto their parents.

Children cannot requite the good they haue of their parents.
*Cyril cat.*
1 Sam. 3.13.
1 King. 1.6.
*Gen. 47.*
*Nazian. ad Vitalianum filios ſuos aduerſantem.*

For parents are as little gods vnto their children.

But ſuch is the iniquity of this age, that many parents would willingly bee content to forgoe all the good they may haue by their children, vpon condition they were quit of their euill. This Prodigall child failed in omiſſion of his duty, his fault was in the deſertion of his father, we heare not that other wayes he did him any euill, or was vnreuerent toward him, either in word or deed, like vnnaturall children now, who are not aſhamed to be mockers, curſers and oppreſſors of their parents. A fearfull impietie, a beaſtly ſtupidity, doubtleſſe a fore-runner of great wrath to fall vpon theſe, who fall into great ſinnes. There was infirmities in *Noah*, when *Cham* mocked his wickedneſſe, but did he not for that incurre the curſe? and thinkeſt thou that the faults of thy parents ſhall excuſe thine vnnaturall contempt of them? Wilt thou looke into the Law, thou ſhalt ſee an heauy penalty laid on euery iniury, that either by word or deed thou doſt to thy father. *Hee that curſeth his father or his mother, ſhall dye the death. He that ſmiteth his father or his mother ſhall die the death. Ye ſhall feare euery man his father and his mother. If any man haue a ſonne which is ſtubborne and diſobedient, who will not hearken to the voyce of his father, nor the voyce of his mother, &c. Then all the men of the citie ſhall ſtone him with ſtones vnto death. Curſed is he that curſeth his father or his mother. The eye that mocketh his father, and deſpiſeth the inſtruction of his mother, let the rauens of the valley picke it out, and the young Eagles eate it.*

The vnrighteous dealing of children with their parents in this age.

The fearfull puniſhment of vndutifull children to their parents.
*Exod. 21.17.*
*Exod. 21.15.*
*Leu. 19.3.*
*Deut. 21.18.*
*Deut. 27.16.*
*Pro. 30.17.*

And if we ſhall come downe lower to looke into nature, we ſhall find this vild ingratitude condemned by her decree, alſo: *Filius cum patre vnquam modo ne expoſtulet, cum hoc lex interdicat, tum ante leges ipſa natura.* Let not a ſon any manner of way contend with his father, ſeeing this is forbidden by the law, and by nature it ſelfe, before any law was giuen. The young *Ciconia* (ſuppoſed by ſome to be the *Storke*) which lappeth her wings about her parents when

*Nazian. ſenten.* Natures decree condemnes ſuch impiety.

Baſil. hex. hom. 8.

Hom. 9.

when through age they become naked, ſpoiled of their owne feathers, feeds them, and carries them from place to place vpon their wings; may condemne, ſaid *Baſil*, the barbarous inhumanity of vnnaturall children, who either will forſake their parents in time of age, or then abide with them onely to oppreſſe them, pulling from them their feathers, that is, the meanes of their life, to make vp themſelues, theſe are not men, but beaſtly creature like Lions, and vipers which are borne to the deſtruction of their parents. Let theſe be out of doubt, that with the ſame meaſure it ſhall be meaſured againe vnto them, if a worſe doe not ouertake them.

Why this ſonne is called the younger ſonne.

Sathan hath tentations meet for euery age of man.

*Ierem.* 2.24.

*Nazian. orat.* 46. *in Eccleſiaſt.*

*Amb. lib. de viduis.*

*Leu.* 2.14.

Youth ſhould be conſecrate vnto God.

The other thing to be marked here is, that this childe who here caſts off his fathers yoake is called the younger. Doth learne vs that as Sathan hath his tentations for euery age: So the age whereupon he workes moſt buſily, and preuailes moſt mightily is youth. The affections then being ſtrongeſt, are impatient of correction, they will not ſubmit their ſhoulders to the yoake of God, but like *wilde Shee-aſſes*, they ſnuffe vp the winde, and deſpiſe the hunter. Therefore ſaid *Nazian. Iuuentutis aſſecla eſt ſtultitia*, as a page followes his maſter: ſo folly followes youth. *Vicina lapſibus eſt adoleſcentia*: It is the age whereunto men are neareſt and moſt ready to fall. In the Law, God required vnto himſelfe the firſt fruits, *Wheate beaten out of the greene eares*, to ſignifie, that God will be ſerued with the firſt fruits of our greene and flouriſhing age: but alas, men remember not how farre they diſhonour the Lord, when their yong and luſty yeers they will giue vnto Satan, promiſing their old, withered, and decrepit age, as good enough to ſerue the Lord. Such iniquity many times is repaied with a proportionable plague, that becauſe they will not giue their young yeares vnto the Lord, hee will not accept the ſeruice of their old age; but cuts them away (yea, which is moſt fearefull in their ſinnes) and lets them neuer come to the honour of a hoarie head.

A great bleſſing when younger ones are Gods Nazarites.

*Lam.* 3.27.

*Sam.* 4.7.

2 *Cor.* 7.1.

Sometimes it fals out that younger men are the *Nazarites* of God, and a great bleſſing where ſo it is; for *it is good for a man to beare the yoake in his youth*. Then may a man ſee youth beautified with great graces, with *Chaſtity like Ioſeph*, with temperance like that of *Daniel*, who was not delighted with the Kings delicates, with ripe vnderſtanding, and knowledge (a rare grace in young yeares) like *Samuel* or *Salomon*; But alas, how ſmall is the number of Gods *Nazarites*, *purer then the ſnow, whiter then the milke*, who ſeperate themſelues from all *filthineſſe of the fleſh and ſpirit*, that they may adhere vnto the Lord in regard of theſe whom iuſtly I may call *Sathans Nazarites*, who diuiding themſelues from God doe in moſt execrable manner deuote themſelues to Sathan by drunkenneſſe, harlattry, and deboſhing in all kinde of impiety.

But many of them may be iuſtly termed Sathans Nazarites.

Sometime alſo aged men in yeares, are found young in manners.

*Greg. Mor. l.* 19.

*Philo.*

*Bern. in Cant. ſerm.* 44.

*Athan. in Epiſt. ad Tim.*

*Ignat. ad Magneſianos.*

Theſe are worſe then this young forlorne child.

*Iob* 20.11.

Now, as theſe luſts of the fleſh are noyſome in youth, ſo alſo in old age, it is a double ſinne and ſhame both, where men with growth in yeares, haue made no growth in knowledge and godlineſſe, bee what they will in regard of their yeares, if they be not *Merum grandævitate maturi*, aged in manners, they are *Longæui pueri*, they are but old children, *in quibus nullus ſuccus virilis ſapientia, maturitatis & fortitudinis*, in whom there is no ſappe of manly wiſdome, maturitie, nor ſtrength. *Carnalibus deſiderijs etiam ſenex ad iuuenilem redit ætatem*, for by carnall deſires an aged man ſhewes himſelfe to be but fooliſh and young, ſuch were theſe elder men that firſt vainely tempted *Suſanna* to ſinne, and then wrongfully accuſed her, *Caniciem vanam habentes*, let ſuch aged men know that in this Parable, they are alſo figured by the younger ſonne, and much more miſerable then he, that where he in his younger yeares returned to the LORD, they in their old dayes are yet vnder the ſeruitude of ſinne, carrying in a weake and impotent body, ſtrong affections wickedly inclined vnto euill, wherein if they die as they were borne, and lie downe in the graue, *their bones being full of the ſinnes of their youth*, It had beene better for them they had neuer beene borne.

The parable conſidered according to the ſenſe, let vs ſee our manifold faults, whereunto man by nature is ſubiect.

*Epheſ.* 2.

But now leauing the letter, wee come to ſearch the ſenſe of the Parable. This Prodigall childe is propoſed to vs as a type of all the *Children of diſobedience*, that in him we may ſee what are the ſinnes by which a man diuides himſelfe from God, & drawes vpon himſelfe perdition, vnleſſe he returne againe by vnfained repentance.

1

Ignorance of God maketh a man to diſeſteeme of God.

*Ionas* 2.8.

*Deut.* 32.28.29.

*Luke* 19.42.

Firſt, then in that he is called a young man, there is noted in him want of knowledge and experience as the ground and fountaine of all his folly, he knew not as yet what his father was worth vnto him. And therefore hee is not affraide to forſake him. This is to teach vs that none forſakes the LORD, but ſuch as doe know him not, and vnderſtand not, that in ſo doing they *forſake their owne mercy*. *My people periſheth for want of knowledge*, ſaith the Lord and againe, *they are a nation voyde of counſell, neither is there any vnderſtanding in them. Oh that they were wiſe, then they ſhould vnderſtand this, they would conſider their later end.* And our Sauiour when he came neere *Ieruſalem* wept for it, and ſaid, *Oh if*

No otherwiſe than beaſts diſeſteeme of moſt precious things, becauſe they know them not.

*thou hadſt knowne, at the leaſt in this thy day theſe things which belong to thy peace.* All theſe complaints make cleare vnto vs that it is onely the ignorance of God which makes men to deſpiſe him and caſt off his yoke. As beaſts that know not the value of pearles care not to trample them vnder their feete, or as young children laugh at the death of their parents, becauſe they know not for the preſent, what they looſe thereby, but afterward remember it with griefe; ſo blinded man without remorſe runnes away from God, not knowing what he loſt by departing from the Lord, for he is *light*, and they goe into *vtter darkneſſe* that goe from him: hee is *life*, and they are but dead who abide not in fellowſhip with him. *For loe, they that withdraw themſelues from thee ſhall periſh: thou deſtroyeſt all them that goe a whoring from thee.* But afterward, *When their eyes are opened, they ſhall know that they are naked*, and that it was an *euill and bitter thing that they did forſake the Lord.* But ſuch as haue felt the ſweetneſſe of the Lord, and *Taſted how gratious hee is*, the more they know him, the better they loue him; and the nearer *their ſoules cleaue vnto him without ſeparation*, as *Eliſha* ſaid to *Elijah*, *as the Lord liueth, and thy ſoule liueth, I will not leaue thee, ſo they went both together*: ſo ſpeaketh vnto the Lord euery ſoule that knowes the Lord.

Pſalme 75.27.

Gen. 3.7.

Ieremi. 2.19.

Such as know the Lord, cannot be content to liue without the Lord. 2 Kings 2.6.

This is euident in elect Angels

Gregor. Moral.

One example of this we haue in the elect Angels, they are neuer weary to behold his excellent Maieſty, they finde euer new matter of ioy in his face when they come forth as his meſſengers to execute his will vpon the creatures, they come ſo to vs, that they depart not from him, *nunquam ſic foras exeunt ut internæ contemplationis gaudijs priventur*, for they are full of eyes before and behind, they neuer ſo looke to the creature, that they loſe ſight of the Lord the *Creator*, and ſo it is with the Saints on earth, though they be farre from that perfection, yet preaſe they to it by daily imitation, *that the will of God may bee done on earth by them as it is done in heauen by the holy Angels*, euery one of them reſolues for himſelfe; *It is good for me to draw neare vnto God: whom haue I in heauen but thee, and I haue deſired none in earth with thee*; yea, in compariſon of the Lord all things *ſeeme as dung* vnto them, *hee is that precious treaſure*, they who once haue found him are content to ſell all that they haue to the end they may enioy him.

In men alſo called and ſanctified by grace

Pſal. 73.28.29.

Phil. 3.8.

Matth. 13.44.

2 Vpon ignorance followes rebellion, whereby man ſhakes off Gods yoake, and vſurpes his glory.

Secondly, in this Prodigall child is noted here, that naturall rebellion which is in all men, that they will not ſubmit theſelues to the will of God their heauenly Father, but will follow their owne wils, for in this onely ſtands the queſtion betweene God and man, *Whoſe will ſhould be done*, where God with all reaſon craues that his holy will may be done, man againſt all reaſon prefers his will to the will of God. It is the onely glory of Almighty God, and his proper priuiledge, *which he will not giue vnto another*, that he is ſupreme ruler and gouernour of all, hauing none aboue him, onely apoſtat Angels and man uſurps his glory, for man not content to haue all the creatures of God ſubiect vnto him, refuſes alſo to be ſubiect vnto God, and doth what he can to ſet his throne aboue the throne of God, and to ſubdue the will of God vnto his owne.

This is that peruerſe imitation of God, which Sathan taught our firſt parents. *Aug. de verb. Dom.*

Vnto this rebellion Sathan was the firſt tempter of man, promiſing to make him equall with God, which he no leſſe fooliſhly then wickedly uſurped, *Perverſa enim hæc imitatio dei, ut quemadmodum deus non habet alium à quo formetur, & regatur, ita & homo velit ſua uti poteſtate*: for this is a peruerſe imitation of God, that as hee hath none aboue him who made him and rules him: ſo man alſo will haue none aboue him: this is not the right way to be like to him; but a pert aſpiring to that which hee ſhould not, and neuer ſhall be able to attaine vnto. By this preſumption man was not aduanced to a better, but in moſt miſerable manner abaſed to a worſe eſtate, ſeeking more dignity then hee had, hee obtained not that which he ſought, but loſt that which hee had, for euery creature, *velit, nolit, ſubiecta eſt creatori*, whether it will, or will not, muſt be ſubiect to the Creator. *Et de his qui faciunt quæ non vult, facit ipſe quæ vult*, and of them who doe that which hee will not, the Lord doth that which he will, the pride of man may impaire himſelfe, but cannot preiudge the priuiledge of the Almighty. *Woe be to him that contends with his Maker*, woe to euery will which is againſt Gods will, for it ſhall neuer obtaine that which it willeth, but ſhall for euer ſuſtaine that which it will not. As we pray, ſo let vs practiſe that Gods will may be done, & not our owne.

Man vſurping more than God gaue him, loſt that which he had, but attained not to more. *Bern. de ſuiuill. noſtra voluntas* *Aug. de Corrup. & Grat. 14.*

*Eſay 45.9.*

The third euill noted here in this Prodigall, is his hypocriſie; he calls him in word *Father*, but in deed did not ſo account of him, hee carried not toward him the heart of a childe, this is a part of that poyſon wherewith Satan hath infected our nature. *Cum deciperet, conſiliarium ſe exhibebat, & ſimulabat amicum, cum eſſet inimicus*, comming to our parents of purpoſe to bee a deceiuer, hee ſhewed himſelfe as if hee were a councellour, a deadly enemy, yet profeſſing friendſhip, he hath ſhowred this poiſon of hypocriſie into our firſt fathers to couer their wickednes with faire ſhewes & ſemblance. *Omnē illorū poteſtatem hæreditariam hoc virus infecit*. This heritable poiſon hath poiſoned all

3 With theſe two is conioyned hypocriſie, man in word calls God his father, when no ſuch thought is in his heart. *Pſal.* Κομψεία. Sathan a notable diſſembler.

*Bern. in Cant. ſerm. 82.*

all their poſterity. *Quem enim dabis de filijs Adam, qui quod eſt, non dico velit, ſed vel patiatur ſe videri?* Whom will yee get among all the ſunnes of *Adam*, who willingly deſires, yea, or can ſuffer himſelfe to bee knowne for ſuch as he is?

By hypocriſie man couers the euill which he hath, and ſimulates the good which he hath not. *Bern. in Cant. ſerm. 66. Geneſ. 27.*

And this euill of hypocriſie is then worſt, when not onely men by it will couer the euill which they haue not; *Boni videri, non eſſe mali non videri, ſed eſſe volunt*, They will be euill, and yet will not ſeeme to bee euill, they will not bee good and godly, and yet will make a ſhew as if they were good and godly. *But be not deceiued, God will not be mocked.* *Rebecca* in ſubtill manner decked vp *Iacob* vnder *Eſau* his apparell, and *Iſaac* being old and dimme of ſight, miſſe-knew him. Now Satan more cunningly buskes vp *Eſau* vnder *Iacobs* apparell. O how this leauen of hypocriſie hath ſowred the whole maſſe of mankind, the world is full of carnall men, walking vnder the couering of Chriſtians; they haue reiected the yoake of God, walking after their owne luſts, and yet with this forlorne childe they will come and call God their father; being indeed but counterfeits, they looke as if they were Chriſtians; but is our Lord like *Iſaac*, weake of ſight to miſtake them? No, no, they may mourne and ſheed many teares, they may confeſſe their ſins, they may put on ſackcloth, they may offer ſacrifice; So *Eſau* mourned, ſo *Iudas* confeſſed, ſo *Achab* humbled himſelfe in duſt, ſo *Cain* ſacrificed, but by none of theſe ſhewes will the Lord be deceiued.

But by no ſhadow of diſſimulation can the Lord be deceiued.

Hypocrites conuinced by their owne words. *Malachy 1. 1 Pet. 1. 17.*

Out of thine owne mouth ſhalt thou be iudged, O hypocrite. *For if I bee your Father* (as thou calleſt me) *where is my honour, and if I be your Maſter, where is my feare?* and againe, *If yee call him Father, who without reſpect of perſon iudgeth euery man, according to his workes, paſſe the time of your dwelling here in feare.* But thy workes conuince thy tongue of a lye; thou calleſt him Father, but doeſt not reſemble his Image; ſhall wee thinke that God begetteth children to another image than his owne? Yea, beſide the euill of a wicked conuerſation, the very ſhew of a good profeſſion ſhall alſo improue thee: for tell me (hypocrite) why wilt thou not be indeed, which in ſhew thou wouldeſt ſeeme to be; if it bee a good thing to appeare to be godly, is it not better to be godly indeed? and if thou thinke ſhame to appeare to bee of an euill life, ſhouldeſt thou not much more thinke ſhame to be euill indeed? Thus as the fiſh *Sepia* is bewrayed by the black colour which ſhe caſteth out to couer her, ſo is the hypocrite conuinced by the very ſhew of godlines, vnder which he hoped to haue lurked.

A meet queſtion for hypocrites.

The iuſt and proportionall puniſhment of hypocrites.

And truly, moſt iuſt and fearfull is that recompence wherewith God paieth home ſuch hypocrites; for as they take the name of God in their mouth; when the loue and reuerence of God is not in their hearts, ſo ſhall not they be in *the heart of God*, as *Dauid* was, nor *grauen in the palmes of his hands*, as his Church is, *nor written in the booke of life*, as his elect are, but God ſhall haue them in his mouth, like luke-warme *Laodiceans* to ſpew them out of it; their doome is ſet downe by *Ieremy*, *Will yee ſteale, murther, and commit adultery, and ſweare falſly, and burne incenſe vnto Baal, and walke after other Gods whom yee know not: And come ſtand before me in this houſe where my name is called vpon before your eyes? and therefore I will caſt you out of my ſight.*

*Eſay 62. 3. 1 Sam. 13. 14. Pſal. 69. 28. Reuel. 3. Ierem. 7. 9.*

Man is ſo preſumptuous by nature, as to make God a debtor vnto him.

The fourth euill poynted out here in him, is a great preſumption, *δός μοι τὸ ἐπιβάλλον μέρος*, *Giue me the portion of goods that befals mee.* Men not regenerate by grace, make the Lord a debtor to them, not content to receiue good things from the Lord, they challenge *Patris bona quaſi ſibi debita*, their fathers goods as debts due to them for their merits, and good deſeruings. Of the which it is euident that the doctrine of merit is learned out of the Schoole of nature, wherein all proud *Iuſtitiars* whateuer ſhew of externall piety they haue, are but con-diſciples with this forlorne child, for if the Lord ſhould giue vnto man the portion that is due vnto him, then *hee ſhould raine fire and brimſtone vpon him, for that is the portion of his cup.* Thou art neuer able to recompence the Lord for the good he hath giuen thee already, and how then ſhalt thou deſerue that which he hath promiſed? Is there any compariſon betweene that which thou giueſt the Lord, and that which thou getteſt from him? for from thee that haſt no more hee will graciouſly accept the ſacrifice of one cup-full of colde water, or a tribute of teares, and ſhalt thou for this brag of thy merit, and make him a debtor to thee of eternall life? *Si quis à diebus Adam vſque ad conſummationem ſeculi viueret, & fortiter contra Satanam pugnaret, non poſſet tamen tantam gloriam promereri, quantam vincens qui tam breui tempore militat*: If a man ſhould liue from the dayes of *Adam* to the end of the world, and ſtrongly fight againſt Satan, yet were he not able to merit ſo great a glory, far leſſe are we able to doe it, who ſo ſhort a ſpace are militant on earth.

Doctrine of merits is learned in the ſchoole of Nature.

*Pſal. 11. 6.*

No proportion betweene our worke and the Lords reward. *Macar. hom. 15.*

Our reioycing, ſaith the Apoſtle, is the teſtimony of our conſcience; this teſtimony ſaith Bernard, conſiſteth in theſe three; *Neceſſe eſt enim primo omnium credere, quod remiſſionem peccatorum habere non poſſis, niſi per indulgentiam Dei.* For firſt of all thou muſt

The vanity of ſuch as ſtand in their merits, is diſcouered. *Bern. in Annunt. Mar. Ser. 1.*

beleeue that thou canſt not obtaine remiſſion of ſinnes, excepronely by the indulgence and mercy of God. *Deinde quod nihil prorſus habere queas operis boni, niſi & hoc dederit ipſe.* Secondly, that thou art not able to doe any good worke except GOD giue it vnto thee. *For we are not of our ſelues ſufficient to thinke a good thought. Poſtremo, quod æternam vitam nullus poteſt operibus promereri, niſi gratis detur & illa.* And laſt, that no man is able by good workes to merit eternall life, it is the free gift of God. If wee doe any good, let vs ſay with the Apoſtle, *Not I, but the grace of God in me.* If we get any good, aſcribe it not to our merits, but let the praiſe of it alway bee returned to his mercies.

2 *Cor.* 3.5.

5 Man naturally eſteemes more of the comfort of the creature, then fauour of the Creator.

Fiftly, that he ſeekes a portion of his fathers goods, but not his fathers fauour and bleſſing, repreſents to vs the earthly mindes of naturaliſts, who preferre the gifts of God to God himſelfe. All creatures that the Lord made, he made them for man, and man for himſelfe; but this is a fearefull contempt of God, and vile diſ-eſtimation of his Maieſty, when the creature which God hath ſubiected vnto man in the heart of man, is preferred vnto God, and better loued then God himſelf, as *Evah* for the loue of an apple loſt the loue of the Lord; and *Eſau* for a meſſe of pottage ſold his birth-right which hath annexed the bleſſing, and the *Gadarens* counted their Swine more precious then the Sonne of God *Chriſt Ieſus.*

*Gen.* 3.
*Gen.* 25.32.

The folly of man in ſo doing declared by an example

It is written of them who tame the Tigre, that when they haue taken away the yong ones, knowing that incontinent they will be purſued by the old, they ſet looking glaſſes in the way by which they flie, whereunto when the old Tigreſſe comes, and ſeeth ſome repreſentation of themſelues, lingreth about them a good ſpace, deceiued by the ſhadow, and detained in a vaine hope to recouer her young againe; and in the meane-time the Hunter moſt ſpeedily poſts away with his prey.

So dealeth Sathan with the men of this world, he caſts before them the deceitfull baites of worldly pleaſures [illegible] being indeed no other thing but ſhadowes and repreſentations of good, yet are men ſo delighted with theſe that they doe follow them, hauing [illegible] [illegible] which Sathan hath ſtolen from them? Not without a ſore and [illegible] to themſelues. *Cum uſque adeo hominibus* [illegible] When this world is ſo much [illegible] [illegible] ſeeth himſelfe [illegible] the earth, and a vile [illegible] betweene euery creature hauing [illegible]

*Aug. Epiſt.* 162 Pittifull blindneſſe ſo to loue the world that for it a man ſhould loſe himſelfe.

vnder ſubiection to vnreaſonable creatures. A moſt pittifull eſtate, [illegible] αἰσχρότερον κ' ἀτιμότερον; then the which to ſpeake with *Chryſoſtome*, what can befall more ſhamefull and vnhonourable to man, for if we ouercome not ſenſible things, how ſhall we encounter with inſenſible enemies, πῶς τὰς ἀρχὰς ϗ τὰς ἐξουσίας ὑποτάξομεν; or how ſhall wee ſubdue principalities, powers, and ſpirituall wickedneſſe?

*Chryſ. in Mat. hom.* 9.

But the children of God illuminate with his light, renued with his grace, hauing their eyes opened in a part to ſee that *high priſe of the calling of God, and the riches of that glorious inheritance prepared for the Saints*: Begins to account with the Apoſtle the moſt excellent things of this world to bee but σκύβαλα dung in reſpect of our Lord Ieſus Chriſt, and haue a ready anſwer to giue their aduerſary when he tempts them with the loue of the world, what is it thou canſt offer to me comparable to that which thou wouldeſt ſteale from me? When we come to age of perfect men wee laugh at thoſe things we were wont to doe when we were children. They build to themſelues in the ſtreets houſes of ſhels, ſtones, clay, and ſuch like, wherein they delight for a time, no leſſe then wiſer and more ancient men doe in the building of their ſumptuous Pallaces, but they ruſh to the ground as ſoone as they are raiſed, yea, albeit they could continue, yet are they vnprofitable, and when we come to riper vnderſtanding, we ſet light by them, as childiſh trifles of no importance: ſo it is with the child of God, as he growes in the age of Chriſt, he growes alſo in a contempt of the world, and all the periſhing pleaſures thereof, he will haue nothing for his portion that cannot continue with him, all the workes of God cannot content him, the deſire of the ſoule is vpon the Lord, to enioy him.

It is farre otherwiſe with the godly. *Phil.* 3.13.

As they grow in the knowledge of Chriſt, ſo they encreaſe in a contempt of the world.

And truly happy is that ſoule, which is like vnto the houſe of *Iacob*. *In Domo* [illegible] wherein there is no image, no repreſentation of vanity. For doubtleſſe it is a miſerable thing ſo to be bewitched with the ſhadowes of good, that we loſe the ſubſtance: [illegible] Let vs flie from this world, wherein there is nothing but vanity, yea that which is moſt magnificent, after triall is found moſt impotent; [illegible] The moſt excellent ſhewes of this life are but dreames, which may affect for a time, but doe vaniſh ſo ſoone as the man awaketh: let ſuch as know no better, and haue no hope but in

The ſoule of the godly compared to *Iacobs* tabernacle. *Amb. de fuga ſeculi cap.* 5.

*Ibid.*

Exhortation to a contempt of this world.

beleeue this

Pſal.55.6.

Eccl.1.14.

Cant.2.10.

this preſent life reioyce in that which they haue, let vs endeauour to that which is to come. *O* (ſaith *Dauid*) *if I had the wings of a Doue, then would I flie away and reſt.* So long as wee abide fixed in our affection to the earth, we ſhall finde no reſt. *All the workes done vnder the Sun* (ſaid *Salomon*) *are but vanity and vexation of ſpirit.* He ſearched all, he found them ſo, what then? Let vs go aboue the Sunne, let vs flie vpward towards the Lord, let vs goe vp after the *Eagle, who hath aſcended on high,* he cals and cries vpon vs to follow him. *Ariſe my loue, my faire one, and come thy way.* Why linger we? what ſhould we doe here? Now the Lord, who cals vs, draw vs, that we may run after him, ſo ſhall we find ioy, & peace, & reſt vnto our ſoules.

*So he diuided vnto them his ſubſtance.*

Why the Lord ſuffers for a time his children to follow their own will.

That the father here in this Parable giueth to his child that which hee ſeeketh & lets him goe his way, figures vnto vs how God for a time leaues his children to themſelues, ſuffering them to doe what they will, not of purpoſe to let them periſh in ſin; but that by the experience of the bitter fruit of ſinne, he may draw them out of their ſins, and make them the more humble in themſelues when they looke to their former folly, and the more thankfull to God, who of his mercy hath recouered them. Seeing earthly parents will not giue a Scorpion to their children when they aske bread, ſhall we thinke our heauenly Father will doe it? No indeed, if hee permit them to fall into ſinne, it is for a reſpect which God hath to good, which out of euill hee can worke to his owne glory and their ſaluation. *Potentius & melius eſſe iudicant etiam de malis benefacere quam mala eſſe non ſinere.* For ſo wonderfully wiſe and good is our God, that euen by ſinne he can deſtroy ſinne in his own, as by the buffets of Satan he ſubdued pride in the Apoſtle S. *Paul.* Thus the Apoſtle conſidering how he *had his conuerſation in time paſt in fulfilling the luſts of his fleſh, no leſſe then other children of diſobedience and wrath;* and that he was a *blaſphemer* and a *perſecutor,* & an *oppreſſor,* doth ſo much the more magnifie the Lord who receiued him to mercy, *whoſe grace was exceeding abundant toward him, with faith and loue in Chriſt Ieſus.* For in this that elect men before their calling walk with the reprobate in the courſe of diſobedience, it manifeſtly appeares that it is not by nature, but by grace that they are ſaued, and the Lord in making difference by his grace where there was no difference by nature, vindicates vnto himſelfe the praiſe and glory of ſaluation in all ſuch as are ſaued.

Aug. de ciu. Dei lib.22.c.1.

Epheſ.2.3.

To wit, that after their conuerſion they may know how much they are bound to his grace.

1 Tim.1.13.14.

For in reſpect of nature there is no difference betweene the elect and reprobate, till grace make it.

And this grace of God declared vpon his owne, ſhall the better appeare if we conſider the elect and reprobat to be like vnto two men walking in one way, with one minde, of one purpoſe, to one propoſed end, and God ſuddenly comes in and ſunders them, cauſing the one to come backe againe, letting the other goe forward till hee fall into the pit: So in his iuſt iudgement hee giues the wicked vp to their own hearts deſire, he lets them fulfill the cup and meaſure of their iniquity: he lets downe the looſe reines vnto them, and ſuffers them without controlment to do what they will. Then man commits ſinne with greedineſſe, and drinkes in iniquity like water, making not a iuſt ditty of his owne damnation. *Peccata cum impunita dimittit Deus, tunc punit infeſtius.* When the Lord lets ſinnes be vnpuniſhed, then he puniſheth moſt ſeuerely. *Vides quia tunc magis iraſcitur Deus, cum non iraſcitur.* God is then moſt angry when he is not angry. Let vs ſay with *Bernard, Miſericordiam hanc nolo,* ſuch a mercy I will not haue; or rather from ſuch a miſery the Lord deliuer vs, that he neuer ſuffer vs to goe on in the courſe of our ſinnes till we periſh.

Rom.1.26.

Epheſ.4.19.

Iob.15.19.

Aug. Mar. Epiſt.5.

Bern. in Cant. Serm.42.

*So not long after.*

Man let to himſelfe cannot ſtand long.

This younger ſonne, as ye ſee, being left vnto himſelfe incontinent manifeſts his owne weakeneſſe, and in him all of vs may ſee what a fearfull thing it is to be forſaken of God, and left vnto our ſelues, for then quickly we become a prey vnto our enemy. As a ſtaffe if a man takes his hand from it, fals incontinent to the ground: So man if he be not ſuſtained by grace, cannot ſtand in a good eſtate. All the benefits which God created for *Adam* in ſix dayes he loſt them in ſix houres; *Auguſtine & Theophilact* thinks that he fell in the ſixt houre. *Thomas Aquinas* that he fell the ninth houre, others the twelfth, moſt of all agree that he fell the ſame day hee was made. What cauſe then hath his ſinfull poſterity to diſtruſt themſelues, and to pray earneſtly with *Dauid, Direct me in the path of thy Commandements, ſtabliſh me that I may liue, and let no iniquity haue dominion ouer me.*

Proofe of this in *Adam*, his fall ſhould make vs humble.

Pſal.119.

*When he had gathered all.*

This is alſo a point of the curſed corruption of our nature, that when God is beſt vnto man, then man is worſt, and moſt vnthankful to his God. For this the Lord complained on the Iſraelites, *That as they encreaſed, they ſinned.* As *Pharaoh* when the plague was vpon him ſpake, and looked ſomewhat like a penitent man, but being relieued of it, like iron taken out of the fire, returned to his wonted hardnes; ſo naturall men when they are pinched and ſtrained with pouerty, ſickneſſe, or any other ſort of affliction they make them ſome ſhew of godlines, but when God changes their eſtate, and giues them

Man commonly is moſt vndutifull to God, when he is moſt beneficiall to him.

Hoſea 4.6.

Gen.9.27.

proſperity

Prou.1.32.
Pſal.69.22.

proſperity and health, it becomes their ruine. *The proſperity of fooles deſtroyes them: and their table becomes a ſnare vnto them:* as is daily ſeene by lamentable experience, for then are the hearts of men moſt emptie of thankfulneſſe, and their mouths moſt filled with the blaſphemies of Gods name, when their tables and their ſtomackes are moſt repleniſhed with Gods benefits, moſt like this forlorne ſonne, who then went away from his father, when his father was moſt beneficiall to him, & had giuen him his portion.

*He tooke his iourney into a farre Country.*

What is meant by the farre Country in this Parable

Wee haue here, firſt to conſider what is this farre Country: and next, how this Prodigall childe went vnto it. This Country is ſaid to be farre, not in regard of the diſtance of place; the Lord meaſures the earth in his fiſt, and no part of it is farther from the Lord then another. *David* knew this, and therefore ſaid he, *Where away ſhall I flie from the preſence of the Lord?* *Ionas* at the firſt conſidered it not in the darkened cogitations of his minde, he tooke his iourney from *Ioppe* to *Tarſis*, thinking ſo to flie from the preſence of the Lord, but he found himſelfe deceiued, for euen in the Sea did God erect a tribunall for iudgement, and made him there to find the preſence of the Lord where he looked leaſt for it. *Cain* alſo went out from the *preſence of the Lord*, but goe where he would, God ſate in his conſcience.

Eſay 46.12.

Pſal.139.7.

Euery part of the world is alike neare to the Lord.

Gen 4.16.

This farre Country is not to be eſtimate by diſtance of place.
*Bern. parab. de prod.*
*Ierem.2.5.*

But by diſtance of affection from the Lord.

This farre Country then is to be eſtimate by the diſtance of man his will and affections from the Lord, that is, *Longinqua regio diſſimilitudinis*, for then is a man fartheſt from God, when hee is moſt vnlike vnto God; So the Lord himſelfe expounds it; *What iniquity haue your fathers found in mee, that they are gone farre from me, walking after vanity, and are become vaine?* And the Apoſtle to the Epheſians, comparing their former eſtate by nature, with that which now they were renued to by grace, hee ſaith, *Ye which once were farre off, are now made neare by the blood of Ieſus Chriſt.* Whereof we ſee it is ſinnes that makes to bee farre from the Lord, grace againe that brings vs neare vnto him. Otherwiſe Sathan is not nearer in the Lord in the aire, then in the hell, and the wicked no nearer the Lord in the Temple then in the tents of wickedneſſe. So no longinquity nor diſtance of place maketh men further from him.

No place makes a man neerer the Lord then another.
*Aug. ad frat. her. Serm.27.*

The ſuperſtition of will-worſhippers bindes the Lord to particular places at the pleaſure of their conception, but it is not ſo, *Locus non facit ſanctos, ſed operatio ſancta, & locum ſanctificat & nos, peccavit Angelus in coelo, peccavit Adam in Paradiſo, ſi locus hominem beare poſſit, nec homo, nec Angelus dignitate ſua corruiſſent.* It is not the place which ſanctifies men, but men by holy exerciſes ſanctifie both the place and themſelues, the Angels ſinned in heauen, *Adam* ſinned in Paradiſe, if the place might haue bleſſed the creature, neither Man nor Angell ſhould haue fallen from their dignitie. To this purpoſe *Gregory Nyſſen* diſputing the queſtion, whether pilgrimage to *Ieruſalem* ſanctifie a man or not? anſwered, it doth not. Many reaſons he giueth, among which this is one, *Loci mutatione ad Deum non acceditur, ſed vbi locorum fueris, ad te veniet Dominus, ſi modo tale invenerit anima tua divertium ut poſſit in te inhabitare Dominus.* By the change of place men come not vnto God, but in what place ſoeuer thou be, God ſhall come vnto thee, if ſo be the harbour of thy ſoule be ſuch that God may dwell in it. And it being obiected vnto him, that himſelfe had iournied to *Ieruſalem*, he anſwereth, & telleth them how, and vpon what occaſion, not to acquire any ſanctitie by ſo doing, but that at the will of the Emperour *Theodoſe*, and vpon his charges, he went to reforme the Churches of *Arabia*, & thereafter compoſed a ſchiſme that had entred into *Ieruſalems* Church, but therewithall he proteſts, *Nec hoc itinere minuta eſt fides noſtra, nec aucta*: That by this iourney neither was his faith impaired, nor augmented. For I beleeued (ſaid he) the incarnation of Chriſt before I ſaw *Bethleem*, and the reſurrection of Chriſt, before the ſight of the Sepulchre, his aſcenſion alſo before that I ſaw the mount of Oliues.

Pilgrimage to *Ieruſalem* for ſanctification is but a ſuperſtitious conceit.
*Greg. Nyſſen.*

Not warranted by the iourney of *Greg. Nyſſen* to *Ieruſalem.*

They are neereſt the Lord who are like vnto him, and by the contrary.

To returne then, this Country farre from God, is not to be eſtimate by the eleuation of the Pole, or our diſtance from it, which way the diſtance of people from people are meaſured on earth, but by the diſpoſition of our harts, as they are in ſimilitude with God: ſo are we accounted farre or neare vnto the Lord, & hereby ſhall we try it. Things that are farre off were they neuer ſo precious & excellent, either elſe we ſee them not at all, or then they ſeem farre leſſe to vs then they are. The Sunne is many times more then the earth, yet doe we account it leſſe then our ſelues. The reaſon is, that it is farre from vs, when men trauaile ſo farre to the South, that the North-pole in their ſight comes neare to the earth, and at length the ſight thereof is intercepted from them by the earth, it is a ſure argument they are far from it: euen ſo, when men eſteeme the incomprehenſible maieſty of God, who by infinite degrees ſurmounts the beauty of the Sunne to be but ſmal in their eyes, or when in their imagination they draw downe the Lord to aſſimulate or compare him to any thing in earth, or when in their affections the earth comes in betweene their ſoules and the ſight of the Lord, and the loue of the earth preuailes, it is an argument ſuch miſerable ſoules

How a man may diſcerne whether he bee neare or farre from the Lord by two tokens.

1
Such as are neare him eſteeme him a great God.

ſoules are farre from the Lord.

Pſalme 16.

2 They feele his effectuall vertue in themſelues.

Looke then if your eyes be ſet to behold him; and if yee can ſay with the Prophet *Dauid, I ſet the Lord alwayes in my ſight*, look how your affections account of him; Is he your light, your life, your ioy, your portion; is the delight of your ſoule vpon him? is againe the power of his vertue effectuall in you, that as the Sunne aſcending brings a flouriſhing ſpring, ſo by it yee finde a reuiuing of your hearts to his holy loue? the dead winter, the cold ſeaſon, the hard, froſty and barren heart goes away, & the ſoule warmed with the loue of God, beginnes to bud, to flouriſh, and bring out fruit. Then may yee haue this comfort, that the Lord hath drawne neere vnto you, and yee alſo are come neere vnto the Lord.

Not by their feet but by affections goe men from the Lord.

Bern.parab. de prod.

And this alſo ſerues to cleare the ſecond poynt propoſed by vs. How is it that a man goes or commeth to the Lord, to wit, *non pedibus, ſed affectibus*, not by feete of the body, but by affections of the ſoule. So this young man, *Egreſſus de paradiſo bonæ conſcientiæ, per campos licentiæ, per nemora luxuriæ, per paludes carnalis concupiſcentiæ per fluctus ſecularium curarum capit vagari*, Departing out of the Paradiſe of a good conſcience, goeth a wandring through the fields of liberty, through the woods of luxury, through the lakes of carnall concupiſcence, through the flouds of worldly cares, not reſting in one ſinne, but from one falling into another. *Erranti enim nullus terminus.* It is much eaſier to ſtop the beginnings of ſinne, then to ſtay the courſe of it, if it once breake forth. *Sicut lapidem initio inhibere facilius eſt, quam motum retorquere*; As it is leſſe labour to ſtay a ſtone before it bee mooued, then turne it backe againe when it is in the tumbling. Thus then goeth a man away further and further from the Lord by multiplication of his ſinnes, as a man by multiplication of his ſteppes goeth further away from the place wherein he was. It ſhould therefore be our firſt care to beware of the beginnings of ſinne; and the next to beware wee multiply not our ſinne, leſt by ſo doing we goe farre from the Lord.

Nazian. Orat.

7 Multiplication of ſinnes is like multiplication of ſteps, which at length make a long iourney.

*And there he waſted all his goods.*

The fruit of a mans departure from God.

There is the fruit of his departure from his father. A man that will forſake the Lord, and refuſe to be gouerned by him, can neither keepe himſelfe, nor yet the good things which God hath giuen him. The ſeruice of ſinne is a coſtly ſeruice, all the portion of goods thou haſt is not ſufficient for it. Sin is a profuſe and vnthrifty ſpending of all that God hath giuen thee, yea, of thy body and ſoule alſo at the length. Vnto euery man God hath giuen his owne portion of gifts, of body and minde, of theſe alſo which are externall, prophanely called by *Ethnicks, Fortuna bona.* Wilt thou abide with the Lord, and ſerue him? he ſhall teach thee to vſe his gifts to his glory and thy good; for the ſeruice of the Lord is eaſie, honourable, profitable, nothing is waſted, nothing is loſt, that thou ſpendeſt in it. But if thou wilt forſake the Lord, experience ſhall prooue, that no good thing hee hath giuen thee will bide with thee. Thy yeares goe away in vanity, the ſtrength of thy body conſumed in the way of iniquity, thy quicke ingeny, thy memory, and all the gifts of thy mind are ſpent, without any fruit to thy ſelfe, or to others, for the preſent time, or the time to come. Thus all being waſted, thou ſhalt in the end be aſhamed of thy ſelfe when thou lookeſt backe to thy former wayes.

The ſeruice of ſinne is very coſtly and expenſiue.

That which men gather wickedly, ſhall be ſcattered vainely:

The word our Sauiour here vſeth, *διεσκόρπισεν*, ſignifieth to ſcatter, there is not long (ye ſee) betweene his gathering & his ſcattering; in the beginning of this Verſe hee gathereth his portion, and in the end thereof he ſcatters it: That which men gather with offence of God, ſhall not faile to be ſcattered ere it be long. *Carnall Conetouſneſſe* made *Iudas* take from the high Prieſt thirty pieces of ſiluer, *the wages of iniquity*, to betray Chriſt, but a tormenting conſcience forced him ſhortly to caſt it backe againe. No better ſhall it be with them, who gather where they ſhould not, *They ſhall vomit their ſubſtance*, euen as a ſtomacke caſteth out that diſdainefully, which wickedly and ſuperfluouſly men haue ingeſted into it. Worldlings may enlarge their deſire as the *hell and death*, which cannot be ſatisfied, but againſt them ſhall the parable be taken vp, *Ho, hee that increaſeth that which is not his: how long? and hee that loadeth himſelfe with thicke clay; Shall they not riſe vp ſuddenly that ſhall bite thee? and awake that ſhall ſtirre thee, and thou ſhalt be their prey?* Yea truely, though there were no *Chaldean*, nor *Sabean*, no oppreſſor, no robber to doe it, thy owne hand ſhall ſcatter that which thou haſt wickedly gathered.

Iob 20. 15.

Though there were none but themſelues to doe it.
Abac. 2.

Worldlings delight in abundance of wealth as if their life were in it.

How fooliſh they are in making their Legacies.

It is lamentable to ſee the vaine ſecurity of worldlings, they delight in aboundance, as if their life were in it; when they haue, they looke neuer to want; when they dye, they diſpone with confidence, as if their decrees were certaine, and God would not reuoke them. In their Legacies they leaue their ſoules vnto God; and their goods vnto men as beſt pleaſeth them: But conſider not with what warrant they doe this. For as to the firſt, how canſt thou bee aſſured that God in death will receiue thy ſpirit, ſeeing thou in thy life wouldeſt neuer giue him the reaſonable ſeruice thereof? And to as the ſecond, how oft is it ſeene that God

annuls

a[illegible] the decrees concerning the diſtribution of their goods: that either their portion periſheth before themſelues, or ſoone after them, and what they leaue [illegible] diſpoſeth to another [illegible] ſame thing wherein they [illegible] as they gathered [illegible] God[illegible] will, [illegible] diſtributes [illegible] according to their will [illegible] the Lord, [illegible]

VERS. 14. *Now when he had ſpent all.*

After the deſcription of his ſinne followes a deſcription of mercy.

Hitherto we haue heard his ſinne deſcribed, and the degrees thereof. Now followeth a deſcription of his miſerable eſtate whereunto his ſinne carrieth him.

*Spent all.*

Two ſorts of goods beſtowed by God vpon men.

He ſought a portion of his fathers goods, hee ſought not his Fathers fauour and bleſſing. Now all is ſpent. There are two ſorts of goods that God diſtributes to men, the one I call his moueables, the other I call the goods of the permanent inheritance. The firſt ſort hee giues indifferently to all men. The ſecond ſort hee reſerues for his owne Children, and there is the difference betweene the earthly and heauenly portion; the one is ſpended by vſing, the more yee take of it, the leſſe ye haue, they refreſh not vs vnleſſe they be diminiſhed in themſelues; if wee be increaſed by them, they are impaired by vs; but the goods of our heauenly inheritance are not ſpended by vſing, the more we vſe them, the more we are increaſed by them, and the more alſo they are increaſed by vs: by frequent prayer we learne to pray more feruently, from the beginning of faith we make progreſſe to the fulneſſe of faith, our light, our loue, our life once begun, haue their owne increaſings till they come to perfection, but they can neuer bee loſt nor waſted by vſage. It cannot be good for vs to reſt in that which decayes by ſeruing vs; if we loue eternity, and ſeeke to be bleſſed for euer, let vs weane our harts from periſhing things, and make choiſe of that portion which endureth for euer.

Spirituall goods of the beſt ſort cannot be ſpent.

*There aroſe a dearth.*

Pleaſures of ſinne ends in moſt fearefull paines.

The end of ſinfull pleaſures is paine, the wealth of worldlings ends in fearefull want. As the Image which *Nabuchadnezzar* ſaw in his dreame, had an head of gold, but feet of clay; ſo the glorious ſhew of this miſerable life of ſinnefull men concludes with ſhame. The plenty which *Ægypt* had in ſeuen yeares, was eaten vp by the ſeauen yeares of famine following it. The pleaſant Riuer of *Iordan* is at length ſwallowed vp by the ſalt Sea, or loath of *Sodome*. It ſhall be executed on all the wicked which is threatned againſt curſed *Babel*. *The apples that thy ſoule luſted, all the fat and excellent things are departed from thee, and thou ſhalt finde them no more. Where the wine ſhall drye vp, and the Fig tree ſhall decay, the Pomegranate, the Palme tree, and the Apple tree, all the trees of the field ſhall wither away from the ſonnes of men.* Then ſhall ariſe a dearth, and fearefull famine to them, when all the obiects of their ſinnefull delights ſhall be taken from them. O that men were wiſe to thinke vpon their end, how comfortleſſe will their ſtate bee, who becauſe they will not comfort themſelues in God, ſhall at length bee baniſhed from the preſence of his glory, and depriued of the comfort of all his creatures? It is farre otherwiſe with the godly, their mourning ſhall end in comfort. The end of their labour is reſt, their light and momentany afflictions ſhall be ſwallowed vp by that eternal weight of glory. Let vs neuer drink with the wicked in the cup of their ſinnefull pleaſures, the dregs thereof is intollerable bitterneſſe. *Waters of a full cup are wrung vnto them for the preſent*; but want and fearefull famine ſhall ouertake them. Not ſo much as a drop of water ſhall be giuen them to comfort them; and let vs neuer refuſe *to beare the rebuke of Chriſt*, the end whereof is *ioy vnſpeakable and glorious.*

Rev. 18.14.

Ioel 2.12.

The preſent paine of the godly end in pleaſures.

Pſalme.

Heb. 13.13.

1 Pet. 1.

*He began to be in neceſſity.*

Comfort of the Creatures now blindes the wicked that they cannot ſee their miſery.

This man was miſerable before, but hee felt not his miſery till now. And in him wee ſee an image of worldlings, who albeit they bee moſt miſerable in regard they are ſtrangers from the life of God, yet doe they not know their miſery till through the want of earthly comforts they be redacted to neceſſity; ſo long as they enioy Gods creatures, they feele not what loſſe it is to want himſelfe; the vaine ſhew of the creatures ſo bewitches them, that they are not touched with the miſery of their fearefull diuorcement from God, and this is the very cauſe why the reprobate, who are ordained to wrath, who eternally ſhall mourn continually (*where ſhall be weeping, and gnaſhing of teeth*) doe vpon earth ſpend their dayes in laughing and vaine reioycing. The reaſon, I ſay, is partly becauſe the iudgement due to their ſinnes is reſtrained from them by the patience of God, *the viall of his wrath* is not as yet poured out vpon them; and partly, becauſe the vſe of his creature, which belongs not to them is not his goodneſſe [illegible] to them; but when the obiects of theſe pleaſures ſhall be taken from them, when the earth ſhall refuſe to beare them, and the Sunne ſhall no more ſhine vpon them, when all the creatures ſhall forſake them, and none of them render either comfort, or ſeruice to them, then ſhall they be in neceſſity, and then wofull miſery ſhall be manifeſted to them.

Math. 12.

But their eyes ſhall be opened when the obiects of their pleaſures ſhall be taken from them.

And this they may learne, if they could marke it, by preſent experience.

Prou.14.13.

Dan.5.6.

And of this, ſome taſte wicked men may haue out of their preſent experience, if they could obſerue it. For in the middeſt of their worldly pleaſures, when by eating and drinking they are filling their bellies, when the harmony of muſicke delights their eares, and the company of ſolatious friends refreſheth them: euen then, (ſaith *Salomon*) *In laughing their heart is ſorrowfull*: yet doth not the terrour of an euill Conſcience trouble them, vnleſſe God intend it againſt them, as he did againſt *Baltazar*. But when company is gone, and they are ſolitary, when lights are put out and they left in darkeneſſe, when Muſicall inſtruments are ſilent, then Conſcience begins to ſpeake, *Nunquam enim conſcientia oculatior, quam in tenebris*. For Conſcience ſeeth beſt in darkeneſſe, and ſpeakes moſt lowdly in ſilence, then their inward feares, proceeding from her iuſt accuſations, forewarnes them of a more fearefull eſtate abiding them, if they could conſider it.

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### VERSE 15. *Then hee went and claue to a Citizen of that Countrey.*

They who will not ſerue the Lord, ſhall ſerue a worſe maſter.

Pſalm.137.

Ambroſe.

Hee refuſed to ſerue his Father, and now he is forced to ſerue a worſe Maſter. This is it which the Lord threatned to his people *Iſrael*, *I will put your necke vnder the yoake of the King of Babel:* And yee ſhall know what difference there is betweene my ſeruice, and the ſeruice of other Kings, and Lords of the Earth, and ſo indeede they found it, when they were carryed into captiuity, and ſate mourning at the Riuers of *Babel*, they remembred what a ſweete liberty they had loſt, when ſitting peaceably in *Sion*, they were wont to ſing the prayſes of the liuing God. And let it ſtand for a warning to vs, that we caſt not off the yoake of the Lord our God: for if wee refuſe to ſerue the Lord, wee ſhall be compelled to ſerue others, whoſe wages ſhall be found vngratious at the length. *O quam multos Dominos habet ille, qui vnum non habet?* O how many maſters hath that Man, who hath not God for his Maſter.

Citizens of the Countroy farre from God, are Sathan and the Reprobates.

Two fearefull Sinnes of apoſtate-angels.

But now we haue to ſee who this is that here is ſtyled a *Citizen*, the farre Country as wee heard, is the Region of ſinne: this Citizen repreſents, as *Ambroſe* expounds it, *The Prince of darkeneſſe*, with his curſed Confederates, reprobate angels and men, they are called Citizens in the Kingdome of ſinne, becauſe not onely they haue ſinned, but they abide and continue in ſinne; they dwel in it, and will not come out of it. Theſe are the two fearefull Sinnes of apoſtate Angels; Preſumption, and Obſtinacy, by preſumption they fell, obſtinacy holds them impenitent, that they cannot riſe, yea they haue not ſo much as a deſire of reconciliation, but are obdurate in a perpetuall rebellion againſt God, deſpiſing mercy, becauſe they know they ſhall neuer obtaine it, trembling at iudgement, which they know they cannot eſchew. Therefore they are not called ſoiourners, or Pilgrimes in that Countrey which is farre from God, but citizens, becauſe they make perpetuall reſidence in it. A moſt curſed and vnhappy condition, *Peccare humanum eſt, perſeuerare in peccato diabolicum.* To ſinne is common to all men, to perſeuere in ſinne is a property of Deuils and Reprobates.

Two Cities, *Ieruſalem* and *Babel*, compared together.

Citizens of *Ieruſalem*, are ſometimes alſo in *Babel*, but tarry not in it.

To cleare this, let vs compare theſe two Cities and their Inhabitants together, *Ieruſalem* and *Babel*; for vnder one of theſe two ſocieties, is comprehended the whole maſſe of mankinde. Citizens in the one, are all the Elect of God; Citizens in the other, are the Reprobate. And yet it is to be marked, that ſometimes the Citizens of *Ieruſalem* are found in the ſtreetes of *Babel*, the Elect for a time may walke in the way of the wicked; ſo *Paul* in the way of Idolatry, *Dauid* in the way of adultery, *Noah* in the way of drunkenneſſe, *Lot* in the way of inceſt; but they are in it as ſoiourners, not as Citizens, they dwell not in *Babel*, but at the voyce of the Lord come out of it, and are drawne home to *Ieruſalem*.

*Babels* Citizens are ſometime alſo in *Ieruſalem*, but tarry not in it.

2 Tim.3.5.
Heb.6.5.

2 Pet.2.22.

Sometime againe, yee ſhall ſee many Citizens of *Babel*, walking in the ſtreetes of *Ieruſalem*, wicked and impenitent men making a ſhew, as if they were religious; but their *heart* is not vpright before God. *Hauing a ſhew of godlineſſe, they deny the power thereof.* They taſte of the powers of the life to come, by the hearing of the Word, but digeſt it not in their hearts by faith, their Soules feede not vpon it, they are like the Corne that growes vp in the blade, but comes neuer to the fruit, beceuſe it tooke no roote. Theſe are not Citizens in *Ieruſalem*, but ſoiourners; they are carryed out of it like Chaffe, with euery wind of vanity, their goodneſſe vaniſheth like the morning-dew, they are weary at length of *Ieruſalem*, and goe home againe to *Babel*, like dogges returning to their vomit, and ſwine to their puddle againe.

### *And he ſent him to his Farme to feede ſwine.*

How Sathan abaſheth his captiues to moſt vile ſeruitude.

In this part of the Parable is figured vnto vs, how the ſeruice wherein Sathan imploies his miſerable captiues is vile and vnhoneſt. What baſer imployment can be, than to take the ſonne of a freeman borne vnto honour, and make him a Swine heard? for the Sow is a filthy and vnhoneſt beaſt, that likes the Puddle better than the Palace, and counts more of the dung than of the moſt precious pearles;and yet this is Sathans dealing with all theſe wretches,that come vnder his commandement,he waltereth them in the depth of filthy and vncleane cogitations and affections, he plungeth them in the ſtinking puddle and myre of ſinne, abuſing them farre worſe than *Pharaoh* did the *Iſraelites of God*; for he oppreſſed their bodies,compelling them to worke in bricke and clay, an vnſeemely ſeruitude indeede for ſo honourable a people, yet hee could not detaine their mindes from ſighing and crying to God for the bondage. But Sathan oppreſſeth his Captiues in ſuch ſort,that they haue no minde of God, no thought of liberty,no wearineſſe of the bondage, no deſire of any heauenly or earthly thing is in thē,they are beaſtly in all their motions, affections, and actions. O fearefull exchange, that a man once made to the Image of God,and to rule all the creatures of God, ſhould ſo farre miſ-make himſelſe, as to become a companion to the beaſts,and a ſlaue vnto Sathan!

An image thereof in *Iſraels* bondage vnder *Pharao*.

*And hee would faine haue filled his belly with the huskes.*

Sathan his beſt delicates are ſhadowes without ſubſtance.

This now is the higheſt degree of his miſery,that hauing offered to ſerue in the moſt vile ſeruitude, hee cannot get meate for his ſeruice; yea, not ſo much as the huskes of acornes to fill his belly withall. The word *κεράτιον*, ſignifieth a little horne,as alſo the skin,or cod,or hull,within which is the kirnell. Now, ſo great was this mans penury, that not onely he could not get the kirnell of any fruit whereupon he might ſuſtain his miſerable life, but could not get ſo much as the huske or ſhell wherwith to fill his belly. By this kinde of ſpeech the Lord will let vs ſee,that the beſt delicates which Sathan hath to giue his captiues, are ſhadowes without ſubſtāce,husks without kernels,burdenable, when they are eaten no way profitable,but as for inward pleaſure,ſolid ioy,or any thing that is truly good,Satan hath it not to giue.

What a iugler and deceiuer Sathan is.

He is but a iugler,and a falſe deceiuer,promiſing much when he tempts, performing nothing. O pittifull blindnes that our ſoules ſhould be deceiued with ſuch a ſeducer,and that other mens loſſe cannot learne vs to become wiſe! He promiſeth much to *Adam* and *Euah, Ye ſhall be as Gods*: But what got they? Hee bewitched this Prodigall childe with great hopes, but they euaniſhed, and proued vaine; and ſtill he abuſeth the world after the ſame manner. Euer from the beginning he hath proued a lyer,yet men will credit him, he is *αἱμυλίης δράκων*, an alluring Serpent, and that in moſt miſerable manner. It is true which *Piſida* ſaith of him, θέλγει γὰρ ἡμᾶς μισθὸν τεχνωμένος, hee allures vs to ſerue him for nothing, without giuing any kinde of good vnto vs.

*Piſid.* κοσμουργ.

For if a man ſhall caſt his eyes on the multitude, what ſhall ye ſee? Doe they not dote after Sathans allurements: like *Iſrael* doting after *Aſhur* and *Ægypt*, louing lyes,and following vanities; Some deceiued one way, and ſome another, but all delighting in things that profit not! Naturaliſts write, that the *Chamelion* (a little ſpotted Beaſt.) neither eates nor drinkes, but liues on the ayre, The *Oſtrich* eateth yron, and is able to digeſt it. The *Viper* liues on venemous things. The *Sow* on filth,and vile vncleanneſſe. No better, yea, not ſo good as theſe are Sathans banquetters,ſome he feeds as he did *Ephraim, with the winde*. Men vain-glorious,who waxe proud in themſelues for the blaſt of another mans breath. Others, like the *Oſtrich*, whoſe hearts are delighted with their treaſures of ſiluer and gold,as if it were a portion meete for the Soule of man: but they cannot digeſt it: *They ſhall vomit the ſubſtance, which they haue deuoured.* Some againe are worſe, who with the *Viper*, liue vpon hatred, enuy, maliciouſneſſe, louing all ſuch things as may deſtroy: Theſe alſo are Sathans delicates, which nouriſh not, but rent and conſume the belly which receiues them. But moſt part of his miſerable gueſts feede like the Sow, they hanch vp all ſort of vncleanneſſe with greedineſſe, they take it for food, but *death is in their pot*.

How miſerably Sathan intertaines his gueſts.
*Pſalme* 4.

*Hoſ.* 12.
Some hee feeds like the *Chamelion*, ſome like the *Oſtrich*, and ſome as the *Viper*, &c.

*Iob* 20. 15.

2 *King.* 4. 40.

*Malorum blandientium virus occultum eſt, & arridentis nequitiæ facies læta inſtar veneni poculum eſſe videtur, quod ſumitur, vbi epotaueris pernicies hauſta graſſatur.* The poyſon of flattering ſin is ſecret, the face of it ſmiling,it ſeemes to be a cup of pleaſant drinke, but when it is drunk out it deſtroyeth. *Wickedneſſe was ſweete in his mouth,hee ſauoured it, and would not forſake it,but the gall of Aſpes was in the middeſt of him.*

*Cyp.* l. 2. *Epiſt.* 2.
The ſweetnes of ſinne is ſenſible, but the poyſon ſecret.

*Iob* 20. 12.

But this doth more augment their miſery, that by no ſeruice of Sathan can they finde ſatisfaction to themſelues, euen when they enioy the obiects of their ſinnes, yet haue they not their deſired ioy and contentment, *Hee would faine haue filled his belly with the Huskes, and hee could not*, ſaith the Parable, What then? cannot the hunger of Sinne be gotten ſatisfied? No doubtleſſe, no more than the graue, or the fire, or the barren Wombe, giue them as yee pleaſe, ſtill they call for more. Will couetouſneſſe, will concupiſcence ſay *ho* it is enough? No, though thou couldeſt liue *Methuſalems* dayes, and haddeſt the ſtrength of all bodies into one body, the more thou ſerue the pleaſures of Sinne, the leſſe ſhalt thou bee ſatiate by them. O miſerable ſeruitude, wherein doe what thou wilt, an inſatiable hunger ſtill oppreſſeth thee! Euery wicked man,by vn-

The more a man ſerues the pleaſures of ſinne, the leſſe is he ſatiate with them.

happy experience, ſhall at length prooue in himſelfe, that which now he heares in this Prodigall.

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VER. 17. *Then he came to himſelfe againe.*

The repentance of the Prodigall.

A man in his ſinnes, is as a mad man, or one out of his wits.

Eſay 46.8.
Greg. Mor. l. 2.
When he repents, he comes to himſelfe againe.

Luke 23.34.
Acts 7.60.

NOw followeth the ſecond and moſt comfortable part of the Prodigall, wherein is ſet downe how this Prodigall ſonne returneth home againe to his father, we haue all been like him in wandring, happy are they who are ſo like him in returning. The word whereby his repentance is expreſſed is worthy obſeruation, εἰς ἑαυτὸν δ᾽ ἐλθὼν, he came to himſelfe. What was he then before, when he was in his ſinnes? Nought elſe, but a man out of himſelfe, out of his wits: as repentance in the Scripture is frequently deſcribed to be a returning vnto God; ſo alſo a returning to our ſelues, *returne to your mind, O tranſgreſſors,* in true repentance. *Electorum corda ad ſe redeunt,* the hearts of the elect returne to themſelues, for a man going from the Lord, goeth alſo from himſelf: if he grieues the Lord he hurts himſelfe: in forgetting and forſaking the Lord he forgets and forſakes himſelfe alſo, and is but like a mad man, a phrenticke, a poſſeſſed man with vncouth furies, with vncleane ſpirits: he is not (as our Prouerbe is) his owne man: This ſhould waken in vs a pitty and commiſeration of men walking in their ſins, euen to pray to God for them, as our Sauiour and Saint *Stephen* did for the perſecuting Iewes. *Father forgiue them, for they know not what they are doing.* The Lord open their eyes to ſee it.

*And he ſaid.*

The two eyes of a penitent ſinner, the one ſeeth miſery, the other mercy.

Before his reſoluing, the motiues of his reſolution are ſet downe, and theſe are two: Firſt, the ſenſe of his owne miſery; next the hope and truſt of mercy in his father. Theſe are the two eyes of a penitent ſinner: one whereby he ſeeth his miſery, and that chaſeth him out of himſelfe: another whereby he ſeeth Gods mercy, and that maketh him bold to come to the Lord, hee cannot taſte the ſweetneſſe of Gods mercy, who in ſome meaſure is not firſt touched with the ſenſe of his miſery: indeed miſery may be felt without mercy, but not mercy without ſome ſenſe of miſery: ſome thinke themſelues ſure of mercy, that were neuer humbled with the ſenſe of miſery; theſe are deceiued by preſumption: others againe, feeles their miſery and ſee no mercy, and theſe if they abide ſo, fall in deſperation.

Eſperance of mercy is nouriſhed by examples of mercy ſhewed vnto others.

Epheſ. 3.

Matthew. 6.

Seeing the Lord is good to his ſeruants in generall, much more will he be good to his children.

Cant. 1.2.

In all the Goſpell we reade not of one that went comfortleſſe from Chriſt.
Iohn 5.1.

This eſperance of mercy is nouriſhed in his heart by conſideration of his fathers liberall dealing, euen towards hyred ſeruants, which maketh him confident to looke for goodneſſe toward himſelfe that was his ſon *How many hyred ſeruants in my fathers houſe haue bread enough?* This houſe of his father repreſents the *Church of God,* this is *The family of God,* diſtinguiſhed in two houſes; in the vpper houſe there are none but the ſons of God, in the lower houſe, beſides ſonnes, there are alſo hired ſeruants, which ſhall not abide in the houſe for euer and euer: vnto theſe the Lord is good and gracious, how much more vnto his owne children? Hee that maketh his *Sun to ſhine, and the raine to fall on the vniuſt, he that cloatheth the Lillies of the field, and feedeth the foules of heauen,* will he not be fauourable to his owne? *Are not ye much better then they?* But to goe further, the mercy of God which he ſheweth to his children, is not onely to comfort them who receiue it, but to conuert and confirme others alſo. It is true of all his mercies, which S. *Paul* ſpeakes of the mercies ſhewed himſelfe: they are *exemplar mercies,* euery time that God ſhewes mercy, there is a boxe of precious oyntment powred out not onely for the good of him vpō whom it deſcends, but that the ſweet ſmell thereof may allure others to come and get the like. *Thy name is as an oyntment powred out, therefore the Virgins loue thee.* Let vs goe then to the *Poole of Betheſda,* there we ſhal ſee a great multitude of all ſorts of diſeaſed men, made whole by the Waters of *Siloam,* all of them allure vs, and aſſure vs, that if wee will doe as they haue done, we ſhall be healed as they were, *whatſoeuer be our diſeaſe.* Looke all the Hiſtory of the Goſpell, we ſhall not finde one touched with a ſenſe of their miſery that came to Chriſt, & went away comfortleſſe. *The lepers, the lunatickes, the Adulterers, the Demoniacks, the Paralitickes, the Publicans,* and all ſorts of miſerable ſinners, ſtand vp as a cloud of witneſſes to confirme thee, that if thou wilt alſo returne to the Lord, and ſeeke mercy, thou ſhalt finde it.

Croſſes chaſe men to the Lord.

Eſay 28.19.

Deut. 30.1.

Happy thing where croſſes become corrections.

Gen. 41.

The other motiue of his repentance, is the ſenſe of his preſent miſery, in theſe words, *And I die of hunger.* It is the wiſedome of God by croſſes *to correct our corruption, feare or trouble ſhall make you to vnderſtand the hearing.* What they cannot learne by the word, hee cauſeth them to learne it by affliction. *When all theſe things ſhall come vpon thee, then ſhalt thou turne in thy heart, & returne vnto the Lord thy God.* It is a great bleſſing of God, when his croſſes become corrections. *Corrigunt,* maketh a man better then hee was, and chaſeth him homeward towards the Lord. It is needfull, it is profitable for vs to *drinke of this Cup.* I neuer knew any that learned true Religion, without ſome grieuous affliction, inward or outward. A ſore Famine ſent the Lord vpon *Canaan* in the dayes of *Iacob,* was it becauſe hee loued

Exod. 1.

not *Iacob*? No, but that he might chaſe him to *Ioſeph*. Sore affliction laied he on *Iacobs* children in *Ægypt*, by the hands of *Pharao*; was it becauſe he loued them not? No, but that he might make them weary of *Ægypt*, and draw them to *Canaan* againe. *Manaſſe* his bonds, *Miriam* her leproſie, *Pauls* blindneſſe, the *Prodigall* his pouerty, among many moe, may witneſſe what great good God workes by his croſſes in the hearts of his children.

Pſalm. 119.

Ier. Lam. 3. 27.

Hoſ. 2. 6. 7.

Therefore the Prophet *Dauid* ſaid, *It was good for mee that I haue beene afflicted*. And good were it for impenitent wanton ones that *God would make them beare the yoake in their youth*, and would doe to them as hee promiſeth to doe to his Church, *that is*, by his Roddes bring her home againe to himſelfe, *I will ſtop thy way with thornes, and make an hedge that ſhe ſhal not find her pathes, though ſhe follow after her louers, yet ſhall ſhe not come neere them, then ſhe ſhall ſay, I will goe and returne to my firſt husband, for I was better then than now*. The felicity of men proſpering in their ſinnes is great felicity. *Nihil infelicius felicitate peccantium*, therefore ſaide *Nazianzen*, *Peccatum fructum eſſe ſtultæ ſanitatis*. That ſinne is the fruit of vnhappy health, and that holy ſickneſſe is to bee preferred vnto it, and the ſame is to be thought of all other croſſes, being ſanctified to our vſe.

The felicity of men proſpering in their ſins, is great infelicity.
*Auguſtine.*
*Nazian orat. 17. de Pauper.*

VERSE 18. *I will riſe, and goe to my Father, and I will ſay.*

As ſinne is a falling, ſo repentance is a riſing.

THeſe being his motiues, now followeth his reſolution, wherein, firſt we ſee that true repentance is a riſing, wee fall by ſinne, we riſe by repentance. In the godly, there is a death, and a reſurrection, and an aſcenſion, euen while they liue in the body, by the firſt death ſinne dyes in them. By the firſt reſurrection they riſe from their ſinnes; by the firſt aſcenſion they goe vp after their Lord, though they walke vpon earth, *They haue their conuerſation in heauen, and their affections are ſet on thoſe things which are aboue at the right hand of God. Bleſſed is he that hath part in the firſt reſurrection, for vpon him the ſecond death ſhall haue no power.* If the Soule, while it is in the body, riſe not out of the graue of ſinne, ſure it is the body ſhall neuer riſe out of the earth, but to ſhame and confuſion. *Awake therefore, thou that ſleepeſt, and ſtand vp from the dead, and Chriſt ſhall giue thee light.*

Repentance is a firſt death, firſt reſurrection, and firſt aſcenſion.
*Phil. 3. 20.*

*Col. 3.*

*Epheſ. 5. 14.*

Repentance is a worke of diuine power.

But wee muſt know, that this riſing of a ſinner from his ſinnes is not a worke that can be wrought by the power of nature; the ſecond reſurrection will be wrought by the mighty power of God, and much more the firſt. *Si ſtare per ſe non potuit humana natura adhuc integra, multo minus per ſe reſurgere poteſt iam corrupta.* Euery man by nature is a veſſell repleniſhed and loadened heauy with ſinne, not vnlike that *Ephah* wherein wickedneſſe was couered, and preſt downe with a talent of Lead, how ſhall hee then riſe if grace come not from aboue to remoue the talent: hee cannot ſo much as lift vp the head, no more than that man diſeaſed of the *Palſie*, till the Sauiour come and giue the command, and with the command, grace, *Ariſe and walke. Lazarus* was dead but foure daies, he ſtunke already, but ſhould haue lien ſtill till hee had rotted, if Ieſus had not ſtood ouer his graue, and called vpon him, and no better is it with vs, we are dead in ſinne, till the Lord quicken vs. *Vtinam ad hoc monumentum meum digneris accedere domine Ieſu, voca me de monumento huius corporis, ſi illachrymaueris pro me, ſaluus ero.* It was the deſire of *Ambroſe*, alluding to *Lazarus* his reſurrection, and ſhould be ours alſo: *Oh Lord Ieſus* that thou wouldeſt draw neere this Sepulchre of mine, that thou wouldeſt raiſe me out of the graue of this body, and command me to come out, that my cogitations and affections be not incloſed in darkneſſe, but I may ſee thy light, and being ſet at liberty, may walke after thee.

*Bern. annunt. Marie ſerm. 1.*

If innocent *Adam* ſtood not, how ſhall ſinfull *Adam* riſe of himſelfe?
*Zach. 5. 6.*

*Iohn 5. 8.*
The worke of repentance no leſſe miraculous than the raiſing of the dead.

*Amb. de pœnit. lib. 1. cap. 7.*

*And goe to my Father.*

He ſinned by going from his father; when he repents, he returnes to his father againe, this repentance hath a courſe plaine contrary to that, which men kept while they walked in their ſinnes. So *Chryſoſtome*, alluding to the doings of wiſe men, who went home another way, than the way they came to the field: obſerues it in all penitent men, they come home to the Lord another way than they went from him. Haſt thou gone from the Lord by the way of anger, or hatred? returne againe by the way of meekeneſſe, and loue. Haſt thou ſinned by intemperance? amend by abſtinence. Wenteſt thou aſtray by the way of concupiſcence? returne by continence. Haſt thou ſinned by couetouſneſſe, taking from thy neighbor what thou ſhouldeſt not? make reſtitution with *Zacheus*. This is that effect of repentance, which S. *Paul* calleth *reuenge*; When a man grieued in himſelf, for that he hath grieued the Lord, reſolues to be reuenged on his ſins, by following a courſe plaine contrary vnto them.

Penitent men keepe a courſe plaine contrary to that which they kept while they walked in their ſinne.

*Luke 19. 8.*

*2 Cor. 7. 11.*

Againe, we ſee here, go a ſinner where he will, he can neuer find reſt & contentment till he come home to God his heauenly Father. Seeke it as thou wilt in the Creature, thou ſhalt neuer finde it. God made all his creatures for man, but man he made for himſelf, and he is content all that is his be thine, prouiding thou wilt be his. *All things are*

No reſt for a ſinner till he returne to the Lord.

*1 Cor. 3. 21.*

*yours, things preſent, and things to come, and yee are Chriſts, and Chriſt is Gods.* God calleth vpon vs, to come to himſelfe. *My Sonne giue me thine heart. Come vnto mee, I will refreſh you.* And euery creature in their kind ſends man back vnto the Lord, this is their voice. *Why wander yee in vanity? Why follow yee after lies?* for your ſinnes we our ſelues are *ſubiect to vanity*, ſeeke not your good in vs, ſeeke it in him that made vs, by your reſtitution to his fauour: *We looke for deliuerance from this bondage of corruption, into the glorious liberty of the Sons of God.* By your going a whoring after vs, ye may increaſe your bondage, & ours alſo, but cannot procure to your ſelfe wiſhed contentment. All that euer taſted the pleaſure of the creature before vs, witneſſe the ſame vnto vs. But alas, ſo fooliſh is man, that he dreames of a poſſibility to find contentment for himſelf, where neuer one could find it before him, he regards not the teſtimony of others, hee will not be taught of any, till experience, the Schoole-maſter of fooles, teach him, and then though he were ten times more wiſe and wealthy than euer *Salomon* was, and would lay downe his head and his heart to ſeeke deſired comfort in the creature, yet ſhall hee be forced to acknowledge, that *All the labour vnder the Sun is but vanity, and vexation of Spirit:* there is a ſhort abridgement of our life. *Man commeth into vanity, and goeth into darkeneſſe:* It is no better if we doe no more but follow the courſe of nature, let vs therfore goe aboue the Sun, ſeeke reſt, ioy, and contentment in our God in whom onely it is to be found.

*Matth. 11.*

Euery creature in their kinde, ſends vs to the Creator.

*Pſalme 4.*

*Rom 8.*

*Rom. 8.21.*

All that euer haue ſought pleaſure in the creatures, witneſſe to vs that it is a vaine thing to doe ſo.

*Eccleſ. 1.*

*Iob. Eccleſ. 64.*

### *And I will ſay.*

When he was in the way of his ſinnes, he went from one ſinne to another, til he came *ad profundum*, to the depth of ſin. Now when he comes to the way of repentance, yee ſee from one grace he proceedes and ſteps forward to another; for both *vertues* and *vices* haue their own fellowſhip. Vices are linked together like the linkes of a chaine, any one of them preuailing ouer a miſerable man, deliuers him to another. *Ope vicaria fugitiuum ſeruum vitia retinent.* Thus is he carried as a captiue from hand to hand in that curſed fellowſhip, til he come to their common maſter the prince of darkneſſe. Vertues alſo and graces haue their owne ſociety, & a man comming in amongſt them, is ſent from one of them to another, till hee be deliuered into the hands of their Lord and maſter Ieſus Chriſt, for no vertue nor vice is ſolitary, but haue euer ſome of their owne kinde in company with them.

Both vertues and vices goe together in bands.

As vertues ioyne one with another among themſelues, ſo vices.

And he reſolueth to riſe & returne to his father, ſo hee fore-thinks what to ſay, when he comes; teaching vs not to appeare before the Lord without reuerend preparation. Reſolue what thou haſt to ſay, what to ſeeke, what to offer before thou come to him. If thou ſeeke and haue nothing to offer, it is a token thou ſeekeſt thy ſelfe, and not the Lord. If thou offer other things to the Lord, but not thy ſelfe, thou offereſt *The ſacrifice of fooles*, for it is thy ſelfe the Lord doth ſeeke, and hee offereth himſelfe to thee againe, if thou ſeeke any thing from him, & offer not thy ſelfe vnto him, thou ſhalt loſe thy ſelfe, thou ſhalt not obtaine what thou ſeekeſt, neither yet ſhalt thou enioy him.

They who ſeeke from the Lord, ſhould offer vnto him.

*Eccleſ. 4.17.*

This Prodigall prepares a two-fold Sacrifice: firſt, the ſacrifice of confeſſion of his ſins, doubtleſſe from a heart truely penitent. *The ſacrifices of God are a contrite ſpirit, a broken heart the Lord deſpiſeth not.* Next, the Sacrifice or oblation of himſelfe, hee offereth his ſeruice vnto the Lord. *Make mee as one of thy ſeruants.*

Two ſacrifices which this penitent prodigall offereth to the Lord.

*Pſalme 51.*

But in this, the careleſſe negligence of men of this age is exceeding great, they pray, but without preparation, neither conſidering themſelues how they are, as *Abraham* ſaid, but duſt and aſhes; yea, viler than the earth, in as much as they are vncleane, through their ſins, neither yet, what a great maieſty the Lord is, before whom they appeare: they fore-think not what they haue to ſeek, neither prouide they a ſacrifice to offer, they enter into Gods houſe, as if it were a priuate houſe, forgetting *Salomons* precept; *Take heed vnto thy feete when thou entreſt into the houſe of God.* The Courts of the Lord, and a common cauſey are like vnto them, yea euen vpon moſt ſolemne dayes, neither are they ſanctified to offer prayer, prayſe, ſeruice, which God craues, neither yet are they ready to receiue mercy, and peace which God offers; they come without preparation, they ſit without ſenſe or deuotion, they go away without anſwere or edification. But as thoſe beaſts which entred vncleane into the Arke, went out vncleane: ſo come they to the houſe of God vnpenitent, and goe out vnpenitent.

The careleſneſſe of profeſſors in this age, when they appeare before God, reproued.

*Gen. 19.*

*Eccleſ. 4.17.*

Some will not confeſſe their ſins at al, but hide them as *Achan* did the accurſed thing, vnder the earth in his tent: theſe may be called *Sathans Secretaries*, by ſo doing they diminiſh not the knowledge of God, but debarre themſelues from the mercy of God; while they ſeeke to *Conceale the iniquity of their boſome, as Adam did*, they do but reueale their own ſhame, and haſten the declaration of Gods iudgements vpon them. *He that hideth his ſins ſhall not proſper. Behold, I will enter in iudgement with thee, because thou ſayeſt, I haue not ſinned.* Others againe, confeſſe their ſins, but yet continue in their ſins, not like this Prodigal, *I will riſe, and ſay I haue ſinned;* Theſe men wil ſay they haue ſinned, but wil not riſe out of their ſins: ſuch a confeſſion is but

Such as will not confeſſe their ſins, are Sathans Secretaries.

*Pro. 29. 13.*

*Ierem. 2.35.*

Confeſſion of ſinne, without amendment, is profeſſion.

but a profeſſion of ſinne, which will neuer obtaine mercy, it may well encreaſe guilt, and draw on the greater damnation.

*I haue ſinned againſt heauen, and before thee.*

How the godly amplifie their ſinnes.

Pſalme 51.

Penitent ſinners, illuminate with the light of faith, amplifie their ſinnes two manner of waies: Firſt, that their ſins are done againſt God: next, that they are done before God. *Dauid* in his confeſſion, as likewiſe the Prodigall, here ioynes both theſe two together.

Euery ſinne is againſt God, but not done in the ſight of God, in reſpect of the committer.

The greatneſſe of ſinne committed now vnder this cleare light of the Goſpell.

Euery ſinne is againſt God, but euery ſin is not done in the ſight of God (I meane in reſpect of the ſinner) for there are many that ſinne and yet know not that they ſin, as Turkes in their adultery, Pagans in Idolatry, ſimple Papiſts in their cruelty; when they are perſecuting ſincere worſhippers, they thinke they are doing good ſeruice vnto God: But ſuch as haue the light ſhining vnto them, who know the will of God, and yet will doe againſt it, they ſinne not onely againſt God, but before him, and in his ſight. And this ſhewes the greatnes of ſins, which are now committed vnder this cleare light of the Euangell, they are not done in the night, but in the day; not onely againſt the Lord, but before him, vnder his eye, and in his face: he is a bold Theefe that will ſteale, and the Iudge looking vpon him: hee is a ſhameleſſe Adulterer, that ſeeketh not the twi-light, but will worke villany in the noone-tide of the day, and men beholding him. *He that knoweth his Maſters will, and doth it not, ſhall haue double ſtripes,* ſaith our Sauiour. What then? he that doth not onely leaue his Maſters will vndone, though he know it, but alſo doth directly againſt him, ſhall he not haue triple ſtroakes? And which is worſt of all, he that tranſgreſſeth his Maſters will, & his Maſter looking vpon him, are not quadruple plagues due vnto him? From ſuch high impiety, and proud rebellion, the Lord deliuer vs.

VERSE 19. *And am no more worthy to be called thy Sonne, make me as one of thy hyred ſeruants.*

The worth of Gods benefits is not knowne till we want them.

Matth. 15.

WHen he had the place and honour of a Sonne, he ſet lightly by it, hee abuſed it, now is he faine to ſeeke the roome of a ſeruant. The worth and value of Gods benefits are not known til men want them, and be touched with a ſenſe of their miſery, then the leaſt of his mercies are eſteemed great mercies, euen to be a *Doore-keeper* in Gods houſe, or to haue the place of a ſeruant in it, or to haue the benefit of little dogs to to eat the crumbes of bread that fall from the table of his children: ſo thought *Dauid*, ſo this *Prodigall*, ſo the *Canaaniſh Woman*, when they were humbled. It is greater wiſdome to ponder the goodneſſe of God in time, that we may eſteeme of it, & be thankfull to God for it; he made vs his ſonnes by the firſt creation, we become his enemies by our tranſgreſſion, we loſt all the holineſſe of our nature, all the happines of our eſtate by our owne folly. If we had died in that eſtate we ſhould haue accounted the vſe of water a great benefit: yea, greater then we doe the abundance of all his creatures, which now of his goodneſſe he communicates. But the Lord had mercy vpon vs, and hath reſtored vs, not to the place of ſeruants only. *Henceforth I call you not ſeruants,* but to the dignity of Sonnes. *Behold what a loue the Father hath ſhewed you, that ye ſhould be called his Sons:* So that now we are aduanced to a greater, ſurer, and more enduring honour, then that which we had by our firſt creation: Shall we not feare to hazard it againe by walking after our ſinnes? if we doe ſo, the ſecond error ſhall bee worſe then the firſt. Miſerable is man already by his firſt fall, more miſerable ſhall he bee by the ſecond, if hee diſpiſe the grace of the Goſpell, *and trample the blood of the new Couenant vnder his feet, what remaines but a fearfull looking for of iudgement, and violent fire.* Let vs take heed in time, and learne to be wiſe by this Prodigall child, when we heare him glad to get the roome of a ſeruant, ſhall not we reioyce in our God, who hath giuen vs the place of his children? Lord make vs thankfull for it, and giue vs grace to *Walke worthy our heauenly vocation,* that in our life we may expreſſe his vertue, who hath *Tranſlated vs out of darkneſſe into maruellous light.*

Miſerable is man for that he loſt his firſt grace, more miſerable if now he deſpiſe grace offered againe.

Iohn 15.15.

1 Iohn 3.

Heb. 10.27.

Epheſ. 4.1.

Col. 1.13.

VERSE 20.

AS he concluded before, ſo hee performeth now. In the godly, reſolutions are firſt, but actions follow. In the wicked, ſometimes there are reſolutions to amend their liues, but no execution followeth, their motions of repentance are like to the *Morning dew,* or the falſe conception of a Woman, which commeth neuer to the birth: but the Lord bleſſeth his owne children, both with the firſt and later raine; *that is* grace to begin well, and grace to perſeuere vnto the end.

The godly as they are bleſſed with grace to begin, ſo alſo to perſeuere.

*And when he was yet a farre off.*

A ioyfull meeting betweene a mercifull God and a miſerable ſinner.

Now followeth the laſt part of the Parable: figuring vnto vs how gracious the Lord is, how ready to ſhew mercy to poore ſinners, whenſoeuer they repent of their ſins, and returne vnto him. Here then is a ioyfull meeting betweene a mercifull God, and a miſerable ſinner. Bleſſed is the ſoule (ſaith

*Bernard*) wherein mercy and truth meet together, and euery one of them kiſſes one another. Here is truth in the Prodigal childe, *no guile*, no deceit in him, ſimply and ſincerely he confeſſeth his ſinne, and the Lord who loueth truth in the inward affections, meets him with mercy.

*Pſalme* 32.

How farre the louing affection of God towards vs, exceedeth ours towards him.

But howſoeuer theſe two meet together, yet you ſee there is no compariſon betweene them in the meaſure of their affections, the one would faine ſhew mercy, then the other would haue it, the childe is not ſo willing to returne, as the father is ioyfull to receiue. He ariſeth, and is comming, but the father ſeeth him a farre off, and runs, he falleth on his necke, and kiſſeth him. *Non pari vbertate fluunt, amans, & amor; ſponſus & ſponſa; creator, & creatura; non magis quam ſitiens, & fons.* As there is great difference betweene the flowing of the Ocean, and the flowing of a little riuer: and as there is great oddes betweene that which the thirſty Man drinkes, and that which the fountaine hath to giue him: ſo is there betweene the Creature louing God, and GOD who is loue it ſelfe. What then? ſhall we not loue him, becauſe we cannot equall him in loue? ſhall we not goe to him, becauſe wee cannot goe ſo faſt as he commeth to vs. No, no, *Nam etſi minus diligit creatura, quia minor eſt, tamen ſi tota diligit, nihil deeſt vbi totum eſt.* For albeit the loue of the creature be leſſe, becauſe it ſelfe is leſſe: yet if wee loue him with our whole hearts, nothing is lacking where the whole is.

*Bern. in Cant. Serm.* 8.

No leſſe than the flowing of the Ocean, exceeds the running of a riuer.

*Ibidem.*

The very beginning of our conuerſion is acceptable to the Lord.

And moſt comfortable is it that he ſaith, when he was yet a farre off, he had compaſſion vpon him, he had not yet come, he had not fallen downe, he had not confeſſed, and yet the Father ſheweth mercy vpon him. See then how the very firſt motions of Repentance, if they bee vnfained, euen the beginnings of our conuerſion, if they be from the heart, are acceptable to God; *Hee bruſeth not the bruſed reede, hee quencheth not the ſmoaking flaxe.* Though our repentance be but in a beginning, yet if it be true, God will meet it with mercy; there is the nature of Gods compaſſions. In the beginning of *Daniel* his ſupplication, God ſent him an anſwere, and at the beginning of our turnings to God, God turnes vnto vs. *I haue beene found of them that ſought mee not*, ſaith the Lord, will hee then hide his face from them that ſeek him? *If when we were ſinners, Chriſt dyed for vs, much more being now iuſtified by his bloud, ſhall we bee ſaued from wrath through him, and if when we were enemies, we were reconciled to God; much more being reconciled, we ſhal be ſaued by his life.* If he ran to this childe when he was a far off, will he not embrace his children that are come neere vnto him?

*Eſay* 42. 3.
*Matth.* 12. 20.

*Dan.* 9.

*Eſay* 65. 1.

*Rom.* 5. 9. 10.

*Baſil de Pænit.*

The Lord perſwades vs of mercy.

*Non perſwadet nudo verbo, ſed & exemplo.* He will aſſure vs of mercy, not by his naked word only, but by example alſo. *I will ſpeake againſt a Nation to deſtroy it, but if this Nation turne from their wickedneſſe; I will repent of the plague that I thought to bring vpon them.* What can be more cleare? Will we turne from our ſins? God will turne from his iudgements. Neither is there any place here to ſpeake of the greatneſſe of our ſinnes, as though they were not curable by his mercies. *Though your ſinnes were as Crimſon, they ſhall be made white as ſnow, though they were red like Scarlet, they ſhall be made as Wooll.* Howſoeuer thou haue done them, and made them many and great, and they are double dipped: wilt thou repent? the ſtrength of his mercy ſhal vndoe them, ſhall change them, and make them, as if they had neuer bin done. And if yet thou beleeue him not when he ſpeakes, at leaſt beleeue him when he ſweares. *As I liue*, ſaith the Lord, *I deſire not the death of a ſinner, but that he ſhould turne and liue. Eſtne Deus cum iurat indignus cui credatur?* Is not the Lord when he ſweares worthy to be credited? But if neither his word, nor his oath can moue thee, yet looke to his workes, and for them beleeue his word. Were not the *Niniuites* ſpared when they repented? Was not *Achab* ſpared when hee was humbled? Who euer turned to the Lord and found not the Lord turning to him? When the Leaper cryed, If thou wilt thou canſt make me cleane: the Lord Ieſus anſwered, *I wil, bee thou cleane.* When the *Centurion* beſought him to come to his houſe, and heale his ſeruant: Ieſus anſwered, *I will come and heale him.* There is a cloud of witneſſes, al prouing this one point. *Quid enim? forte peccaſti in ſeculo, nunquid amplius Paulo? Quod ſi in ipſa religione, nunquid plus Petro?* For why, haſt thou ſinned before thy calling? ſo did S. *Paul*: haſt thou ſinned after thy calling? ſo did S. *Peter*, and though thy ſins were greater then theirs, yet are they not ſo great as his mercy, who hath promiſed to pardon. Thus then in this Prodigall child, haue we not onely mercy ſhewed to himſelfe, but exemplar mercy, propoſed to all ſuch, as repenting of their ſins, returne vnto him?

*Ierem.* 7. 8.

1
By his Word.

*Eſay* 1. 18.

2
By his worke.
*Ezech.* 33. 11.

*Baſil. Ibid.*

3
By the example of his mercy ſhewed to others.

*Math.* 8.

*Luke* 7.

*Bern. in feſto Pet. & Paul.*

*His Father ſaw him.*

Albeit this be put here in the laſt roome, yet is it to be referred to the firſt time of his conuerſion. The Lord looked vpon him as he looked to *Peter*, after he had denied him, he made him to goe out and weepe bitterly for his ſinnes; grace was ſent with the looke. This is the looke of Gods face, that *Dauid* prayes for; *Looke vpon mee, and bee mercifull vnto mee, as thou doeſt vnto thoſe that feare thy name.* And it is this look that brought home againe the Prodigall childe, for as the Image which the glaſſe repreſents, lifts not vp the eyes till he that lookes into it lift vp his eyes firſt;

*Pſalm.* 25. 15.

firſt: So man, who is the Image of God, cannot lift vp his eyes vnto heauen, till God firſt looke downe with the eyes of mercy vpon him. And therefore *Bernard* expounding this Parable of the forlorne Sonne, hauing declared the depth of the miſery whereinto he had fallen, by falling from his Father. Hee deſcribes the beginning and progreſſe of his reſtitution & home-comming vnto the Lord, for ſo ſaith he, *Et vbi nunc eſt pater ille, potentiſſimus, dulciſſimus, & liberaliſſimus, nunquid poteſt obliuiſci filium vteri ſui? Abſit, abſit.* And where now is the moſt powerfull, ſweet, and liberall father, can hee forget his child, the fruit of his wombe? No, no. *Non obliuiſcitur, ſed miſeretur, dolet & conqueritur de abſentia & perditione filij ſui.* Hee forgets not, but he hath compaſſion, he mourneth and lamenteth for the want and loſſe of his Sonne: yea, hee ſends out his Seruants to ſeeke him. The firſt ſeruant is *Feare*, which following and finding the Kings Sonne in moſt miſerable caſe, beates him, and prickes him with terrours to chaſe him to his Father. But the ſecond ſeruant, *Hope*, comming forth to ſeeke him, findes him rather hurt then helped by feare, caſt downe, not raiſed vp: therefore hope puts her hand louingly vnder his head, and raiſeth him out of deſpaire; it wipes away the dung from his eyes, & then begins he to ſee, *O how many hyred ſeruants in my fathers houſe haue bread enough, and I dye for hunger?* Ariſe, ſaith Hope, Goe home to thy Father, I haue brought thee here, *The horſe of deſire.* Thus is he no ſooner mounted vpon the Horſe of deſire, but incontinent wiſedome commeth with the bridle of diſcretion. Goe not, ſaith hee, too faſt, leſt the Kings Sonne fall into the hands of his enemies, hold you in the high-way, for the enemies are not in the path-way, but in the by-rodes, lurking in ambuſhment. Then came in the valiant warriour *Fortitude*, and hee drawing out the ſword of gladneſſe and ioy, be not troubled (ſaith he,) they are moe with vs than with them. Thus, by the ſeruants of the great King, ſent out at his commandement, is the ſonne brought home vnto him, that wee may learne to blame our ſelues for our ſins, and for all the ill our ſinnes haue brought vpon vs, but to giue to the Lord the glory of our Saluation.

*Bern. parabol. de filio Regis.*

But to conclude this, a three-fold grace is heere ſhewed vpon him. 1. Prouing. 2. Confirming. 3. Perfecting grace. The firſt, wee haue touched. God looked vpon him, & pittied him, God ſent to re-call him. God wrought in his heart a ſenſe of his miſery, and eſperance of mercy; and from this grace flowed the motions of his conuerſion, and he being once conuerted, is confirmed; for the Father embraceth him, kiſſeth him, cloatheth him with rayment and ſhooes, adornes him with a ring, and feedes him with his beſt delicates: for what elſe are ſignified by theſe, but the riches of Gods manifold mercies, whereby hee ſupplies all our wants, fulfilleth all our neceſſities, for their confirmation in the ſtate of grace, that once are conuerted to it? And it is to be noted, that all theſe good things are taken out of our fathers treaſure, they are giuen vs freely. we haue them not of our ſelues. The third perfecting grace is figured here, that being taken in into his Fathers houſe, he is ſet downe to a banquet; they are merry together, repreſenting the mutuall ioy that is betweene God and his children, the Lord reioycing in the conuerſion of a ſinner, and the Sinner reioycing in the ſaluation of his God.

See what a difference is heere betweene his former eſtate when he went from his father, and the eſtate whereunto he is aduanced now after his returning. How farre is his ſatisfaction aboue his deſire, hee ſought but the roome of a ſeruant, and he is honoured with the dignity of a ſonne? the mourning-weede is taken from him, and hee is made to reioyce, in ſtead of his former ſcarſity, wealth and abundance of all good things is giuen vnto him: As men ſee it in the Parable, ſo is it to be wiſhed, they would proue it in the practiſe If they would forſake the pleaſures of ſin, and come *and taſte how gratious the Lord is*, they ſhould ſee the one are but *huskes of Acornes*, meeter for beaſts than for men, and are no way to be matched with the delicates of God, wherby he refreſheth his children.

The Lord worke this change in vs, that as wee haue wandred with this Prodigall, wee may repent and returne with him, and the Lord who hath giuen vs the beginning of conuerſion, confirme vs more and more, and at the length make vs perfect men in his Chriſt.

A DEFIANCE

# A
# DEFIANCE
# TO DEATH:

WHEREIN,
BESIDES SVNDRY HEAVENLY
INSTRVCTIONS FOR A GODLY LIFE,
We haue ſtrong and notable Comforts to vphold vs
in Death.

*By Maſter* WILLIAM COVVPER, *Mi-
niſter of Gods Word.*

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The fourth Edition, corrected and amended.

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PHIL. 3. 20. 21.
*But our conuerſation is in Heauen, from whence alſo we looke for the Sauiour, euen the Lord Ieſus Chriſt,*
*Who ſhall change our vile body, that it may be faſhioned like vnto his glorious body, according to the working, whereby he is euen able to ſubdue all things vnto himſelfe.*

*LONDON,*
Printed for ROBERT ALLOT. 1629.

TO

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*preached to*

# TO THE RIGHT HONOVRABLE SIR THOMAS STEVVART of Gairntilie, and his vertuous Lady, GRIZZEL MERCER, Grace and peace from God the Father, through our Lord Ieſus Chriſt.

IT is a notable ſaying of the Apoſtle, If in this life only we haue hope in Chriſt, we are of all men the moſt miſerable: *For, whereas others being ignorant of better things to come, ſet their hearts on theſe which are preſent: if we deſpiſing ſuch comforts as now we may enioy, ſhould alſo be diſappointed of theſe, which afterwards we looke for; our caſe indeed is moſt lamentable: but praiſed be God, it is farre otherwiſe, for where the comfort of the worldling ends, there the greateſt comfort of the Chriſtian begins. The men of this world (ſaies* David*)* 1. Cor. 15. 19. Pſal. 17. 14. *haue their portion in this life: yea, our Sauiour ſaith, They haue receiued their conſolation here. It was ſpoken in that Parable by* Abraham *to* Diues, *Remember that in thy life thou receiuedſt thy pleaſures: And it appertaines to all the wicked: better things then theſe, which preſently they ſee, need they neuer to looke for. And therefore no maruell, that as the taſt of the Coloquint, or wilde Gourd, made the children of the Prophets abhor their meat, ſo the taſt of death makes al the pleaſures & refreſhment of their life lothſome to them. Or as the hand which wrote to* Baltazar *on the wall his imminent iudgment, did in a moment turne all the ſolace of that houſe into ſorrow: for the Kings countenance was changed, his thoughts troubled, his Princes aſtoniſhed, his Muſitians ſilenced, his ſeruants amazed, their delightfull drinking became deſpiſed, and all the houſe diſordered: and in a word, his Banquet concluded with a Cup of wrath, ſent to him from the Lord: So is it vnto all the wicked; the ſmalleſt ſignification of death interrupts their greateſt ioyes, & cauſes them with the Peacock, looking to his feet, let fall the proud feathers of their high conceits within their owne minds, what-euer they pretend in countenance. As is the noyſe of Thornes vnder the Pot, ſo is the laughter of fooles ſaith* Salomon, *both the one and the other quickly vaniſhes: and death, like that worme which ate vp the Gourd of* Ionas, *deuours at length all their worme-eaten pleaſures, and then wo be to them, when al theſe fat and excellent things, after which their ſoule luſted, are departed from them, and not ſo much as any hope of better remaines vnto them: but vnto the Chriſtian, death can doe no more but demoliſh this parpen wall of clay, within the which the ſoule is captiued for a time, it opens the doore of the priſon, and giues liberty to the ſoule to go out and return to her Maker, as ſhall at greater length appeare in the Treatiſe following, which I haue offered and preſented to your Honours, partly to teſtifie my vnfained affection toward you in the Lord, for that vnfained and incorrupt loue, which in ſo corrupt a time ye haue alway carried toward the truth of the Goſpell, and by which alſo ye haue liued, as rare examples of pietie and loue, and Godly liberalitie, and partly that ye may be remembred of theſe inſtructions concerning life and death, which yee receiued from vs by hearing, during your reſidence with vs, and vnto the practiſe whereof ſhortly yee muſt be called: for albeit it is not long ſince it pleaſed the Lord, beyond all expectation of man, to deliuer you out of the hands of the Sergeants and Officers of Death, which had violently ſeaſed vpon you, and threatned to ſlay you both, your ſelfe by ſickneſſe, your Lady by the ſorrow of deſolation,*

Luke 6. 24. Luk. 16. Eccleſ. 7. 8. Reu. 18. 14.

*more heauie then death vnto her; yet are yee to know (and I doubt not, are preparing you for it) that the ſame battell will ſhortly be renewed againſt you, wherein both of you muſt be diuorced from other, and diuided from your owne bodies, that yee may be married and conioyned with your Lord, whom ye haue not yet ſeene, but long to ſee him because yee loue him, and reioyce in him with ioy vnſpeakable and glorious.* Pet.1. *And herein if theſe little fruits of my Miniſtery may ſerue any way to confirme you in the end, as ſome way they haue comforted you in the iourney: and if for your ſake they may be profitable to other, who conſtantly keepe with you the ſame courſe toward the face of Ieſus Chriſt, it ſhall be no ſmall comfort vnto me, knowing thereby that I haue not run nor laboured in vaine; for there is nothing in the world I deſire more, then that I may put my talent to the vttermoſt profit fulfilling with ioy the Miniſtration I haue receiued, and ſo may be welcommed of my Lord, as one who hath been faithfull in little. But because all increaſes come from God, I humbly commend you and all that loue the Lord Ieſus to the grace of God, which is able to build you further, and giue you inheritance among them who are ſanctified by faith in Chriſt, and ſo reſt,*

*Your Honours in the Lord Ieſus,*

*Maſter* William Cowper,
*Miniſter at Perth.*

# A DEFIANCE TO DEATH.

Mine helpe is in the name of the Lord.

2. COR. 5. 1.

*For we know, that if our earthly houſe of this Tabernacle be deſtroyed, we haue a building of God, an houſe not made with hands, eternall in the heauens.*

As our death is, ſo ſhall our eſtate be after it eternally.

IT is appointed (ſaith the Apoſtle) for all men once to die: and it is certaine, that in whatſoeuer eſtate we die, in it wee ſhall remaine; for where the tree falleth, there it ſhall lie (ſaid *Solomon.*) He that dies in the Lord, is bleſſed, for he reſts from his labours, and ſhall remaine for euer in *Abrahams* boſome, which is the Paradiſe of God: he that dies in his ſinnes, goes downe to the priſon, out of which is no redemption, and ſhall neuer get licence to come backe to learne to die ouer againe: *Qualis in nouiſſimo vita die quiſque moritur, talis in nouiſſimo mundi die iudicabitur*: Such as euery man dies in the laſt day of his life, ſuch ſhall he be iudged in the laſt day of the world.

*Reuel.* 14. 13.
*Eccleſ.* 11. 3.

*Auguſt. Heſyob, Epiſt.* 80.

Our life ſhould make our death good, and our death ſhould make our reſurrection happie.

It is therfore a ſpeciall point of wiſdom, ſo to liue, that by liuing we may learne to die, that a godly life may prepare the way to an happy death, & happy death may make vs ſure of a ioyfull reſurrection: theſe three follow one another inſeparable; if the life bee good, the death whatſoeuer it be cannot be euill; *Nunquam mala mors putanda eſt, quam bona praeceſſit vita*: & if the life be euil to the end, it is certain the death cannot be good: for euen that Theefe, who was crucified with our Lord, before hee got comfort in his death, was firſt amended in his life, for vpon the Croſſe was he conuerted, and incontinent brought out the ſweet fruit of righteouſnes, accuſing himſelfe for his ſins, rebuking the railing of his companion, pleading the innocency of our Lord, giuing to God the glory of Iuſtice, and praying to Chriſt for mercy, that hee would remember him when he came to his Kingdome.

*Aug. de ciuit. Dei. l.* 1 *cap.* 11. If that our life be not firſt good, our death ſhall neuer be good, and by the contrary. *Luk.* 23. 40.

How the life and death of the godly each one of them helpe another. *Iohn* 11. 25. *Iohn* 5. 21.

As it is comfortable in death to thinke vpon life, looking to Ieſus, who for vs died before vs, and hath left this comfort to vs, who through death are to follow him, *I am the reſurrection and the life.* And againe, *He that beleeues in mee, hath paſt from death to life.* So is it very profitable in our life to thinke vpon death, in our youth to remember the euill dayes and yeeres approaching vpon vs; wherein euery worke and ſecret thing muſt be brought to iudgement. Our Sauiour at the banquet in Bethania had his conference of his death and buriall: and *Ioſeph* of Aramathea had his ſepulcher in his Garden: both of them teaching vs to ſeaſon the pleaſures of our life, with the reſemblance of our death: for *Meditatio mortis vita eſt perfecta, quam dum iuſti ſolicitè peragunt, culparum laqueos euadunt.* The meditation of death is perfit life, which while the godly carefully practiſe, they eſchue the ſnares of ſinne: and for this ſame cauſe *Bernard* commends the meditation of death, *Tanquam ſummam Philoſophiam*, as the moſt high and profitable Philoſophy that we can learne in our life.

*Gregor. moral. lib.* 13.

*Bern.*

The Apoſtles purpoſe and manner of proceeding here offers two things.
1 Preſeruatiues againſt the feare of death.
2 Inſtructions for a godly life.

To this purpoſe the Apoſtle in this Treatiſe deliuers to vs a moſt wholeſome preſeruatiue againſt the feare of death, ſet downe ſummarily in the firſt verſe, & then drawes out of it three notable concluſions, which if we can lay vp in our heart, ſhall learn us to order our life well, and ſo ſerue as preparatiues to make our hearts ready and capable of this comfort in death. The preſeruatiue giuen vs in the firſt verſe, is the certaine knowledge of a better eſtate, into the which we ſhall be tranſlated by death. In handling of this, he firſt ſets downe the loſſe we haue by death: it is no more but a diſſolution of our earthly Tabernacle; and then ſubioynes the vantage we get by it; to wit, that we are entred into a better building, giuen of God, not made with hands, but eternall in the Heauens: and ſo lets vs ſee, that the vantage we receiue by death, doth far exceede the loſſe that we ſuſteine by it.

Two waies knowne, that a better eſtate abides vs after death.

*Iohn* 14.2.

*We know*] Hee firſt affirmes it as a thing not doubtfull, but certaine, and wel enough knowne, that by death we are tranſlated into a better eſtate: the warrants of our knowledge are two; for firſt wee know it by the reuelation of the Word, *In my Fathers houſe are many dwelling places, I goe to prepare a place for you.* Our ſoiourning place is on Earth, our Manſion place in Heauen. And next, we know it by the perſwaſion of faith, which is proper onely to Gods elect children effectually called.

Onely the Chriſtian walkes in light, the reſt of the world are in darkneſſe.

And of this we learne how the Chriſtian man onely walketh in light, where all the reſt of the World are groping in darkneſſe; in their life wandring after vanitie, and in their death departing comfortleſſe, or at leaſt doubtfull, and vncertain where-away to goe. Some thing they knew by experience of the vanity of this life, for the which ſome of the Naturall Philoſophers did thinke it was *Optimum non naſci*; & others, as *Heraclitus* was moued to mourning by euery thing which hee ſaw, but certaine knowledge of a better life to come they haue not: and therefore in their beſt eſtate goe doubting (as I ſaid) and lamenting out of the body, as did that Emperour *Hadrian*, like a willſome man, not knowing whither to goe, ſaid; *Animula, Vagula, blandula, quæ nunc abibis in loca*? and no maruell, he being deſtitute of the light of the Word, and taught by his Maſter *Secundus*, the Philoſopher, that death was *incerta Peregrinatio*, an vncertaine peregrination.

Naturaliſts knew ſome thing of mans miſerie in the body, but had no certaine knowledge of a better life.

And truely no better is the comfort which that Step-mother, the Church of Rome giueth to her children, for ſhe ſends them away out of the World, without any aſſurance of ſaluation, and keepes them in ſuſpence with a vaine hope of helpe to be ſent vnto them, for their deliuerance from the paines of Purgatory, by Soule-maſſes, and ſuch like rotten caddle as muſt bee made from them when they are dead, vpon their owne or their Friends expences. And in this all the Baſtard Religions of the world are alike, that they render no ſolid comfort to their Profeſſors in death. Neither can it be otherwiſe: for ſeeing they are not vpon the foundation *Ieſus Chriſt*, in whoſe merits onely we get Life, who are dead in our ſelues; what maruell if they dye oppreſſed with doubtings and fearfull deſpaires?

The Doctrine of the Romiſh Church leaues her diſciples comfortleſſe in death.

But as for vs, we know whom we haue beleeued; and that when our courſe is finiſhed, and our battell ended, a crowne of righteouſneſſe ſhall be giuen vnto vs: wee know that the day of our death, is but the day of our *change* from the worſe to the better. And this ſhould animate vs to conſtancy and preſeuerance in godlineſſe, becauſe we goe not like vncertaine men, carried vpon vaine hope to an vnknown end, but before-hand wee are both forewarned and certified of the end whereunto we are called: Why then ſhall we linger in the way, and ſuffer our ſpirits to be diſcouraged with doubting of the euent?

It is otherwiſe with the Chriſtian taught by the Word of God.

Abraham followed Gods calling to a Countrey which he knew not.

It is the praiſe of *Abraham*, the father of the Faithfull, that albeit hee knew not the Land whereunto God called him, yet hee obeyed the Calling, and willingly forſooke his natiue Countrey and Kindred, being aſſured, the Word of God could not beguile him, and that the Lord neuer bids his children exchange, but for the better: and we certainly are vnworthy to be accounted as the children of *Abraham*, if wee refuſe ioyfully to follow the heauenly vocation; conſidering the Lord hath foretold vs, or euer we go out of the body, of a better building, into which we ſhall be tranſlated.

How much more ſhould we, being called to a Countrey which we know?

Let them doubt and feare, who know not of a better: let vs giue *Glorie* to him that hath called vs, and through the Valley of Death he ſhall leade vs to eternall life.

*That if*] The Apoſtle ſpeakes not this doubtingly, as if it were vncertaine, whether our bodies were to bee diſſolued, or not, but by way of conceſſion, hauing in it a ſtrong Affirmation: as if he did ſay; Albeit it be ſo, that the earthly houſe of our Tabernacle muſt be diſſolued, yet are we ſure of a better.

Some godly men before vs haue beene taken away, and their bodies not diſſolued by death after the common manner.

*Deut.*34.7.

It is true that in the ages before vs, there haue been ſome of Gods Saints, whoſe bodies were not diſſolued by death after the common manner: before the Flood, *Henoch* was taken away, and he ſaw no death: after the Flood *Elijah* was tranſported in a chariot of fire: and ſtrange is it that is written of *Moſes*, that when he died on the top of Piſgah, being an hundred and twentie yeeres old, his eye was not dim, nor his naturall force abated.

But we muſt not dreame of any ſuch priuiledge to our ſelues.

But muſt looke to the end of the Fathers who dyed the cōmon courſe of death.

But we haue not vpon theſe to fanſie vnto our ſelues a Priuiledge, whereof God hath not aſſured vs, neither are we to think we are the leſſe beloued of God, becauſe after the ſame ſingular manner hee takes vs not away out of the world; but wee muſt looke on the other hand to the remanent Patriarches, Prophets, and worthy Apoſtles, who finiſhed their dayes as *Ioſhuah* ſpeakes, after the way of all fleſh. So *Abraham*, the Father of the Faithful, died, being worne with the infirmities of his age, and

*Iſaac*

Gen.27.1.

Gen.49.33.

*Iſaac* through weakneſſe, waxed blind before he dyed: and *Iacob* that famous Patriarch, being in his bed, by ordinary death pulled vp his feet vnto him, and wee muſt be content after the ſame manner to ſuffer the diſſolution of our bodies by diſeaſes, which are the Sergeants and officers of Death.

The godly alſo aliue at Chriſts comming, ſhall not be diſſolued.

But we haue no warrant that we ſhall be of that number.

It is true alſo, that they who ſhall bee found aliue at the ſecond comming of Chriſt, ſhall not be diſſolued, but ſuddenly tranſchanged: but this priuiledge in like manner we are not to looke for, hauing no warrant that we ſhall continue aliue vntill that day, for that man of ſinne is not yet ſo weakened by the Goſpell as hee muſt be: neither are our eldeſt Brethren, the Iewes, conuerted to the faith of Chriſt, as in likelihood they wil be before Chriſts ſecond appearing: ſixteene hundred yeares were they in the couenant, when wee were ſtrangers from it: during that ſpace, ſundrie of the Gentiles in ſundry parts of the World became Proſelytes, as *Naaman* in Syria, and *Ebedmelech* in Æthiopia: but that was not the accompliſhment of the promiſed Calling of the Gentiles, till the body of *Iaphets* Houſe were perſwaded to dwell in the Tents of *Sem*.

For before Chriſts comming the Iewes muſt be recalled.

And now other ſixteene hundred yeares haue we beene within the holy Couenant, and they ſtrangers from it: in which ſpace ſundry of them alſo haue embraced the Faith of the Goſpell: but that (as wee conceiue) is not the performance of the promiſed Recalling of the Iewes, but the body of that People ſhall bee conuerted, that the Prophecie may be fulfilled: And there ſhall be one Shepherd, and one Sheepe-fold: then ſhall our Lord appeare the ſecond time for our full Redemption.

Rom.11.24.

So that theſe words of the Apoſtle doe not make any peraduenture of our death, farre leſſe doe they giue vs any exemption from death, but rather aſſure vs, that our bodies muſt be diſſolued.

It is out of all doubt, our bodies muſt be diſſolued by death.

Heb.13.14.

All fortification againſt death is in vaine.

Deut.28.

Our life on earth is no inheritance, our breath is but a vapour, wee haue here no continuing Citie: Men may preſſe to repriue, and ſit the ſummons of death, made by ſundry diſeaſes, as long as they can, and doe all they may to fortifie themſelues againſt the dart of death, but yet it ſhall not be eſchued. Thoſe daintie women which will not ſuffer ſo much as their Soles to touch the Earth, muſt at length lay downe not the ſoles of their feet onely, but the Crown of their head alſo to be couered by it. The labour of Man, in his life is to turne ouer the Earth in the ſweate of his brow, ſeeking in her bowels Food and Fewell, Materials for building, & Minerals of ſundrie Metals for his other vſes. In all which ſhe renders to man her ſeruice, receiuing at length for a recompence man in her boſome to fill vp her wants, whoſe fineſt fleſh is turned by her without difficultie into duſt.

As *Adam* was the firſt liuing man, ſo the firſt that died by the courſe of nature.

If we were as *Adam*, who neuer ſaw one die before him, by the courſe of nature, (for *Abel* was taken away by violence) it were ſomewhat more tollerable then now it is, to doubt whether if, or not, we ſhall be diſſolued. It was threatned againſt him, that if he brake the Commandement, hee ſhould die, yet after the tranſgreſſion, hee liued a bodily life, I meane, nine hundred and thirty yeares, euen to the eighth Generation; a Father of many childrē in both the Houſes of *Cain* and *Seth*: as hee was the firſt Man that liued in the world, ſo it ſeemes he was the firſt that dyed by the ordinary courſe of Nature. But now death is become *Via Trita*, a paued way. All Generations of men ſince the beginning of the world haue walked through it, Patriarches, Prophets, Apoſtles, and all the Congregation of the Firſt-borne, who ſtand as witneſſes, that there is no danger in death; and ſhall wee onely fear at it, and ſtand afraid, as though it would deuoure vs? yea, euen the very Ethnikes eſteemed Death to be *Non ſupplicium, ſed Tributum viuendi*: Not a puniſhment, but a Tribute, which euery man muſt pay for his life; and therefore ſayd one of them, *Quod debeo, paratus ſum ſoluere, vbi me Fœnerator appellat*: I am ready to pay my debt, when he who lent me it, ſhall call vpon me, and require it.

But now ſo many haue gone through death before vs, that it is a ſhame for vs to fear at it.

Seneca.

And if notwithſtanding of all this, wee liue in ſecuritie, as if we were in couenant with death, and it would not of long come neere vs, in very truth we deſerue that wee ſhould periſh in it.

By the earthly houſe, our body here is to be vnderſtood.

*Our earthly houſe*] Sometime both the ſoule and body of man are compared to an houſe, and that is in regard of God, dwelling in them by his holy Spirit: but hereby the houſe of the body alone is to be vnderſtood, in regard of the ſoule that ſoiourns in it: and this is cleare, in that alſo hee calles it an earthly houſe. And here we haue three things to conſider: firſt, that the body is called a houſe, next a houſe of earth, and thirdly, a Tabernacle, and the reaſons why.

For two cauſes is our body called an houſe

1 For the comely and orderly workmanſhip thereof.

Our body is called an houſe for two reſpects: firſt, in reſpect of the comely and orderly workmanſhip thereof; for as Artificers, out of an inordinate heape of things amaſſed together, doe raiſe vp moſt pleaſant buildings by weiling out one of them from another, by preparing them, and placing euery thing in the owne roome, and making them by line and meaſure, one of them proportionable & anſwerable to another; ſo that now they make vp a comely houſe pleaſant to looke vnto, where before they were a diſordered maſſe. So is it with the body of man, which of a confuſed lump of clay without forme, God hath builded vp in this pleaſant forme and comely order wherein now it ſtands.

It is true all the workes of God are very wonderfull; what euer is done by him cannot be but very excellent & good, he himſelfe being moſt excellent and infinitely good. But a ſingular wiſedome and goodneſſe hath God ſhowne in the creation of Man, for he came out in the laſt roome, as the perfection of Gods workes, and laſt deſigne of the thoughts of God: and therefore was he not created after the common order, which God obſerued in the reſt; for where other creatures were made by his word onely, he puts to his hand to the making of man; conſultation alſo among the Perſons of the bleſſed Trinitie going before, which was not in the creation of any other Creature; whereof thou mayeſt learne, O Man, *Quanti tu vnus venias æſtimandus*, in what great account thou art, in regard of all the reſt of his Creatures; all other like ſeruants were brought out by naked commandement, *homo tanquam eorum dominus, ipſa Dei manu eſt inſtructus*, Man as their Lord, is built vp by Gods own hand.

Other Creatures were made by the word of God, but to the making of Man, God put to his hand alſo.

And conſultation among the Perſons of the bleſſed Trinitie goes before.

*Baſil. hexam. hom.* 10.

*Ter. de reſurrect. carn.*

All this preparation going before, was to ſhew that ſome great thing was to follow, as indeed it did: for man is ſo made a worke of God his wiſedome, that hee is a compend of all Gods Creatures, admired by thoſe who had no more but Natures light, as a little world, but more highly commended by thoſe who had alſo the light of the Word whereby to diſcerne him; *Omni miraculo quod ſit per hominem, maius miraculum eſt ipſe homo*: Man himſelfe (ſaid *Auguſtine*) is a greater miracle, then any miracle that euer was done by man.

This preparation foreſhews that ſome great thing was to follow, as it did indeed.

*Aug. de ciuit. Dei* l.10.c.12.

And this not only in regard of his ſoule, but euen of his bodie alſo, which here the Apoſtle calleth a comely houſe: if there were no more to commend it, yet (as ſaith *Gregorie*) this were enough, *Quòd à corpore humano in ſe ſimilitudinem trahat Deus*, That God borrowes ſimilitudes from the body of a man to expreſſe and ſhaddow himſelfe vnto vs; aſcribing to himſelfe an Eye, a Mouth, and a Hand, and ſuch like; which wee are not to thinke with the Anthropomorphites, that he hath *per naturam, ſed per effectum*.

Man an excellent workmanſhip, euen in reſpect of his body.

*Gregor moral.* l.32 Sect.3.

*Bernard.*

But beſides this, if wee doe take but a ſhort view of the workmanſhip of Man his body, we ſhall be compelled euery one for himſelfe to ſay with *David, O Lord, I am fearefully and wonderfully made*. The entry to this houſe is the Mouth, which God hath fenced with a foulding doore of the lips, opening and cloſing moſt commodiouſly at the wil of the In-dweller. Next vnto it are the Grinders, which God hath ſet in the entrie to prepare food for the whole man to nouriſh him: the third roome hee hath aſſigned to the Tongue, which he hath made moſt artificially, and ſet in the thorow-gate of the Houſe, as the Trenchman and Meſſenger of the ſoule, to declare his will vnto all that come neere; and he hath ſet the Head as an eminent Towre in the bodie, wherein he hath placed the ſeat of fowre moſt excellent Senſes, euery one of them neere vnto another, and not one of them impeding the function of another, he hath locked vp the braine within it as a treaſure, and fenced it not onely with a couering of haire, of skin, and of bone without, but hath alſo ſpred ouer it within the Golden Ewer, the leaſt rupture whereof importeth death: and becauſe the Windows and watchmen are alſo in it, he hath made it to turne like a Wheele pleaſantly and without paine, to preuent all dangers that from any ſide may come vnto the body: & if we ſhal yet go further in into this Houſe, and conſider the daughters of ſinging, which hee hath made moſt artificially for modulation of the voyce: if we looke to the Siluer Cord, ſtretched throughout the length of his body: if we conſider the Wel, how it prepares, and furniſhes blood to all the members of the body: if we looke to the Pitchers, by which, as thorow conduits it is conueied thorow the whole body: if wee conſider the Ceſterne, which is the Heart the fountaine of life. If this manner of way, I ſay, with *Salomon*, we view the building of mans body, beſides other innumerable things which Naturaliſts and Theologs haue marked concerning it; wee ſhall be compelled to acknowledge, that Man, euen as concerning his body, is a world of wonders.

A ſhort view of the excellent workmanſhip of Mans body, as is giuen by *Salomon*.

*Pſal.* 139.

*Eccleſ.* 12.

Man euen in regard of his body, is a world of wonders.

And this haue I but briefly marked, that wee might learne to poſſeſſe our veſſels in honour, accounting it a great ſhame vnto vs to pollute and defile this body in any diſhonourable manner, which God hath created ſo honourable, comely, and pleaſant.

We ſhould not diſhonour the body, which God hath honoured ſo highly.

Secondly, the body is called an Houſe, in reſpect of the ſoule which dwels in it: and this alſo highly commends the excellencie of the workmanſhip of man, maruellous for the ſubſtances whereof it conſiſts, more maruellous for the wonderfull vnion and coniunction of them: in Heauen there are vnderſtanding ſpirits without bodies, as Angels; in earth are bodies without vnderſtanding ſpirits, as Beaſts; in Man yee ſhall find

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The body is called a Houſe, in reſpect of the ſoule dwelling in it.

Man, for his two ſubſtances whereof he conſiſts, is a compend of all Gods Creatures.

find them both; wherefore one affirmed Man to be all things: for there is no creature which liues, but Man partakes of the life thereof: the plants and trees haue a life *vegetatiue*, by which they grow; the beasts a life ſenſitiue, by which they heare, ſee, ſmell, taſt and touch; the Angels a life reaſonable, by which they vnderſtand: in the firſt two, Man communicates with earthly Creatures; in the third, he tranſcends them, and is companion to Angels.

But the coniunction of theſe two ſubſtances is more maruellous.

*Bern. in die Natal.Dom.ſer.2.*

*Nazianz.*
That Fleſh and Spirit ſhould agree ſo well together. That the ſoule ſhould bee kept in the body by blood and breath, yet not liuing by them.

But the coniunction of theſe two ſubſtances, and the habitation of the one into the other, is yet more maruellous, commonly the honourable and the ignoble, the fooliſh and the wiſe, the ſtrong and the weake agree no better then Yron and Clay. *Non ſic in opere tuo, non ſic in commixtione tua, O Domine:* Not ſo in thy worke, O Lord, not ſo in the mixture which thou haſt made: for here the Lord hath ioyned in moſt maruellous manner, Spirit with Fleſh, a Heauenly ſubſtance, with an Earthly; ſo that *Communio hæc mentis ad Corpus ineffabilis ſit, & incomprehenſibilis intellectu*: This Communion of the mind and body can neither bee conceiued by our vnderſtanding, nor vttred by our ſpeech, the Soule being ſo in the bodie, that yet it is not mixed with the body; it is within vs, and yet goes thorow all things that are without vs; it is kept in the bodie, by Blood and Breath, and yet liues not by Blood and Breath, being a Spiritual thing; it giues vnderſtanding to any other Spirit, by the Earthly organ of the Tongue, and receiues againe Intelligence from another Spirit, by the Earthly organ of the Eare. God hath done it, we feele it, but know not the reaſon of it. All theſe, and many moe ſhould moue vs to reuerence the goodneſſe and wonderfull Wiſedome of our Maker, ſhewed in the Creation of Man.

Carnall men ſo liue, as if they were nothing but fleſh onely.

*Ier.15.*

Whereas the body is but the houſe, the man is he who dwels in the body.

Let vs ſo care for the houſe, that much more we care for him who dwels in it.

And of this we learne how far the Iudgement of Gods Spirit, differs from the iudgment of man, and that euen as concerning man himſelfe: It is thought among carnall men that the body is the Man, *Sic dediti ſunt carni ac ſanguini, ac ſi nihil aliud, quàm carnem ſe eſſe reputarent*: and therefore are they ſo giuen to pamper fleſh, as if they were no other thing but fleſh: theſe doe not ſeparate the vile frō the precious, the Lord from the Seruant, the In-dweller from the Lodger; for in the iudgement of Gods Spirit the Body is no more but the houſe, the Man is hee that dwels in the Bodie: and looke what difference there is betweene a houſe and him that dwels in it, ſuch are we to put betweene the Soule and the Bodie: in externall dangers, though the houſe bee burnt and blowne downe with winds, if the In-dweller bee ſafe, wee account that the loſſe is the leſſe; and much more if the ſoule eſcape, when the houſe of the Bodie is throwne downe by death, are wee to eſteeme that the loſſe is but ſmall. It is reaſonable indeed, that the ſoule ſhould loue the body, but ſo, that it neglect not the owne ſelfe: let *Adam* loue his *Euah*, but ſo, that he hearken not vnto her voice more then to the Lords. If wee ſeek the welfare of our Bodies, with neglect of our Soules, we ſhall loſe them both: but if we ſubdue the body by diſcipline, that the ſoule may bee ſafe, then ſhall the body alſo be partaker of her glorie.

The body called an earthly houſe.

*Earthly*] The ſecond generall obſerued here, is, that the Apoſtle cals our bodie, an houſe of earth; and this hee doth for two cauſes: firſt, in regard of the matter, for it was made of the Earth: next, in regard of the meanes by which our bodies are continued and vpholden, for they are earthly.

Firſt because it was made of the earth.

And herein appeares Gods power and wiſdome, that of ſo baſe a matter hath made ſo excellent a creature.

*Tertul.de reſurrect.car.*

*Gen.2.*

*Ambroſ.hexam.l.6.c.6.*

As to the firſt, that Man is made of Earth, which is manifeſt out of the ſecond of *Geneſis*, it doth highly commend the great power of the Creator. To doe great things, by great meanes is no great matter; but when by ſmalleſt meanes greateſt things are done, it doth argue without all doubt the great excellency of the worker, as that God made all things of nothing; and that of the baſeſt matter hee had made before Man, he made man a more excellent Creature, then any other that hee had brought out before him; he made him of clay, but in many reſpects more honourable then that whereof he made him; and in this, that hee hath giuen to Man, *vt ſit aliquid ſua origine glorioſius*, he hath ſet out the glorie of his power and wiſdome; as likewiſe in that he hath placed ſuch a Grace and Maieſtie in that ſame face, which he framed of clay, that the feare and terror of him was vpon all liuing creatures, which they acknowledged by their firſt compearāce before him at his calling to receiue names from him, as it pleaſed him to impoſe them; and yet euen after the fall by the benefit of reſtitution we haue in Chriſt, they ſo reuerence Man, that albeit in nature there can bee none ſtronger then the Elephant, ſtouter then the Lyon, fiercer then the Tyger; yet all theſe doe ſeruice to Man, *& naturam ſuam humana inſtitutione deponunt.*

The Soueraigntie of God ouer Man, is more then that which the Potter hath ouer his clay.

Secondly, we learne here Gods Soueraigntie ouer Man, hee is but a veſſell of earth, framed by the hand of God, and therefore woe muſt bee vnto him, if hee ſtriue with his Maker: a veſſell of clay is not ſo eaſily broken by the Potter, as Man is confounded by his Maker, if once his wrath kindle in his breaſt againſt him. It were therefore good for Man, before hee

1 *Cor.* 10.22.
Therefore woe to him who liues in enmitie with God.
*Acts* 12.20.

he enter into enmitie with God, to bethink himſelfe of an anſwer to that queſtion of the Apoſtles, *Doe yee prouoke God vnto anger, are yee ſtronger then he?* The Sidonians would not make warre with *Herod*, becauſe they were nouriſhed by the Kings Land; and it might more iuſtly be a reaſon, to keepe vaine man from waging battell with the Lord, that he holds his life of the Lord, and that if he doe but take his breath out of our noſtrils, wee fall incontinent as dead vnto the ground. Surely of all follies in the World, this is the greateſt; for a man to caſt himſelfe in danger of Gods wrath, which hee is neither able by flying to eſchue, nor yet by ſuffering to endure.

The conſideration of our originall doth learne vs humilitie.

Thirdly, the conſideration of our originall learnes vs humilitie; ſince we are of the earth, why ſhall wee waxe proud, ſpecially for any qualitie of our body which was taken from the earth, and muſt returne to earth againe? Therfore God gaue vnto the firſt man the name of *Adam*, ſignifying red earth, that as oft as he heard his name, hee might remember his originall; and his poſteritie alſo, conſidering the Rocke from whence they came, might let fall the comb of their naturall pride.

They who will not learne it by their originall, let them looke to their end, and they ſhall ſee no cauſe of pride.

Which if we cannot learne, by looking to our originall, let vs at leaſt remember our end, and it ſhall learne vs, that wee are but duſt: yea, much more vile then common duſt. For as beautifull Snow, when it is reſolued into water whereof it was congealed, becomes fouler water then any other elſe; ſo man being turned againe into earth, it becomes viler earth, then any other earth whatſoeuer: ſo that the fleſh which in life is moſt beloued, death cauſes to be moſt abhorred. *Abraham* loued *Sarah* well, but from the time that her ſoule departed from her body, he was glad to entreate the Hittites for a Sepulchre, that hee might burie his dead out of his ſight. And truly, if as *Gregory* counſels vs, *vnuſquiſque hoc quod viuum diligit, quid ſit mortuum penſaret:* euery man would ponder, what that creature is being dead, which ſo greatly man loueth, while it liueth, it would ſerue to repreſſe in vs the immoderate deſires of our affections.

*Gen.* 23.4.

*Greg. moral.* 19. *ſect.* 105.

Neither is there ſtrength nor beautie, nor ſtature of the body to be delighted in.

O Man, why wilt thou be bewitched with that, which in the body ſeemes worthy to be loued? Is it for the ſtrength, or the beauty or ſtature thereof, that thou art delighted with it? I pray thee conſider what theſe are: Is not the ſtrength of the body weakneſſe? Ere it be long, the Graſhopper ſhall bee a burden to the ſtrongeſt: And as for beautie: is it not deceitfull? *All Fleſh is graſſe, and the glorie thereof as the flowre of the Field.* As a wall of clay plaſtred ouer, & painted, after that a little wind and raine hath beaten vpon it, the Lime falles away, and the clay appeareth; ſo is it with the moſt pleaſant body, which now being trimmed with the colours of God, ſeemes very beautifull; but after that the ſtormes and ſhowres of diſeaſes haue beaten vpon it, then ſhall it appeare that which it is, to wit, but Clay indeed; and though for ſtature thou wert like to the ſonnes of *Anak*, yet neither art thou for that the more precious: for the higheſt trees are not moſt fruitfull, the mightie Oakes of Baſan beare fruite for Swine; where the little Vine-tree renders comfortable fruit for man: neither can thy height protect thee againſt death; for euen gold-thirſty Babell which grew vp like a great tree, ſo high, that the fowles of heauen made their neſts vnder it, was at length brought to the graue like an abominable branch: ſo ſhall it be with the pompe of all fleſh, the wormes ſhal be ſpred vnder thee, and the Wormes ſhall couer thee.

*Eſay* 40.6.
The body like a wall of clay, plaſtered ouer, and painted with colours,

*Eſay* 14.11.

Remembrance of that which we haue been, ſhould keepe vs from waxing proud for that which we are.

Let it therefore be farre from vs to glory either in the ſtrengh, or beautie, or ſtature of our mortall bodies: they are but rotten and ruinous habitations: nothing is there in them to puffe vp our pride, if we conſider them aright, but much matter to humble vs. It is written of *Agathocles*, who of a Potter was made a King, that he cauſed to furniſh his table with veſſels, ſome of gold, & ſome of loam, that by the one he might be ſerued as a King, and by the other admoniſhed that hee was once a Potter: and it much more becomes vs, who now are called to the high dignitie of the ſons of God, to remember what we were before, that ſo we may be humbled in our ſelues, and bee thankfull to our God.

Secondly, the body is called an earthly houſe, becauſe it is vpholden by earthly meanes.

Secondly the body is called an earthly houſe, becauſe by earthly meanes it is ſuſtained and vpholden, ſo that the very food by which we liue, doth warne vs of the fragility of our mortal body: the fowles of the aire, and beaſts of the earth are ſlaine to feed vs, they muſt quite the ſilly life they haue, before they can bee conuenient food for vs. And I pray you, what enduring life can they cauſe vnto vs, which muſt die before they can helpe our life? yea, within ſhort time, if they be let alone, they corrupt and putrifie of their own accord. Thus euery creature that feeds vs, teſtifies vnto vs in their kind, that our life is but a ſilly life, the end whereof, is death and filthy rottennes.

Our body is called a Tabernacle, firſt, becauſe we haue here a couering, but not a foundation.

*Of this Tabernacle*] The third generall point we marked here, is, how our body is called a Tabernacle: and that firſt for ſome ſimilitude of the building, a tabernacle being ſuch a ſojourning place, as *Tectum habeat, non fundamentum,* hath a couering, but not a foundation; To warne vs, that how-euer in this life wee haue aboue vs

*Ber. parui Sermones.*

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Eſa.4.6.

Heb.11.

Ibid.

the protection of God, as a *Couert for the ſtorme, and for the raine*; yet beneath there is here no foundation wheron we may reſt and ſettle our ſelues: but wee are with *Abraham, Iſaac* and *Iacob*, to looke for that Citie aboue, hauing a foundation: that is, our Temples building, in which, without danger we may lay vp our treaſure, hauing both a roofe and a foundation, *fundamentum eſt ſtabilitas æternæ beatitudinis, tectum conſummatio & perfectio ipſius.*

Secondly, becauſe wee ſhould vſe it as a Sconſe or Tent for the warfare.

Secondly, our bodies are called Tabernacles, in regard of the vſe of them: ſince our life is a warfare, we ſhould ſoiourne in the body, as Souldiers in their ſconſes and tents, that out and in them, we may watch for vantage ouer our enemies, to annoy them, and defend our ſelues from them: but it is to be lamented, that our bodies which ſhould bee vſed as Tabernacles for warre, are turned *in domicilia turpiſſimæ captiuitatis*, into little houſes of ſeruitude and bondage.

*Baſil ſer. in Pſal. Qui habitat in.*

Thirdly, becauſe it is not fixed in one place, as an houſe, but is made for tranſporting.

And thirdly, to ſhew their mortalitie, they are compared to Tabernacles, for they are moueable, at the will and arbitrement of God, who hath pitched them; wee haue here no continuing City, but ſhould liue in the body, as ready euery houre to be tranſported: for wee know not when it ſhall pleaſe the Lord to pull vp the ſtakes of our Tabernacle, to ſlacke the cords, and fold vp the couering thereof, which ſhortly muſt be done to euery one of vs: but our comfort is, that as the Arke of God, which in the Wilderneſſe dwelt in a moueable Tabernacle, was afterward placed in a fixed and ſtabliſhed Temple in Canaan: ſo our ſoules ſhall be tranſlated from this earthly Tabernacle to haue their dwelling in that Temple of God in heauen. Great ioy was in Ieruſalem, when *Salomon* tranſported the Arke from the Tabernacle to the Temple; but greater ioy ſhall be to our ſoules, when God ſhall carry them from this earthly Tent, to that heauenly and eternall habitation.

That death wherein all deaths concur, is the proper puniſhment of ſinne, *Aug. de ciuit. Dei. l.13. cap 11.*

*Be diſſolued.* Here wee ſee, that in the Chriſtian, death doth no more but diſſolue his earthly Tabernacle. It is demanded by *Auguſtine*, what kind of death it was, which God denounced to man in Paradiſe, if he did eate of the forbidden tree, *Vtrum corporis, an animæ, an totius hominis, an illa quæ dicitur ſecunda*: and he anſweres, that into that death which is the proper puniſhment of ſinne, all kindes of deaths do concurre: for as the whole earth conſiſts, ſaith he, of many earths, and the Catholike Church conſiſts of many particular Churches; ſo *vniuerſall death*, which is the proper puniſhment of ſinne, conſiſts of all ſorts of death.

Of the two kinds of death, mentioned in holy Scrptures. *Epheſ.4.*

*Epheſ.2. 2 Tim. Reuel.3.*

Death of the whole man, what it is.

Now the Scripture makes mention chiefly of two ſorts of Death, the firſt, and ſecond: the firſt death hath in it two deaths; the one of the ſoule, the other of the body; the death of the ſoule is, when the ſoule quickening the body, is not quickened of GOD, but is as the Apoſtle ſpeakes, a ſtranger from the life of GOD: and by this death many are dead, who in regard of their bodies ſeeme to bee liuing, as is ſpoken of the Epheſians before their calling, of the wanton widdowes, who liuing are dead, and of the angell of Sardis: the death of the bodie is the ſeparation of the ſoule from the body. So then the death of the whole man is, *Cùm anima ſine Deo & copore ad tempus pœnas luit*; but the ſecond death, which is ſo called, becauſe by many degrees it is greater then the other: and there is not any other behind it, is, *Cùm anima ſine Deo, cum corpore æternas pœnas luit.*

It is demanded, Seeing the ſoule and body of the wicked ſhall be vnited in the Reſurrection: how ſhall they be puniſhed with the ſecond death?

*Greg. mor. l.15. Sect. 55.*

It is anſwered, that this vnion of their ſoule and body, is for their greater puniſhment.

*Aug. de ciuit. Dei. lib. 13. c. 13.*

Where that wee may yet more clearely diſtinguiſh the death of a Chriſtian from the death of the wicked, it is to bee enquired, Seeing in the Reſurrection, the wicked ſhall haue their ſoules and bodies vnited together, how ſhall they be puniſhed with death: the anſwere is, that this vnion of their ſoules and bodies ſhall bee with ſuch a fearefull diuiſion from God, and among themſelues, that they ſhall rather wiſh to be extinguiſhed, and turned into nothing, then to bee vnited againe, *Ad augmentum tormenti, & hic de corpore nolens educitur impius, & illic in corpore, tenetur inuitus.* In this life the wicked is taken out of the body againſt his will, and in the life to come, he is kept in the body againſt his will: and by both of theſe his torment is increaſed. In the firſt Creation, God conioyned ſoule and bodie, that they might be a mutuall comfort one to the other; but in the ſecond death, by the contrary, they are united for the mutuall puniſhment one of another: ſo that the body ſhall bee for no other end quickened by the ſoule, but to make it feeling and ſenſible of horrible paine: for if euen now in this life it be come vpon man, as a iuſt puniſhment of his rebellion againſt God, that the body is not ſo ſeruiceable to the ſoule, as it was in the beginning: *Anima quippe quia ſuperiorem Dominum ſuo arbitrio deſeruit, inferiorem famulum ſibi ſubiectum non habet*: how much more ſhall it be ſo in the laſt recompence, that either of them ſhall become a griefe and burthen to others?

A great difference between the death of the Chriſtian, and death of the wicked.

Here is then to bee taken vp that great difference which is betweene the death of the Chriſtian, and of the wordling: in the death of the wicked, all ſots of deathes concurre, whereas the Chriſtian ſuffers but *Aliquid mortis*, a peece of death, to wit, the diſſolution of his earthly houſe: the Serpent can doe no more to him, but *manducare terram eius*, faſten his teeth vpon his earthly part; as to the heauenly ſoule, it falls not vnder the danger of death.

The Chriſtian ſhall neuer die that death which is the puniſhment of the wicked, And the wicked cannot free themſelues of that death, which they inflict on the godly: beſides that, a worſe abides them.

So that the vantage is great which the Chriſtian hath ouer his enemies, in that the death which the wicked ſhall dye, the Chriſtian is exempted from it; but that part of death which hee ſhall ſuffer, and they are able to inflict vpon him, they thẽſelues ſhall not eſcape it. *Iezebel* may make her vow to haue the head of *Elijah*; but how little effect there is in ſuch fury of fleſh, is manifeſt in that ſame example; for GOD preſerued his ſeruant ſafe, and her owne head was giuen in a prey to the dogs, and they, like the Burrios of the Lord, deuoured her, leauing nothing but the skul of her head, and palmes of her hands. Why then ſhall we be affraid of them, who are not exempted from that doome, which in their greateſt anger they giue vpon vs? when it was told *Anaxagoras* the Philoſopher that by his enemies meanes he was condemned to dye, he neuer troubled himſelſe for the matter, but made this anſwere: *Iam olim iſtam ſententiam tulit natura in illos aquè ac in me*: that long ſince, nature had giuen out the ſentence of death vpon them, as well as vpon him. If ſuch ſtrength was in any Ethnike, what ſhould there bee in any Chriſtian?

By death, we get deliuerance from our preſent euils.

But beſides this, the excellent benefits we receiue by death ſhould confirme vs againſt all the terrors and paines thereof: for firſt, it relieues vs of much euill: for by it our dayes of ſinne are finiſhed, and wee are deliuered from the miſeries of this life. If wee had beene immortall in this miſerable mortality, our eſtate had beene moſt lamentable: euen the Ethnicks by the light of nature vnderſtood, that it was a great benefit that the body was but *Mortale vinculum animæ*, a temporall and mortall band of the ſoule; and they gaue the reaſon, *Ne ſemper huius vitæ miſerijs anima teneretur*: leſt the ſoule ſhould bee for euer detained vnder the miſeries of this wretched life. But praiſed bee God, this comfort is made ſure to vs by a cleerer light, that our ſoules ſhall not for euer be detained in the body, as in a houſe of bondage, but that ſhortly they ſhall be deliuered, and that in ſo wonderfull a manner, that death, which is the daughter of ſinne, ſhall become the deſtroyer of her owne mother: for vnto the Chriſtian, death is a perfect mortification of all his earthly members.

*Aug. de ciuit. Dei. l.9, cap.10.*

What a great benefit it is, that our bodies are mortall.

By death we are ſet at liberty to enjoy our greateſt good.

Neither are wee by it onely deliuered from euill, but alſo entred to the fruition of our greateſt good: for as clouds diſſolued giue vs cleere ſight of the Sunne, which before was obſcured from vs: or as the doores of the priſon being opened by the Angell, made a faire way to *Peter* to come out and enter into Ieruſalem; ſo is it, *diſſolutio corporis, abſolutio eſt animæ*: the diſſolution of the body, is the abſolution of the ſoule. As the ſnare being broken, the bird eſcapeth; ſo the body being diſſolued, *euadit recluſa intus columba, hoc eſt anima*: the ſoule hath a ready way to the face of God.

*Aug. de ciuit. Dei.9.cap.20.*

*Athanaſ. in quæſtionibus, quæſt. 18.*

Many looke to the diſſolution, but not to the coniunction made by death, and therefore are afraid at it.

There is wrought by death, as ſaith the Apoſtle, both a diſſolution, and a coniunction. The cauſe why death ſeemes terrible to many, is, for that they looke to the diſſolution, and not to the coniunction; the diſſolution is of the ſoule from the body, the coniunction is of the ſoule with Chriſt. If then wee bee afraid when wee looke to the diſſolution, let vs alſo looke to the coniunction, and be comforted. *I deſire to bee diſſolued* there is the diſſolution: *and to be with Chriſt*, there the coniunction. Wee vſe commonly to call death a departure: and ſo it is a departure not only from them who are deare vnto vs, but to them who are more dear: & therefore ſhould we not ſo much bee grieued at our departure from that company we leaue behind vs, as reioyced by thinking of that bleſſed fellowſhip which is before vs: for wee returne to our Father, from whom wee came, to our eldeſt Brother, whom we haue not yet ſeene, but long to ſee him, becauſe wee loue him, to the company of innumerable Angels, to the congregation of the firſtborne, and to the ſpirits of iuſt and perfect men.

Two things remoued, which make death fearefull.

But here two things muſt bee remoued, which impaire this comfort, and make death ſeeme muſt more terrible then it is indeed. The firſt is, the feare of puniſhment after death, but in very deed, *Quid hoc ad mortem, quod poſt mortem eſt?* Why ſhall death be blamed for that which falls out after death? *Acerbitas non mortis eſt, ſed culpæ*, the bitterneſſe is not in death, but in ſinne. Let a man therefore purge his conſcience, and death ſhall neither bee fearefull, nor bitter vnto him: As a Serpent wanting the ſting, may be put in our boſome without perill; ſo if ſinne which is the ſting of death, be taken away, we may boldly welcome death, yea embrace it without feare: it cannot hurt vs.

1 The feare of puniſhment after death.

*Ambr. de bono mortis c.8.*

But indeed death is not to be blamed for that which comes after.

2 An apprehenſion that death deſtroyes man.

The other cauſe is, that men apprehend death, to be the deſtruction of man; but in very truth it is not ſo, but rather as I ſaid, the abſolution of man, it is neither totall for it onely diſſolues the body, nor yet perpetuall. Some Ethnikes falſly called it *Æternus ſomnus*. It is a ſleepe indeed, but not eternall, for in the reſurrection the body

*Ambroſ. ibid.* Death it ſelfe is not terrible, but the opinion of death.

*Nazian, orat. de funere patris.*

*Greg. moral l. 4. ſtr. 47.*

dy ſhall be wakened and raiſed vp againe. So then, *Non mors ipſa, ſed opinio de morte eſt terribilis*, it is not death it ſelfe, but an opinion of death which is terrible: for ſince it tranſlates vs from this preſent euill world vnto euerlaſting life; I know not, ſaid *Nazianzen*, how can it bee called death, it being *nomine magis, quàm re formidabilis*, fearefull in name, rather then indeede. The ſeparation of the ſoule from God that is death; the ſeparation of the ſoule from the body, *Vmbra tantummodo eſt mortis*, is onely the ſhaddow of death: and therefore ſuch as are dead, not in the ſoule, but in the fleſh, *non vera morte, ſed vmbra tantùm mortis operiri dicuntur*, are not ſaid to be truly dead, but onely couered with the ſhaddow of death.

Death ſhould not be looked vpon in the glaſſe of the Law, but in the mirror of the Goſpell.

We are not then to looke vpon death in the glaſſe of the Law, but in the mirror of the Goſpell. Life looked vpon with the eyes of nature, ſeemes a better thing then it is, couered as it were with a white vaile, though indeede it bee very blacke: for if the pleaſures thereof be compared with the paines, it will be found that the paines exceede the pleaſures, both for their number, greatneſſe and continuance, it being moſt certaine, that no pleaſure in the earth hath been found to endure ſo long, as the paines of a feauer; whereas on the other hand, if death bee looked vpon with the eyes of nature, it ſeemes to bee very terrible, and as it were couered with a blacke vaile, but is white indeede, being to the godly but a finiſhing of our miſeries, and entrance to our endleſſe glory.

Comfortable phraſes, by which death is deſcribed by the Spirit of God.
Gen. 25, 8.
Deut. 31, 16.
Pſal. 16, 9.
Luke.
2. Pet. 1. 14.

And this ſhall be euident, if we marke theſe phraſes, by which the Spirit of God deſcribes Death to vs in holy Scripture: the death of *Abraham* is called a gathering of him to his Fathers: the death of *Moſes*, a ſleeping with his Fathers. *Dauid* cals the death of his body, a reſting of his fleſh in hope: S. *Luke* calls the death of our Lord, the time of his aſſumption: S. *Peter* calles it the depoſition of an earthly Tabernacle. Now I pray you, what here is terrible? vnleſſe to be gathered to our fathers, to let our bodie ſleepe for a time, and reſt in hope, that our ſoules may bee aſſumed vp into heauen be terrible to vs?

S. Paul expreſſes the nature of our death by three ſimillitudes:

1 He compares it to the changing of a garment.

But moſt cleerely doth S. *Paul* by three proper ſimilitudes expreſſe the nature of death vnto vs; for firſt, he compares it to the laying aſide of an old rotten garment, in ſtead whereof, we put on a better: teaching vs thereby, that as no poore man will grudge to lay aſide his contemptible garment, when a better is offered vnto him, farre leſſe ſhould a Christian murmure, whē God vncloaths him of his corruptible body, since he doth it, that he may cloath him with a more excellent garment of glory, and immortalitie.

2 To the ſowing of ſeede in the earth that it may grow againe.
1. *Cor.* 15.

Secondly, hee compares the laying of our bodies in the graue, to the ſowing of ſeede in the earth: teaching vs therby, that ſuppoſe our bodies being couered with mould, rot and putrifie vnder the earth, yet they ſhall ſpring vp againe: and therefore wee ſhould willingly render our bodies to the Lord, that great Husbandman, to bee dimpled like pickles of liuely ſeede by his owne hand, in any part of the earth hee pleaſes; yea if it were in the bottome of the Sea, ſeeing the whole world is the Lords husbandry, which hee can cauſe to bring out fruit to him at his pleaſure. At his word both the earth and water brought out to him liuing creatures which neuer had beene: and ſhall wee not thinke that at his word they will render to him thoſe creatures, which haue bin before?

3 To a flitting frō one houſe to another.

And thirdly, hee calls it here a flitting from one houſe to another, a remoouing from our cot-houſe on earth, to a Palace of glory in heauen.

Albeit death be certaine, yet the time, place, and kind thereof is vncertaine.

Now this being ſpoken vpon the word *Diſſolued*, for our comfort in death, ſomthing further muſt we marke out of it, for our preparation to death. How-euer death be moſt certaine, yet the Apoſtle ſpeakes indefinitely of it, both in regard of the time, the place, and the kind of death. It is out of all doubt, our bodies muſt bee diſſolued; but we know not when, nor where, nor how: in theſe three reſpects death is vncertaine.

Many dreame of more daies thē they haue, and are far deceiued at the length, *Aug.*

As for the time of our death, God hath hidden it from our eyes, *Nihil certius morte, nihil incertius hora mortis.* Many goe out of the body, being diſappointed as concerning the time, truſting and looking in their owne thought for a longer time than they find ordained for them. In this folly, by nature wee are all followers of that rich man, who dreamed to himſelfe that hee had many daies to liue, when in very deede he had not one: for that ſame night his ſoule was taken from him. *Vita hæc multipliciter illudit hominibus, longam ſe ſimulat, vt fallat,*

*Ber. de fallacia vitæ præſentis.*

Time of our death left vncertaine, to make vs the more vigilant.

Alway the vncertainty of death in regard of time, God hath done it in wiſdom, to make vs the more carefull; *Ignoratur vnus dies, vt obſeruentur multi*; Hee hath made one day vnknowne, that many daies may be obſerued. If the good man of the houſe had knowne what houre the thiefe would come, hee would haue watched, and not ſuffered his houſe to be digged thorow. Bee ye therefore prepared: the houſe is the body, the thiefe that breakes it, is death, the treaſure thou keepeſt in it, is thy ſoule: therefore watch and pray. The concluſion of the Parable telles vs, that

God hath hid the houre of death from vs, not to ſnare vs, but to ſtirre vs to vigilancie, *Ideo voluit horam mortis incertam eſſe, vt ſemper ſit nobis ſuſpecta*: God hath made the houre of death vncertaine, becauſe hee will haue it alway ſuſpected.

*Grego.*

The life of man is but a life that turnes vp on ſeuen dayes and in one ot them man muſt die.

The life of man on earth, is but a life of ſeuen dayes; how many yeares ſoeuer hee liue, yet hath he but theſe ſame dayes multiplied vnto him: As hee therefore, who hauing ſeuen ſeruants to ſerue him, if he be aduertiſed that one of the ſeuen will ſlay him, takes ſeruice from them, with the narrower obſeruation of euery one of them, when they come by courſe to ſerue him: ſo man whoſe life runnes vpon ſeuen dayes in the weeke, which together with their ſhadows ſerue him by courſe, ſince he is told that in one of them hee muſt die, and he knowes not which it is, he ſhould the more carefully obſerue them all, to liue holily, and godly in them: let all of them bee paſſed ouer in feare: let none of them want their owne exerciſes of godlineſſe, ſo ſhall we die peaceably, and with comfort in any of them, wherein it ſhall pleaſe God to call vpon vs.

Therefore ſhould he take heede to them all.

The place of death vncertaine.

Secondly, in regard of the place, death is alſo vncertaine: ſome haue died in the wombe wherein they tooke life, ſome in the Cradle, as the infants of Bethlem, ſome in the bedde, as *Iſhboſeth*, ſome in the Parlor, as *Eglon*, ſome on the ſtoole, as *Arrius*, ſome at the table, as *Ammon*, ſome in the Chappell, as *Sennacherib*, ſome in the Temple, as *Ioab*: In a word, what place is there, wherein we can come, in the which, or the like of it, ſome men haue not died before vs? and this to warne vs, how in euery place wee ſhould be prepared, *Vbique te expectat mors, & tu ſi ſapiens fueris, vbique eam expectabis.*

Wee can come to no place in the which ſome haue not died before vs.

*Bernard.*

The kind of death is alſo vncertaine, that for all deaths we might be prepared. We come all into the world by one way, but we goe out of it by many.

Thirdly, the kinde of our death is alſo left vncertaine vnto vs, that againſt all kinds of death wee may be prepared; there is one way by which wee all come into the world, but many wayes by which we goe out of it: for ſome die in the water, as *Pharaoh*, ſome in the fire, as the King of Edom, ſome by Lions, as the diſobedient Prophet, ſome by Beares, as the railing children, ſome by dogges, as cruell *Iezabel*, ſome by vermine, as proud *Herod*, ſome by the ſword, as ſwift *Azahel*, ſome ſmothered in the houſe, as the children of *Iob*, ſome by the fall of a wall, as thoſe eighteene men, ſlaine by Siloam Tower, ſome by the caſt of a ſtone, as *Abimelech*, ſome of a paine in their head, as the Shunamites ſonne, ſome of a paine in their belly, as *Antiochus*, ſome of a Gowte in their feete, as *Aſa*, ſome by the priuate corruption of their owne diſtemperate humours, ſome by diſtemperature of publique humors, which are corrupt lawes.

We ſhould ... much care ... the kind of ... death, but ... the way we ... after death

In a word, ſo fraile a veſſell is man, that eaſily by innumerable waies hee is broken: and all theſe haue wee ſeene before vs, that for all them wee might bee prepared, making ready our ſelues to die, and referring the kind of our death to the good pleaſure of God: *Non eſt multum curandum, neceſſariò morituro, qua morte moriatur, ſed quò poſt mortem ire compellatur*: ſince of neceſſity we muſt die, let vs not care much for the kinde of death, but rather of the vvay, vvhich after death vvee are to goe: And for this cauſe, did our bleſſed Sauiour vndergoe a curſed death, that euery death might be made bleſſed to them vvho die in the faith of the Lord.

*Aug. de ciuit. Dei l.1.c.11.*

Men ſhould not be violent actors of their owne death, but patient ſufferers.

*Be diſſolued*] Laſt of all vvee obſerue here, that the word which the Apoſtle vſes, being paſſiue, vvee are taught, that men ſhould not be violent Actors of their ovvne death, but patient ſufferers at the good pleaſure of God. In all the Booke of God there is not a ſillable allovving ſelfe-murther: The Lavv it ſelfe forbids to kill thy ſelfe: *I will require* (ſaith the Lord) *your blood at the hands of Beaſts, at the hands of a man himſelfe, at the hands of euery brother will I require it.* And hereby that ſtory of the Maccabees, commending *Razis* for ſelfe murther, may bee knowne to bee but a baſtard breath, being ſo diſcordant from the reſt of Scripture, breathed by diuine inſpiration of the holy Ghoſt. Ethnicks counted it magnanimity in deſperate troubles to diſpatch themſelues, but indeede it is puſillanimity; that is a great minde, which can endure trouble with patience: and it is but a feeble ſpirit, which being impatient of trouble, ſeekes by ſelfe-murther to eſchue it. Properly did *Ierome* call ſuch, *Martyres ſtultæ philoſophiæ.* As to *Samſons* fact, it was ſingular, no more to be followed then *Abraham* his offering of his ſonne, or *Iſraels* policie in ſpoyling the Egyptians, which had their owne warrants, but cannot warrant vs to tranſgreſſe the knowne and common commandements of God.

*Gen. 9.*

2. *Mac. 14.* A ſelfe-murtherer neuer allowed, but condemned in holy Scripture.

The ſecond part of the verſe containes the vantage we haue by death.

*We haue a building*] Now followes the ſecond part of the verſe, contayning the vantage we get by that exchange we make in death, to wit, that by it we are tranſlated into a better building: where, before we enter into the words, if it be demanded, what then? Is there no more to be done to the body? When it is diſſolued, muſt it lie ſtill in Duſt and Aſhes? And haue we no further comfort concerning it? The anſwere is, that the comfort which here is giuen, doth onely concerne the ſoule: but if we will conioyne with this other,

The comfort giuen here againſt death, concernes the ſoule onely.

other places of Scripture, we ſhall finde full and perfit comfort, both for body and ſoule.

Comfort concerning the ſtate of our bodies by death, is to be ſought in other places of Scripture.

For not onely know we that our bodies ſhall be raiſed vp againe in the laſt day; but that when they ſhall ſleepe in the graue, the holy Ghoſt, who now dwells in them, ſhall watch ouer them, to preſerue them to immortalitie: from the time we be dead, our bodies are neglected and forſaken of thoſe, who loued vs moſt dearely in our life; after that they haue laid vs in the graue, they returne to eate and drinke, and in their wonted manner to refreſh themſelues, and within ſhort time they quit all remembrance of vs: but as for the Lord our God, hee will neuer neglect, nor forſake; nor forget that body which he honoured to be his owne Temple, dwelling in it by his holy Spirit, but will keepe the very duſt thereof, till he reſtore it againe to life. An example whereof we haue in the fauourable dealing of God with *Iacob*, who died in Egypt, and was conueyed to Canaan by *Ioſeph* and *Pharaoh* his Chariots: yet vnto none of them will God giue the praiſe of the buriall of *Iacobs* Corps, he is not aſhamed to take to himſelfe, according to the promiſe hee made vnto his ſeruant, that hee would not onely goe with him downe to Egypt, but alſo would bring him vp againe to Canaan; therby declaring how precious in his ſight the death his Saints is, and how honourable he eſteemes thoſe bodies, which haue beene the Temples of his holy Spirit.

The Lord will not forſake that body which was the Temple of his Spirit, but will keepe the duſt thereof.

Iacobs dead body honourably buried by God.

Now in theſe words wee haue three things to bee conſidered: firſt, what is meant by this building: ſecondly, how ſayes the Apoſtle, that we haue it: thirdly, what are the properties by which it is deſcribed.

Three things to be conſidered here.

By this building ſome vnderſtand that immortall and gloryfied body, which ſhall bee giuen vs in heauen: the ſame body in ſubſtance which now we haue, but transformed, and made like vnto Chriſts glorious body, and indeed vnto it agrees this deſcription, for that body is of God, not made with hands, nor preſerued by the helpe of ſecondarie meanes, as is this bodie which was begotten by our father, conceiued by our mother, nouriſhed and brought vp to the ſtate wherein now it is, by the helpe of hands: and againe, where this mortall body is a temporall Tabernacle, the immortall ſhall be an eternall habitation. All theſe are true: but becauſe our ſoules ſhall not dwell in theſe bodies till the reſurrection, they cannot be meant here by this building to the which wee are tranſported incontinent, after death.

The firſt thing to be conſidered here, is, what is meant by this building.

By this building is not to be vnderſtood our glorified bodies, for thoſe wee get not till the reſurrection.

By this building then, we are to vnderſtand that place of glory, which in the third Heauen God hath prepared for his children; called in the Goſpel, the *euerlaſting habitations*: and by our Sauiour, his Fathers houſe, wherein are many Manſions: called by Saint *Paul*, a Citie, hauing a foundation whoſe builder and Maker is God: and by Saint *Iohn* called the *New Ieruſalem*, a Citie hauing the glory of God in it, a Citie foure-ſquared, in length, bredth and height equall; a Citie wherein all the Citizens ſee the face of God, through the ſtreetes whereof runs the water of Life, and in euerie ſide thereof, the Tree of Life: this is the glorious building, into the which our ſoules are carried by Angels, ſo ſoone as they depart out of the body.

But that place of glory into which we are tranſlated after death.

*Luke* 17.
*Iohn* 14.
*Hebr.*
*Reuel.* 22.

The ſecond thing we propoſed here to ſpeake of, was, how it is, that the Apoſtle ſaies, We haue this building? He ſayes not we ſhall get it, but that preſently wee haue it. The reaſon is, becauſe preſently we haue the rights and ſecurities. If worldlings account themſelues ſure enough of earthly inheritance, when they haue the Charter, ſeazing, confirmation, and poſſeſſion of them; how much more are we ſure of that heauenly building, who haue already receiued all theſe rights and ſecurities thereof from the Lord our God?

The ſecond thing to bee conſidered here, is, How ſayes the Apoſtle we haue this building? The reaſon is, becauſe preſently we haue the rights and ſecurities of it, which are, Charter, Confirmation, Seazing and Poſſeſſion.

The Charter of our heauenly Inheritance is the good Word of God, wherein the Lord of his ſpeciall grace and fauour hath diſpoſed it vnto vs, *Feare not little flocke, it is the Fathers will to giue you the Kingdome.* Beſides that, the ſame is left to vs in legacy by our elder brother Ieſus Chriſt, who before that hee offered himſelfe in a Sacrifice for our ſinnes vpon the Croſſe, did firſt commend vs to his Father by an euerlaſting prayer: Father, I will, that theſe whom thou haſt giuen me, be where I am, that they may ſee the glory I had with thee from the beginning. O moſt ſweete, O moſt ſure word! What ſweeter word can there bee then this that the Sonne in his latter Will, will haue vs to be with him? what ſurer word? It is ſpoken by him, in whom the Father proclaimes himſelfe to be well pleaſed: and who then will reuoke or annull it? Surely moſt comfortable is it, that we haue not onely the Father bidding the Son aske what he will, and promiſing to giue it: but we haue alſo the Sonne asking, and in his asking crauing no other thing but that we may be with him. Is not then our heauenly Inheritance ſure enough vnto vs?

Of the Charters of our heauenly building.
*Luke* 12.32.

Moſt comfortable meditations.
*Iohn*

*Pſalm.*

But we haue yet more beſide this diſpoſition made vs of God, ſtrong confirmations thereof: for the Father hath confirmed the diſpoſition made by him, with an oath, and that as the Apoſtle ſaies, *to ſhew to the heires of promiſe, the ſtabilitie of his Counſell.* Againe, the Legacie made by the Sonne, he

Of the confirmation we haue receiued vpon our Charter.
*Heb* 6.17.

hath ratified by his owne blood, and that death of the Teſtator interuening hath made the Teſtament vnchangeable, and both of them are ſealed in our hearts by the holy Spirit of promiſe, whom God hath giuen vs as his witneſſe, his earneſt, and his ſeale to aſſure vs of that which he hath promiſed.

Of our ſeazing and inueſtment in our heauenly building.

And thirdly, the Lord our God by his Stewards and Seruants, whom he hath ordained to gouerne his houſe, deliuering to vs in the Sacrament the Symbols of the body and blood of Chriſt Ieſus, hath thereby ſeazed vs, and giuen vs inueſtment of our heauenly Kingdome.

Of our preſent poſſeſſion wee haue of that Building.

Laſtly, he hath put vs in preſent poſſeſſion thereof, by deliuering vnto vs the keyes of the Kingdome, which are Faith and Praier, by which euery Chriſtian entereth in at the doore of that building, and gets familiar acceſſe to the Throne of Grace: ſuppoſe he be on earth, hee hath his conuerſation in heauen, talkes familiarly with God his Father, and viewes to the great delight of his ſoule, that glorious inheritance, into the which after death he knowes he ſhall fully be perfited. In all theſe reſpects it is, that the Apoſtle here ſaies, not onely we ſhall haue, but wee haue (already) a building in heauen.

The third thing to bee conſidered, here, is the deſcription of the building, wherin are foure things.

The third thing to be conſidered here, is the deſcription of this building, wherein firſt wee ſee how the builder and maker thereof is ſaid to be God: ſecondly, the manner thereof, is not made with hands: thirdly, the endurance thereof, it is eternall: and fourthly, the place thereof, it is in heauen.

Firſt, God is called the Author and maker of this building, and therefore it muſt be a glorious houſe.

Firſt then, that God is called the Author and maker of this building, it leades vs to forethinke with our ſelues what a glorious and excellent building it muſt be. Among men their workes are according to their power and greatneſſe. If Kings goe to build, they build Palaces; if they prepare banquets, they make them royall, eſteeming it no honourable thing for them to do that, which without difficultie may be performed by the common ſort of people.

*Ahaſuerus* made a royall banquet in a very pleaſant place, to ſhew his glory. *Eſt.4.*

When King *Ahaſuerus* made a banket to ſhew the riches and glory of his Kingdome, and honour of his Maieſty, he prepared it in a very pleaſant place, the Court of the Garden of the Kings Palace, was decked with Tapeſtry of White, Greene and Blue Clothes, faſtned with cords of fine Linnen and Purple in Siluer rings, and pillers of Marble, the beds were of Gold and Siluer, vpon a pauement of Porphyry, and Marble, and Alabaſter in Blue colour; the banquet was made to his Princes of an hundred and twenty Prouinces, & it laſted one hundred and fourſcore dayes. Now if ſuch prouiſion was made by a mortall man, to ſhew his glory, what ſhall we thinke of that preparation which the eternall God hath made for declaration of his glory, not into the vtter Court of his Palace, which is this viſible world; but in the inner Court thereof, the heauen of Heauens; and a banquet not to laſt for an hundred and fourſcore dayes, but for euer and euer.

What ſhall wee then thinke of that building, and banquet God hath prepared for declaration of his glory?

The glory of Salomons temple may leade vs to conſider the glory of our heauenly building. 1 *Kings* [illegible]

*Salomon* built a Temple, which was iuſtly counted the glory of the world: but God furniſhed vnto him both the matter, for in his dayes he made Gold as rife as ſtones; as alſo the engine, for he gaue vnto *Hiram* & other Artificers, to worke al manner of curious worke in gold, ſiluer, braſſe: what euer was excellent in that building, was done by the wiſdome of God in the Artificer, which is but a ſmall ſparkle of that infinite knowledge and wiſedome which is in God himſelfe: yet ſeeing of theſe earthly materials with the ſmall ſparkles of his owne light, ſuch excellent workes haue beene done by men, as drawes others in admiration of them: may we not thinke, that it is a worke farre ſurpaſſing in glory, and aboue the reach of all our vnderſtanding, which he himſelfe without helpe of hands hath built in heauen, for the comfort of his children, and declaration of the honour of his Maieſtie?

It is taken for a ſure rule, that the inuiſible workes of God are moſt excellent. This we may ſee in the workmanſhip of man.

Beſide this, in iudging of the workes of God, we muſt lay this for a ſure ground, that the inuiſible works of God are alway moſt excellent. In man there is a ſoule and body, both of them very beautifull workemanſhips: but that the inuiſible ſoule is a farre more excellent workmanſhip, then the viſible body appeares in this, that whatſoeuer beauty, ſenſe, agilitie, or any other worthy commendation the body hath, it hath it from the quickning vertue of the ſoule, without which, the moſt beautifull body is but for matter, a lumpe of clay; for forme, like an Idoll, hauing eyes but ſee not, eares and heare not, feet and walke not.

The ſame may bee vnderſtood in the Fabrick of this world, which is very pleaſant, and yet but a figure in reſpect of that which is aboue.

And ſo is it in all the reſt of Gods workes, the inuiſible being euer more excellent then the viſible: this Vniuerſe with the pleniſhing and furniture thereof is indeed a comely workmanſhip: the Grecians called it κόσμος, for the ornaments thereof: the Latines called it *Mundus*, for the cleanneſſe and rightneſſe thereof: but the Apoſtle comparing it with that building which is aboue, calls it *σκῆνος*, because it is but a figure of a better and more enduring ſubſtance, which is not ſeene.

How farre this viſible world is inferiour to that heauenly building.

The moſt pleaſant part of this lodging is the ſeiling thereof, the firmament which God hath garniſhed with the Sunne, Moone and Starres, as it were with ſhining pearles, to giue light by courſe to all that dwell in it: yet is it no more but the nethermoſt part of the pauement of our heauenly Pallace: yea the Sunne, which now is the moſt pleaſant and profitable creature that ſerues man in this preſent world, ſhall not haue that honour as to ſhine in that heauenly building. There ſhall be no need of Sunne nor Moone there, the glory of God ſhall be the light of that Citie. As leſſer lights are obſcured at the preſence of greater ſo ſhall all theſe created comforts ſubiect to ſenſe, euaniſh, when God ſhall receiue vs into his euerlaſting habitations, and he himſelfe ſhal become all things in all vnto vs.

The ſecond thing in this deſcription, is the manner of the building.

*Not made with hands.* The ſecond part of this deſcription points out the maner of the building: the houſe is built by God in ſuch ſort, that no hand of man, or any other creature did help him in it. It is the Lords praiſe that hee made and prepared that dwelling place for vs, before hee made our ſelues; yea as our Sauiour witneſſeth, before the foundations of the world were laid: and it is alſo his praiſe, that hee makes and prepares vs for it: which two are very comfortably conioyned by the Apoſtle Saint *Peter*, that God reſerues that inheritance for vs in heauen, and keepes vs alſo by his power on earth vnto it: ſo that all hands are here excluded from the praiſe eyther of the building, or yet of the obtaining it by any thing that man can do, that the praiſe alonely may be reſerued to God, who is both the builder and giuer of this houſe to the children of his good will in Chriſt.

*Mat. 25. 34.* The Lord hath prepared that houſe for vs, and alſo prepares vs for it.

The worke of the firſt Creation God reioyceth in it, and will haue the glory thereof onely giuen to himſelfe: hee ſpake it to his ſeruant *Iob*, to humble him: *Where waſt thou, when I laid the foundations of the earth? declare, if thou haſt vnderſtanding, who hath laid the meaſures thereof, if thou know? or who hath ſtretched the line ouer it, &c.?* And much more are we to thinke that the glory of the ſecond Creation, hee will haue aſcribed to himſelfe.

The glory of both the Creations belong to God onely. *Iob 38. 4.*

Of all his workes, he craues no more but the glory, and is content that the fruit and benefit of them bee ours: let vs giue vnto him, that which hee will not giue vnto any other, namely, his glory, and content vs with that which willingly hee giues vs: he would not ſuffer Iſrael to thinke or ſay, that for their righteouſneſſe they were entred in earthly Canaan, farre leſſe will hee bee content that our entrance to heauenly Canaan ſhould be aſcribed to the righteouſneſſe of man, or that man ſhould ſay, My right hand hath done it: *Not vnto vs, O Lord, not vnto vs, but to thy Name bee the praiſe*; thy hand hath made that building, and thine hand muſt alſo bring vs vnto it.

Of all Gods workes, hee craues no more but the praiſe, and giues vs the profit.

*Pſal. 115.* The third thing in the deſcription of this building, is the eternity thereof.

*Eternall.* It is thirdly deſcribed from the endurance thereof, which is vnto all eternity. Here we ſoiourne in a Tabernacle, there we ſhall dwell in a Manſion houſe: here there is a definite time of dayes, moneths, and yeares aſſigned to vs, our life on earth but is momentanean, wherein, if we ſpeake as the truth is, wee liue no more, but a moment at once; for the begun time is paſt vnto vs, and wee are dead vnto it: the time to come is vncertaine, and wee cannot be ſaid to liue vnto it; it is onely the preſent moment wherein wee liue, which ſhortly is done, and muſt giue place to another, that ſo by moments, one of them ſucceeding to another, our ſilly life may be prorogated here vpon earth.

Our preſent life is but for a moment.

And to the ſame purpoſe belongs that meditation of *Baſil*, that our life on earth is finiſhed by many deaths; for if we ſhall diuide our life into theſe foure ages, infancy, youth, manhood, and old age: Our infancy is dead and gone already, wee may ſay with the Apoſtle, *When I was a child, I ſpake as a child*, but to that eſtate of childhood ſhall we neuer returne againe.

*Baſil. in Pſal. 143.*

Our life is finiſhed by many deaths.

Our youth in like manner is paſt, and of it wee may ſay with *Dauid*, *I haue beene young, and now am old*, but what wee were, ſhall we neuer be againe. Our manly age in like manner, in moſt part of vs, is finiſhed, or at leaſt wearing away, and there remaines no more in them, who are falſly named to bee of longeſt life among vs, but their old age, which ſhortly alſo by death ſhall be aboliſhed, the moſt part of vs haue paſſed through three deaths already, and haue no more but the laſt and weakeſt time of our life to ſoiourne vpon earth; but in heauen, our life ſhall not be meaſured by dayes, moneths, nor yeeres: our houſe there is eternall, our eſtate in glory vnchangeable.

This is made cleare by parting our life into foure ages, euery one whereof doth dye before we enter to another.

And this ſhould warne vs, with all godly care, to make ſure to our ſelues the rights of that heauenly building, whereof I haue ſpoken: If we once miſſe it, we ſhall neuer recouer it: and if once we get entrance into it, we ſhall neuer any more remoue out of it. It is a ſhame that wee ſhould take ſo much paines for a long life on earth, and ſo little for an eternall life in heauen; to prolong our life on earth, what is it wee leaue vndone, that may helpe it? For this cauſe we care for garments, wee prouide for nouriſhing meates, wee purge the body by medicines: but ſince nature hath taught vs to doe ſo much for a long life, what a folly is it, that we ſhould remaine ſo careleſſe as we are, of eternall life, notwithſtanding that by the light of the Goſpell wee are taught, how by godly care wee might obtaine it?

Since by nature we loue a long life and care for it, why will wee not loue an eternall life.

*In heauen.* In the laſt roome that building

The laſt thing in the deſcription of this building, is the ſituation thereof.

is deſcribed from the place whereunto it ſtandes. Among men, buildings commonly are commended from their ſituation: and the Apoſtle, to extoll ours aboue all that are on earth, tels vs, that it is ſituate in heauen. The Lord hath not giuen vs with *Eſau*, the fatneſſe of the earth to be our portion: neither hath hee ſet our habitation among Dragons; hee hath lifted vs vp into the place of Angels, from whence they fell by their pride, euen there hath the humble ſuffering and obedience of our bleſſed Sauiour exalted vs, and ſet vs, as ſayes the Apoſtle, in the heauenly places; ſo that wee may reioyce with *Dauid, The lines are falne to me in pleaſant places, and I haue a very faire Heritage.*

Pſal.16.

Dwelling places aſſigned to men according to the diſpoſition of their perſons.

I find in holy Scripture, that God hath aſſigned habitations to men, according to their eſtate, changing places to them according to the change of their manners. Man in innocency, had his dwelling in pleaſant Paradiſe: Man after his Apoſtaſie, was caſt out to labor the curſed earth, which beares thornes and thiſtles: Man continuing in Apoſtaſie, ſhall be ſent downe to the place of vtter darkneſſe: and man receiued againe to mercy, is reſtored to a Paradiſe, as much more pleaſant then that of *Adams*, as the ſecond *Adam* is more excellent then the firſt.

If ſuch comforts bee on earth, what may we looke for in heauen?

In heauen are none but Elects, in hell none but abiects: in earth there is mixture of chaffe and corne, wheat and popple, Goats and Sheepe: alway if ſuch comforts be here where good and euill are together, what delicates are there, where there is none but good? and if the paſturage here bee ſo pleaſant, where Goats and Sheepe feed together; what pleaſures are there where the Sheepe are gathered together by themſelues, and their Paſtor lies with them, and reſts, feeding them without feare, in the noontide of the day.

Cant.

The place of our dwelling admoniſheth vs, that wee should be holy and heauenly.

And as the conſideration of the place renders vs comfort, ſo doth it alſo giue vs this inſtruction, that we muſt be holy, if we deſire to dwell there: for no vncleane thing can enter into heauenly Ieruſalem. Wee ſee that in the frame of this world, things are placed according to their excellency: the earth, as groſſeſt, is ſet into the loweſt roome; aboue the earth is water, as being purer then the earth; aboue the water is the ayre which is purer then the water; aboue the ayre is the fire; and aboue the fire is the firmament, with the celeſtiall ſpheres, which are purer then any of them; and aboue them all is the third heauen, wherein our building is ſituate, excelling in purity all theſe things which are ſeene; whereunto we are admoniſhed, that we, who by nature are not only of the earth, but are alſo earthly minded, muſt be tranſchanged by grace, and indued with a heauenly diſpoſition, before we can be admitted to theſe new heauens, wherein, as ſaith Saint *Peter*, dwels righteouſneſſe, and none but righteous and renewed men can inherit them.

2.Pet.

Verſ. 2. *Therefore wee ſigh, deſiring, &c.*

The Apoſtle now comes to ſhew a threefold fruit of godlineſſe, which the knowledge of the glory to come worketh in the children of God.

THe Apoſtle hauing laid downe that ſolid ground of comfort, which ſtands to all Chriſtians as a ſtrong preſeruatiue againſt the feare of death, comes now to build vpon it, and drawes out of it a threefold fruit of godlineſſe, which he proteſts, the certaine knowledge of the glory to come, wrought in his heart, and which if wee alſo can feele wrought in our owne hearts by the Spirit of God, ſhall ſerue vnto vs, as wholſome preparatiues to prepare vs in our life, and makes vs capable of that comfort of all Chriſtians in our death: the firſt fruit is an earneſt deſire of that glory to come: the ſecond, a contentment, with boldneſſe to remoue out of the body: the third, a continuall care, both in life and death, to pleaſe the Lord.

The firſt, an earneſt deſire of that glory to come.

The nature of the liuely knowledge wrought in vs by the Goſpel.

It is not only a mirrour where-by we ſee God, but it is a po-wer, whereby we are [illegible] after him.

Here firſt we perceiue the nature of that true and liuely knowledge, which by the Goſpell is wrought in the minds of men, not onely doth it let vs ſee high and excellent things, but alſo carries our hearts and affections after them: for the Goſpell is not onely a mirrour, wherein wee behold the glory of God with open face, but alſo the glory of God vnto ſaluation, by which we are tranſformed into the ſelfe ſame Image and ſimilitude: and therefore the Apoſtle denies that they haue learned Ieſus Chriſt, who haue not learned to caſt off the old man, which is corrupted through deceiueable luſts, and to put on the new, which after God is created in righteouſneſſe, and true holineſſe. And if by this rule the men of this generation bee tryed, many ſhall bee found ignorant of Chriſt, who ſeeme vnto themſelues to haue learned him well enough.

How the two lights of heauen ſhadow two ſorts of knowledge in the minde of man.

In the heauens are two lights, whereof the one, to wit, the Moone, hath light without heate, or changing vertue: the other, to wit, the Sunne, doth not onely ſhine, but ſends out ſuch heate and vertue, that by it, things hard are mollified, dead creatures are reuiued, and fading herbes and trees are made to flouriſh: ſo is there in the minde of man two ſorts of knowledge: the one lets him ſee the good way, and allures his heart to follow it; the other giues him light, whereby hee may diſcerne things, but allures him not to follow the beſt; it increaſeth light in the minde, but workes not holineſſe in the heart; it doth not conuert, but conuince them; ſo it is with many in this age, whoſe knowledge is better then their conſcience, of whom we may ſay with the Apoſtle, It had bin better for them not to haue knowne the way of righteouſneſſe, now after that they haue knowne it, to turne from the holy commandement giuen vnto them.

The knowledg of many works nothing but their conuiction.

2.Pet.2.21.

*We ſigh*] The firſt effect which the certaine knowledge of the glory to come, wrought in the Apoſtle, is, as we heard, a feruent deſire thereof which cauſed him to breake forth in ſighing for it: for the man, who knowes better things which are to come, cannot bee content with the beſt of theſe which are preſent, but doth in ſuch ſort vſe them, that he declares he longs for better, by ſighing and lamenting for the long delay thereof: as *Iob* proteſts, that his ſighing came before his meate, and *Dauid* mingled his cuppe with teares. So all the godly, who know a better, thinke long till they enioy it. *Non ſatis futura gaudia noſti, niſi renuat conſolatio anima tua donec veniant*: Thou knoweſt not rightly the ioyes to come, vnleſſe thy ſoule refuſe all other comforts, till thou obtaine them.

The godly, while they ſigh for things that are to come, doe thereby declare, that they find no contentment in theſe which are preſent.

In the children of God deſire goes before ſatisfaction: but it is certaine, what they deſire according to Gods Word, they ſhall obtaine it. It is the faculty of them who are in heauen, that they are ſatisfied with the fulneſſe of ioy, which is in Gods face: it is the felicity of them, who are militant on earth, to hunger and thirſt for righteouſneſſe, with the which they ſhall be ſatisfied: they haue obtained in a great part, that which they deſired, wee are made ſure by Gods Word to obtaine that which now we deſire through his grace: for his promiſe is, *The Lord will fulfill the deſires of them who feare him*, whether it bee righteouſneſſe here, or glory hereafter.

Deſires in the godly goe before ſatisfaction.

*Pſal.*145.19.

If then we cannot do as we ſhould, at leaſt let vs deſire to doe ſo: *tota vita boni Chriſtiani ſanctum deſiderium eſt*: the whole life of a good Chriſtian is, a holy deſire: yea, the Apoſtle is not aſhamed to proteſt of himſelfe, that his deſires were better then his deeds, for he deſired to do the good wherevnto he could not attaine: and ſuch is the fauour and indulgence of our God toward vs, that our deſires hee accepts them for deeds, and therefore ſhould wee bee comforted againſt the conſcience of our wants & inſufficiency, by the vnfained deſires of better, which through his grace are in vs: for true deſire of grace and glory, is an vndoubted argument of grace receiued, and glory to be receiued.

Our perfection vpon earth conſiſts rather in deſiring to doe as wee ſhould, then in doing it.
*Aug. in Ioan. tract.* 4.
*Rom.* 7.
God accepts our deſires for deeds.

But this as I haue ſaid, is to bee vnderſtood of true, not of vaine deſires, ſuch as was the deſire of *Balaam*, who deſired that hee might die the death of the righteous. Two waies may the one be diſcerned from the other: firſt, theſe deſires which are wrought in the ſoule by the holy Spirit, are aye the longer, the more feruent, whereas the other is but a falſe conception, which in an inſtant dies and vaniſhes away. Secondly, true deſire of the glory to come, vſes carefully all thoſe meanes, which may bring vs vnto it, ſuch as are the exerciſes of the Word and Prayer, the forſaking of our ſinnes, which haue diuided vs from God: for who can thinke with any reaſon, that he truly deſires to bee with the Lord, who neither delights to heare the Lord in his Word, nor to ſpeake to the Lord by Prayer? and is not carefull to remoue thoſe impediments, which may ſtay his peace & reconciliation with God?

But this is to be vnderſtood of true deſires, which are diſcerned from vaine deſires two waies.

1 True deſires are the longer the greater.

2 True deſire vſes all meanes lawfull to bring vs to the thing deſired.

An example of true deſire wee haue in *Zacheus*, who being deſirous to ſee Chriſt, & finding himſelfe impeded by the multitude, ranne before, and climed vp vpon a tree, to ſupply the wants of his low ſtature: and when hee was called vpon by Ieſus, he obeyed the calling, reſoluing to part from his euill gotten goods, that he might keepe ſtill the Lord Ieſus. So is it with euery ſoule which earneſtly longs to enioy the Lord, it runneth by all impediments, vſeth all lawfull meanes, and refuſeth no required condition, ſo that they are euen content to denie themſelues, to take vp his croſſe and follow him.

An example thereof in Zacheus.
*Luke* 19.2.

Whereas the man of this world, if they haue any deſire of Ieſus Chriſt, it is like vnto that which merchants haue, who hauing taſted wines, like them very well, but refuſe to buy them for the greatneſſe of the price: ſo they, hauing taſted of the powers of the life to come, haue a deſire to be partakers of them: but when they heare it cannot be, but vpon this condition, that they denie themſelues and mortifie their earthly luſts, they refuſe with that young man, who being called by Chriſt to forſake all and follow him, did firſt craue licenſe to go and kiſſe his father. Thus are they deceiued with a vaine hope, that a man may ouertake both, that is, embrace the periſhing pleaſures of ſinne in this life, and after bee partakers of the enduring pleaſures of the life to come.

The deſire which worldlings haue of Chriſt, is deſcribed.

*Clothed with our houſe*] That ſtate of glory, which before hee compared to an houſe, he now compares to a garment: for it is a cuſtomable thing to Gods Spirit, to ſhadow that glory to come, vnder ſundry ſimilitudes.

The ſtate of glory to come is ſhadowed to vs by ſundry ſimilitudes.

The Apoſtle ſaies, It is a glory to be reuealed: Now it is ſhaddowed, but now it is not reuealed: Whatſoeuer is ſpoken of it, it is as much leſſe then it ſelfe, as a ſhadow

*Rom.*8.

No glorious thing, but glory it ſelfe is promiſed vnto vs. *Ber. de fallac. præſent. vita.*

is leſſe then the body. Wee ſee the ſhadowes by which it is figured, and heare of them, but the glorie of it ſelfe is ſuch, as the eye hath not ſeene, and the eare hath not heard: it is *pondus æternum gloriæ*: an eternall weight of glorie, ſaith the Apoſtle, *Non enim glorioſa veſtis, aut glorioſa domus, ſed gloria ipſa promittitur: ſi quid verò ipſorum aut ſimilium aliquando dicitur, figura eſt*: it is neither a glorious garment, nor a glorious houſe that God promiſeth to vs, but glory it ſelfe: and if at any time mention be made of any ſuch thing as houſe or garment, it is a figure.

The Spirit of God vſeth many ſimilitudes, to declare that no ſimilitude can expreſſe that glory.

And yet for our information, the Spirit of God is forced to vſe ſuch figures, as are borrowed from moſt delectable things, and beſt knowne vnto vs, ſome way to conceiue that which fully wee cannot vnderſtand; ſometime calling it a building, ſometime a houſe, ſometime a Citie, ſometime a garment, and ſometime an inheritance: it is alwaies one thing which is promiſed, but many manner of wayes expreſt. To the Church of Epheſus is promiſed the Tree of life, which is in the middeſt of the Paradiſe of GOD: to the Church of Smyrna is promiſed immunitie from the ſecond death: to the Church of Pergamus is promiſed hidden Manna, a white ſtone, and a new name, which no man knowes, but hee who receiues it: To the Church of Thyatira is promiſed the ruling Scepter and the morning Starre: to the Church of Sardis is promiſed the writing of their name in the Booke of life: to the Church of Philadelphia is promiſed the honor of a Pillar in the Temple of God, and to the Church of Laodicea is promiſed a place with Chriſt on his Throne. That the ſpirit of GOD ſpeakes of one thing vnder ſo many ſimilitudes, is, to declare that the glorie of that Kingdome, and riches of that Inheritance is greater, then that any ſimilitude is able to expreſſe it.

The godly ſpeake of the glory to come like men tranſported.

For no order of words can be kept in ſpeaking of that which paſſes vnderſtanding.

And hitherto tends the maner of ſpeech vſed here by the Apoſtle: it is ſtrange to heare that a man ſhould bee cloathed with an houſe, ſeeing in common ſpeech, men are ſaid to be cloathed with garments, and not with houſes; but wee muſt conſider that no order of words can bee kept in ſpeaking of that, which paſſes vnderſtanding.

It is ſaid of thoſe three Diſciples, who ſaw the glorie of Chriſt on mount Tabor, that being rauiſhed therewith, they ſpake, and knew not what they ſaid: ſo doth the contemplation of the glorie to come, tranſport Gods children, that they become, as the Pſalmiſt ſayes, *Inebriati ab vbertate domus Dei*: ſo drunken with the pleaſures of Gods houſe, that they forget where they are, they ſpeake not, looke not, doe not after the cuſtome of nature ſo long as their mindes are carried after heauenly things: and theſe ſmall beginnings may witneſſe vnto vs the excellencie of that life, which at length ſhall change vs wonderfully from that which now we are.

Verſ. 3. *If ſo be we ſhall bee found clothed, and not naked.*

The Apoſtle expounds what he meant by wiſhing to be clothed vpon.

BEcauſe in the former verſe the Apoſtle had ſaid, hee deſired to be clothed vpon with his houſe, which is from heauen: that is, he deſired not to lay aſide his bodie, but keeping it ſtill hee, wiſhed to bee clothed aboue it with immortalitie and glorie, hee ſubioynes now a certaine correction of it: I deſire it, ſaith hee, if ſo it may ſtand with the Lords diſpenſation, that when I ſhall bee receiued into that glorie, I bee (found *clothed*) to wit, with my bodie: which way *Henoch* and *Elijah* entred into glorie, and all the faithfull, who ſhall bee found aliue at Chriſts ſecond comming, ſhal alſo the ſame way enter into glorie: for they ſhall not lay aſide their bodies, but keeping them ſtill as garments and couerings to their ſoule, ſhall vpon them be clothed with the garment of immortalitie and glory: If this way, ſaies the Apoſtle, I be found *clothed* and not *Naked*; that is, if I bee found without a bodie, which way *Adam*, *Abraham*, and the reſt of the Fathers, Patriarchs, Prophets, and Apoſtles, entred into glorie: they were indeede clothed with their houſe from Heauen, but were not ſuperueſted or clothed vpon: which here the Apoſtle proteſts he deſired, if it might ſtand with the Lords diſpenſation.

The Godly in deſiring things not abſolutely promiſed, ſubmit their will to Gods will.

And of this condition which here the Apoſtle ſubioynes for correction of his former ſpeech, we may learne how the godly, in deſiring of things not abſolutely promiſed to all Gods Children, albeit giuen to ſome of them, doe ſo temper and moderate their deſires, that they ſubmit their will to Gods moſt holy will: whereof we are admoniſhed, how much more we ought to mortifie in our ſelues the vnlawfull deſires of things abſolutely prohibited, as being againſt the will of God, ſince the Apoſtle will not ſeeke that which GOD hath granted to ſome, but conditionally, that it may ſtand with the will of GOD: may not we bee aſhamed, to ſeeke that which hee hath denied, and forbidden vnto all? Oh that we could remember this, as oft as our corrupt nature prouokes vs to deſire thoſe things which God hath forbidden! O man, why wilt thou follow a will contrarie to GOD his moſt holy will? or what good can that doe vnto thee, which thou knoweſt

Vnlawfull deſires of things againſt Gods will, ſhould be farre from vs.

eſt thou canſt not enioy with the fauour of thy God.

Againe we ſee, that albeit there be one end of all the children of God, for at length they ſhall all bee gathered from vnder the foure corners of heauen, and ſet downe with *Abraham*, *Iſaac* and *Iacob* in the Kingdome of God, yet doe they not all come to it after one manner: for ſome of them as wee haue ſpoken, ſhall not lay aſide their bodies, but keeping them ſtill, ſhall bee tranſchanged euen in a moment: others againe muſt leaue their bodies behind them till the reſurrection. And this laſt, ſuppoſe our nature abhorre it, we muſt learne to be content with it, euen to bee broken with the dolours of death, as other Godly men, yea and our bleſſed Sauiour hath been before vs, eſteeming it comfort ſufficient for vs, that we dye in the Lord, and ſo are ſure to reſt from our labours. But of this we haue ſpoken before.

All Gods children ſhal come to one end, ſuppoſe not in one manner.

Pſal. 39.13.

Verſe. 4. *For wee that are in this tabernacle, ſigh and are burthened, becauſe, &c.*

THe Apoſtle here inſiſts in his former purpoſe, explaining more clearely, what it is that he deſired: hee proteſts hee liued in this body as a male-content, who knowing a better, and ſighing for a better, eſteemed it a burthen to him to be holden backe from it. And yet, leſt it ſhould ſeeme hee were offended at the body, hee declares againe that hee deſired not to ſunder with the body, if it might pleaſe the Lord, that keeping ſtill the body, he might be ſuperueſted, or clothed vpon with his other moſt excellent houſe, which is from heauen.

The Apoſtle deſires not to want the body, if it might ſtand with the Lords diſpenſation.

Here firſt it comes to be enquired, Seeing the Apoſtle, *Philip.* 1. affirmes that hee deſired to be diſſolued, and to be with Chriſt, and againe cryed out, *Rom.* 7.24. Miſerable man that I am, who will deliuer mee from this body of death? how is it, that here he ſayes he had no will to be vnclothed of the body? The anſwer is, that theſe are not contrary; for in the one, when he deſires to be looſed from the body, it was not for any hatred of the body, but for the loue of Chriſt, and hatred of ſinnes, whereof hee knew he could not be quit ſo long as hee dwelt in the body. And now when he proteſts that he deſired not to want the body, it is not for loue of liuing in the body, nor for any contentment he had to bee abſent from Chriſt: for afterward conſidering he could not both abide in the body, and dwell with the Lord too, hee reſolues willingly to remoue out of the body, that he might dwell with the Lord. So then, the deſire hee hath to keepe ſtill the body, is vpon a two-fold condition. Firſt, that ſinne and mortality were not in it, but vtterly ſwallowed vp of that life: and next, that in the body hee were tranſported to a body, and dwell with Ieſus Chriſt.

How this place agrees with Philip. 1. where he deſires to be diſſolued and looſed from the body.

In holy Scripture we finde, that three things haue moued Gods Children to wiſh a delay of death. The firſt is want of preparation in themſelues: for the godly are not alway in that eſtate of life, wherein they dare bee bold to die: and then they deſire a prorogation of their life, as *Dauid* did, *Stay a little, that I may recouer my ſtrength, before I goe hence, and bee not.* It is a comfortable meditation, which *Nazianzen* hath concerning this: It is hard (ſaith he) for mee to determine, whether I ſhall deſire life or death: on euery hand are extremities. As to life, my ſinnes haue already made it bitter, and heauy to mee; and as to death, alas if once it come, there is no medicine after it, left vnto mee, by which I may cure my ſinnes: whereof it is euident that the deſire, which this holy man had to liue in the body, was, that hee might mourne for his ſinne, which he had done in the body: admoniſhing vs by his example, that as long as God ſpares vs, we ſhould vſe our time well, not to multiply more offences, which may breed vs terrour in the houre of death, but carefully to purge our conſcience of theſe, which wee haue contracted already.

Delay of death is ſometime deſired of the godly for three reſpects.

That they may be better prepared to die.

*Nazianzen ad ſuum animum.*

*Nazianzens* doubt whether he ſhould deſire life or death.

When *Dauid* came vpon *Saul* in his campe and found him ſleeping, hee would neither ſlay him himſelfe, nor ſuffer *Abner* to ſlay him, onely he tooke away his ſpeare, and his waterpot; and theſe alſo, after that hee had wakened him, hee did againe reſtore vnto him, declaring thereby, that hee no manner of way intended his deſtruction. But this is no way comparable to thoſe manifold proofes which God hath giuen vs of his louing kindneſſe: for many a time hath hee viſited vs in this campe of our warfare, and alas, hath found vs ſleeping, when wee ſhould haue beene waking, and hath not taken vs away in our ſinnes to ſlay vs, but onely hath taken from vs thoſe things wherein we placed our ſtrength and maintenance of our life, yet ſo, that he hath graciouſly reſtored them vnto vs. But alas, how many are there among vs, who are no other way wakened with all this working of God, then *Saul* was with the working of *Dauid*! for it wrought in him a temporall repentance and no more: incontinent hee returned to his old ſinnes: and no better is it with many of vs: for a while after our recouery from ſickneſſe or deliuerance

A meditation, how as *Dauid* ſpared *Saul*, ſleeping in the campe,

So God many times hath found vs ſleeping in our ſins, and hath not ſlaine vs, but wakened vs.

*Reuel.* 14.13.

But our waking hath been no better then *Sauls*: working in vs a temporall repentance.

out of other troubles, wee are ſomewhat religious; but ſhortly after our repentance vaniſheth like the morning dew, and wee returne againe to our old manners, as the Sow to the puddle, and the Dogge to his vomit; this is but to abuſe the time of Gods patience.

2 Pet.2.22.

How we ſhould vſe the time of life, granted vs on earth, is ſhewed by the example of Dauids Ambaſſadours.

Where it were better for vs to doe, as did the Ambaſſadours of *Dauid*, who being abuſed by the King of Ammon, who cutted their garments to their hips, and ſhaued their beards; at the counſell of *Dauid* their King, tarried ſtill in Iericho, the border of their Land, till their beards were growne againe, and their garments were prepared for them: ſo we, if we follow the counſell of our King and Lord, Ieſus Chriſt, ſhould tarry here vpon earth, which to the godly is the border of heauenly Canaan, for no other end, but that the ſhame which Satan hath done vs by deforming our face, in ſpoyling vs of the Image of God, may be taken from vs; and therefore it ſhould bee farre from vs, to make our ſhame any more by new ſinnes, but rather by growth in godlineſſe, to recouer againe our former Image; otherwiſe, if wee ſtill abuſe the patience of God, wee iuſtly deſerue that tribulation and anguiſh of ſpirit, fearefull ſhame and confuſion ſhould be vpon vs; and if we preuent it not, wee may certainly looke for it: *Quo enim diutius expectat Deus, eo diſtrictius iudicabit.*

Aug.

2 They deſire delay of death, that they may doe the greater good in the body.

The ſecond reaſon that hath moued the godly, ſometime to deſire a prolongation of their dayes, is, that they might doe the greater good in the body; and therefore *Dauid* conſidering, that they who are gone to the graue, cannot praiſe GOD, to wit, as wee doe, who are clad with our bodies on earth: hee prayes God to relieue him of the heauie ſickneſſe vnder which hee lay. And this ſame alſo made the holy Apoſtle to doubt, what he ſhould chuſe, whether to liue in the fleſh, or to be looſed from the body: the one being beſt for himſelfe, the other better for the Church of God. And herein alſo we are admoniſhed to embrace the Apoſtles counſell, While ye haue time, bee doing good to all men, eſpecially to them, who are of the family of faith: and our Sauiours warning, that wee ſhould worke ſo long as the twelue houres of the day laſt. But this conuinces the blockiſh ſtupiditie of many, whom God hath ſuffered to liue; but they doe no more praiſe him, then if they were dead and buried.

Pſal.6.

Phil.1.

Gal.6.11.

Ioh.11.19.

3 They deſire delay of death, for the loue they haue to the body, which they deſire not to want.

And the third motiue is the loue of the body; *Ineffabilis enim eſt animæ ad corpus affectus.* And no maruell is it, that the ſoule be loth to ſunder from the owne body; conſidering that the body was created in the great wiſedome and goodneſſe of GOD, to bee a companion to the ſoule: and this reaſon the Apoſtle toucheth here in the ſubſequent words, while he ſaith, *Becauſe wee would not be vnclothed:* but herein hee declares, that the cauſe, why with ſighing hee deſired to be cloathed with his houſe which is from heauen, was not any miſliking he had of the body; for he proteſts now, if it might pleaſe the Lord, he deſired not to want it.

The loue of the body is not euill in it ſelfe.

And this deſire in it ſelfe is not euill: otherwayes it would not bee in thoſe ſoules which are glorified in heauen, for euen they long for their bodies, as being imperfect without them. For by the firſt Creation, as I ſaid, they were made companions, and therefore the one of them without the other cannot reſt in contentment: the body without the ſoule, is as it were, but a dead ſtocke, or a carrion of fleſh; whatſoeuer thing is pleaſant in the body, bee it quickneſſe of ſenſe, agilitie, colour, or beautie, it hath it all of the preſence of the ſoule in it: the ſoule againe, ſuppoſe glorified in heauen, yet reſts not in full contentment till it be reunited againe with the body, declaring thereby, that without it, it cannot be perfected: *Conſortium enim carnis ſpiritus non requireret, ſi abſque illa conſummaretur.* The ſoule would not deſire the fellowſhip of fleſh, if without it, it could be perfected; but God hath ſo prouided, that ſoules without their bodies *nec volunt, nec valeant, conſummari:* neither will nor can bee conſummate. And therefore it is, that the ſoules, while they haue their bodies, deſire not to want them, and while they want them, are not content, till againe they receiue them.

For euen the glorified ſoule reſts not in full contentment, ſo long as it wants the body. *Bern. tract. de diligendo deum.*

*Ibid.*

And of all this, wee are warned, what great need we haue to prepare our ſelues in time, with willingneſſe to remooue out of the bodie: for ſince the Apoſtle proteſts, that it was grieuous to him to ſuffer the want of his body, wee may eaſily thinke, that in regard of our greater infirmities, it will be much more grieuous vnto vs; and therefore are we to endeauour by grace, to make our ſelues willing to die, ſince by nature we are ſo vnwilling to it. And to this end let vs reuerence the working of our God, who ſeaſons the pleaſures of our life with many paines, and giues vs much bitterneſſe, as *Nahomi* ſpake of her ſelfe, to abate the comfort of our beautie, while as by heauy troubles and croſſes, hee makes our life vnpleaſant, and our bodies a burthen to our ſelues. This the Lord doth for no other end, but that we may be made content willingly to quit our bodies for a time; whereas otherwayes, if they continued in their vigour and health, wee would

What great neede there is to prepare our ſelues to dye with willingneſſe.

For this cauſe God ſeaſons to his children the pleaſures of their life with bitter paines.

would be loath to want them.

Yet the Apoſtle wiſhes not to keepe the body with the ſinne and mortality of the body.

*That mortality might bee ſwallowed vp*] The Apoſtle makes cleare in theſe words, that which he hath ſpoken before obſcurely, he wiſhes ſo to enter into life, if it might pleaſe the Lord, that hee went not to it by the way of mortality, but ſo, that mortality might be ſwallowed vp of that life: he deſires not then to keepe ſtill the body, and ſinne and death in the body; this were to put on a garment of immortality, vpon the rotten rags of mortall fleſh; this were to deſire to bee glorious without, while in the meane time, filthy rottenneſſe, and corruption is within. The Apoſtle craues no ſuch thing, neither indeed can any ſuch thing be; but his deſire is, ſo to haue his body preſerued, and tranſlated into that life, that ſinne in the body, and mortality flowing from ſinne, were ſwallowed vp, in ſuch ſort, that no footſtep, neither of the one, nor of the other, were remaining in the body. And this deſire alſo at the length will bee performed in all the children of God, when this triumphant ſong ſhall be put into their mouthes, *O Death, where is thy ſting? O Graue, where is thy victory? The ſting of Death is ſinne, the ſtrength of ſinne is the Law: But thankes bee to God, who hath giuen vs victory, through our Lord Ieſus.*

But ſo, that ſin and mortality might be ſwallowed vp in the body by that life, as at length it ſhall be.

1 Cor.15.55.

The excellency of the life to come, it ſhall not leaue any remnant of ſinne or death in the body.

Againe, wee are to marke heere the excellency of that life, whereunto wee are begotten againe, that it is ſuch a life, as ſhall ſwallow vp all mortality, and not ſuffer ſo much as any antecedent, or conſequent of death to remaine in vs. The Apoſtle ſaith, that death hath raigned from the dayes of *Adam*, like a tyrant, ſwallowing vp, in the wide mouth and gulfe of mortality, all generations that haue beene ſenſyne; like the great depth of the Ocean, ſupping vp in her boſome, all the riuers of the earth: but there will be a change: for that life, for which wee hope, ſhall at length ſwallow vp Mortality, and death in her boſome: all the paines and dolours that goe before it, all the rottennes and corruption that followes after it: yea, not ſo much as a teare ſhall be left in the face of Gods children; farre leſſe ſhall any remanents of that poyſon wherewith Satan infected our nature, be left in it, the Lord ſhall ſo illuminate vs with his light, that no darkeneſſe ſhall bee left in vs, he ſhall ſo reuiue and quicken vs with his life, that death ſhall vtterly bee aboliſhed; and he ſhall ſo refreſh vs with the ioy of his countenance, that all ſorrow ſhall flie away: yea ſo wonderfull ſhall the change bee, that as a drop of water powred into a great quantity of wine, doth loſe the very nature of it, *dum & ſaporem vini induit & colorem*, and takes on it both the taſte and colour of the wine: ſo ſhall all humane cogitation and affection, ceaſe from that which now it is, the Lord ſhal ſo repleniſh vs, that he ſhall become all in all vnto vs; hee ſhall make vs partakers of the diuine nature, and tranſchange vs into the ſimilitude of his owne Image.

Death, like a tyrant, hath deuoured all ſince Adam, but ſhall be deuoured by that life.
*Reuel.21.4.*

This is expreſſed by the ſimilitude of a little water turned into wine.
*Bern. ſer. de diligendo Deo.*

Comfort against the feare of death.

And this alſo ſhould vphold vs againſt our naturall feare of death; Now wee goe to life, but through death, and we leaue behinde vs for a time, a deare pledge in the power of death: for death, like vnto a cruell monſter, bites from vs in the by-paſſing, the halfe of vs, to wit, the body; wherefore *Mors à morſu nomen accepit*, ſaid *Auguſtine*, becauſe one part it bites away, and another it leaues behind it: but at length, when the day of our full victory ſhall come, and the courſe of the battell changed, not a part of death onely ſhall be deuoured, but altogether it ſhall be ſwallowed vp in victory.

Verſ. 5. *And hee who hath created vs, &c.*

Hee proued, that this deſire which he had, was no vaine deſire, by two reaſons.

LEſt it ſhould ſeeme, that the Apoſtle, in that which hee hath ſaid before, were carried away with a vaine deſire of that which ſhall neuer come to paſſe: hee doth now prooue by two arguments, that it is no vaine deſire, but ſuch as at the length ſhall be fulfilled both in him, and all the reſt of the children of God.

1
Firſt becauſe by Gods ordinance we are appoynted to that immortall life, both in the firſt, and ſecond Creation.

The firſt argument is taken from Gods ordinance and appoyntment: The Lord (ſaith he) hath appoynted vs to immortality and life, and therefore of neceſſity wee muſt obtaine it; for it is not poſſible that the Lord can be fruſtrate or diſappoynted of his end. If wee looke to the firſt Creation, we were created to the Image of God; and conſequently to be immortall: for immortality is a part of the Image of God; and if wee looke to the ſecond Creation, this ſame ſhall bee more manifeſt. For this cauſe did Chriſt die for vs, that wee might liue eternally with him, and certainly his death was in vaine, if that life which he hath purchaſed vnto vs, did not at the length ouercome all mortalitie and death in vs.

Neither hath God onely appoynted vs to that end, but alſo by his owne working in vs, perfects vs to it.

But there is yet greater comfort in this argument, as it is propoſed by the Apoſtle; for he ſhewes vs, that not onely are wee by Gods ordinance appointed to this end, but that the Lord alſo by his effectuall working in vs, aduãces vs to the ſame end; for ſo the word κατεργασάμενος, which here the Apoſtle vſeth, imports a preſent action of our God, perfiting in vs our ſaluation againſt all impediments. In the firſt Creation, when once he began, he continued working aye, and while he finiſhed it, and no interuening impediment could ſtay him from the perfiting of his purpoſe: it pleaſed him in ſixe

He finiſhed the firſt Creation againſt all impediments, ſo ſhall he doe the ſecond.

dayes

daies to abſolue it) in euery one whereof he made ſomething to be, which was not before, but til he had done al which he would, he reſted not; ſo is it in the worke of our new creation, he hath begun it, and we may be ſure he will make an end: in one day he might, if he had willed, perfitly haue regenerated vs, but it pleaſes him, in many dayes and by degrees to doe it: alway we are ſure that neither Satans malice, nor corruption of our Nature, can ſtay him from finiſhing that which he hath begun. The ſame God, who firſt commanded light to ſhine out of darkneſſe, is hee who hath ſhined in our hearts, to giue vs the light of the glorie of God, in the face of Ieſus Chriſt, and he that firſt made vs of duſt, giuing life and beautie to that which was dead and without forme, hath taken in hand through death and miſerie to perfit vs to eternall *life*.

1 Cor.4.6.

Comfortable is it to vs, that the certainty of our life ſtands in Gods purpoſe, which cannot be altered.

The certaintie then of our glorification ſtands neither in vs, nor in our deſires, but in the ſtabilitie of the purpoſe of the vnchangeable God, of the which it is not poſſible that he ſhould be diſappointed: as for Man, many a time hee propoſes to himſelfe an end of his actions, whereof he is fruſtrate: he builds an houſe, and dwels not in it; hee plants a Vineyard, and eates not the fruit thereof; he betrothes a wife, and another marries her: but the counſell of the Lord ſhall ſtand, the Lord of Hoaſts hath determined it, and who ſhall diſanull it? his hand is ſtretched out, & who ſhal turne it away? will Satan, will Sinne, will Death keepe vs from that glory, whereunto God hath appointed vs? No, no, it is not poſſible: what the Lord hath ſaid, he will doe: Bleſſed be the holy name of the Lord for euer, who hath locked vp our ſaluation, and made it ſure in his owne vnchangeable purpoſe.

Eſay.46.10.

This ſhould vphold vs againſt Satans temptations.

What a ſhameleſſe tempter Satan is.

It is true indeed, that Satan is a reſtleſſe tempter of all the children of God, he doth what he can to hinder the worke of our ſaluation: but let vs bee comforted, he fights not againſt vs, but againſt the Lord. Let vs therefore in the ſtrength of our God fight againſt him, and wee ſhall be ſure to ouercome him: only remember, that as in ſome temptations he is to be reſiſted, as when he tempts vs to ſinne, either by preſumption, or deſperation; ſo in other temptations hee is to be diſpiſed, and reiected, as when hee dares ſuggeſt that vnto others, the contrary whereof he beleeues himſelfe, as namely, that there is not a God, nor a Iudgement to come. In others againe, he is to be ſcorned, as not worthy of an anſwer, as when hee charges Gods children with thoſe things which they neuer did, as hee can craftily abuſe their phantaſie to trouble the peace of their mind: for he that will anſwere euery ſhameleſſe aſſertion of Satan, ſhall not haue leaue to doe any other thing.

But in all theſe, as I ſaid, let vs hold faſt our former ground of comfort: that wee feare not for him that is againſt vs, but ſtand ſure, conſidering that the Lord is with vs: he that is the enemy of our peace, is alſo an enemy of the glory of God; yea, which is very comfortable, he was an enemy to God firſt, ere euer he became an enemy to vs; & it is only for the hatred he hath to the Lord our God, that he hates vs, ſeeking to deface the glory of God, which ſhineth clearely in the firſt Creation, but more clearely in the ſecond Creation of Man: but all in vaine; for the Lord ſhall confound him, and trample him ſhortly vnder the feet of his Saints.

Satan was the enemy of Gods glory, ere euer he became the enemy of our ſaluation.

Rom.16.

But we are not to regard him, ſeeing God hath taken in hand to worke the worke of our ſaluation.

And hereunto alſo tends it, that the Apoſtle, as he ſaid before, that God is the builder of our houſe which we haue in heauē, ſo now he ſaith, that God creates and perfites vs vnto it. Theſe two ioyned together, render vs moſt ſure comfort, that the Lord hath not only prepared a Kingdome for vs, but alſo prepares vs for it: he reſerues in heauen, ſaid S. *Peter*, an inheritance for vs, and reſerues vs alſo in earth for it. Thus all is of him, both the place of our glory, and the grace, by which wee come to it, that the praiſe of all may returne vnto himſelfe alone.

1. Pet.1.

*Who hath alſo giuen vs the earneſt of the Spirit*] The ſecond argument, by which the Apoſtle prooues, that the deſire of Immortalitie in the godly, is no vaine deſire, is here, that God hath not only in his Word promiſed to giue it, but hath alſo thereupon giuen vs the earneſt of his Spirit; and therefore of neceſſitie it muſt be performed: for God is not as man, that he ſhould lye or repent: the Lord is faithfull, and will doe as he ſpeakes.

He prooues by the earneſt of the Spirit which God hath giuen vs vpon his word.

This is the greateſt argument of comfort that we haue in this life to ſuſtaine vs. It is indeede much, that we haue the Word, the Promiſes, and the Oath of God, ſounded in the eares, and that we haue the Sacraments, as the Seales of God, preſented to our eyes: but none of theſe can make vs ſure of a better life after this, vnleſſe with them wee haue receiued the earneſt of the Spirit into our hearts.

Without this earneſt of the Spirit we can haue no ſurety of our ſaluation.

There is a Couenant of God which man knoweth by his workes, another by his Word onely, the third, by his Word and Spirit.

By the works and Word of God, we may know that vniuerſall Couenant, which God hath made with all mankind, That he will not drowne the world againe with waters: for as God in his word hath promiſed it, ſo hath hee alſo ſet his Raine-bow in the Firmament for a witnes to confirme it. By the Word and Sacraments, all that are in the viſible Church may know that ſpeciall Couenant, which God hath made with his adopted children: but that this ſame couenant of Grace is particularly bound vp with thee, thou canſt not know, except with the ſacraments, thou haſt alſo receiued the Spirit.

Foure things to bee conſidered in this argument.

Now to make this comfort the more ſenſible vnto vs, we are here to conſider foure things: 1. what is meant here by this ſpirit: 2. why is it called an earneſt: 3. how is it receiued: 4 whereby may we know, whether we haue receiued it or not.

1. What is meant by this Spirit, to wit, that ſpeciall grace of the Spirit, by which Gods children are renued and confirmed.

1. By the Spirit here, we vnderſtand that ſpecial grace of the holy Spirit, by which the Lord renewes, ſtrengthens, ſtabliſhes, and confirmes his owne children, which for the purging vertue that is in it, to make clean them who receiue it, is compared to fire and water; and for the corroborating & ſtrengthning vertue that it hath, is compared to holy oyntments; and for the vertue that it hath to ſtabliſh and confirme our hearts againſt all doubting, is called the Earneſt, the Seale, & the Witneſſe.

2. How this grace of the Spirit is called the earneſt of the Spirit for two cauſes.

The firſt is, becauſe that now we haue it but in ſmall meaſure.

And this grace of the Spirit, is called the earneſt of the Spirit: firſt, for the meaſure; next, for the nature and vſe thereof: for now wee haue it in a ſmall meaſure, in compariſon of that which wee ſhall receiue hereafter. And we are to obſerue it againſt the cuſtomable policy of Satan, who caſts vp to Gods children the ſmallneſſe of their faith, loue, and other graces of the Spirit, of purpoſe to driue them to deſpaire, as if they had no grace at all, becauſe it is but ſmall and little which they haue: but we are to remember againſt him, that the beſt meaſure of grace we haue in this life, is compared to an earneſt penny: we wil not therfore faint, becauſe now we haue not the fulnes; but rather will be comforted, knowing aſſuredly, that the Lord, who now hath giuen vs the earneſt, wil afterward giue vs the principal: for the Kingdome of God in vs, proceeds to perfection, from ſmall beginnings; & therefore is the growth therof compared by our Lord, to the growth of a little graine of muſtard-ſeed, which in the beginning is ſmall, but in time increaſes to an high tree.

Yet this ſmall beginning of grace we haue, is not ſmall in Satans eyes, yea more then he is able to quench.

And truely that ſame little beginning of grace which God hath wrought in vs, howſoeuer Satan labours to make it ſeeme little in our eies; yet is it not ſmall in our owne eyes, but much more then he would wiſh to be in vs; and therefore do[illegible] what he can vtterly to quench it, but in vaine; and this ſame ſeed of grace in vs, how little ſoeuer, yet it is bleſſed of God, & ſhall grow & increaſe, to caſt Satan vtterly out of that kingdome, which once he poſſeſt in vs: for if the beginnings of grace inable vs to reſiſt Satan, ſhal not the perfection thereof much more inable vs to ouercome him?

The next is in regard of the vſe thereof, which is to binde both the giuer and receiuer.

2. The nature & vſe of the earneſt is, to bind both the giuer & receiuer: the giuer is bound by it to ſtād to his word and promiſe; the receiuer again is bound to ſtand to the condition, whereupon he receiued it. Here we are admoniſhed, that if on Gods part, we would haue his earneſt forcible, to bind him to ſtand to his promiſes, we muſt on our part declare, that they are forcible to binde vs to ſtand to our promiſed duties. But alas, in this generation men liue, as if the Lord were only bound to bee mercifull to them, and they were not bound to be ſeruiceable to him, but it were free for them to liue as they liſt. The Lord giue vs wiſe and vnderſtanding hearts, and ſanctified memories to remember it, as oft as our enemies would ſollicit vs to tranſgreſſe the commandements of our God, that by the bond of creation, by the right of redemption, by our oath in baptiſm, by receiuing the earneſt of God in our regeneration; beſides innumerable other obligations, wee are bound ſeruants to the Lord our God, with a ſolemne renunciation of the Deuill, the world, and the fleſh.

3. How this ſpirit is giuen and receiued: the giuer is God, by the meanes of his Word.

Ep. 1. 13.
2 Cor.

3. The giuing and receiuing of this Spirit. It is certaine, that the giuing is euery where aſcribed to God: for the miniſtry of grace, God hath reſerued it to himſelfe: the Miniſtry of the Word, by which he giueth grace, he hath concredited to men. *Moſes* gaue the Law, but Grace comes by Chriſt. *Iohn* baptizes with water, *Ieſus* baptizes with the holy Ghoſt. *Paul* may plant, and *Apollo* water: but God muſt giue the increaſe. Yet is it much, that it pleaſes God to giue his grace by the miniſtry of the word, & therfore if we loue the one, we muſt not miſlike the other.

Acts 8. 27.

That ſame holy Spirit, who commanded *Philip* to ioyn himſelf to the Eunuches Chariot, to teach him, might by himſelf haue taught the Eunuch: but he would do it by the miniſtry of a mā.

Acts 10. 1.

And the Lord might haue cauſed the Angell, whom he ſent to *Cornelius*, to haue taught him, but he would doe it by the miniſtry of *Peter*. And notable is it, that while *Peter* is preaching, the holy Ghoſt deſcended vpon *Cornelius* and his friends.

Wee muſt not deſpiſe the Word, if wee deſire to receiue the Spirit.
Rom. 10. 13. 14.

Thus we ſee, how God, who giues the grace, giues it by the miniſtry of the Word. God hath linked in one chaine all the meanes of ſaluation, and man ſhould not preſſe to ſunder them: they who cal on the name of the Lord, ſhall be ſaued: but how ſhall they call on him, on whō they beleeue not? how ſhall they beleeue but by hearing? how ſhal they heare, but by preaching? & how ſhall men preach, except they be ſent? I will not ſo be content with preaching, that I neglect praier, becauſe the miniſtrie is of men, but the grace is frō God; neither wil I ſo depend on praier, that I deſpiſe preaching: for he cā neuer receiue grace frō God, who deſpiſes the meanes, by which it pleaſes God to giue it.

4 How may we know wee haue receiued the Spirit.

Fourthly, it is a point moſt neceſſarie to be knowen for our comfort, how we may know whether if or not wee haue receiued this Spirit. There are many in this age, who haue

haue heard the Teſtimonie of God in his Goſpell; who as yet haue not receiued the ſeale and Teſtimonie. A very lamentable thing indeede, for albeit the Goſpell be a doctrine of ioyfull tidings, yet what comfort can it bring to them, who are not aſſured they belong vnto them?

Many in this age haue heard the Teſtimony of God, who neuer receiued the ſeale therof.

The Apoſtle writing to the Corinthians, thankes God not onely for that they had heard the Word, but becauſe the teſtimony of God was confirmed vnto them: and ſo alſo to the Epheſians, he thãks God not only for that they heard the Word of truth, which is the Goſpell of ſaluation, but alſo for that after they had beleeued, they were ſealed with the holy Spirit of promiſe: but truly as the Diſciples at Epheſus being askt if they had receiued the holy Ghoſt, anſwered, Wee know not if there be ſuch a thing as an holy Ghoſt: ſo is it with many in this age who haue heard the Goſpell, which is the Teſtimonie of Gods loue, if they be asked whether if or not they haue receiued the earneſt of the Spirit, which is the ſeale, and confirmation of the teſtimonie, ſhall be found not to know what the earneſt of the Spirit is. But now to ſhew in one word how it may be known, whether if or not we haue receiued him, let vs remẽber that the ſame holy Spirit which is here called the earneſt of God, is alſo called the ſeale of God. Now the nature and vſe of a ſeale, is, that it leaues behinde it, in that which is ſtamped by it, an impreſſion of that ſame forme, which it hath in it ſelf. Euen ſo alſo the Spirit of God imprints the very Image of GOD in the hearts of ſo many as are ſealed by him. In which ſenſe the Apoſtle ſayes, that the Romanes were deliuered vnto a forme of doctrine, whereunto from the heart they had bin obedient: thereby declaring, that euen as waxe is made conformable to the print of the ſeale, vnto which it is deliuered, ſo the hearts of the godly are made conformable to the Image of God, ſo ſoone as they are ſtamped with his holy Spirit: So that they who liue licentiouſly after the luſts of the fleſh, declare themſelues to be of their father the Deuill, becauſe, as our Sauiour ſaid to the carnall Iewes, they do his works. and it is but a lying preſumption, when the like to theſe men dare ſay, that they receiued the earneſt of the Spirit.

*1 Cor.6.*

*Epheſ.1.13.*

*Act.19.1.*

The Spirit is Gods ſeale, and he imprints the Image of God in all who receiue him.

*Rom.6.17.*

This proues that licentious men haue not receiued Chriſts Spirit.

Veſ.6. *Therefore we are bold.*

The ſecond fruit of Godlineſſe, which the Apoſtle gathered of his general ground of comfort, is a willing contentment to remoue out of the body.

FOllowes now the ſecond concluſion, which the certaine knowledge of that glory to come, wrought in the Apoſtle, to wit, a contentment with boldnes to remoue out of the body, that he might dwell with the Lord: and this hath in it more then is in the former; for where in the firſt, he proteſted, only he had a deſire to that glory, yet ſo, that he had no will to want the body; but now he goes further, conſidering that hee was not able to enioy them both together, he proteſts, he was gladly content to remoue out of the body, that hee might dwell with the Lord. This meaning of the words ſhall be cleare, if after the ſixt verſe we reade the eighth, paſſing by the Parentheſis which is in the ſeuenth verſe.

Of our Chriſtian confidence in death.

The word the Apoſtle vſes here, ſignifies ſuch a boldnes, as ſtout-hearted men vſe to ſet againſt great dangers; for where there is no cauſe of feare, where can the praiſe of boldnes be? There is then (will the Apoſtle ſay) matter of great feare in death: I ſee before me a terrible deepe and gulfe of mortality, thorow which I muſt go, many fearefull enemies with whom I muſt fight, before I come to my Lord, yet am I not afraid to encounter with them. Againſt me is Satan with his Principalities, Powers and ſpiritual wickednes: but I know that the ſeed of the Woman hath bruiſed the head of the Serpent. Againſt me are a great multitude of my ſins, & the terrors of a guiltie conſcience: but I know that Chriſt hath once ſuffered for ſins, the iuſt for the vniuſt, that he might bring vs to God: ſo that now there is no condemnation to them which are in him. Againſt me ſtands in my way dreadful death, with the horrors of the graue: but I know, my Lord hath taken away the ſting of death and ſpoiled the graue of victorie, Shall I then be affraid? No certainely, but thorow the valley of death wil I walk with bodneſſe, till I come to the Lord my God.

What ſtrong enemies wee muſt fight withall, that through death we may be wen to our Lord.

*1 Pet.3.18.*

And this boldneſſe againſt death in the godly, proceeds not onely from the ſure knowledg of a better life, but from the preſent ſenſe, and feeling of the ſame life begun in them, which they know cannot be extinguiſhed by death. Notable examples haue we thereof in all ages, to proue that it is no vaine conceit, but the effectuall power of God working in his children.

Boldneſſe of the Chriſtian In death, wherefrom proceeds it.

*Ignatius*, Biſh. of Antioch, being brought to Rome in the third perſecution, which was vnder *Traian*, gaue a proofe of his boldnes, for being condemned to be caſt to the beaſts to be deuoured by them, he gaue this anſwer; *Nihil viſibi*[illegible]*hil inuiſibilium moror, modò Chriſtum a*[illegible]: I ſtand, ſaith he, vpon nothing viſible, nothing inuiſible, ſo that I may find & obtaine the Lord Ieſus; let fire come, let the croſs, beaſts, breaking of my bones, the cõvulſion of my mẽbers, grinding of my body; yea, let all the torments of Satan come vpon me, I care not for thẽ, ſo that I may inioy the Lord Ieſus.

The confident boldneſſe of Ignatius in death.

*Iren.lib.5.contra Valent.*

And *Policarp*, who ſuffered in the fourth perſecution vnder *Aurelius Antonius*, being brought to the place of execution, and deſired by the Emperours Deputy to blaſpheme Chriſt, and hee would let him goe, anſwered

[illegible]

The confident boldneſſe of Policarpus in death.

anſwered. Theſe fourescore and ſixe yeares haue I ſerued Chriſt, and haue found him a good Maſter to me, how then can I curſe my King who hath ſaued me? But if you will not (ſaid the deputie) I will caſt thee to wild beaſts, vvho ſhall teare thee. Call them when thou wilt (ſaid the Martyr) it is fixed and determined with me, that from good things by repentance, I will neuer go back vnto worſe. But if you feare not beaſts, (ſaid the Deputy) I ſhal bridle & daunt you with fire. Thou boaſts me, ſaid the Martyr, with a fire, that burnes for an houre, and ſhortly after will bee extinguiſhed, but knoweſt not that fire of the iudgement to come, wch wil burn for euer & euer. And thẽ being brought to the fire, he was filled with boldneſſe and heartie thankeſguing, reioycing that the Lord in that day & houre had vouchſafed to receiue him in the number of his Martyrs, to drinke of the cup of his Lord Ieſus Chriſt. Thus was he offered in a burnt offering to the Lord, and no feare of daath could be perceiued in him.

The confident bolneſſe of Baſilius in death.
*Nazian. de vita Baſil.*

And the like Chriſtiā boldnes was ſhewed by *Baſil*, in that perſecutiō vnder *Valens*, made by *Modeſtus* & *Euſebius*, his Deputies: I will neuer (ſaid he) feare death, which can do no more but reſtore me to him that made me. All theſe, beſide other innumeble examples which might be alleaged, if they be compared with that great timidity and feare, which is in vs at the leaſt mention or appearance of death, may iuſtly make vs aſhamed of that ſmall progreſſe, which we haue made in ſpirituall ſtrength, now in this time of ſo cleare a light, and plentifull grace of our Lord Ieſus Chriſt.

It is demanded, If ſuch boldnes be in Gods children as is without feare?

*Alway*] But here leſt the Godly be diſcouraged by that feare of death, which many a time they finde in themſelues, is to be conſidered, if the Apoſtle was alway ſo bold, that at no time he was fearefull, or if ſuch confidence can bee in any of Gods children, as is without all viciſſitude of feare? No ſurely: for the ſame Apoſtle, who here reioyceth is his boldneſſe, proteſts in another place, that he had fightings without, and terrours within. Yea our bleſſed Sauiour, albeit he longed with a great deſire to eate the Paſſeouer, which was his laſt meale; and after which immediately hee knew his Paſſion was to follow; yet when he entred into the Garden to his ſufferings, hee was afraid, and ſweat blood, and confeſſed that his ſoule was heauy vnto the death. It is true, there is no compariſon betweene his death and ours: for he ſuffered that death to be a ſatisfaction for our ſins, and he alone trod the wine-preſſe of the vvrath of God: but our death neither is a ſatisfaction for ſinne, neither a ſtroke of the wrath of God, neither endure we it by our owne ſtrength, but are ſuſtained in it by the Spirit of our Lord; ye is it made ſo comfortable to vs, that in ſome maner it is conformable to his death; for ſo ſaith the Apoſtle, that God hath predeſtinaced vs to bee like to the Image of his Son, & that not in heauẽ only, by raigning with him in glorie, but in earth alſo, by carrying his Image, & bearing of his Croſſe, both in our life and death: and that not only by ſuffering the outward dolors of death, cauſed by the ſeparatiō of the ſoule and body, but alſo the invvard feares and terrors therof, that ſo in our little meaſure taſting of that cup, wherof our Sauiour dranke before vs, we might ſome way learn the great loue he hath carried tovvard vs.

It is anſwered; For euen our Sauiour though he longed for death yet he ſuffered it not without feare.
*Marke* 14.33.
It is true, there is no compariſon betweene his death and ours.

Yet muſt our death ſome way be conformable to his, both in outward and inward ſufferings
*Rom.* 8.

So that we are not exēpted from our own feares, vvherewith in death, after our ſmall meaſure, God will haue vs exerciſed: which I haue marked, that vve ſhould not be diſcouraged with this tentation of the feare of death; we may taſte of it, but it ſhall not remaine vvith vs: for it is certaine, that in all Gods children faith ſhall preuaile at length: and confidence in Gods promiſes ſhall breede ſuch boldneſſe, as ſhall caſt out and ouercome all contrary feare in vs.

And therefore ſhall we be exerciſed with our owne feares alſo.

*Knowing that while we are at home in &c.*] In the end of this verſe the Apoſtle caſts in tvvo reaſons, vvhich vvrought in him this confidence & willingneſſe to goe out of the body, one is, that ſo long as he was in the bodyr hee was abſent from the Lord: another, that remouing out of the body, hee knew he ſhould dwell with the Lord. The Apoſtle, to expreſſe this, vſeth two words, in the original ἐνδημεῖν ϗ ἐκδημεῖν, which cānot bee turned into full ſignificant ſpeeches in our language; yet doe they import thus much, that ſo long as we are here in the body, we are abſent from our people vvho are vvith the Lord.

What made the Apoſtle willing to remoue out of the body.

So that he will here draw vs to conſider of two cities, two countries, & two fellowſhips of people, vvhereof the one is in the earth, the other in heauen; vvith the one vvee haue fellowſhip ſo long as vvee are in the bodie, and by experience know, what are the comforts of our carnall kindred of our earthly countrey and citie, but vvith the other vve cannot haue familiar conuerſation, till we remoue out of the body. And this alſo ſerues greatly, if we conſider it, to take from vs our naturall vnwillingneſſe to dye, the cauſe vvhereof is, that we haue no vvill to depart from our countrey, kinred and people: but here vvee are taught, that if it grieue us to depart frō this people, it ſhould much more reioyce vs to be gathered to that people: there is a better Countrey, there a more glorious City, and a more excellent Burgeſhip, there is that πολίτευμα whereof the Apoſtle by

Of the two Cities or fellowſhips of people, whereof the one is in the earth, the other in heauen.

Death is but a remouing from a Burgeſſhip on earth, to a better Burgeſſhip in heauen, which we are made free to greater liberties, and priuiledges, then any we can haue here, and there is a kindred of people neerer to vs, and more worthier to be loued then that which is here, as the heauens are more high and excellent then the earth. Oh that this light did alwayes ſhine in our mindes, that as oft as wee are troubled with the griefe of nature to forſake our people, which are on earth, we might be comforted by grace, and made willing to goe to our people which are in heauen!

Our life on earth is a pilgrimage, in heauen is our home.

For the Apoſtle comparing theſe two together: he accounts our abiding here but a pilgrimage, in reſpect of our remaining there, which is a dwelling at home in our owne countrey: our beſt eſtate wherein we can be vpon earth, is but an abſence from the Lord: of all places in the world, a man naturally loues his natiue countrey beſt, and of all parts of his Countrey, hee eſteemes himſelfe moſt homely in his owne houſe; and of all that is in his houſe, what hath hee neerer to him then his owne body, yet is it of truth, that not onely in his owne Countrey, but euen in his houſe, at his owne fire, in his owne bed, yea euen in his ovvne bodie he is but a ſtranger; and therefore ſo ſhould we liue in it, as ready to remoue out of it; for here, wee haue no continuing City.

If there were no more to make vs loath this life, this is ſufficient, that it holds vs from God.

*Wee are abſent from the Lord*] The loſſe that vvee ſuſtaine by our ſoiourning in the body, the Apoſtle takes it vp in few words, but very weighry, to wit, that it keepes vs abſent from the Lord: and truly, if there were no more to ſpare vs from the loue of this life, yet this were enough, that it holds vs from the Lord our God, vvhom aboue all, we ought to loue moſt dearely. For this cauſe *Nazianzen*, vvriting of the calamities of his ſoule, and of the hinderances, vvhich it hath by the body compares the body to that fiſh called *Rhemora*, which retaines the greateſt Ship, notwithſtanding ſhe be vnder ſaile, and makes her ſtand ſtill: ſo is it with the bodie, that it preſſes downe the ſoule, and holds it backe from the Lord, yea though her affection be intended to be with the Lord, for no man can liue in the body and ſee the Lord: & therfore like men oppreſſed, captiued, and violently kept backe from our GOD, with vvhom faine vvee vvould be, ſhould we liue in the body, lamenting and mourning with the Apoſtle, O miſerable men that vve are! who ſhall deliuer vs from the bodie of death?

*Nazianzen. de cala. animæ ſuæ*

How the body is *Remora Animæ*.

*Exod.* 33.

*Rom.* 7.

If euen the godly in the body be abſent from God, in what miſerable abſence are the wicked?

Againe, if this bee the condition of the godly, that notwithſtanding by faith they haue a ſweet fellowſhip vvith GOD, as ye ſhall afterwards heare, yet while they are in the body, they are abſent from GOD; in what miſerable condition I pray you are the wicked, who being vvithout faith are in a more fearfull maner ſtrangers from the life of God, through the ignorance of God that is in them? for if euen they who beleeue, while they are in the body, are abſent from the Lord, what ſhall we ſay of the Infidels? are not they farre from him? they liue and moue, and haue their being in him, they ſpeake of him, and ſometimes ſeeme to be worſhippers of him, but it is done as was by the Athenians, *Ignoto Deo*, to an vnknown God: for as the Sun, though it ſhine moſt clearely, yet it is as darke and obſcure to the blind man: ſo the Lord, who indeed is preſent, offering himſelfe both by his workes and Word to be knowne, yet to the Infidell, who hath not eyes to ſee him, he is abſent.

*Epheſ.* 4.
*Act.* 17.

In worſhipp of God, they are farre fro him.

*Act* 17.27.
*Ambroſe*.

But in the li to come they ſhal be caſt fu ther from hi

*2 Theſ.* 1.9.

Now the wicked are in darkneſſe, but then in vtter darkneſſe.

Yet is not this the furtheſt degree of their abſence from God; for in the life to come, they ſhall be caſt into *exteriores tenebras*: now are they in darkneſſe, but not in vtter darkneſſe, as after they ſhall bee baniſhed from the preſence of God, & from the glory of his power, where they ſhall not ſee ſo much as any token of his goodnes, as now they doe vpon earth, neither ſhall they euer againe get leaue to come neere him. Thus the wicked, who wilfully abſent themſelues from the Lord in this life, & will not know his way vpon earth to walke in it, ſhall againſt their will in the life to come bee baniſhed from him, & caſt into the vtter borders of darkneſſe from his ioyfull face: from which moſt vnhappy condition the Lord deliuer vs. But as for our abſence from God, it ſhall ſhortly bee recompenced vvith the moſt comfortable fruition of his preſence, if ſo be in the time of our abſence, wee ſo liue as euer preſent before him, ſtudying to doe his holy will, that ſo we may be acceptable to him.

### Verſ. 7. *For we walke by faith, &c.*

We haue now God preſent with vs, but that preſence is abſence, in reſpect of that which is to come.

BEcauſe he ſaid before, that in the body we are abſent from the Lord, and it might haue bin obiected to him, Hovv can this be, ſeeing not only with the reſt of mãkinde we liue, and moue, & haue our being in him? But that this alſo is the particular priuiledge of a Chriſtiã that he is the Temple & habitation of God, wherein he dwels by his holy Spirit; how then can we be ſaid to be abſent from him? This doubt here in this Parentheſis he looſeth, by diſtinguiſhing that preſence of God which they inioy which are in heauen, from that which vvee haue who are on earth; ſhewing that the moſt familiar preſence of God which vvee haue on earth, if it bee compared with that which we ſhall haue in heauen, is but abſence from God: for we that are in the body walke by faith, where they that are out of the body, inioy him by ſight. So that in this verſe we haue a briefe deſcription, both of our life who are militant here on earth, and of theirs who are glorified and triumphant in heauen: wee are walking, they are reſting; we beleeue, we looke for the promiſed Kingdome, but they doe preſently inioy it.

**Our life on earth is a walking.**

Here then wee haue three things to conſider, firſt, how our life is a walking, ſecondly, a walking by faith, thirdly how it is not by ſight. As to the firſt, our beſt eſtate in this life is a walking, ſeeing wee are not yet at home to inioy the ſight of our Fathers face, our next beſt is to bee walking homeward, they are bleſſed who are in *Patria*, and in the ſecond roome, bleſſed alſo who are in *via ad patriam*.

**Take heed wee be in the right way, otherwiſe our life is not a walking, but a wandring.**
Ioh. 14.

And here we are admoniſhed to look to the courſe of our life, that we be ſure we are in the right way; otherwiſe our life is not a walking by faith, but a wandring in infidelity: the way is Chriſt, *I am the way, the veritie, and the life*: a wonderfull ſecret, *quod ipſe rex patriæ factus eſt via ad patriam*, that the King of that Countrey, is become the way to that Countrey: therefore ſince he is life, we muſt walke to him; ſince he is the way, and the veritie, we muſt walke in him, and be in him, and then doe we walke in him, when we beleeue in him, and keepe his Commandement, declining euill, following good, vſing things indifferent, to the glorie of God, and edification of our neighbour: if in any of theſe three we faile, we are to know it is a ſtep out of the way, vnto the which againe we haue to returne by repentance.

**How our life is a walking by faith.**

*By faith*] The ſecond thing here, is, that we walke by faith, and this wee are ſaid to doe, firſt, becauſe faith, by the light of the Word, lets vs ſee the way to Gods face; ſecondly, becauſe it allures our hearts, and makes them willing to enter into it; thirdly, it confirmes vs againſt al wearineſſe that may ariſe of the longſomneſſe of our iourney: though we cannot come to the end thereof as ſoone as we would, faith makes vs through patience to waite for it: As likewiſe it ſuſtaines us againſt all impediments and offences that are in the way; for it is as a ſtaffe in the hand of a Pilgrim, which ſo ſoone as our iourney is ended, we ſhall ſay from vs; for faith ſhall ceaſe, when we ſhall take vp the Lord by ſight.

**And not by ſight, which is not ſimply ſpoken, but in compariſon.**

**For here wee are not without the ſight of God.**

*Not by ſight*] The third thing in this deſcription of our life here on earth, is, that we walke not by ſight, that is, not by ſuch ſight as they haue, who haue ended their walking, and reſt in the Lord, otherwiſe we are not to thinke that faith, by which walke, leades vs blindlings and without light, or that in this earth we haue no ſight of God.

*Rom. 1.*

1
First, we ſee God in his workes.

*Bern. in Cant Serm. 31.*

For firſt, here he is ſeene in his workes: the inuiſible things of God, that is, his eternall power and Godhead, are ſeen by the Creation of the world; for this numeroſity of ſo many kindes of Creatures, and the varietie of their formes, what elſe is it, but as the *Platoniques* called euery beautifull created thing, *Splendor ſummi illius boni*, or as *Bernard* cals them, *Radij Diuinitatis, monſtrantes quod vere ſit, à quo ſunt, quid autem ſit, non plane definientes*?

2
The Fathers haue ſeene him by ſundry Viſions.

*Ibid.*

Secondly, it pleaſed God by ſundry apparitions, to ſhew himſelfe to men from the beginning, appearing vnto them, *Non ſicuti eſt, ſed ſicut dignatus eſt*? for if they had ſeene him as he is, then all of them had ſeen him after one manner, becauſe he is one: and this ſight of God was alſo externall, being exhibited *per imagines forinſecus apparentes, ſeu voces ſonantes*.

3
In his Church he is ſeene by his Word.
*Pſal. 27. 4.*
*1 Cor. 3. 18.*

Thirdly, it hath pleaſed him, in more comfortable manner, to reueale himſelfe to his Saints by his Word, by which they behold his beauty in his Temple, and with open face, ſee his Image as it is repreſented to them, in the mirrour of the Goſpell, and are transformed into the ſame.

His Saints ſee him by inward contemplation

And laſt of all, he is ſeene of his owne Children, by inward contemplation, *quum per ſeipſum dignatur inuiſere animam quærentem ſe*: when by himſelfe, without externall meanes, hee vouchſafes to viſit the ſoule that ſeekes him; and this ſight is, *Eo excellentior quo interior*, the more excellent then the reſt, becauſe it is more inward: for then is he ſeene in his fauour and beauty, then is he felt in the ſweetneſſe of his loue, thē is the mind ſo illuminate with his light, that all other beautie in the world ſeemes but deformitie in reſpect of it, and the heart is ſo inamoured with his loue, that thoſe things which were moſt dearly beloued of it before, become now lothſome like dung vnto it.

Yet this ſight, if it be compared with the ſight, we ſhall get, is no ſight.
*Aug. de conſen. Euang.*

Yet certaine it is that the moſt excellent ſight of GOD we haue in this life, if it be compared with that which is to come, is not worthy the name of ſight: *Homini enim mortalem vitam adhuc agenti, non poteſt contingere, vt dimoto ac diſcuſſo omni nubilo phantaſiarum corporalium, ſereniſſima incommutabilis veritatis luce potiatur*: It cannot (ſaid *Auguſtine*) befall to a man liuing in the body, to inioy that moſt cleare light of vnchangeable truth, in ſuch ſort, that al clouds of earthly fantaſies & carnall conceptions be chaſed away and remoued from him: and hither tends the like ſaying of *Gregorie*, *Rerum ſimilitudinibus ſpeculando non inuolat: angelicæ puritatis eſt*: In contemplation to haue their mindes free from earthly ſhadowes in ſimilitudes, belongs to the purity of Angels, but not to man vpon earth.

*Gregorie.*

Neuertheleſſe, not onely doth faith pre-

And the ſight of faith which preſently we haue, let vs ſee a better to come.

And prepares alſo the eye of our minde for it.
*Bern. in Cant. ſer.31.*

ſently open the eyes of our vnderſtanding, to behold in ſome ſort the riches of that glorious inheritance; but in like manner prepares them for that greater ſight thereof, which is to be reuealed vnto vs: *Fides enim lucem non extinguit, ſed cuſtodit, lucem temperat occulo caliganti: & occulum preparat luci*: for faith doth not extinguiſh light, but preſerues it; it tempers the light to our diuine eye, and lets vs looke to it through a vaile onely, leſt ouergreat a glance of light ſhould ſtrike vs blinde: and againe, prepares the eye for that light, which more cleerly after is to be reuealed vnto vs. *Quod videt Angelus, hoc mihi ſeruat vmbra fidei, fidei ſinu repoſitum, tempore ſuo reuelandum*: That which the Angel preſently ſees in heauen, is kept for mee, wound vp in the ſhadow of faith, to be reuealed in the due time.

The order appointed by God, is, that by faith we walke to ſight, by hearing to ſeeing.

Alwayes for our inſtruction, wee muſt learne here to keepe the order appointed by God, that from faith we walke to ſight; we muſt heare the Lord, before wee can ſee him; wee muſt beleeue, before wee enioy him: if wee will not heare him and by hearing, beleeue in him, and beleeuing in him, walke toward him, we ſhall neuer ſee him in mercie, nor come where he is, to reſt with him.

A corroboratiue againſt ſuch tentations, as come from the world.

And againe, this ſentence being laid vp in our hearts, will ſerue to ſtrengthen vs againſt the manifold tentations of Satan, by which hee would allure vs to the loue of worldly things. Our life here on earth is a walking by faith, & faith is of things which are not ſeene; and therefore ſhould we not ſuffer our ſelues to be ſnared and intangled with the loue of any thing which fals vnder the eye, or diuerted by any thing that is preſent, from the loue and conſtant expectation of better things which are to come.

Seeing we walke by faith, no ſhew of worldly pleaſure falling vnder our ſight ſhould allure vs.

Whateuer the world can offer to our ſenſe, is leſſe then that which wee hope to ſee.
*Iob.19.27.*

But as oft as the world comes in, to make a ſhew of her pleaſures to vs, as Satan preſented to our Sauiour a ſhew of the Kingdomes of the earth; let vs remember this for an anſwere, *Wee walke not by ſight; but by faith.* Let them bee delighted with ſuch things as falles vnder naturall ſenſe, who haue no hope of better. Mine heart is aboue all theſe things, which fall vnder the eye: whatſoeuer can be offered to mine eye, ſounded in mine eare, or made delightfull to my taſte it is leſſe then that whereat I would be, and which I beleeue certainly to enioy: I will ſuſpend the ſatisfaction of mine eye, till the day come wherein I ſhall ſee my Redeemer, whom with theſe eyes of mine I ſhall behold, and none other for me. Now I loue him, and reioyce in him, ſometime with ioy vnſpeakeable and glorious, but ſhall neuer be content till I ſee him, and fully enioy him.

A threefold precept to bee obſerued in vſing the things of this world.
*1 Cor.7.3.*
*1 Cor.6.12.*
*Ibid.*

And becauſe ſo long as wee are heere, natures neceſſitie compels vs to vſe theſe things which fall vnder our ſenſe, let vs, in vſing of them, obſerue this threefold precept: Firſt, that wee vſe this world as if wee vſed it not; for the faſhion of this world goes away. Secondly, remember that all things are lawfull, but all are not expedient: and thirdly, that of theſe which are expedient, it is not good thereby to come vnder the power of any thing, but to vſe the ſeruice of the creature, and to keepe the heart vnthralled with the ſeruitude thereof: to vſe in ſuch ſort things that are lawfull, that we neuer loſe for loue of them, theſe which are more expedient, is a rare and ſingular grace of God.

The wicked walke by ſight here, and not by faith, they ſhall neuer ſee better things then theſe they ſee now.

Laſt of all, this ſentence being turned ouer, let vs ſee the contrary miſerable eſtate and diſpoſition of the wicked; they walke by ſight, & not by faith; they haue no hope of better things then theſe are, which preſently they enioy; they haue their portion in this life; they haue receiued their conſolation heere; another heauen then that they haue on earth, can they not looke for. And how lamentable their eſtate is, two things, among many, may declare vnto vs: firſt, that theſe ſame pleaſures wherein they delight, if they be continuall, are turned into paines: and therefore man craues to bee refreſhed alway with an exchange: for that which now moſt earneſtly he longed for, in a ſhort time becomes loathſome vnto him, ſo that he is forced to reiect it, and make choyce of another. Secondly, grant that they could continue without paine, yet can they not ſatisfie the ſoule of man. And this, as we are taught by *Salomon*, we finde it in experience; for the eye is not ſatisfied with ſeeing, nor the eare with hearing. Miſerable therefore are they who ſet their delight vpon ſuch comfortleſſe comforts.

The vanitie of worldly pleaſures diſcouered, in two things.

*Eccleſ.1.8.*

### Verſ.8. *Neuertheleſſe, we are bold, &c.*

The Apoſtle returnes to finiſh his ſecond concluſion.

IN this Verſe, the Apoſtle returnes to finiſh his ſecond concluſion, which began at the ſixth Verſe, and ends in the eighth: it depends on the former this way, albeit wee haue no ſuch cleare ſight of theſe things whereunto we are called, as after this we ſhall get but only walke towards them by faith; yet for all that wee are bold, or, *Neuertheleſſe, we are bold, &c.*

How the impediments of our faith tend to the greater commendation thereof.

Our firſt leſſon ariſing of this particle here, is this, The more impediments we haue to ſtay vs from beleeuing, the greater is, and ſhall be the praiſe of our faith, if notwithſtanding of them all, wee continue in beleeuing. There are two great tentations that impugne our faith; one is, the want of good which God hath promiſed, but wee

Bearing of preſent euil whereof we would faine be relieued, our faith is tryed.

1 *Pet.* 1.

ſee it not : the other is the preſence of euill, whereof now we would faine bee relieued, and yet it lyeth ſtill vpon vs. Concerning this laſt, it is a notable ſaying the Apoſtle hath, Wee are now in heauineſſe through manifold tentations, that the tryall of our faith, being much more precious thē gold, wherin it is tryed by fire, might bee found to our praiſe, honor and glory, at the appearing of Chriſt. There we ſee, that the end of euills which now are ſuffered to lye vpon vs, is the tryall of our faith, and that for our owne greater praiſe and glory : for where no fire is, how can gold be purged? where no trouble is, how can faith bee tryed? and where faith is not yet tryed, how can it be praiſed?

By the delay of good things promiſed, which faine we would haue, our faith is alſo tryed.

And as to the other, when theſe good things which God hath promiſed, are not ſeene of vs, but hidden from our eyes, and delayed to be performed vnto vs, this is alſo for the triall of our faith. For where we ſee ſaluation, what praiſe is it to beleeue? But where wee can neither ſee, nor feele theſe good things which God hath promiſed, but rather are exerciſed with contrary terrours and feares, if yet wee ſtill cleaue to the truth of the Word of God, that certainly is an argument of a great faith. And ſuch was the faith of that woman of Canaan, who being not onely refuſed, but as it were diſdainfully reiected by Chriſt, did ſo truſt vnto the truth of Gods Word, that conſtantly ſhe looked for mercy at the hand of Chriſt, who ſtrongly by word had denyed it vnto her; and therefore receiued this commendation in the end, *O woman great is thy faith.* Thus wee ſee how in the children of God, all theſe hindrances which we haue to ſtay vs from beleeuing, do ſo much the more commend, and approue our faith vnto God.

It is greateſt faith to beleeue, where leaſt is felt or ſeene.

Of two loues, the ſtronger ouercomes the weaker in the Apoſtle.

*We loue rather* ] Of two loues wee ſee in the Apoſtle, the ſtronger ouercomming the weaker : he loued his body, and proteſted before, he had no will to want it ; but he loued the Lord Ieſus better then his body; and therefore perceiuing that hee cannot now inioy them both together : for while hee was in the body, hee was abſent from the Lord; he is now very well content to remoue out of the body, that hee might dwell with the Lord. There is nothing naturally a man loues more then his body, nothing he feares more then death, becauſe it imports a diſſolutiō of his body; but where the loue of Chriſt is ſtrong in the heart, it caſts out not only the feare of death, but ouercomes alſo all other loue whatſoeuer.

The readyeſt way to be quit of the perturbation of our affections, is to ſet them vpon the right obiects.

And here haue wee a point of holy wiſedome diſcouered vnto vs, by which we may cure that vnquietneſſe of mind which ariſeth in vs, of the wandring of our affections after ſecondary obiects : the beſt way to remedy it, is, to ſet our affections vpon the right obiects. If the loue of the creature haue ſnared thee, ſet thy loue on the Lord, and bend thy affection toward him, and the other ſhall not trouble thee. If the feare of men terrifie thee, learne to ſanctifie the Lord God in thine heart; make him thy feare, and thou ſhalt not feare what fleſh can doe vnto thee : and if the care of the world diſquiet thee, caſt thy care vpon God, and labour by continuance in prayer, how to feele the ſenſe of his loue toward thee in Chriſt, & thou ſhalt find, that where the one care like thornes did pricke thee with ſorrowes; the other ſhall bring contentment, peace, and ioy vnto thee.

But to returne : when we conſider this ſtrong loue of Chriſt that was in the Apoſtle, wee haue great cauſe to bee aſhamed of that weake & little loue which in our harts we feele towards our Lord; how many this day profeſſe that they loue him, who for his loue will not want the ſuperfluities of this life? and what hope then is there, that for his ſake they will lay downe the life it ſelfe? If ſmaller croſſes bee vnpleaſant to vs, and his loue be not ſo ſtrong in vs, as to make vs reioyce in them, how ſhall death bee welcommed of vs, wherein there is a concourſe of all croſſes into one? Wee muſt therefore learne, for the loue of Chriſt, to inure our ſelues with the beginnings of mortification, not only to ſlay the unlawfull affections, but alſo to want our wills euen in thoſe things which are lawfull : that ſo by degrees wee may bee inabled willingly to want the body, and all that euer wee loued in the body for Ieſus Chriſt his ſake.

The ſtrong loue of Chriſt that was in the Apoſtle, condemnes the cold loue that we haue to him.

How is it likely we will giue our life for him, who will not quite the ſuperfluities of our life for him?

How death is deſcribed in regard of her effects toward the body, and toward the ſoule.

*To remoue out of the body*] Two manner of wayes, in this Treatiſe, doth the Apoſtle deſcribe death: firſt, in regard of that which it doth to the body, and then he calleth it a diſſolution of our earthly Tabernacle. Next, in regard of that which it doth to the ſoule, and ſo hee calls it a remoouing out of the body. So that if we will think of death, as the Spirit of God doth teach vs; there is no cauſe why wee ſhould be diſcouraged with it.

Againe, we ſee here, that the death of the godly is a voluntary remouing out of the body, to dwell with the Lord : as to the wicked, like as they liue in diſobedience, ſo they dye in diſobedience, their death is vnuoluntary: that which is ſpoken of that one wicked rich man, *O foole, this night they will take thy ſoule from thee,* is true in all the wicked: their ſpirits are taken from them againſt their will, *Exeunt iſtinc neceſſitatis vinculo, non voluntatis obſequio* : whereas the godly willingly commend their ſpirits into the hands of GOD,

The death of the wicked is not a voluntary, but a compelled remouing.

*Luk.* 12. 20.

*Cyprian. de mortal.*

offering vp both ſoule and bodie to him in death, in a full, free and voluntary oblation.

This different death of the godly and wicked is ſhadowed in the forth-comming of Pharao his Butler and Baker out of priſon.

This difference betweene the death of the godly and wicked men, may bee commodiouſly ſhadowed by the forth-comming of *Pharao* his Butler and Baker out of priſon, whereof the one knew hee ſhould bee reſtored to ſerue the King his Maſter; and therefore went out with ioy; the other knew by *Iosephs* Propheſies, he ſhould be hanged within three dayes, and therefore if it had beene giuen to his choyce, would ſtill haue remained in priſon, rather then to haue come forth to be hanged; euen ſo is it with the godly, who being certified beforehand, that they are receiued into fauour, and after death, ſhall haue place to ſtand about the Throne of God, there to ſerue him, by praiſing him continually, are well content when the Lord calls them, to remooue out of the body; whereas the other hauing receiued a ſentence of condemnation within themſelues, no maruell they goe out of the body with feare and trembling, like malefactors going from the priſon, to the place of execution: *Vincti & implicati catenis variorum peccatorum ad terribile illud iudicium trahuntur.*

*Chryſoſt. in Mat. Hom.*

Or if the wicked dye willingly, they dye impatiently, not for any loue to be with Chriſt.

Or otherwiſe, if at any time the wicked be willing to dye, it is not for any loue or knowledge they haue, that they ſhall bee with the Lord; but either elſe becauſe they are impatient of ſuch heauy croſſes as are vpon their bodies, or elſe becauſe they cannot indure the terrors of a iuſt accuſing conſcience: for theſe cauſes oftentimes they haue been forced to ſeek reliefe, by making their refuge to the boſome of death, as did *Saul*, *Achitophel*, and *Iudas*, but all in vaine, for by new ſinnes, the worme of conſcience is further wakened, but not extinguiſhed, the breath of naturall life thereby may bee ſuffocate, but the guiltineſſe of an euill conſcience is increaſed: ſo that in this their refuge of vanity, they finde no more eaſe to their weary ſpirits, then if a man, to eſchue death by water, ſhould leape into the fire, which is no other thing in effect, but to exchange a ſmaller paine with a greater, it being moſt certaine, that all the paines which wicked men ſuſtaine in this life, if they be compared with the paines of Hell, are but like vnto reek or ſmoke, which goes before the fire. If in the body they may not abide the ſmoke of Gods wrath, how ſhall they abide to bee burnt with the fire thereof in hell? Yet in this confuſed and perturbed eſtate goe they out of the world, finding and feeling they are not well where they are, and forewarned by their conſcience that a worſe abides them.

The reliefe the wicked get by putting hand on themſelues, is no better, then if a man to ſaue himſelfe from water, ſhould leap into the fire.

Paines of this life, compared with paines of hell, are but like ſmoke going before the fire.

Two things then are requiſite to make vs willing, with comfort to remoue out of the body. The firſt is, that the ſenſe of our miſery makes vs weary of this life; ſeeing here we are abſent from the Lord, the next is, that the hope of a better makes vs willing to remooue, knowing that wee ſhall dwell with the Lord: the one is as a hand behind vs, to put vs out of the world; the other is as a hand ſtretched out before, to receiue vs into a better. If the ſenſe of miſery put vs not out, wee ſhall bee like Iſrael, delighting rather to bide vnder baniſhmēt in Babel, then to follow Gods calling to Canaan: and againe, if the ſenſe of mercy make vs not certaine of a better, wee ſhall bee like them, who finding a hand behind them to put them out, but none before them to take a gripe of them and pull them ouer, cannot but in moſt miſerable manner fall downe into that pit, and gulfe, which is betweene the two, prepared for the damned.

He cannot remoue willingly and well out of the body, who findes not a hand behind him to put him out, and another before him to receiue him.

Soules of good men remouing out of the body dwell with the Lord.

*And dwell with the Lord*] Here wee ſee, that the ſoules of the godly, after their remoouing out of the body, haue their dwelling with the Lord. It is not then as ſome ſuppoſe, that the ſoules haue any other reſting place but heauen, wherein they are till Chriſt his ſecond comming: with which wrong opinion, ſome of the learned haue been ſtained, whoſe names, with their nakedneſſe, we delight not to diſcouer: but as the Iſraelites did to the Egyptians, we will borrow their gold and ſiluer, and vſe it as our owne, leauing their clay and bricke vnto themſelues, and will reſt vpon this moſt ſure Word of the Lord, that our ſoules remoouing out of the body, ſhall dwell with the Lord. What our Sauiour ſayd to that Conuert on the Croſſe, belongs alſo after death, to all the reſt of his children: *This night thou ſhalt be with me in Paradiſe. Non enim propter ſolam latronis animam, Chriſtus Deus noſter Paradiſum aperuit, ſed ob reliquas etiam Sanctorum animas.*

*Athanaſ. queſt. 19.*

Mourning therfore ſhould not be made for them who are departed, but for our ſelues who remaine.

Again, we learne here, that ſeeing Saints departed are but flitted to dwell with the Lord, we ſhould ſo moderate our mourning for them, that we lament not their eſtate, ſeeing they haue changed for a better, but our owne, who ſuſtaine by their departure, a twofold loſſe: firſt, that ſuch notable inſtruments of comfort, as haue bin pledges to vs of Gods fauour, ſhould be taken from vs. Such was the mourning of the faithfull for S. *Stephen*, and of the elders of Epheſus for Saint *Paul*, when he told them, that they ſhould ſee his face no more. Secondly, becauſe the taking away of godly men, is a fore-runner of euill dayes to follow: the godly are as Pillars in a City, like as *Lot* was in Sodom, to hold backe the iudgement of God from it. Thus we ſee how in the death of others beloued of vs, the cauſes of

First, becauſe they were pledges of Gods fauour to vs.

*Act. 8.*

*Act. 20.*

Next, becauſe the taking away of good men, is a forerunner of euill dayes.

*Eſa. 57.*

The mourning to bee made for them, ſhould be before their death, not after it, as *Dauid* did. 2 *Sam.* 12. 16.

But we commonly begin not our mourning, till the time of mourning be paſt.

of mourning ſhould reſpect our ſelues, and not them: and as for that which may concerne them, if any cauſe of mourning be, it ſhould be before their death, and not after it, as *Dauid* did, who when his child was ſtrooken with the hand of God, hee faſted, and mourned for him ſeuen dayes together: but when he ſaw, that the Lord would not be intreated to ſpare him, his ſeruants hauing told him, that the child was dead, then he aroſe, and refreſhed himſelfe with meate. Teaching vs, that the beſt time of mourning for thoſe whom wee loue, is to mourne for them while they are aliue, that ſo we may entreate the Lord to ſpare them, or then to receiue them into his fauour, and not to take them away in the continuance of his anger: but the contrary commonly is done by vs: for then doe wee begin our mourning, when the time of mourning for them is paſt; that is, when the iudgement is giuen out, both vpon their ſoules and bodies, which by no intreaty of ours can bee reuoked.

Comfortable is it, that our eſtate in heauen is called a dwelling: for it ſhewes,

1 That we ſhall neuer remoue out of it. *Reuel.* 3. 12.

2 That we ſhall haue ſufficient furniture of all good in it.

*Pſal.* 65. 4.

*Reuel.* 21. 23.

*Bern.* What can be lacking, where God ſhall be *Anima animæ*, yea, all things in all vnto vs?

*Pſal.* 36. 78.

Laſt of all, comfortable is it, that our eſtate after this life, is called a dwelling with the Lord; it is not a ſoiourning in a tabernacle, as here we are, but a dwelling in an euerlaſting habitation: the Lord Jeſus ſhall ſtabliſh vs there, as well grounded pillars in the Temple of our God, and we ſhall neuer any more goe out: and againe, ſeeing that is the place of the dwelling of God with his Saints, and of them with him, it offereth to our conſideration that great varietie of good without any wār, which there abides vs: for if vpon earth men of power haue their dwelling places abundantly furniſhed with all neceſſary good: What ſhal we look for in the dwelling Houſe of our God? *Bleſſed is hee whom thou chuſeſt, and cauſeſt to come to thee, he ſhall dwell in thy Courts, and we ſhall be ſatisfied with the pleaſures of thine Houſe.* The beſt creatures which ſerue vs now, ſhall not get that honour, as to ſerue vs there: *There is no need of the Sunne, nor of the Moone to ſhine in that City, for the glorie of God doth light it, and the Lambe is the light thereof.* The Lord himſelfe ſhal be all things in all vnto vs. In a word then, *Anima Animæ erit Deus*; God ſhall be the ſoule of our ſoule, he onely ſhall moue it, hee onely ſhall poſſeſſe it: with him onely ſhall it bee delighted, filled, and fully ſatisfied. We conclude then with *Dauid*; *How excellent is thy mercy, O God! therefore the children of men truſt vnder the ſhadow of thy wings: They ſhall be ſatisfied with the fatneſſe of thine houſe, and thou ſhalt giue them drinke out of the riuers of thy pleaſure; for with thee is the well of light, and in thy light ſhall we ſee light.*

O what a loue of God is here diſcouered vnto vs! Angels made Apoſtaſie from God, and mercy neuer offered to them to reſtore them; Man alſo made Apoſtaſie from God; and mercy is both offered, and giuen vnto him to reſtore him: Angels left their habitation, & are now reſerued in chaines vnder darkneſſe, to the iudgement of the great Day. Man is tranſlated from the Kingdome of darkneſſe, to bee raiſed vp to the place from which Angels fell: & where that ſtate of glory was not made ſure to Angels, for they left their firſt eſtate, it is made ſure to man; we ſhall ſo be placed there, that wee ſhall dwell there, neuer any more to be remoued from it: ſo hath the Lord declared the riches of his mercy vpon vs, his holy name be prayſed therefore.

Apoſtate man receiued to mercy, and ſet in the place from which Apoſtate Angels fell without recouery. *Iude* 6.

The whole reaſons which make the godly willing to remoue out of the body, are taken vp in three.

1 The miſery preſent.

2 The felicitie to come.

3 The helpes for the iourney. Shadowed in three the like, which made *Iacob* willing to goe from Egypt to Canaan.

Now out of all this, let vs take vp in one ſhort ſumm, the reaſons which here moued the Apoſtle, and makes all the reſt of Gods children willingly content to remoue out of the body; we reduce them to three. Firſt, the miſerie vnder which we lie while wee are in the body. Next, the felicity to which we goe, when we remoue out of the body: and thirdly, the helpes we haue to cary vs on in this iourney, from the body to the Lord: and theſe are not vnlike thoſe three motiues, which made *Iacob* willing to depart from Canaan, ſuppoſe it was the Land of promiſe, to the Land of Egypt, wherein he knew his ſeed ſhould be afflicted: firſt, the ſcarcity and famine which was in Canaan: next, the plenty that was in Egypt, whereof *Ioſeph* his beloued ſonne, was Gouernor and Diſpenſer, liuing there in great honour, notwithſtanding that all his Fathers houſe ſuppoſed him to haue beene dead and rotten: and thirdly the Oracle of God warranting him to goe, and the Chariots which were ſent by *Ioſeph* to help him in the iourney. But we haue (as I ſaid) three greater motiues, to make vs willing to goe from this Egypt, a Land of darknes, a houſe of vile ſeruitude and bondage, to our heauenly Canaan.

In this life is a fearefull famine of all good.

*Baſil in Pſal.* 1.

And the beſt things which are here, make not their poſſeſſors better. *Bern.*

For firſt, what haue we here in this life, but a fearefull famine and ſcarcitie of all things which are truly good? It is not worthy of the name of good, which commonly among men is eſteemed good; *non ſolùm quia facilem habeat ad res contrarias conuerſionem, ſed quòd etiam poſſeſſores ſuos meliores reddere non valeat*: not onely becauſe it is eaſily turned into a contrary euill, but alſo for that it is not able to make the poſſeſſors thereof any better: and what a good I pray you can that be, by which he is not made good that poſſeſſes it? *Beatus ille qui poſt illa non abijt, quæ aſſequi miſerum eſt, quia poſſeſſa onerant, amata inquinant, amiſſa cruciant*: happy is hee that walkes not after thoſe things, which to obtaine is a miſery, becauſe being poſſeſſed, they burden vs; being

ing loued, they defile vs; being loſt, they torment vs. And truely no better are the beſt things which grow here, in this Land of our Pilgrimage, and abſence from God. Our life is but an exchanging of many ſorrowes; we liue in the body like *Iſrael* in the Wilderneſſe, in danger to be ſtinged euery houre with fiery Serpents; like *Daniel* in the Den, in danger to be deuoured by Lyons; like *Lot* in Sodom, vexed with the vncleannes which is within vs in our ſelues, and without vs in others.

But albeit good things were here, yet were they to be exchanged for better.

But were it ſo that we had abundance of good things in this life, yet ſhould we bee content to go from them, ſeeing we know, tha by ſo doing, wee ſhall exchange for a better: for euen now while wee are in the body, we may find by experience, that at no time we haue ſuch ioy in the Spirit, as when by feruent praier, and heauenly contemplation, after a ſort we are rauiſhed, and tranſported out of the body, to walke vvith God, and haue familiar conuerſation with him: whereas otherwiſe when the ſoule comes downe from contemplation, to exerciſe he function by externall ſenſes, toward theſe things which are below, then is ſhee incontinent diſquieted with perturbations, ſo that ſhe cannot look out by the eye, and not be infected, nor heare by the eare, and not be diſtracted, nor touch by the hand, and not be defiled. Thus if the ſoule take a view of the things of this world by the ſenſes, a world of ſtrange cogitations are wakened in her, which quickly againe vaniſh: if the ſoule forſaking the familiar vſe of the ſenſes by continuance in prayer, aſcend vnto God, *Tunc anima non fallitur, quando ſolium veritatis attingit, quando ſe ſecernit ab iſto corpore: decipitur enim viſu occulorum, auditu aurium.*

How the ſoule is abuſed in the body.

*Ambroſ. de bono mortis cap.3.*

The ſoule hath her greateſt peace and ioy out of the body, while the body be glorified.
*Athanaſ. cont. Gent.*

That ſame reaſon by which *Athanaſius* did proue, that the ſoule liues out of the body, may ſerue to proue, that it ſhall liue in greateſt peace and ioy out of the bodie: *Si enim connexa corpori, extra Corpus vitam agit: corpore enim in lectulo cubante, ac velut in morte quieſcente, ipſa naturam corporis tranſilit*: For if the ſoule, euen while it is knit to the bodie, liues a life without the body, as may be ſeene, in that while the bodie is ſleeping, and as it were, reſting in death, the ſoule tranſcends the nature of the body, how much more ſhall we thinke that out of the body, it liues the own quiet, and peaceable life, deliuered from this waltring Sea of reſtleſſe temptations, wherein it is toſſed to and fro, ſo long as it is in the booy?

In heauen is wealth and ſatiety of all good things.

And as for the ſecond, if we look to theſe things, which are before vs in heauen, there is our moſt louing Father, in whoſe face is the fulneſſe of ioy, and at whoſe right hand are pleaſures for euermore: there is not our younger, but our elder Brother liuing, and raigning in glory, he once died for our ſins, but he is riſen againe, and gone vp before vs, to prepare a place for vs. Since he is the faireſt among the children of men, and we haue not yet ſeene him, if we loue him, why doe we not long to goe to him? Many alſo of our beloued are gone thither before vs to that Aſſembly, and Congregation of the firſt borne, wherein are the Spirits of iuſt and perfect men, and to the which all theſe Sonnes of God, which ſhal remaine behind vs, ſhall ſhortly be gathered: and ſhall it be grieuous to vs to remoue to ſo ſweete a fellowſhip, whn it ſhall pleaſe GOD in our courſe to call vpon vs?

What a bleſſed company ſhall we be gathered vnto there.
*Heb.12.*

3
We haue notable helpes to carry vs forward in the iourney.

1
The Oracle to warrant vs.
*Luk.19.17.*

2
The Chariots of Angels to conuey vs.

And thirdly, wee haue moſt notable helpes giuen of God, to aduance vs in our iourney: for not onely haue we the Oracle of God to warrant vs from all euill, which may follow vpon our remouing, and to aſſure vs of a ioyfull welcome: *Come then faithfull ſeruant, and enter into thy Maſters reſt.* And againe; *Bleſſed are they that die in the Lord, for they reſt from their labour.* But we haue alſo Chariots, which our eldeſt Brother hath ſent to attend vs, & conuey vs in our iourney: theſe are his holy Angels, who conueyed the ſoule of *Lazarus* from the dunghill vnto *Abrahams* boſome: euen thoſe ſame fierie Chariots, which took vp *Eliyah* into Heauen, waite vpon vs alſo to carry vs vp, when the time of our Tranſmigration ſhall come.

3
The holy Spirit within vs to conduct vs.

Beſides that, we haue alſo within vs the holy Spirit of promiſe, who as he is ſent into our hearts, to witnes the loue of God vnto vs, ſo doth he remaine with vs, and will not forſake vs in the troubles of our life, he comforts vs in the terrours of death, hee ſtrengthens vs, and in all the way wherein we haue to walke, he guides and conducts vs, till at length he put vs in poſſeſſion of that inheritance, whereunto he hath ſealed vs; and whereof then ſhall we be afraid?

An Exhortation to courage in death.
*Col.3.1.*

How we ſhould ſtand ready to welcome it

Seeing then we are compaſſed with ſo many and great comforts, let vs in time tranſport our affections vpward towards heauen, where Chriſt is at the right hand of God: let vs liue in the body ready to go out of the body, when God ſhall call vs, watching and praying continually, for wee know not the houre. Beware that we lye not downe into the hollow of our hearts, to ſleepe in careleſſe ſecuritie, as *Ionas* ſlept in the ſides of the Shippe, leſt the fearefull tempeſt of Gods wrath come vpon vs vnawares to ſwallow vs, and wrap vs vp in endleſſe confuſion. Woe bee to him that ſhall be found ſleeping in his ſinnes, when the Lord cals vpon him to come out of the body. But let vs ſtand prepared like Iſrael at the Paſſeouer, with our loynes girded vp, and our ſtaffe in our hand, waiting whē the Lord ſhall warne vs to remoue. As the birds which are deſirous to fly, ſtretch out their wings; ſo the ſoule that would bee with the Lord, ſhould firſt ſtretch out her affections toward him. Or, as *Abraham*, ſitting in the doore of his Tabernacle, when the Angels came to him; and *Elijah* ſtanding in the mouth of his Caue, that he might meet with the Lord: ſo ſhould we ſoiourne in the body, that we come out to the doore, to the mouth of the borders of it, ready alway to remoue out of it, that we may bee with the Lord: *Bleſſed are thoſe ſeruants, whom the Lord, when hee comes ſhall find waking.*

Luke 12. 37.

Naturaliſts ſometimes ſhew a courage in death, which is not Chriſtian confidence.

And thus much concerning theſe reaſons, which make the godly willing to remoue out of the body, haue wee obſerued, not only for the comfort of Gods children, but alſo to diſtinguiſh the death of the worldling from the death of the Chriſtian: for oftentimes in naturall men, there is ſeen a carnall boldneſſe to die, by which they enforce themſelues to die couragiouſly, and (as they call it) like men, which neither workes in them for the preſent any inward contentment, nor yet aſſures them of any greater comfort, when they goe out of the body: it is no more but the laſt puffe of their naturall pride, which ſoone vaniſheth, and is not Chriſtian Magnanimitie, flowing from inward conſolation of the Spirit. Surely neither in ſuffering nor in doing, doth the Lord regard the outward ſhew of godlines, but the power: *Non enim florem interrogat, ſed radicem.* Neither are wee to thinke much of thoſe, who being but Martyrs *Satanicæ virtutis*, doe in externall appearance die with boldneſs, as may be ſeen in many, who beng of an euil conuerſation, die for the maintenance of an euil cauſe, neither aſhamed of the one, nor the other: theſe may pretend courage in the face, but be ſure, can haue no comfort in the conſcience.

Neither in doing nor ſuffering, doth God looke to the ſhew, but to the power.

### Verſ. 9. *Wherefore alſo we couet that, &c.*

The third fruit of godlineſſe, which the Apoſtle gathers of his generall ground of comfort.

WE come now to the third concluſion, which the Apoſtle inferres vpon his former ground of comfort; which is, that the certaine knowledge of the glory to come, wrought in him a care both in life and death, to be acceptable to God. And this concluſion is very well annexed to the former, they cannot bee ſeparate: he that loues to dwell with the Lord, no doubt will haue a care to pleaſe him. Wee ſee by experience, how carefull we are to pleaſe thoſe with whom wee are to dwell but a ſhort while vpon earth; much more will we be carefull to pleaſe the Lord, if ſo bee we deſire for euer to dwell with him. And againe, where there is in the life a care to pleaſe the Lord, there is alſo in death a boldneſſe to goe to him: whereas an euill conſcience deſires not to heare the Lord, farre leſſe dare it be bold to ſee him.

The Apoſtles holy ambition by which hee ſtriues to be great with God.

*We couet*] The word which here the Apoſtle vſes commonly, ſignifies an ambitious coueting of honour: but here the Apoſtle vſes it to the beſt, to expreſſe his moſt earneſt and ſincere affection; which caried him to loue this honour, that he might bee in fauour with the Lord his God: eſteeming it the higheſt honour, to bee acceptable to the Lord his God, not to bee great with men of worldly power, which is the greateſt deſigne of thoſe, who can mount no higher then the earth; but to bee great with God: therfore proteſts he, that whereaway ſoeuer the affections of other men goe, this is the honour which he loued, that both in life and death, hee might be acceptable to God.

Honour which comes by courting with men is a vaniſhing ſhadow.

As for that honour which may come to vs from the countenance of man, by courting with them, it is but a vaniſhing ſhadow: they themſelues in their beſt eſtate are altogether vanity; they are but like vnto graſſe, and their glory fades as a flowre of the field: and what true honor then can they communicate to vs? Let the moſt glorious Monarch, who euer liued in the world, be preſented to vs, let him be placed in his Chariot of Triumph decked in moſt gorgeous manner, with all magnificence that can bee deuiſed: two queſtions propounded to him, ſhall quickly diſcouer his vanitie: firſt, what hath hee here which is his owne? let that which he borrowed frō the Creature to make vp his begged glory, be taken from him, and what behind ſhall remaine vnto him? Next, that ſtate of Honour wherein he ſtands, how long ſhall hee continue in it? That Samaritan Prince, who this day leaned on the Kings ſhoulder, and the next day was trampled vnder the peoples feet, may ſerue among many other innumerable examples, to ſhew how ſhort and vain the glory of fleſh is. As *Nebuchadnezzars* Image had a Head of Gold, but Feete of Yron and Clay: ſo is it with all the glorious pompe of worldlings, golden in the beginning, but the end thereof is duſt and aſhes.

Two queſtions to diſcouer the vanity of a man in his beſt eſtate.

1. What hath he to make vp his magnificence, which he hath not borrowed from the creatures?
2. How long ſhall he ſtand in that ſtate of honour?

Both the Chriſtian and the Worldlings ſeeke life, riches, and honour.

If we compare the Chriſtian and worldling together, we ſhal ſee, that both of them ſhoot at life, riches and honour; theſe are the common ends of all mens actions: but where the one purſues after *apparens bonum*, the other followes after *reuera bonum*: they follow ſhews, the other the ſubſtance; they are buſied about the chaffe, the Chriſtian is ſeeking the Corne; externall things cannot

content

But the one followes the ſhadow of them, the other the ſubſtance. *Chryſ. in Mat. hom. 21.*

*Prou. 6.*

*Ambroſ. de fuga ſeculi cap. 5.*

content him: *frumentum paleis menſura minus eſt, ſed natura pretioſius*, as Corne, ſuppoſe it to be leſſe in meaſure then the chaff, yet it is more precious in Nature: ſo doe they know, that inward, ſpirituall and inuiſible goods are the moſt excellent. *With me* (ſayes *Wiſedome*) *are durable riches and honour*, this life is but a ſhaddow: but Wiſedome called vs to the fellowſhip of an euerlaſting life: all the honour that is from the world, ends in ſhame, but the honor which is from God, is durable: *fugiamus ergo hinc, vbi nihil eſt; vbi inane eſt omne quod magnificum putatur, vbi qui ſe putat aliquid eſſe, nihil eſt*: let vs therefore flie out of this world in the which there is nothing, in the which that which is thought to bee moſt magnified, is indeed but vanity, and he who thinkes himſelfe to bee ſomething, in very deed is nothing: *relinquamus vmbram, qui ſolem quærimus*: let vs forſake the ſhadow, who ſeeke the Sunne, and follow thoſe things which by true light are diſcouered to vs to be beſt.

Religion takes not away affections, but rectifies them.

Affections diſtemperate, or diuerted from their right obiects, breede vs troubles.

Againe, we ſee here how religion takes not away from the Chriſtian naturall affections, but only rectifies them. The Lord, who in the firſt creation made them, in the regeneration doth renew them, tempering them in meaſure, and ſetting them vpon the right obiects: for the affections ſo long as they are either diſtempered and out of meaſure, or then diuerted from their owne proper obiects, they breede in vs manifold reſtleſſe perturbations: euen as the ſtrings of an inſtrument, being diſtempered, (if ye touch them) ſend out a very vngratefull ſound, where otherwiſe being rightly ſet by the hand of the Muſician, they ſend out moſt pleaſant melodie: ſo is it with the affections, if they bee tempered by the Spirit of God, and ſet vpon the right obiects, they worke in vs a quiet, meeke and peaceable ſpirit. And this is the great benefit we haue by religion and godlineſſe, that our affections, which are like to furious Beaſts, are tamed to our hand. Since by nature we are couetous of honour, religion teaches how to couet the beſt honour: and where by nature we cannot be without care, religion teaches vs how to bend our care to pleaſe God, that godly care may cauſe comfort to vs, where the carnall is thorny, that doth but pricke and diſquiet vs; and ſo forth of the reſt of the affections.

Two things requiſite to hold our affections moderate.

*Iames 3.7.*

Now for this moderation of our affections, becauſe they are ſooner commoued, then water is with the winde; two things are moſt neceſſary: One is, that wee haue continually in our minde ſome ſhort precepts of the word, commanding vs how to temper them: and next, that with the precepts we be inſtant in Prayer to God. The whole nature of beaſts hath been tamed by the nature of man, but the nature of man, no man is able to tame. What is ſpoken of the tongue, is true of our whole nature: it is an vnruly euill, we muſt therefore ſeeke it may bee done by God, which is not poſſible to be done by man.

The godly conſecrate not their death only, but their life alſo, to God.

All men are faine in death to ſeeke the Lord.

Deſiring in death the meanes of reconciliation, which in life they deſpiſed.

*That both dwelling at home, &c.*] But now to returne: the Apoſtle proteſts that both dwelling at home, and remouing frō home, that is, both in life and in death it was his greateſt deſire to be acceptable to God. It is certaine, that *Ioab*, as profane a man as he was in his life, yet when he was ſtraited by death, ran to the hornes of the Altar: ſo the moſt prophane and wicked men, when they come to the point of Death, would giue all the world if they had it, for the fauour of God: then are they content to heare the Preacher, then deſire they ſome comfort of the Word, and that prayers by the Church ſhould bee made vnto God for them. In a word, thoſe ſame meanes of reconciliation with God, which they deſpiſed in their life, they deſire them in death: but here is wiſedome, in time to doe that, which wee muſt be faine to doe at the length. I ſee no other difference betweene thoſe wiſe and fooliſh Virgins in that Parable, but that the one did that in time, which the other would faine haue done out of time, but in vaine. And the Apoſtle here ſtands vnto vs for an example of this holy wiſedome: he offered vp himſelfe in a whole burnt offering to God, keeping nothing backe, nor diuiding euill, as the manner of fooliſh men is.

They diuide euill, who giue their young yeeres to Satan, and their old dayes to the Lord.

Such vndergoe *Malachies* curſe, *Mal. 1.*

And haue cauſe to feare this fearefull anſwer to be giuen them in death. *Iudg. 10.14.*

What greater folly then this, that thy dying dayes thou reſolueſt to offer them vnto God, and the dayes of thy life, thou giueſt them to the ſeruice of Satan and ſinne? For euill diuiding *Saul* loſt his Kingdome; for euil diuiding, *Ananias* and *Saphira* loſt their liues. But worſe diuiders are they, who will giue their yong yeeres to Satan, and their old and feeble age to the Lord: this is to incurre that fearefull curſe, *Curſed be he that hath a male in his flocke, and vowes, and ſacrifices a corrupt thing vnto the Lord.* Surely, as the careleſſe Husbandman, who ſowes nothing in Spring-time, reapes nothing in Harueſt: ſo hee, who in this life ſowes not the ſeede of teares out of a penitent heart, how ſhal he gather in death the fruit of ioy? Yea, rather as the Idolatrous Iſraelites, when by many apoſtaſies they had prouoked the Lord to anger, got this fearefull anſwer from him; *Goe to the gods whom yee haue choſen, let them ſaue you in the time of your tribulation.* So may they looke for the like anſwere, who in their life liue as Rebels vnto God, and then in death will pray the Lord to receiue them. No, goe your way to the Maſters whom yee haue ſerued, and let them receiue you.

Delay of repentance till old age, is procured by Satans ſubtiltie.

Now all this delay of repentance whereby men deferre to doe that in their life, which faine they would doe in death, comes to paſſe of Satans ſinguler pollicie; who craftily ſteales away from men the time of Grace, he dares not be ſo impudent, as to ſay plainely to the wicked man, Yee need not repent at all: hee craues no more but a *Superſedere*: yee neede not to repent as yet; euery day hee tempts thee with a new baite, and ſo makes thee put off from day to day, till the laſt day come wherein thou art ſuddenly taken away, before thou caſt put order to thy thoughts: for then a multitude of ſinnes gather againſt thee and confound thee, where if thou hadſt fought againſt them ſeuerally before: thou mighteſt eaſily haue ouercome them. As in bodily diſeaſes, protract of time makes them the more incurable: ſo is it in the ſpirituall, for no ſinne ends there where it begins; but if it be ſuffered to continue, makes a progreſſe alwayes to the worſe.

Protract of time makes diſeaſes more incurable.

Miſerable *Pharaoh* delayed his deliuerance til the morrow.

*Exod*, 8. 9.

It is written of *Pharaoh*, that being plagued with Frogges, that *Moſes* offered to him, Concerning me, command when thou wilt that I ſhall pray for thee, and the Frogges ſhall bee taken from thee, and ſent into the Riuer, he anſwered him, Pray for me tomorrow. What a miſery is this? the plague of God is vpon him, and God offers by his ſeruant to take it from him at ſuch a time as hee himſelfe ſhould appoint, and yet the blind & hard-hearted man hath no grace, preſently to ſeeke the remedy, but puts it off till the morrow. But truely more miſerable are they, to whom GOD by his Goſpell euery day offers mercy, and grace, ſaying as much to them in effect, as, When wilt thou that I ſhall take thy ſinnes from thee? when wilt thou that I deliuer thee from the death, vnder which thou lyeſt? But truely the anſwere which is giuen to the Lord is worſe then that anſwer of *Pharaoh*: for in effect this it is: No, till the morrow, yea no, till the next yeere, and which is worſt of all, no, till mine old age: Let me firſt goe, and kiſſe my father, then will I come and follow thee, let me firſt delight my ſelfe with the pleaſures of corrupt nature, and then ſhall I amend my life, and become godly. *Diſſoluta certè, & paralytica vox eſt de craſtina cogitare conuerſione, hodiernam negligere.*

More miſerable are they, who delay the receiuing of the Goſpel till another time,

*Aug. ad frat. in Eremo ſer.* 71.

Bodily euils we remedy without any delay.

Our carefull expedition to preuent all euils may befall to our bodies, may iuſtly conuict vs for this careleſneſſe that wee haue of our owne ſaluation: no man beares a burden longer then conueniently he may bee quit of it: no man is ſooner wounded in his body, but incontinent he cries for a Phyſitian: and if fire enter into the houſe, there is haſt made for water to quench it. Shall we be ſo wiſe in things pertaining to our bodies, and prooue fooliſh as concerning our ſoules? Why delight we to beare the burden of our ſins any longer, ſince the the Lord Ieſus offers to relieue vs of it? We are wounded to the death, and will not receiue the Oyle of that ſweete Samaritan that wee may bee cured: the fire of Gods wrath is kindled againſt vs, and we make no haſte to get water out of the fountain of *Dauids* houſe, which onely is able to quench and ſlaken it. So ſoone as the Angel troubled the waters of Siloam, ſo ſoone ſuch as were diſeaſed, haſted to ſtep downe into it, that they might be healed: the liuely and wholeſome waters of Shiloh, able to cure all our ſpirituall diſeaſes, flow abundantly among vs, but alas we delay to ſeek our health in them.

But are not ſo wiſe as concerning our ſoules.

*Iohn* 5.

He that liues in hope of a long life, ſhould liue with care alſo to make it good

But if it bee ſo, that thou liueſt in hope thy dayes will bee long, why wilt thou not fall to in time, and make them alſo good? for if God make thy dayes long, and thou thy ſelfe make them euill by continuall ſinning; doeſt thou not turne good into euill, and ſo increaſeſt double wrath and iudgement vpon thy ſelfe? Take heede to thy ſelfe, and conſider how euery thing which is thine, thou wouldeſt faine haue it good, and preſſeſt daily to make it better: if thou haue children, thou wouldeſt haue them good; if thou haue land, thou wouldſt haue it good; thy houſe, thy garments, and all that thine is, thou wilt haue them good: onely here thou forgetſt thy ſelfe, that thy owne life thou ſuffered to be euill, and ſo *inter omnia bona tua ipſe malus es*: in the middle of all thy good things, thou thy ſelfe art onely found euill.

All things that a man hath, he would haue it good, onely he makes his life euill.

The late repentance of men fals out often like that of Eſau.

*Pſal.* 109. 17.

The late repentance of the wicked, fals out commonly to bee like vnto that of *Eſau*, he ſought the bleſſing with teares, but he found it not: and it is the common iudgment of all the wicked, He loued curſing and it ſhall come vpon him: he loued not bleſſings and it ſhall be far from him. They farre deceiue themſelues who thinke they may when they will, euen in an inſtant returne to the Lord: Many knots that are ſurely caſten, are not eaſily looſed; and the heart which Satan hath bound of a long time, with the cords of manifold tranſgreſſions, is not eaſily made free againe. *Ioſeph* and *Mary* loſt Chriſt at Ieruſalem, and went a daye. iourney from him, but ſought him againe three dayes before they could finde him: and thinkeſt thou, who all thy dayes haſt liued in rebellion againſt God, that it is eaſie in a moment to be reconciled with him?

After long wādring frō God, it is not eaſie to returne to him.

In Gods iudgement it fals often out, that he who in life forgets God, in death forgets himſelfe.

Wee ſee by daily experience how often it comes to paſſe: *Vt hac anima diuerſione*

Thus the wicked, who in life will not, and in death cannot repent, are ſubtilly by Satan ſnared to deſtruction.

*percutiatur peccator, vt moriens obliuiſcatur ſui, qui dum viueret, oblitus eſt Dei:* That with this fearfull judgement, a ſinner is ſtricken, that in death he forgets himſelfe, who in his life did forget the Lord: as wee ſee many of them ſuddenly taken away in their ſins, in ſuch ſort, that not onely ſenſe, but reaſon and memorie alſo is taken from them. Men for their pleaſure doe in ſuch ſort diuide their life in death, that they liue that ſtate, wherein neither intend they to die, neithtr dare they die, and God for their puniſhment forſakes them, letting them die in that ſame ſinfull eſtate wherin they liued. Thus betweene two they fall into hell, while in their yong yeeres they will not, & in their old age they cannot repent. But if wee with the Apoſtle will not delay in our life carefully to pleaſe him, then in our death ſhall wee be acceptable to him: If our life be the life of the righteous, out of doubt wee ſhall die the death of the righteous, and be welcommed of GOD with that ioyfull ſentence, Come to mee, thou faithfull ſeruant. Which God of his mercy grant to vs for Ieſus Chriſts ſake: to whom bee praiſe and glory for euer. *Amen.*

# FINIS.

# THREE HEAVENLY TREATISES CONCERNING CHRIST:

1. *His Genealogie.*
2. *His Baptiſme.*
3. *His Combate with Satan.*

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TOGETHER WITH

## DE-VOVT MEDITATIONS FOR CHRISTIAN CONSOLATION AND INSTRVCTION.

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*By Maſter* WILLIAM COVVPER, *Miniſter of Gods Word.*

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*LONDON,*
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TO

[illegible]

# TO THE RIGHT NOBLE LORD, IOHN, EARLE OF MONTROSE, Lord *Græme* and *Mugdok*, one of his Maieſties *moſt Honourable Priuy Councell in this Kingdome.*

*My Lord,*

I Haue beene bold to publiſh theſe Treatiſes, vnder your Honourable name, not for any light, that by them can accreſſe to that treaſure of knowledge which is in your Noble minde, but that (ſo farre as I can) I might make euident to others, for imitation, that grace which God hath made ſo eminent in you.

I may truly ſay, there is no quality, which in the iudgement either of learned Ancients, or recents, hath been required, to complete Nobility, lacking in you. Your honour being not εὐγενὴς onely, Noble by birth; but γενναῖος alſo, generous by manners, ſuch as retaine, yea, by vertue encreaſes the honour of your honourable Fathers. It paſſed among the ancient wiſe men in a prouerbe Ἀνδρῶν ἡρώων τέκνα πήματα because commonly it falls out, that children of worthy men, comming ſhort of their fathers vertue, derogate to their glory: *æquat rara patrem ſoboles*: And therefore in them, *qui clariores genere cenſentur*: it was euer thought an high commendation, *maiorum famam ſuſtinere*: like as no greater ſhame can bee to them of that ranke, then when by their ignoble life, they quench the light of their noble ſtocke, *et generi ſuo dedecori ſunt.*

It is now twelue hundred yeeres, ſince your honourable Name hath beene famous in this Kingdome: but which is much more, and wherein, in my iudgement, it is maruellous, the firſt mention of your Tribe, in the ſtory, doth not record the riſing thereof from a ſmall eſtate vnto an higher, as it doth in many Peeres of the Land, who for their vertue alſo were aduanced; but at the firſt ſight, it preſents your worthy Predeceſſour ſtanding in the higheſt top of Honour, wherein a ſubiect can be: for not onely was he then brother in law to King *Fergus* the ſecond, but for his Wiſedome, Valour, and Manhood, by conſent of the Nobles, both Scots and Picts then gathered to battell, he was choſen as meeteſt Chieftaine, to demoliſh that diuiſion-wall of *Abircorne*, ſtretching from the Eaſt Sea, to the Weſt, built firſt by *Victorine*, and fortified thereafter, more ſtrongly, by *Gallio*, both of them Romane Lieutenants; but more victoriouſly, firſt and laſt, broken downe by the valiant *Græme*, in preſence of both the Kings, that ſo a way might bee prepared to their armies, to make irruption upon the Romanes; for which, vnto this day, the remanents of that worke, beare the name of *Græme* his ditch, when himſelfe is gone. *Facta ducis viuunt, operoſaque gloria rerum. Hæc manet.* Ouid.

It is true, there are many Honourable families in this Land, who communicate with you in the ſame name: But that this is the honour of your Houſe, is euident, not onely by the Lands bordering with that wall, poſſeſſed as yet by your Lordſhip, and was, as the ſtory recordeth, one of the motiues why that waighty charge was committed to your worthy Anceſtors, but in this alſo, that the remanent families, who come vnder the communion of the ſame name, hold lands of your Houſe, from which, as from a moſt ancient ſtocke, they as ſprouts and branches, haue growne and ſprung out.

And of this, as it is euident, that your Honourable Houſe is more ancient then the Chronicle can declare; ſo doth this greatly increaſe the glory of it, that it hath continued in honour euer ſince, euen to the dayes of your Noble Father, of famous memory, who for fidelity to his Prince, loue to his Countrey, equity toward all men, after he had borne many other offices of honour, was in his old age honoured to be his Maieſties high Commiſſioner, and alſo great Chancellor of this Kingdome: his houſe like the open Court of *Abaſuerus* his Palace, wherein he banqueted his people, euer pleniſhed, and patent to ſuch as pleaſed to reſort.

In a word, no leſſe honourable in this Kingdome hath your Family been, then the Tribes either of *Leontis*, or *Æantis*, among the Athenians, for their feats of armes, and glorious victories atchieued in battell: or among the Romanes, theſe fiue principall Families, *Vitellij*, *Fabij*, *Antonij*, *Potitij*, *Mamilij*, who for their moſt ancient diſcent, were called *Aborigines*.

But howſoeuer theſe be great things, yet are they not the greateſt which doe commend you, *Vertute decet, non ſanguine niti*. It is a miſerable pouerty, where a man hath no matter of praiſe in himſelfe, but muſt borrow it from others.

*Miſerum eſt aliorum incumbere famæ.*

Yea, the more honourable the parentage is, the greater is the ſhame of him that degenerates from it, and ſo becomes *indignus genere*.

Ouid. *Perit omnis in illo*
*Gentis honos, cuius laus eſt in origine ſola.*

Here thē is your greateſt praiſe, that as you are, ἄριστος ἐξ ἀρίστων: κ' ἐξ ἀγαθῶν ἀγαθὸς lineally deſcended of ſo Noble and ancient a ſtocke, (for no writ, nor memory of man, can record the interruption of your Line) ſo are you the vndoubted heire of thoſe vertues which ſhined in them, *Wiſedome*, declared in doubtſome and difficult matters: *Manhood*, tryed (as we ſay) in *diſcrimine*: *Truth*: *ſit enim quod dicitur*, your words are ſufficient warrants to ſuch as know you. *Noble manners*. *Veram nobilitatem teſtantur facies & mores*: theſe are *Inſignia numina diuum*.

And beſides theſe, beautified with other two rare graces, wherunto they, in regard of their times, could not attaine, at leaſt, in the like meaſure, *Piety* and *Erudition*: your Honour being learned, not onely in the common Languages of the moſt famous Countries of Europe, but in the three moſt renowned Languages, whereby as you haue attained to the knowledge of liberall Sciences, ſo doe you ſtill conſerue and daily increaſe it, by diligent reading, and conference with the learned, who for learning are loued and honoured by you:

Claudian. *Nam quæ mox imitere legis nec deſinit vnquam,*
*Tecum grata loqui, Tecum Romana vetuſtas.*

That which the wiſe King *Salomon* ſaid of beauty without diſcretion, the like may be ſaid of *Honour* without *Erudition*, It is as a ring in a ſwines ſnout: and therefore hath the learned expreſſed *Erudition* by the name of Humanity, both becauſe the care and ſtudy of Sciences is committed to man only, among all the creatures, and for that man without Erudition, is liker a beaſt, then a man. *Turpe eſt viro principi parem dignitati ſuæ virtutem non afferre.* (Aul. Gal.)

And theſe two, *Honour*, and *Erudition*, ſhine ſo much the more cleerly in you, that they are both crowned with ſingular and vnſimulate Piety, both profeſſed and practiſed; and that in a time of reuolting and great defection:

yea, in moſt dangerous places; euen there where Satan hath his throne: for this is no ſmall argument of true Religion deepely rooted in your heart, that hauing trauelled thorow *Italy*, *Rome*, and other parts of the Popes Dominions, heard, and ſeene all thoſe allurements which carrieth away inſtable minded men, not rooted nor grounded in Chriſt, after the loue of that richly busked Babyloniſh Whore, your Lordſhip hath returned home. vnſpotted, neither burnt with their fire, nor blacked, with their ſmoke: not vnlike thoſe three children, who came forth out of *Nebuchadnezzars* fire, and had not ſo much as a ſmell thereof on their garments,

This Piety, euen in the iudgement of them, who had no more but Natures light, was eſteemed the higheſt matter of a mans praiſe, *Maiorem virtutem religione, & pietate in Deum, nullam in humano genere inueniri quiſque ſibi perſuadeat.* The reaſon hereof is giuen by Diuines, illuminate with the light of the Word, to be this, that by Piety and holineſſe of life, we aſcend *ad primarium illud bonum, vnde originem traximus*: & therefore the ſame Father, ſpeaking in the praiſe of *Cyprian*, affirms, Μιαν γὰρ λαμπροτάτην τὴν τῆς εἰκόνος τοῦ Θεοῦ τήρησιν καὶ πρὸς τὸ ἀρχέτυπον ἐξομοίωσιν. And indeed, ſince we are the generation of God, made to his Image, what greater glory can man haue, then to conſerue that Image, and be like vnto him, to whoſe ſimilitude he was made? *Vna itaque nobilitas imitatio Dei.*

Plato in Epino.

Nazian. Orat. 33. in laud. Hiero.

Goe on therefore, right Noble Lord, follow the courſe which you haue happily begun; ſhew your ſelfe the kindly ſonne of ſo worthy Fathers: aboue all, the Sonne of God, by the new generation; his workmanſhip, created in CHRIST IESVS vnto good workes. Keepe in minde that warning of our Lord, *Much will be required of him, to whom much is giuen*: as the double portion obliged the firſt borne to the greater ſeruice, otherwiſe, μείζονος τῆς τιμῆς σφοδροτέρας τιμωρίας. In all your wayes, look vp to the Lord, he it is that *exalts them of low degree, and puts downe the mighty from their ſeats, turning their glory into ſhame, who vſe not their glory to honour him.*

Chryſoſt.
Luke. 1. 52.
Hoſ. 4. 7.

Pitifull proofes whereof we haue in this fearefull earthquake (as I may call it) going thorow this Countrey, by which many Caſtles, Houſes and Lands ſpewe out their inhabitants, ſhaking off the yoke of their ancient Lords, and rendring themſelues to bee poſſeſſed of their ſeruants, becauſe they haue alſo caſt off the yoke of the Lord their God, or at leaſt not welcommed his grace, offered in the Goſpell, as it became them. The conſideration whereof, I doubt not, doth affect your Lordſhip, as it doth others who are become wiſe through the feare of God, and learne by the loſſe of others, to gather their thoughts, and make peace with him, whoſe praiſe it is that he builds houſes to men, and vpholds them: *for by him enterprizes are eſtabliſhed.*

2. Sam. 2.

And herewithall remember, right Noble Lord, that as trees on tops of hils, are ſubiect to the blaſt of euery winde, ſo men in the height of honour, to great tentations; againſt which they haue need to be armed.

But leſt I ſeeme *monere memorem*, Κατω παλαδ διδάσκειν, more laborious then need requires, I end: Humbly praying your Lordſhip to accept theſe ſmall and ſcarce-ripe fruit of my labours, as a teſtimony of my affection to your Honour, till it may pleaſe God ſome better token come into my hand, wherby to declare it.

*Your Lordſhips to command,*

M. WILLIAM COWPER,
Miniſter of *Perth.*

# THE PREFACE.

*Heb.* 5.12.

IT *may iuſtly be ſpoken of many in this age, which the Apoſtle Saint* Paul *ſpake of the Hebrewes.* When as, concerning the time, ye ought to be teachers of others, yee haue need againe that wee teach you the firſt principles of the Word of God, and are become ſuch, as haue need of milke, and not of ſtrong meate: *they profeſſe faith in Chriſt, but in truth doe not beleeue in him, neither yet can they, becauſe they know him not: they are baptized in his Name, but are not buryed with him through Baptiſme, neither raiſed vp together, through the faith of the operation of God, that raiſed him from the dead: they carry his cognizance and badge, but are not militant vnder him in his warfare.*

*As the Athenians ſacrificed* Ignoto Deo, *to a ſtrange god; and the Samaritans worſhipped that which they knew not: ſo our Atheiſts* profitentur ignotum Chriſtum, *profeſſe a ſtrange Chriſt: they know not what he is in himſelfe, nor how he is become ours, nor what he hath done for vs; and therefore neither in life nor death doe they expreſſe his vertue. They liue licentiouſly,* reprobate vnto euery good worke, *diſhonouring Chriſt, as if hee were a Sauiour who had no power to ſanctifie thoſe which are in him; and they dye without comfort, as if Chriſt by death had not obtained life, and by death did not tranſport to life all that are in him: thus while they profeſſe fellowſhip with him, they declare themſelues to be ſtrangers from him.*

*Ezek.* 18.20.

A queſtion, good to waken drowzie Chriſtians out of their dead ſecurity.

*Math.* 7.

*It is witneſſed by the Lord, in* Ezekiel, The ſame ſoule that ſinneth, ſhall dye: the ſonne ſhall not beare the iniquity of the father, neither ſhall the father beare the iniquity of the ſonne, but the righteouſneſſe of the righteous ſhall be vpon him, and the wickedneſſe of the wicked ſhall be vpon himſelfe. *If according to this teſtimony of the Word, it bee demanded of them, Seeing Chriſt is holy, and righteous, and we are the ſinners, how is it that he is puniſhed, and we are ſpared? This is but one of the leaſt of Satans aſſaults, by which he impugnes the faith of men, and yet if they be required to anſwer it, they ſhall ſoone bewray themſelues to be voyd of knowledge and ſolid faith, confident onely in a naked profeſſion, which will not faile in the end to beguile them. For as an houſe, faulty in the foundation, cannot abide the ſtormy winds, and raine; no more can a Chriſtian, not informed with knowledge, not rooted, grounded, and builded in Chriſt Ieſus by faith, indure in the houre of tentation.*

The doctrine of Chriſtianity comprized in three articles, collected out of his Genealogie, Baptiſme, and Tentation.

1. The firſt is, to know, that Ieſu, the ſonne of *Mary*, is that promiſed *Meſſiah.*

2. The ſecond teacheth vs what manner of way he is become ours.

3. The third, how he hath done the worke of a redeemer.

*That therefore the doctrine of Chriſtianity may be learned by ſuch as know it not, from the very foundation, we haue here propoſed three moſt neceſſary poynts to bee entreated: The firſt is Chriſts Genealogie: the ſecond, his Baptiſme: the third, his Tentation. In the firſt, we are taught what manner of man our Lord is in himſelfe. In the ſecond, what manner of way he is become ours. In the third, what manner of way he did begin to worke the worke of our Redemption: all moſt neceſſary to be knowne, for the right grounding of our faith on him. In his Genealogie we ſee how Ieſus, the Sonne of* Mary, *is that ſame bleſſed ſeed of the woman, whom the Lord promiſed in Paradiſe, to whom the Prophets of all times, pointed, and for whom the godly fathers of all ages waited, and expected, lineally deſcended from* Adam, *by ſeuentie and foure fathers. In his Baptiſme we ſee how he was conſecrated, and ordained, in moſt ſolemne manner, to doe the office of the Meſſias, that is, of an anointed King, Prieſt, and Prophet, for our ſaluation, ſo that hee is now no more a priuate man, but a publike, by moſt ſure authority, and in moſt ſolemne maner, become our Head and Redeemer. And in his temptation, we ſee how immediately after his ordination, he encounters with Satan in a ſingular combat, ouercomming him in the Wilderneſſe, who before had ouercome our Parents in Paradiſe: and ſo by his firſt deed after his conſecration, makes it manifeſt, that he was come to deſtroy the workes of the Diuell.*

Theſe three ioyned together, make vp a compleate doctrine of Chriſtianitie.

*Zach.* 13.7.

Note.

*Iohn.* 2.6.

*Iob* 19.25.

*Eſay* 8.8.

*Numb.* 35.

How Chriſt being his Fathers equall and our Kinſman, is properly the true auenger and redeemer of his Brethren.

*If theſe three be ioyned together in one, we ſhall find them making vp vnto vs a compleat doctrine of Chriſtian conſolation. The Lord Ieſus, in regard of his Diuine Nature, is called by the Prophet* Zachary, Gnamith Iehoua, *that is, the Fellow and Companion of* Iehoua, *or as* S. Paul *expounds it,* ἴσος τῷ Θεῷ *Equall with God. In regard againe of his humane Nature,* Iob *calleth him* Goel, *my Kinſman. In regard of his vnited Natures, he is called by* Eſay, Emanuel, *God with vs. Now we know, that by the Law, he who was neereſt Kinſman, had power to reuenge the blood of his brother vpon the Murtherer, if he had found him without a Citie of refuge; and therefore was he ſtiled by the name of an Auenger; and likewiſe he had power to redeeme the Inheritance which his brother, through pouertie, had loſt: for the word* Gaal, *from which* Goel *commeth, hath in it theſe two principall ſignifications,* to redeeme, *and* to reuenge. *So that here we ſee, how the Lord Ieſus, being neereſt of Kin vnto vs, as we may ſee out of his Genealogie, being likewiſe clad with the power of a Redeemer and Reuenger, as wee ſhall learne out of his Baptiſme, commeth, immediately after his entrie to the publike Office of the Meſſias, vpon Satan that Murtherer, and finding him out of a Citie of refuge, enters into combat with him, to reuenge the blood of his Brethren, and to redeeme the inheritance, which they had fooliſhly ſold for nothing: yea moreouer, he doth that which no typicall* Goel *vnder the Law, was able to doe; for not only doth he ouerthrow the Murtherer, but reſtoreth life againe to his Brethren, that were ſlaine and murthered by him.*

*Yours in the Lord,* William Cowper.

# THE GENEALOGIE OF CHRIST:

DECLARING
HOW IEHOVAH BECOMES
GNIMANVEL, GOD
WITH VS.

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*By Maſter* WILLIAM COVVPER, *Mi-
niſter of Gods Word.*

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Matth. 1.23.
*Behold, a Virgin ſhall be with child, and ſhall beare a Sonne, and they ſhall call his name* Emmanuel, *which is by interpretation* God with vs.

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# THE

## DEC

# THE FIRST TREATISE DECLARING CHRIST HIS GENEALOGIE.

Chriſts Genealogy is regiſtred, to let vs ſee that Ieſus is the Chriſt. *Iohn* 20.31. *Gen.* 3.

THe Genealogie of *Ieſus Chriſt* our *Lord*, is written for this end, that wee might know him, and beleeue that *Ieſus* the ſonne of *Mary* is the Chriſt the Sonne of God, that bleſſed ſeed of the Woman, promiſed to *Adam*, that ſhould breake the Serpents head; that ſeed of *Abraham*, in whom all Nations were to be bleſſed: for whom, the godly looked in all ages: the ſame is he, whom in the fulnes of time, God hath exhibited vnto vs, *A branch of righteouſneſſe, a plant of renowne, ſprung of Iudah his tribe*, according to the fleſh. Herein haue wee need to be confirmed, that we wander not in vncertainties, but that our faith may be ſtabliſhed and grounded aright in him.

*Ezech.* 34. 29. *Heb.* 7. 14.

Foure Euangeliſts agreeing in one, doe greatly confirme the truth.

There are foure which haue written vnto vs the holy Goſpell, not at one time, nor at one place, nor yet aduiſing one with another; for ſo it might haue beene thought, there had bin ſome colluſion among them: but in that they wrote in ſeuerall places and times, and yet doe ſpeake all, as it were with one mouth, no difference at all being among them in theſe articles that concerne the ſubſtance of ſaluation; to wit, the Birth, Life, Death, Reſurrection and Aſcenſion of our Lord, it is out of all doubt (as *Chriſoſtome* cals it) μεγίστη τῆς ἀληθείας ἀπόδειξις, a very great demonſtration of the veritie.

*Chryſ. in Mat.*

The diuerſitie betweene S. Matthew, and S. Luke, makes vp the ſweeter harmony. For where S. Matthew reckons from the fathers downeward. S. Luke reckons from the children vpward: and why.

Of theſe foure, there are two onely that record his Genealogie vnto vs, S. *Matthew* and S. *Luke*; and theſe write of it *diuerſo modo, ſed non aduerſo*: diuerſly, but not contrarily: and the diuerſitie being well conſidered, ſhall be found to make vp the greater harmony, as ſhall appeare in the particular handling thereof.

For, S. *Matthew* reckons from the Fathers downwards to the children, but Saint *Luke* reckons from the children vpward to the Fathers: the one lets vs ſee, how both they and we come from God, by his eternall *Word* Chriſt Ieſus: the other, how by that ſame *Word* incarnate, we aſcend and returne to God againe. Wee are of him by Chriſt Creator, as his creatures or ſonnes, by our firſt creation: we goe to him by Chriſt Redeemer, as his new creatures or ſonnes, by regeneration: the firſt of theſe is common to all men; the ſecond proper to thoſe onely who are of Chriſts ſpirituall kinred: and the praiſe of this communion betweene God and Man, is to be reſerued to Chriſt Ieſus onely. For it is no leſſe abſurditie to ſay, that we can goe to God the Father by any other then Chriſt, then if it ſhould be ſaid alſo, that we came of God the Father, by another then Chriſt.

The whole Genealogy diuided into fiue Sections.

But now for orders ſake wee will diuide the whole Genealogie into fiue Sections, reckoning as Saint *Matthew* doth, from the Fathers to the children, for the better help of our memories: the firſt is from *Adam* to *Noah*: the ſecond, from *Noah* to *Abraham*: the third, from *Abraham* to *Dauid*: the fourth, from *Dauid* to *Zerobabel*: the fifth, from *Zerobabel* vnto *Ieſus* Chriſt.

The different courſes of the two Euangeliſts.

In the firſt and ſecond, from *Adam* to *Abraham*, Saint *Luke* runnes him alone: in the third, from *Abraham* to *Dauid*, S. *Matthew* and *Luke* run together: in the fourth, from *Dauid* to *Zorobabel*, they take different courſes; for where S. *Matthew* goes downe from *Dauid* by *Salomon*, S. *Luke* followes the Line from *Dauid* by *Nathan*, and both of them meet in *Salathiel*; vvhere going on two ſteps together, they part againe, and the one takes his courſe from *Zorobabel* by *Rheſa* to *Marie*; the other from *Zorobabel* by *Abiud* to *Ioſeph*: and in the end both of them meet againe in Chriſt Ieſus: the reaſon of vvhich diuerſitie vvill appeare, God vvilling, in handling the ſeuerall Sections thereof.

The firſt Section is of ten fathers, from Adam to Noah. Why theſe are reckoned by S. Luke, and not by S. Mathew.

The firſt then is from *Adam* to *Noah*, containing ten Fathers, *Adam*, *Seth*, *Enoſh*, *Kenan*, *Mehalaleel*, *Iared*, *Henoch*, *Methuſalem*, *Lamech*, *Noah*. Here as I ſaid, S. *Luke* reckons him alone, vvhere S. *Mathew* goes no higher then *Abraham*: the reaſon of this diuerſity is, that S. *Matthew* in vvriting, had a ſpeciall reſpect to moue the Ievves to embrace the Goſpell, and therefore begins it in a manner moſt plauſible to them: *The Booke of the generation of Ieſus Chriſt, the Son of Dauid, the Sonne of Abraham*: becauſe it vvas then moſt commonly in the mouthes of all men, that the *Meſſiah* ſhould bee the Son of *Dauid*. But S. *Luke* being (as teſtifies *Euſebius*)

*Coloſ.* 4. 14.

*Euſebius*) by birth a Gentile, borne in Antiochia, learned in Medicine, and now a Proſelite, conuerted himſelfe, hee writes his Goſpell to conuert others: wherein eſpecially, for the comfort of beleeuing Gentiles, he drawes the Line of Chriſt, by twenty degrees higher then doth Saint *Matthew*; the one teaching vs to ſeeke the Sauiour of the world in the linage of *Abraham* and *Dauid*, the other againe teaching, how all beleeuing people haue their intereſt in Chriſt; not they who are of *Abrahams* poſteritie onely, but they who are of *Adams* alſo.

S. *Matthew* teacheth, that the Sauiour is to be ſought in *Abrahā*s houſe: S. *Luke* ſhewes, that he is alſo a Sauiour of the Gentiles.

*Adam*, the firſt ſonne of God among men, & the firſt father of Chriſt according to the fleſh.

In this ſection wee marke no particular, but this one, that the firſt Father of Chriſt, according to the fleſh, reckoned in this Genealogie, *Adam*, is called the ſonne of God, to wit, both by creation and regeneration: for in it, we haue manifold comforts diſcouered vnto vs, if we conioyn the end of this Genealogie with the beginning. For in the beginning thereof wee ſee, that the firſt *Adam* is the ſonne of God, and the ſame by diuine diſpenſation, the firſt Father of Chriſt according to the fleſh: and ſo as *Euthimius* ſaid of *Dauid*, hee is *& Dei filius, & pater dei.* In the end of it againe we ſee, how Chriſt, the Sonne of God, doth alſo become the Sonne of Man. A maruellous diſpenſation, that man made by GOD, ſhould become a Father to Chriſt, who being very God, would alſo be made the Son of Man, that by him men might bee made the ſonnes of God. See what a binding Corner-ſtone the Lord Ieſus is, knitting together not Man with Man onely, Gentiles with Iewes, but Man with God alſo; and that not by a perſonall vnion onely, which he hath perfected in himſelfe, but by a ſpirituall vnion alſo by which hee vnites all the members of his myſticall body in a bleſſed peace and fellowſhip with GOD: and this hath he now begun, and ſhall perfect in the end.

*Euthym. Præf. in Pſalmos.*

What a comfortable vnion betweene God and Man is made by Chriſt Ieſus.

*Zach.* 13. 7.
*Eſay* 8. 8.

O what a comfort is here! that *Gnamith*, *Iehoua*, the fellow, or companion of *Iehoua*, (for ſo the Father ſtiles his Son Chriſt Ieſus) ſhould now become (*Emanuel*) God with vs; yea as *Iob* calles him (*Goel*) our Kinſman, neereſt to vs of fleſh and blood, clad with power and might from God, to reuenge our blood, to redeeme our life, to reſtore our loſt inheritance. Where ſhall we find ſuch ioyful tidings as theſe are? We reade, that vnder the Law, the Lord came downe to Mount Sinai, and *Moſes* went vp: a great fauour indeed, that the Maieſtie of God ſhould come downe to viſit his owne Creature, and ſhould honour Man, by keeping dyet to ſpeake with him in ſo homely a manner. But vnder the Goſpell, in a more fauourable manner the Lord ſhewes himſelfe familiar with men; for not onely doe his holy angels ioyne in company with Shepheards, but himſelfe becomes the Sonne of Man, walking among men, to make men the ſonnes of God. Let vs meditate vpon this mercy, that howſoeuer we bee not able to conceiue the greatneſſe thereof, yet at leaſt we may grow in thankfulneſſe to our God for it: he came to ſeek vs, he found vs impriſoned, bound with the fetters of our ſins; hee hath looſed our bands, gone vp againe before vs, and bidden vs follow him; worthy are we of double ſhame and confuſion, and that our ſecond woe ſhould be worſe then our firſt, if wee will not ariſe to make haſt and follow him. The ſinnes done againſt the Law, may be cured by the grace of the Goſpell: but if the grace offered in the Goſpell bee deſpiſed, remaines there any other ſacrifice for ſinne? None at all, *but a fearefull looking for of iudgement, and violent fire.*

Neuer was there ſo great a token of Gods fauour to man declared, as in the Incarnation of Chriſt.

*Exod.* 19.

*Luke* 2. 9.

How we ſhould be thankfull for ſo great a mercy.

*Heb.* 10, 27.

Beſide this, we are here confirmed in two other notable points of Chriſtian Religiō; the one is of Chriſts maruellous Incarnation, by which he became the ſonne of Man: the other is of our ſupernaturall Adoption, whereby wee become the ſonnes of God. We beleeue that our firſt father *Adam* was a very naturall Man, yet neither gotten of a Man, nor borne of Woman, but formed immediately by the hand of God, and that of the earth, being as yet a Virgin (ſo to call it with *Ireneus*) for neither had the Lord rained vpon it, neither had the hand of mā tilled or laboured it: as likewiſe we beleeue, that *Euah* was a naturall Woman, yet neither begotten by a Man, nor borne of a Woman, but formed of *Adams* rib, immediately by God. Why then will we doubt, that Chriſt was made a very naturall man, yet not begotten by man, but formed of *Dauids* ſeede in the Virgins wombe, by the immediate operation of the holy Ghoſt? Indeed if the firſt *Adam* had been begotten of the ſeede of man, it might probably haue been thought, that the ſecond *Adam* was begotten of *Ioſeph*: but ſeeing the firſt *Adam* was formed of the earth, by the hand of God immediately, it was alſo conuenient, that the ſecond *Adam*, who was to bring home Man againe to God, ſhould be made man by the hand of God, without the operation of man, that ſo the ſecond *Adam* might haue with the firſt, τὴν αὐτὴν τῆς γεννήσεως ὁμοιότητα; the ſame ſimilitude and likeneſſe of generation.

The Article of Chriſts Incarnation confirmed.

*Iren. lib.* 3. *Cap.* 31.

And that by a compariſon taken from the creation of *Adam* and *Euah*. *Note.*

How the ſecond *Adam* hath with the firſt, the ſame ſimilitude of generation.
*Theodoret Dialog.* 1 *cap.* 18.

The other point wherin here we are confirmed, is of our own ſupernatural Adoption: wee ſee that the Sonne of God is become the Sonne of Man; the Sonne of *Dauid*, of *Abraham*, of *Adam*; and why then will we not (ſaith *Chryſoſtome*) be ſtrength-

Our ſpirituall Adoption is here alſo confirmed.

ned

Nota. For ſeeing wee ſee, that God is become the Sonne of Man, why ſhall wee thinke it impoſſible, that Man may become the Son of God?

thened in the faith, to giue glorie to God; by beleeuing, that the ſonnes of *Adam* and *Abraham*, following the Adoption, ſhall alſo be made the ſonnes of God? Surely in mans iudgement, it ſeems more impoſſible that God ſhould become Man, ſhould walke on earth, in the ſhape of a Seruant, and ſuffer the ignominious death of the Croſſe, then that Man ſhould bee exalted vnto Heauen, and crowned with glory, yet the firſt of theſe we ſee done, and wee beleeue it: why then ſhall we any more doubt of the ſecond? eſpecially ſeeing it was not in vaine, and for nothing, that the God of glorie humbled himſelfe vnto ſo baſe an eſtate: No, no: but that from our baſeneſſe he might raiſe vs vp into his glory.

Chryſ. in Mat. Hom. 2.

The ſecond ſection is of other ten Fathers, from Noah to Abraham.

The ſecond ſection of this Genealogy is, from *Noah* to *Abraham*, by other ten Fathers, *Sem*, *Arphaxad*, *Sale*, *Heber*, *Peleg*, *Regu*, *Sarug*, *Nahor*, *Terah*, and *Abraham*. In this, wee obſerue nothing, but that of *Noah* his three ſonnes, *Iaphet*, *Sem*, and *Cham*, from whom all mankind are deſcended, the Lord makes choiſe of the ſecond, *Sem*, to be the father of Chriſt, according to the fleſh: and where *Sem* alſo had many ſonnes, he paſſes by them all, and makes choiſe of *Arphaxad*; and ſo contracting his promiſes into narrower bounds, hee makes vp the Couenant with the Hebrewes, and is content to bee named the God of *Sem*, which is the firſt time, that euer wee read God to haue beene called the God of one man more then of another.

Gen. 9.26.

Comfort againſt this, that Iaphet, our father, is not in the role of Chriſts fathers. It is ſufficient, that when Sem was choſen to bee Chriſts Father, it was alſo promiſed to Iaphet, that he ſhould haue his part in Chriſt.

Where, leſt of our weakneſſe wee ſhould faint, and be diſcouraged, when we heare that *Iaphet* our father, of whom we are deſcended, is not in the Line of Chriſts Parents, let vs remember that promiſe which God made to *Iaphet* and his poſteritie, at the ſame time that hee entred into Couenant with the Houſe of *Sem*, and wee ſhall be comforted: for then the Lord promiſed, that he ſhould perſwade *Iaphet*, to dwell in the Tents of *Sem*: that is, in moſt louing manner he ſhould allure the poſterity of *Iaphet*, to embrace the Couenant, made with the Houſe of *Sem*; like as at this day (prayſed bee God) hee hath performed. *For now partly obſtinacy is come to Iſraël, till the fulneſſe of the Gentiles come in.* Sixteene Hundred yeeres did the Lord dwell in the Houſe of *Sem*, and now other ſixteene hundred yeeres hath hee dwelt in the Houſe of *Iaphet*, going thorow the ſeuerall Families thereof: among whom hee hath alſo viſited vs in theſe ends of the earth; his holy Name againe bee bleſſed therefore for euer: for now wee ſee, that vnto vs, no leſſe then to them, appertaine the promiſes of Mercie, and Couenant of Grace.

Rom. 11.25.

Though Chriſt be not come of vs according to the fleſh, yet if we bee come of him by grace, wee haue comfort enough. Rom. 9.5.

And therefore though our Parents bee not among the progenitors of Chriſt, according to the fleſh, for that is the priuiledge of our elder brethren the Iewes, that theirs are the Fathers, of whom Chriſt is come, according to the fleſh; yet let vs endeuour to make ſure this comfort to our ſelues, that we are come of him, according to the ſpirit, & grace of regeneration. When that woman in the Goſpel cried out after our Lord, *Bleſſed is the wombe that bare thee, and paps which gaue thee ſucke*, ſhe receiued this anſwer from him; *Yea, rather bleſſed are they that heare the Word of God and keepe it.* And when againe one told him, *Behold thy Mother, and thy Brethren ſtand without, deſiring to ſpeake with thee:* He anſwered, *Who is my Mother, and who are my Brethren? and he ſtretched out his hand, toward his Diſciples, and ſaid, Behold my Mother, and my brethren.* Now it is knowne, that many of his Diſciples were not his Kinſmen according to the fleſh: but to remoue all ſcruple, and to ſhew how much he eſteemes of the ſpirituall kinred, he ſubioynes, *For whoſoeuer ſhall doe my Fathers will who is in Heauen, the ſame is my Brother, and Siſter, and Mother.*

Luke 11. 27.

Mat. 12.47. For the Lord Ieſus hath alwayes eſteemed moſt of the ſpirituall Kindred.

Wherein did the greateſt happineſſe of our Lords Progenitors conſiſt? See the Rhemiſts marginall Notes on Luke 11. 28. out of Beda tract. 19. in Ioan.

It is true indeed, all Chriſts Progenitors were bleſſed, being honored by him, and endued with faith by his grace, teaching (by the way) all children to communicate the beſt things they haue, vnto their Parents; yet is it true of them all, which *Beda* (cited by the Rhemiſts themſelues) ſaid of the Virgin *Mary*; *She was bleſſed indeed, in that ſhe was the temporall meane and miniſter of the Incarnation; but much more bleſſed, in that ſhee continued the perpetuall keeper of his Word:* that is, bleſſed indeed, in that ſhe was the Mother of our Lord, and conceiued him in her wombe; but much more bleſſed for conceiuing him in her heart by faith.

Nota.

Then our inſtruction is, that though neither our names, nor our Fathers, bee in the catalogue of Chriſts Progenitors; yet if we be in the roll of his children and brethren, wee ſhall haue comfort ſufficient: though he be not come of vs according to the fleſh, if we be come from him, according to the Spirit, as his ſonnes and daughters by regeneration, we ſhall be bleſſed in him, euen as they were.

The third ſection is of fourteene Fathers, from Abraham to Dauid.

The third ſection containes the roll of Fathers, from *Abraham* to *Dauid*, foureteene in number: *Abraham*, *Iſaac*, *Iacob*, *Iuda*, *Pharez*, *Eſrom*, *Aram*, *Aminadab*, *Naaſſon*, *Salmon*, *Booz*, *Obed*, *Ieſſe*, and *Dauid*. Where firſt of all it comes here to bee conſidered, how there is mention made, that *Iacob* begate *Iuda* and his brethren, more then that *Abraham* begat *Iſaac* and his brethren, or that *Iſaac* be-

That all Iacobs ſons are within the Couenant, not ſo all Abrahams, what doth it teach vs?
*Rom.9.4.*

gat *Iacob* and his brother: the reaſon is, that all the ſonnes of *Abraham* did not belong to the Couenant, howſoeuer circumciſed; neither did the Lord chooſe their poſterities to bee his Church and peculiar people, as he did chooſe the ſons of *Iacob*, and their children: for vnto them all pertained *the Adoption, and the Glory, and the Couenants, and the giuing of the Law, and the ſeruice of God, and promiſes.* What a diſpenſation is this, all the ſonnes of *Iacob* are partakers of the externall Adoption, not ſo the ſonnes of *Abraham*? But ſo it is, the calling of the Lord is freely: he is debtor to none, and therefore they to whom his calling is come, ſhould ſo much the more acknowledge themſelues obliged to his mercy, as this day wee are bound to doe; conſidering that he hath paſſed by ſo many of the ſons of *Adam*, ſo many of the families of *Iaphet*, more famous & honorable then we are, and hath bin pleaſed to make his couenant with vs; but let vs bee wiſe, euer remembring, that there are many within the Couenant externally adopted, who doe not for all that belong to the election of grace, and therefore giuing thankes to God for the one, that wee are in the Couenant, and haue receiued the Seales thereof, let vs preaſe further to bee partaker of the other, that is, the grace of the Couenant.

What cauſe of thankeſgiuing is this, that ſo many families of Iaphet pretermitted, we are brought within the Couenant?

A warning to ſuch as are within the Couenant.

Three reaſons giuen, why in this Genealogie, Thamar and Rahab are mentioned among Chriſts mothers, not Sara, nor Rebecca.

Next, it is to be conſidered here, why in this Genealogie, *Thamar*, *Rahab*, and *Bethſhabe*, are mentioned among the mothers of our Lord, and not *Sara*, nor *Rebecca*, women famous for godlineſſe, whereas this *Thamar*, howſoeuer ſhe had an earneſt deſire of ſeed, & thereby declared her faith in the promiſes of God, yet ſhe ſought it by an vnlawfull inceſtuous copulation with her owne father in law; and *Rahab* by nation was a Canaanite, by conuerſation a harlot, and *Bethſhabe* the wife of *Vriah* was ſhe, with whom *Dauid* committed double-adultery. The reaſons of this are many, but wee content vs with three: the firſt, is to humble the Iewes: the ſecond, is to comfort ſinners: the third, to ſhew the great glory of Chriſt.

The firſt is, to repreſſe the arrogancie of the Iewes, glorying of their progenitors.

As for the firſt, it is knowne how inſolently the Iewes gloried that they were the poſterity of *Abraham*, neglecting the vertues of their Fathers, they boaſted that they were their childrē, eſteeming their Fathers vertue a ſufficient Apologie and defence of all their vices: and therefore, to humble them, the blemiſhes of their parents are purpoſely ſhewed in this Genealogie. And to teach all men that true Nobility is not in the priuiledges of fleſh, but in the graces of the minde, neither to bee ſought without vs in the prerogatiues of our parents, but within our owne proper vertues, whereby we are rectified. But as this day it may be ſpoken to many, wch as *Nazianzen* records, was ſometime anſwered to a Noble man, deſpiſing another that was come of meane parentage, and boaſting of his owne Nobilitie, *Mihi inquit, probro genus meum eſt, tu autem generi tuo.* My parentage is a reproach to me, but thou art a reproach to thy parentage.

An anſwer for ſuch as vainly glory of their parentage.

*Nazian. in militem male nominatum.*

The ſecond is for the comfort of poore penitent ſinners, he aſſumed that nature which once was ſinfull, and did ſeparate is from ſinne.

The ſecond reaſon, is to comfort poore penitent ſinners. The Lord Ieſus came into the world, *non vt Iudex, ſed vt medicus*, not as a Iudge, but as a Phyſician, *non vt noſtra fugeret opprobria, ſed extingueret potius:* that he might not ſhun our reproches, but rather that hee might blot them out, and heale them. If it had pleaſed him, he might haue created mans nature a new, ſuch as had neuer ſinned, as was *Adams* nature before the fall: ſuch a one, I ſay he might haue created, and ioyned it in a perſonall vnion with his diuine; but if ſo hee had done, where then ſhould haue been the comfort of ſinners? we had ſtill remained vnder deſperation, without any hope that this nature of ours, ſhould euer haue beene deliuered from the corruption thereof: but that now he aſſumed our nature, which once was ſinful, and hath fully ſeparated it from all ſinne, it giues vnto vs liuely hope, that he will alſo ſunder vs from our ſinnes, ſo that they ſhall not bee able to hinder our ſpirituall fellowſhip, and communion with him.

See what a comfort is here.
Note.

The third is, to manifeſt Chriſts glory, in that he tooke no holineſſe from his parents.

The third reaſon is, to manifeſt Chriſt his greater glory, by declaring to the world that hee tooke no holineſſe of his Fathers. If all his parents mentioned in this Genealogie, had been famous for godlineſſe onely, it might haue beene thought a ſmall matter for Chriſt to be holy, that was come of ſo holy Progenitors: but in that hee deſcended of ſinfull parents, and yet was borne a holy One, and without ſinne, it declared him to be that great high Prieſt, *holy, harmeleſſe, vndefiled, ſeparate from ſinners,* who giueth holineſſe to all that are in communion with him, but takes not holineſſe from any. This is his peculiar glory, belonging to himſelfe alonely, and to none other.

*Heb. 7.26.*

It is erronious doctrine, to affirme that the Virgin Mary was conceiued and borne without ſinne.

And therefore the Papiſts, whileas they goe about to honour Chriſt, by affirming that his Mother, the bleſſed Virgin, was conceiued and borne without ſinne, doe in very deed rather diſhonour him: as if from her, he had taken the holineſſe of his nature, or that hee could not haue beene conceiued and borne without ſinne, vnleſſe his mother had beene conceiued and borne without ſinne before him. They might conſider that the holy Ghoſt, by whom our Lord was conceiued, could very well diſcerne the ſeed of *Dauid* in the Virgins wombe, from the ſinfull corruption thereof, he tooke that ſeed, he ſanctified it, and ſeparated it from ſin, and of it framed the humane body of our Lord; and this is the true doctrine, referring to Ieſus Chriſt his proper glory, and to poore ſinners their neceſſary comfort.

How this error was condemned long ſince by Bernard.

But the contrary doctrine of the Aduerſaries, long before vs, was condemned by *Bernard* as a preſumptuous nouelty, the mother of Temerity, the ſiſter of Superſtition, the daughter of Leuity: ſo he termed that vnaduiſed attempt of the Canons of Lyons, who firſt did inſtitute a Feaſt of the Conception of *Mary*, to be obſerued in the Church, in the honourable remembrance of her Conception without ſinne: for it is (ſaith he) the onely prerogatiue of Chriſt, who was to ſanctifie all: he came without ſinne, to take away the ſinnes of others, *quo excepto, de cæteris vniuerſos reſpicit illud Adami, quod vnus humiliter, de ſeipſo, & veraciter confitetur: In iniquitatibus conceptus ſum, & in peccato fouit me mater mea.* What then will bee the reaſon of this feſtiuall conception? How ſhal that conception be eſteemed holy, which is not of the holy Ghoſt, but of ſinne? Or how ſhall it bee honoured with a Feaſt, which is not holy? *Libenter glorioſa Virgo iſto carebit honore, quo vel peccatum honorari, vel falſa induci videtur ſanctitas.* Willingly (ſaith he) will the glorious Virgin want ſuch honour, by which, either ſinne ſeemes to bee honoured, or a falſe holineſſe brought into the Church.

Ber. Epiſt. 147. ad Canonicos Lugdun.

Among Chriſts Mothers in the Genealogie, ſome are Gentiles, foretelling how Gentiles alſo ſhould haue their part in Chriſt.

In the reſt of this ſection no other particulars to be touched, but that *Salmon* begets *Booz* of *Rahab*, who was a Cananitiſh woman; and *Booz* begets *Obed* of *Ruth*, a Moabitiſh woman; both of them Gentiles, yet reckoned in by name among Chriſts mothers, according to the fleſh, and this for the comfort of the Gentiles alſo, to let vs ſee, that God is no accepter of perſons, but that whoſoeuer calls vpon the Name of the Lord ſhall be ſaued: *For in Ieſus Chriſt neither Circumciſion auaileth any thing, nor vncircumciſion, but faith which worketh by loue.* Both Iew and Grecian, bond and free, male and female, are all one in Chriſt Ieſus. And if we be Chriſts, then are wee *Abrahams ſeed, and heyres by promiſe.*

Gal. 5. 6.

Gal. 3. 28.

The fourth ſection hath a roll of Fathers from Dauid to Zorobabel.

The fourth ſection containes the roll of Fathers, from *Dauid* vnto *Zorobabel*, where againe Saint *Matthew* and Saint *Luke* take diuers courſes; for where Saint *Matthew* drawes the line from *Dauid* by *Salomon*, Saint *Luke* brings it downe from *Dauid* by *Nathan*, not *Nathan* the Prophet, but another of that name, *Dauids* ſonne by *Bathſheba*, and ſo *Salomons* Brother germane. Where if the doubt be moued, how our Sauiour could deſcend of them both, they being two brethren; it is anſwered, That by the Law eſtabliſhed among the Iewes, it was prouided, that if a man had dyed without iſſue, his brother, or neereſt kinſman, was bound to marry his wife, and raiſe vp ſeed vnto him. Now *Salomons* race, wee may ſee, ended in *Iechoniah*, the eighteenth man after him, according to that Word of the Lord by *Ieremy*: *O Earth, Earth, Earth, heare the word of the Lord: thus ſaith the Lord, Write this man childleſſe; for there ſhall bee no man of his ſeed that ſhall proſper, and ſit vpon the Throne of Dauid, or beare rule any more in Iuda.*

1 Chron. 3. 5.

Deut. 25. 5.

Salomons race ends in Iechoniah.

Ier. 22. 26.

Where Iechoniah is ſaid to haue children, vnderſtand them to be by ſucceſſion, not generation.

It is true, that to this ſame *Iechoniah*, children are aſcribed, 1 Chron. 3. but theſe are children by ſucceſſion, not by generation. And therefore *Iechoniah*, as I haue ſaid, dying without iſſue, *Salathiel*, the ſon of *Neri*, in the Line of the other brother *Nathan*, comes in, as neereſt Heyre, and is reckoned by Saint *Matthew*, the ſonne of *Iechoniah*, to wit, Legall.

A double diſcent vſually reckoned among the Iewes.

Saint Luke diduces the naturall Line of Chriſt, Saint Matthew the Legall.

For we muſt vnderſtand, that there was a double deſcent vſually reckoned among the Iewes; the one Legall, the other Naturall: the naturall deſcent was, when as one by naturall generation deſcended of another; or Legall, when one not naturally deſcended of another, yet ſucceeded as neereſt of kin to the inheritance. Now to let vs ſee the agreement of the Euangeliſts, Saint *Luke* diduces the naturall Line of Chriſt frō *Dauid*, making it knowne how Chriſt, by *Nathan*, is the naturall ſonne of *Dauid*, according to the fleſh; but Saint *Matthew* diduces the Legall Line of Chriſt frō *Dauid*, making it knowne how Chriſt, as *Salomons* Heyre, and lawfull King of the Iewes, ſucceeded as neereſt of kin, to ſit vpon the Throne of *Dauid* his Father: For the which alſo Saint *Matthew* calls him, borne King of the Iewes, and the Iewes themſelues could not name any of their Nation neerer then hee; and therefore hauing no lawfull exception againſt him, cryed out in their wilfulneſſe: *We haue no King but Cæſar.*

Chriſt Ieſus is neuer called the ſonne of Salomon, [illegible]

Chriſt as Man was [illegible] a Noble Man, of the moſt [illegible] and ancient ſtocke that euer was in the world.

This is neceſſary to be well obſerued, that Chriſt our Lord was not the naturall ſonne of *Salomon*, [illegible] that at any time it was promiſed that he ſhould be; but hee is the naturall ſonne of *Dauid* by *Nathan*, and yet *Salomons* lawfull Heyre. [illegible] our Lord, euen in reſpect of his Manhood, was a Noble Man, yea, a Noble King, deſcended of the moſt honourable and ancient ſtocke that euer was in the world; and therefore

Note.

we haue no cauſe to be aſhamed, neither of him nor of his teſtimony, but ſo much the more to loue him, who being euery way ſo honourable a perſon, yet for loue of vs was content to be diſhonored, yea, to ſuffer the ſhamefull death of the Croſſe.

The ſudden decay of Salomons Kingdome in his ſonne, and of his poſterity, in the eighteenth man after him.

And in this ſudden decay of *Salomon* his temporall Kingdome and poſterity, the one whereof, was weakened by the folly of his ſonne *Rehoboam*, whereby he procured the abſtraction of ten parts of the Kingdome from him; the other ends in the eighteenth man after him; all men may learne what dangerous ſinnes, the ſinnes of ſpirituall and corporall whoredome are. *Salomon* to eſtabliſh and encreaſe his poſterity, hee multiplied Wiues, contrary to the commandement of God (who did make one woman for one man, *though hee had aboundance of ſpirit* and might haue made many, yet hee would not, becauſe he ſought a godly ſeed) and by this euill he was caried to a greater; for the pleaſure of outlandiſh women, hee tolerated their abominable idols in a holy Land, and was at length polluted with their Idolatry: and therefore receiued hee this fearefull recompence of his errour, that the Lord diuided his Kingdome, and cut off his poſteritie; ſo that of all his ſeed, which he had multiplyed, there was not one to ſit vpon his Throne.

*Mal.2.15.* was procured by the ſinnes of harlotry and idolatry.

The laſt ſection: the Euangeliſts are ſhewed to agree, where they ſeeme moſt diſcordant. *Adricho. Chronologia.*

In the laſt ſection the difference is, that from *Zorobabel*, the ſonne of *Pedaiah* and nephew of *Salathiel*, S. *Matthew* reckons by *Abiud*, otherwiſe named *Hananiah*, 1 Chron. 3. the forefathers of *Ioſeph*, nine in number: S. *Luke* againe reckons the forefathers of *Marie*, eighteene in number from *Rheſa*: this *Rheſa* was the ſecond Gouernour of Iſrael after the Captiuitie, called by *Philo*, *Rheſa Meſſiolas*, or as 1 Chron. 9. *Meſhullam*. Now in the end of theſe lines, all the difficulty is, that *Ioſeph* by S. *Matthew*, is called the ſonne of *Iacob*, but by S. *Luke*, the ſonne of *Eli*. For reſolution of it, we muſt vnderſtand, that he is called the ſonne of *Iacob*, becauſe *Iacob* was his naturall father, but the ſonne of *Eli*, becauſe *Eli*, the naturall father of *Marie*, was *Ioſephs* father in law.

*Lucidus de emendatione temporum ex Magdeburg. Cent.1.l.1. c.10.*

In the Naturall Line diduced by S. Luke, Ioſeph is the only man, who is not Chriſts Naturall father. *Heb.7.14.*

And therefore is it to be obſerued, that in Chriſt his naturall Line, diduced by Saint *Luke*, *Ioſeph* is the onely man who is not Chriſts naturall Father, but ſuppoſed onely of man ſo to haue been, whereas all the reſt are Chriſts naturall fathers, according to the fleſh, and *Eli* the naturall father of the Virgin, the Mother of our Lord; *for it is euident that our Lord ſprang out of Iudah.*

Great comfort ariſeth of the conſideration of Chriſts perſon.

Of all this then as was ſaid before, if wee take a ſhort view of the perſon of Chriſt Ieſus, vnſpeakable is the comfort that ſhall ariſe vnto vs: for we ſhall ſee how meete and conuenient a perſon hee is, to doe the worke whereunto he is conſecrated. He is called by *Zacharie*, *Gnamith Iehoua*, the fellow, or companion of the Lord: which the Apoſtle to the Philippians expounds, when he ſaith, that hee was equall with God: and this is in regard of his Diuine nature; for theſe ſtiles doe clearely point out in him a nature aboue the nature of any Creature, Angell, or Man: he is called againe by patient *Iob*, *Goel*, my Kinſman; for by the eyes of faith, he ſaw his Incarnation, long or euer it was accompliſhed; and this is in reſpect of his humane nature, for which alſo *Iacob* cals him in his Propheſie, *Shiloh*, which ſignifieth that little skin, or tunicle of fleſh, wherein infants are wrapped, when they come into the world; thereby pointing out alſo his humane nature: he is alſo by *Eſay* called, *Gnimmanuel*, God with vs, and this is in reſpect of his vnited nature.

He is the companion of Iehoua. *Zach.13.7.* Note.

*Iob 19.25.* And yet our Kinſman.

*Gen.49.* Why Iacob called him the Shiloh.

*Eſay 8.8.*

Here we muſt vnderſtand, the word *Goel*, vſed by *Iob*, properly ſignifieth a Redeemer or Reuenger, from the word *Gaal*, *redemit*, *vindicauit*. Now by the Law, the power to redeeme the inheritance, belonged to the neereſt Kinſman; as likewiſe the power to reuenge blood; for which it is vſed, to ſignifie a kinſman: ſo then our inheritance, being loſt by reaſon of our ſin, and the poſteritie of *Adam* cruelly ſlaine, and murthered by Satan; here comes in our Kinſman of our owne fleſh and blood, the ſonne of *Adam*, to redeeme againe our inheritance, and to reuenge our blood: yea, to doe that, which was neuer done by any typicall redeemer, or reuenger; for they might haue ſlaine him that ſlew their brethren, if they had found him out of the City of refuge, but could not giue life againe to their brethren: but the Lord Ieſus hath not onely ſlaine the murtherer Satan, finding him without a City of refuge, but hath like a mighty Conquerour, reſtored life to his brethren. In this Genealogie wee haue ſeene how hee is our Kinſman, and in the next Treatiſe wee ſhall ſee, how among all the ſonnes of *Adam* neuer any but he was conſecrated and endued with power and calling from aboue, to be an Auenger, a Redeemer, and a Sauiour of his brethren. [illegible]

The true Redeemer and Auenger of his brethren. *Leuit.25.25.* *Numb.35.12.*

*Praiſe, and Glory, and Wiſdome, and Thankes* [illegible]

[illegible]

A

# A TABLE SHEWING THE HARMONY OF SAINT MATTHEVV, and Saint LVKE, in the diduction of Christs GENEALOGIE.

| | | | | |
|---|---|---|---|---|
| | GOD. | Here Saint Luke reckoneth alone, ſtepping vp by twenty degrees higher in the GENEALOGIE of our LORD, then Saint Matthew doth. | 11 | Noah. |
| | Adam. | | 12 | Sem. |
| 3 | Seth. | | 13 | Arphaxad. |
| 4 | Enoſh. | | 14 | Sale. |
| 5 | Kenan. | | 15 | Heber. |
| 6 | Mehalaleel | | 16 | Peleg. |
| 7 | Iared. | | 17 | Regu. |
| 8 | Henoch. | | 18 | Sarug. |
| 9 | Methuſalem | | 19 | Nabor. |
| 10 | Lamech. | | 20 | Terah. |

*Abraham.*

| | | |
|---|---|---|
| 21 | Abraham. | Here the two Euangeliſts reckon on together the Naturall Line of our Lord, from Abraham vnto Dauid. |
| 22 | Iſaac. | |
| 23 | Iacob. | |
| 24 | Iuda. | |
| 25 | Pharez. | |
| 26 | Ezrom. | |
| 27 | Aram. | |
| 28 | Aminadab. | |
| 29 | Naaſſon. | |
| 30 | Salmon. | |
| 31 | Booz. | |
| 32 | Obed. | |
| 33 | Ieſſe. | |

*Dauid.*

34 *Dauid.*

| | | | | |
|---|---|---|---|---|
| Salomon. | From Dauid, Saint Matthew reckoneth the legall Line of Christ, to let vs ſee that Christ was lawfull King of the Iewes, and ſucceeded by the law as neereſt of kinne to ſit vpon the throne of his father Dauid.<br>Here ends the race of Salomon. | From Dauid, Saint Luke reckoneth the naturall Line of Christ, to let vs ſee that Christ is the Sonne of Dauid, naturally deſcended of him by Nathan, according to the fleſh: for the Meſſiah was promiſed to be the Sonne of Dauid. | 35 | Nathan. |
| Roboam. | | | 36 | Mattatha. |
| Abia. | | | 37 | Mainan. |
| Aſa. | | | 38 | Melea. |
| Ioſaphat. | | | 39 | Eliakim. |
| Ioram. | | | 40 | Ionan. |
| Ozia. | | | 41 | Ioſeph. |
| Ioatham. | | | 42 | Iuda. |
| Achaz. | | | 43 | Simeon. |
| Ezechia. | | | 44 | Leui. |
| Manaſſe. | | | 45 | Matthat. |
| Amon. | | | 46 | Iorim. |
| Ioſias. | | | 47 | Eliezer. |
| Ieconias. | | | 48 | Ioſe. |
| | | | 49 | Er. |
| | | | 50 | Elmodam. |
| | | | 51 | Coſam. |
| | | | 52 | Addi. |
| | | | 53 | Melchi. |
| | | | 54 | Neri. |

| | | |
|---|---|---|
| Where S. Matthew cals Salathiel the ſon of Ieconias, vnderſtãd his legall ſon ſucceeding as neereſt of kin. | Salathiel.<br>Pedaiah.<br>Zorobabel. | Where S. Luke calls Salathiel the ſonne of Neri vnderſtand the naturall ſonne of Neri. |

*Zorobabel.*

| | | | | |
|---|---|---|---|---|
| Abiud. | Saint Matthew reckoneth in this Line, the forefathers of Ioſeph.<br>Ioſeph is called by S. Luke, the ſonne of Eli, becauſe hee was his ſonne in law. | Saint Luke againe reckoneth in this Line, the forefathers of Mary. | 58 | Rheſa. |
| | | | 59 | Ioanna. |
| Eliakim. | | | 60 | Iuda. |
| | | | 61 | Ioſeph. |
| Azor. | | | 62 | Semei. |
| | | | 63 | Mattathia. |
| Sadoc. | | | 64 | Maath. |
| | | | 65 | Naggi. |
| Achim. | | | 66 | Eſli. |
| | | | 67 | Naum. |
| Eliud. | | | 68 | Amos. |
| | | | 69 | Mattathias. |
| Eleazar. | | | 70 | Ioſeph. |
| | | | 71 | Ioanna. |
| Nathan. | | | 72 | Melchi. |
| | | | 73 | Leui. |
| Iacob. | | | 74 | Matthat. |
| | | | 75 | Eli. |
| Ioſeph. | | | 76 | Mary. |

IESVS CHRIST That bleſſed Seed, promiſed to *Adam, Noah, Sem, Abraham, Iſaac, Iacob, Iuda, Dauid, Zorobabel*, and *Mary*.

THus you haue the golden Line reaching from *Adam* to *Christ*: It begins at the firſt *Adam*, & is abſolued in the ſecond: It containes a roll of the Fathers who,

who through the priuiledge of the firſt-borne, were ordinary Doctors, and chiefe lights of the Church, till the comming of Chriſt. Vpon this golden Line runnes the whole Booke of God: he that would reade it with profit, muſt remember the courſe of the Spirit of God in the diduction of this Line. If at any time hee diuert from it, it is onely to enterlace ſome purpoſe, which may cleare the ſtory of the Line. So with the deſcription of the linage of *Seth*, hee adioynes alſo a deſcription of the houſe and of-ſpring of *Cham*, who are not in the Line. Likewiſe, when hee drawes the Genealogie of *Sem*, hee intreats of the poſterity of *Iaphet*, and *Cham*; and as hee handles the Hiſtory of *Abraham*, *Iſaac*, and *Iacob*; ſo likewiſe the hiſtory and poſterity of *Nahor*, *Iſmaell*, and *Eſau*. But as wee may eaſily perceiue, he inſiſts not in the hiſtory of them who are beſide the Line, but hauing ſpoken ſo much of them as may cleare the ſtory of the Line, he lets them alone, and returnes to his purpoſe, alway following forth the Line, till hee come to the promiſed *Shiloh*.

# THE BAPTISME OF CHRIST:

WHEREIN

## THE TYPICALL GOEL IS COMPARED WITH THE TRVE,

AND IS SHEWED HOW CHRIST,
our Kinſman, is made our right
REDEEMER.

*By Maſter* WILLIAM COVVPER, *Mi-
niſter of Gods Word.*

Marke 1. 9.
*And it came to paſſe in theſe dayes, that Ieſus came from NaZaret, a Citie of* Galile, *and was baptized of* Iohn *in Iordan.*

*LONDON,*
Printed for ROBERT ALLOT. 1629.

# THE SECOND TREATISE, OF CHRIST HIS BAPTISME.

The time of Chriſt his publike miniſtration, was from his Baptiſme to his Aſcenſion.

THE ſecond ground of doctrine wee propoſed to bee entreated of, is the Baptiſme of Chriſt, wherein we haue, as I ſaid before, his moſt ſolemne conſecration to the publike office of the *Meſſiah*. Hitherto he hath liued a priuate life, for the ſpace of twenty nine yeres, and now beginning to bee thirty yeares of age, he is manifeſted vnto the world, by doing the great worke of a Redeemer, for which he came: for ſo Saint *Peter* reckons all the time of his publike charge, and miniſtration, to haue beene from the Baptiſme of *Iohn* to the day of his Aſcention.

*Acts* 1.22.

There was neuer a King, Prieſt, nor Prophet conſecrated in ſo ſolemne a maner, as Chriſt Ieſus here is.

Many Kings, Prieſts and Prophets, hath God ſent vnto his Church ſince the beginning of the world, but neuer one like Ieſus. the great King, high Prieſt, and Prophet of the Church, and therefore it is not without cauſe, that *exordium tanti officij tot eſt myſteriis conſecratum*. Neuer one was ſent to doe ſuch a worke as he, and therefore neuer one had ſuch a calling, and confirmation as he: for now the heauens are opened, the holy Ghoſt in a viſible ſhape deſcends vpon him, and God the Father by an audible voyce from heauen, doth authorize him. The principall end of this Treatiſe, will be to teach vs how Ieſus is become ours, which is a ſpeciall and neceſſary point for vs to learne.

Two things conſidered in this conſecration, of Chriſt, to the office of a Redeemer.

1 That Chriſt willingly maketh himſelfe debtor for vs.

2 That the Father not onely accepts him, but ordaines him to this worke.

The parts of his Conſecration, are two; In the firſt, we ſee, how the Lord Ieſus by receiuing the Sacrament of Baptiſme, doth come in our place and roome, as our kinſman, as the firſt borne of his brethren, as the head of his myſticall Body; in a word, as our cautioner, acting, and obligating himſelfe to pay our debt, and to fulfill thoſe points of righteouſneſſe which wee were bound to fulfill, but could not doe by our ſelues, and ſo to relieue and redeeme his brethren.

In the ſecond, we ſee how the Father not onely accepts him a debtor for vs, but alſo deſignes and ordaines him his great worke, by anoynting him with his holy Spirit. And thereafter in a publike aſſembly of the people at Iordan, in moſt ſolemne manner, by an audible voyce from heauen, proclaimes him, to bee that great high Prieſt, by whom onely atonement muſt be made beweene him and vs.

What ſweet comfort ariſeth to vs, of theſe two conioyned together.

Theſe two ioyned together, make vp vnto vs a moſt ſure ground of Chriſtian comfort. If firſt we conſider that the Lord Ieſus for the loue he bare to the glory of his Father, and ſaluation of his brethren, voluntarily ſteps into our roome, and in our name becomes obliged to his Father, according to that notable Propheſie, *Pſal.* 40.6, 7. which yet were a ſmall thing, were it not that the ſecond followes, to wit, that the Father, of his infinite wiſdome finding out in Chriſt a way to preſerue both the glory of his mercy, and Iuſtice, doth of his ſpecial loue toward vs, not onely accept him, but ordaine him to doe the worke of a Mediator, imponing to him that ſingular law of a Redeemer, which was neuer impoſed to man nor Angel, as wee ſhall heare hereafter.

How Chriſt Ieſus is become ours in moſt ſure maner.

And here wee learne how by moſt ſure right, the Lord Ieſus becomes ours, to wit, by the ſureſt right that can be, namely, the free gift of God, he is giuen for a Prince of ſaluation to vs, according to theſe teſtimonies, both of Angels and men ſpeaking by inſpiration of the holy Ghoſt: *Vnto you this day is borne in the Citie of Dauid a Sauiour, which is Chriſt the Lord.* Againe, *God ſo loued the world, that he hath giuen his onely begotten Sonne, that whoſoeuer beleeueth in him, ſhould not periſh.* And againe, *Chriſt Ieſus is made vnto vs of God, wiſedome, righteouſneſſe, ſanctification and redemption.* Looke then what way any other thing is ours, which moſt properly we may call ours, that ſame way Chriſt is ours; namely by the free and ſure gift of God. If we know and beleeue this, we ſhall find it a moſt ſure ground of comfort, to vphold vs in the houre of tentation. It is true, *Gloriatio Eccleſiæ, eſt omnis Chriſti actio:* Euery action of Chriſt is the Churches reioycing and comfort: but what reioycing

*Luk.* 2.11.

*Ioh.* 3.16.

1 *Cor.* 1.30.

Namely, by the free gift of God the Father

Except we know this, wee can haue no comfort in any of Chriſt his actions.

ioycing ſhall wee haue in any of his acti-ons, if this ground be not firſt laid, that he [illegible] and what he did, hee did for vs and vnto vs? If hee had not died for our ſinnes, and riſen for our righteouſneſſe, what could his death and reſurrection haue profited vs? But here is the ground of all, that he is giuen vnto vs of the Father for a Sauiour: Whereunto moſt willingly he condeſcends, and for which worke the Spirit anoints him; ſo that now hee is not another, nor a ſtranger to vs, but our owne by diuine ordination, and all that he doth is for vs. Theſe being premitted, we come now to the particular hiſtorie of his baptiſme, as it is ſet downe by Saint *Luk. Chap. 3. verſ. 21.*

Note.

*Now it came to paſſe as all the people were baptized.*

What made none in the Goſpell of any Phariſee conuerted but one.

WHat theſe people were, you may vnderſtand out of the 7. *Chapter verſes* 29, 30. for there it is ſaid, that the Phariſes and expounders of the Law deſpiſed the counſell of God, and would not come to bee baptized of Saint *Iohn*: Here then come poore Publicanes and ſinners, and goe before them into the Kingdome of God. There are many of theſe ſort of people (as we may read) ſaued in the Goſpell; but of Phariſes [illegible] one, namely, *Nicodemus*: for [illegible] further from the Kingdome of God than proud Iuſticiaries. For as a veſſel full of [illegible] is not capable of another, ſo the ſoule which is filled with any fine opinion of her owne righteouſneſſe, is not capable of the grace of Chriſt. [illegible] there is no place for grace [illegible] [illegible] perish? but hee being God, [illegible] loſt. [illegible]

For a ſoule filled with a conceit of the own righteouſneſſe, is not capable of grace. *Ber. in Cant. Ser. 67.*

That Chriſt comes to be baptized among ſinners, ſhewes his great loue and rare humility.

another cannot raiſe him, vnleſſe hee bow himſelfe downe vnto him: he that will ſtand in his ſtately [illegible] can neuer raiſe vp him which hath fallen before him; the Lord Ieſus, that he might raiſe vs, is content to bow downe vnto vs, and like a Phyſitian among patients, ſo hath he his conuerſation among poore and miſerable ſinners.

The ſecond Adam takes a courſe flat contrary to the courſe of the firſt Adam.

Thus by a courſe plaine contrary to *Adams* courſe, doth the Lord Ieſus remedie the euill which *Adam* brought on himſelfe, and his poſteritie: for *Adam* being in honour, aſpired fooliſhly to bee like vnto God, but he not onely came ſhort of that whereunto he reached, but loſt the good alſo which he had before. Then hee was clad with the glorious Image of God, now hath he for a garment the ſkinnes of beaſts, and being ſo busked, the folly of his preſumption is checked and ſore rebuked by the bleſſed Trinitie, *Ecce, Adam factus eſt quaſi vnus ex nobis.* But what the firſt *Adam* loſt by his proud tranſgreſſion, to himſelfe and his children, the ſecond *Adam* hath purchaſed by his humble obedience: being equall with GOD, hee is found in ſhape as a *ſeruant.* Now man may reioyce and ſay, *Ecce, Deus factus eſt vnus ex nobis,* behold, God is made one of vs. [illegible] among ſinners, [illegible] God [illegible] Now the Word is made fleſh [illegible] [illegible] *Lyſtra* [illegible] *Paul* and *Barnabas* [illegible] Baptiſme of water from one of his ſeruants [illegible] can

Marke what comfort by a contrary effect hath he brought vnto vs

*Iohn 1.*

*Act.* 14.

How he that baptizeth with the Spirit, ſeekes the Baptiſme of water from his owne ſeruant.

This he did to recommend a reuerence [illegible]

As Baptiſme is a ſeale on Gods part, promiſing vs remiſſion, Chriſt did not receiue it: but as it is a ſeale on our part promiſing to God obedience, ſo he receiued it, that he might be bound in our name.

can preach, except they be ſent: let it therefore content men to go to the baſe ſeruants of Chriſt, in worldly things far inferiour to themſelues, and ſeeke ſaluation by ſuch meanes as GOD in his wiſedome hath thought good to giue it, or elſe be ſure they ſhall neuer come neere it.

For three reaſons was Chriſt our Lord baptized, when as hee needed no waſhing, being the Lambe vnſpotted.

But now let vs come and ſee why Ieſus is baptized, ſeeing hee had neither ſinne to be forgiuen, nor nature to be renewed. The reaſons are many, but we will eſpecially ſpeake of three, the firſt is giuen by himſelfe; for when *Iohn* refuſed to baptize him, alledging hee had more neede to bee baptized of him, he receiued this anſwere; *Let alone now, for it becomes vs to fulfill all righteouſneſſe.*

1 Firſt that he might fulfill a point of righteouſneſſe neuer required of any, but of him.

As for the righteouſneſſe of the Law morall, hee had fulfilled it perfectly from his youth: for he was the innocent Lambe of GOD, without ſpot or blemiſh; neuer guile was found in his mouth: But now he will ſay, there is more required of me, then the performance of that common Law, giuen vnto all men: there is the ſingular Law of a Redeemer, which yet I haue to fulfill: a Law neuer impoſed to Angell nor man, but only to the Sonne of God, Chriſt Ieſus, by which he was bound ſo to loue his Father, that he behoued to vindicate the glory both of his iuſtice and mercy: and ſo to loue his brethren, that he behoued to take the debt of their ſinnes vpon him, and ſatiſfie his Fathers iuſtice for them: this is it, will our Sauiour ſay, that high point of righteouſneſſe, which yet I haue to fulfill, and for which I muſt be baptized, that by receiuing of Baptiſme, I may become obliged to doe that for my brethren, which they could not doe for themſelues: for as he that receiued circumciſion, by that ſame very deede, became bound to fulfill the whole Law: ſo he who receiues Baptiſme becomes obliged to [illegible] condition of that couenant, whereof Baptiſme is a ſeale.

The myſtery of our Redemption explained for our greater comfort.

Gal. 5. 3.

That we may the better vnderſtand this, we [illegible] know that the couenant of Grace, whereof Baptiſme is a ſeale, hath two parts in it: [illegible] Gods part and mans. Gods part of the couenant containes promiſes made to vs of the remiſſion of ſinnes and renouation of our nature, comprized in this one word, *I will be your God.* Our part againe containes promiſes made to God by vs of faith and obedience, comprized in this one word, *We ſhall be his people.* Now as Baptiſme is a ſeale on Gods part, containing the promiſe of the remiſſion of our ſinnes and renouation of our nature, vnder which all other good things are comprehended, this way Chriſt our Sauiour did not receiue it for himſelfe,

Two parts of the couenant of Grace both of them ſealed by Baptiſme.

As Baptiſme is a ſeale on Gods part, promiſing vs remiſſion, Chriſt did not receiue it. But as it is a ſeale on our part promiſing to God obedience, this way he receiued it, that he might be bound in our name.

ſeeing as I haue ſaid, he had neither ſinne to be forgiuen, nor nature to be renewed: but as it is a ſacrament of reſignation of our ſelues to God, and a band whereby we become obliged to be his, by acception of his badge and marke vpon vs; this way Chriſt receiued it, that by receiuing the ſeale of the promiſe, hee might become obliged in our nature, as our Head, to fulfill that which we promiſed, but firſt behoued to bee performed for vs by himſelfe, and at laſt ſhall in vs all, by his grace, alſo be perfected. And ſo wee ſee, that *ſicut natus eſt, ita etiam nobis baptizatus eſt*, as hee was not borne for himſelfe but for vs, ſo was he not baptized for himſelfe, but for vs.

2 Chriſt Ieſus was baptized to ſanctifie Baptiſme, [illegible]

Secondly, hee was baptized, that hee might ſanctifie baptiſme to vs, and giue it authority to become a ſeale of Grace vnto vs; *vt nobis ſecundæ natiuitatis conſecraret lauacrum*, and a lauer of regeneration, as the Apoſtle calls it. He was waſhed, ſaith *Ambr.* in the water of *Iordan*, *non mundari volens, ſed mundare*, not to bee made cleane by water, but to make the water (wherefore [illegible] to this purpoſe) cleane; for ſo holy and heauenly a worke, that Baptiſme being conſecrated by him, might be an holy meane to conſecrate vs.

Ambr. in Luk. Cap. 3.

It is ſaid indeed that *Conſtantine* the great, deferred his baptiſme, till he might be baptized in *Iordan*, where our Lord was baptized, though by reaſon of ſickneſſe hee was forced to receiue baptiſme elſewhere. But euen as the Lord Ieſus, by conſecrating bread and wine which grew in *Canaan*, did thereby ſanctifie all bread and wine in any part of the world, to be a Sacrament of his body and blood, it being vſed according to his inſtitution: ſo by waſhing in the water of *Iordan*, he hath ſanctified water in any part of the world, to be a Sacrament of regeneration, and remiſſion of our ſinnes, it being vſed according to his inſtitution.

And thirdly, hee was baptized, to ſeale his fellowſhip and communion with vs: That cogniſance & badge, whereby he will haue his ſouldiers and ſeruants diſcerned from profeſſed Infidels, he firſt taketh it on himſelfe; *vt in nullo diſſimilis eſſet ſeruis* [illegible] *præcepto*. That in nothing hee ſhould bee vnlike to his brethren, except in ſinne alone: And indeed it ſhould be no ſmall encouragement to vs, to fight with this badge in the ſpirituall warfare, if we do conſider, how vnder this ſame badge the Prince of our ſaluation did encounter with Sathan, and ouercame him, [illegible] ſhall be [illegible].

3 Chriſt was baptized, to ſeale vp his fellowſhip with vs.

That Chriſt came to be baptized [illegible] great loue and true humility.

*And praied.*] The Euangeliſt ſaith, that when our Sauiour was baptized, he prayed;

Our Sauiour reached his baptiſme with Prayer.

How is it that our Sauiour did pray for himſelfe?

but what hee prayed, hee expreſſes not. Neuertheleſſe, wee may gather it out of other places of holy Scripture, wherein we ſhall finde, that he prayed for himſelfe, for his Church, and for his enemies. Where if it be demanded, what needed our Sauiour to pray for himſelfe, ſeeing hee is God? The anſwere is ready, That he is alſo very Man: and as man had his owne feares, dolours, and griefes, proceeding from the ſenſe of the heauy bundē of ſin, not his own ſin, I ſay, (for he knew no ſin) but of our ſin which was laid vpon him: As alſo from the ſenſe of that fearefull wrath due to ſinne; for ſtrength, and comfort againſt theſe he prayed to his Father, as witneſſeth the Apoſtle, *that in the dayes of his fleſh, hee offered vp prayers, and ſupplications, crying, and teares, to his Father, and was heard alſo in that which hee feared.* Which as wee ſee in the Goſpell, he did before his Paſſion, ſo now before his entrie to the worke of our Redemption; a worke greater then the worke of our firſt Creation; for now he hath to ſatisfie the iuſtice of his Father; to worke the confuſion of Satan; and to effectuate the ſaluation of his brethren. And therefore in the entrie of this great worke hee prayes, no doubt, for an happy ſucceſſe thereof, and as it is euident by the anſwere hee receiues from heauen; hee was heard in that which hee prayed for.

Heb.5.7.

Our Lord by his example teacheth vs to ſanctifie all our actions by Prayer.

And in this alſo our Sauiour learnes vs by his example, to ſanctifie all our actions, with prayer. When hee was baptized, hee prayed: when he was tempted, he praied; when he brake bread he prayed: when he wrought miracles, he prayed: when hee was troubled in the Garden, he prayed: when he ſuffered on the Croſſe, he prayed. As *Iſaacs* marriage could not but proſper becauſe it was begunne with the prayer of *Abraham* his Father, proſecuted with the prayer of *Eliezer* his ſeruant, and finiſhed with his owne prayer: ſo can it not faile, but a bleſſing muſt be vpon thoſe honeſt actions, which are begunne, continued, and accompliſhed with prayer: where otherwiſe, euen thoſe actions which in themſelues are good to the doer, cannot be good, where they are done without praier. *Verè nouit rectè viuere, qui rectè nouit orare:* He knoweth truely how to liue well, who knoweth how to pray well. But beſt actions without prayer, which obtaine grace to them, are like bodies without ſpirits? yea, as the body without breathing cannot liue to doe any work competent to a naturall life: ſo the ſoule without prayer, can doe no worke, that truely is Spirituall. Therefore ſaid *Macarius*, that continuance in prayer was, κεφάλαιον παντὸς σπουδάσματος ἀγαθοῦ, καὶ κορυφαῖον τῶν κατορθωμάτων, the head of euery good purpoſe, and the crowne of euery right and honeſt action.

Actions, ſuppoſe they be good, without prayer, are like bodies without ſpirits.

Macar.hom.40.

Continuance required in Prayer.

But here we are to be warned, that we content not our ſelues with the ſhadow of prayer, in ſtead of the ſubſtance thereof: where wee are to take heede of theſe two things: Firſt, that our prayer bee not by ſtarts, without making of conſcience whether it be or not, but we muſt continue and perſeuere in prayer, remembring, he that ſowes ſparingly, ſhall reape ſparingly. Secondly, that our prayer be not outward, but inward, made with feruency of Spirit, and attention of the minde, remembring hee is the God of the Spirits of all fleſh, with whom thou haſt to ſpeake in prayer. It is a godly Meditation of *Chryſoſtomes*, that as a man, who ſeekes a thing which he hath loſt in his houſe, ſeekes it with ſuch affection, that he forgets all other things: yea, hee ſeeth not thoſe things that are afore him, ſo faine is he to ſee, that which hee is ſeeking: euen ſuch ſhould bee the diſpoſition of a Chriſtian, to earneſtly deſiring mercy and grace from GOD, that till he find it, no other thing be in his mind to diſtract him from ſeeking it.

Feruency and attention in Prayer.

Chryſ. in Matth. homil.

The comfortable effects of Prayer.

And vnto this continuance and feruencie of prayer, it ſhould greatly encourage vs that now wee ſee after our Sauiours praier the heauens are opened, ſhewing vs the great vertue of prayer, if wee pray in his name, if we ſend it vp like incenſe, perfumed with his merit, flowing from faith in him, it opens heauen vnto vs, and brings vs backe a fauourable anſwere. *Oratio iuſti clauis eſt cœli, aſcendit precatio, & deſcendit Dei miſeratio.* When our Sauiour prayed on Mount Tabor, then was he transfigurated, and his countenance changed: when *Peter* prayed in the top, or platforme of *Simon* the Tanners houſe in *Ioppe*, then did he receiue in a trance the heauenly viſion: when *Daniel* prayed, then the Angel appeared to him: when the Diſciples praied, then the holy Ghoſt deſcended vpon them: ſuch is the vertue of prayer, that by it, not onely doe the heauens open vnto men, and out of their treaſure ſend downe neceſſary bleſſings and conſolations to them; but men are alſo tranſported and carried vp into heauen, and ſo begin to practiſe the firſt degree of their aſcenſion with Chriſt; for as by newneſſe of life they riſe with Chriſt, partakers of the firſt reſurrection, ſo by prayer they aſcend with Chriſt, partakers of the firſt aſcenſiō; which is vnto them an vndoubted pledge of the aſcenſion both of their ſoules and bodies hereafter. For, if while they are in the body, they get acceſſe to the throne of grace many a time, and finde heauen opened vnto them,

Aug.

Prayer is the firſt ſtep of our aſcenſion to God with Ieſus Chriſt. Reu.20.6.

them, how much more when they are ſeparate from the body, ſhal they find the ſame? And therefore let vs take great delight in this heauenly, and moſt profitable exerciſe of Prayer.

*That the heauens were opened.*

Followes how the Father not onely accepts his Sonne in our roome, but ordaines him to do the work of a Redeemer vnto vs.

HItherto we haue heard the firſt point of Chriſt his conſecration to the office of the Mediator: Wherin we haue ſeen how by receiuing the Sacrament of Baptiſme, he did willingly take our debt vpon him, and bind himſelfe to make ſatisfaction to his fathers iuſtice for it. Now folowes the ſecond, how the Father not only accepts the Sonne, becomming debtor for vs: but alſo ordaines him to doe the worke of a Redeemer vnto vs, and to this ſame effect anoints him, and publikely proclaimes and declares him in this great aſſembly at Iordan, to be that only high Prieſt, and peacemaker, by whom atonement is made betweene God and man. Let vs ioyne theſe grounds of comfort together, and wee ſhall ſee what a ſtrong fortreſſe of faith they make vp vnto vs. Since the Father hath giuē vs Chriſt for a Redeemer: Since the Sonne hath voluntarily obliged himſelfe, to doe the worke of our Redemption: ſince the holy Ghoſt hath anointed him to this ſame effect: may wee not now ſay, God is with vs, who can bee againſt vs? Let Satan calumniate: let infidelitie call in queſtion: we ſee whom wee haue beleeued. Our ſaluation is more ſure, then that the powers of hell are able to diſanull it.

See what a ſtrong bulwark of conſolation is here.

Three waies doth the Father beare witneſſe to his Sonne.

But here we haue to conſider, how by three ſundry ſtrong teſtimonies, God the Father witneſſeth the willing acceptation of his Sonne, to this great office of the Meſſiah, which now is committed vnto him. Firſt, by the opening of the heauens: Secondly, by the ſending downe of the holy Ghoſt, in a viſible ſhape vpon him: Thirdly, by an audible voyce from heauen, proclaiming him to be that beloued Sonne of God, in whom the Father is well pleaſed.

First, by the opening of the heauens.

The firſt then, is the opening of the heauens, by which viſible ſigne is plainly declared, that Ieſus Chriſt is hee, by whom man hath acceſſe to the Throne of Grace: the firſt *Adam* for his tranſgreſſion, was caſt out of earthly Paradiſe, but by the humble obedience of the ſecond *Adam*, the heauens are opened vnto vs, and we are aduanced to an eſtate, as farre exceeding *Adams* beſt eſtate in Paradice, as the ſecond *Adam* is more excellent then the firſt: what was figured by the Ladder of *Iacob*, is now performed by Ieſus: for by him, things which are in heauen and in earth, are now gathered together into one: by him, Angels come downe and doe ſeruice vnto men; by him, men goe vp to the Father, to worſhip him. Whereof, God willing, we ſhal ſpeake more at large hereafter.

*Ephes.1.10.*

*And the holy Ghoſt came downe in a bodilie ſhape like a Doue vpon him.*

Secondly, by ſending the holy Ghoſt on him, in the ſimilitude of a Doue.

THE ſecond way, whereby the Father beares witneſſe vnto him, is, as you ſee, by ſending down the holy Ghoſt vpon him, in the ſimilitude of a Doue; whereby his vnction, which in it ſelfe is ſpiritual, and could not be perceiued, was repreſented & notified vnto all the people: for he was not anointed with any materiall oyle, but with the oyle of gladnes, according to that Propheſie: *The Spirit of the Lord is vpon me, therfore hath the Lord anointed me, hee hath ſent me to preach good tidings vnto the poore, &c.*

*Eſa.61.1.*

Two things conſidered in the vnction of Chriſt.

1 The ſeparating or deſigning of him to the worke of a Redeemer.

Where, for remouing of all doubts that may here ariſe, wee muſt vnderſtand that Chriſts vnction hath in it theſe two things: the firſt is, a ſeparating & deſigning of him to the worke of a Mediator; and this part extends to the whole perſon of Chriſt Ieſus, God and Man. Now in this action of deſignation, albeit, the three Perſons of the bleſſed Trinitie concurre, and ſo Ieſus be both the deſigner, and the perſon deſigned: yet becauſe the Father is firſt in order, this action is aſcribed to him, *for him hath the Father ſealed.*

*Ioh.6.1.*

2 The communication of graces ſufficient for that worke to him.

The other part of this vnction, is the communicating of the graces of the Spirit vnto him: and this is extended onely to his humane Nature, ſo that albeit it bee true, that our Sauiour was anointed in both his Natures, becauſe he is our Mediator, not in any one of them, but in both: yet we muſt remember the difference, that his anointing, in reſpect of the Diuine Nature, imports onely the ſeparating and deſigning of the ſecond Perſon of the Trinitie, to worke the worke of mans Redemption. *Illius enim opus erat nos reſtituere, qui ab initio, cùm non eſſemus, nos condidit. Nec poterat alius renouare in nobis abolitam Dei imaginem, niſi patris imago:* For it was his worke to reſtore and redeeme us, who from the beginning created vs, when we were not, and had no being. Neither could any other reſtore the Image of God blotted out in vs, but the Image of the Father, that is to ſay, his Son Chriſt.

Chriſts vnction, in regard of his Diuine Nature.

*Athanaſ. de Incar. verbi.*

Chriſts vnction, in regard of his humane Nature.

But his anointing, in reſpect of his humane Nature, imports alſo the communication of the graces of the holy Spirit vnto him, not in meaſure, as his brethren receiue them, but aboue all meaſure, for in number he had all graces of the Spirit, hee wanted none; and next, he had euery one of them in the full degree: in which reſpects, the Spirit was neuer communicated vnto any, but to Ieſus Chriſt alonely.

Thus

Here we haue the manifeſtation of Chriſts vnction.

Thus we vnderſtand how Ieſus was anoynted, which vnction is not here firſt made, as if before this hee had not beene indewed with the holy Ghoſt: for we beleeue, that he was conceiued of the holy Ghoſt: but here is the firſt declaration, and publike manifeſtation to the world: by a viſible ſigne of the fulneſſe of grace communicated to him, for the doing of this great worke, whereunto he is now ordained; and this is done, partly for the confirmation of *Iohn*, who albeit he knew that Chriſt was come, yet he knew not who he was, till by this token giuen of God, Chriſt was pointed out vnto him: for ſo he witneſſes himſelfe, *And I knew not him, but hee that ſent mee to baptize with water, ſaid vnto mee, Vpon whom thou ſhalt ſee the Spirit come downe, and tarry ſtill on him, that is he, which baptizeth with the holy Ghoſt:* and partly alſo for inſtruction of the people, that by this ſigne ſeene of them all, they might know who he was, whom ſhortly after, the audible voice from heauen proclaimed to be the Son of God.

Ioh. 1.33.

Why the Spirit deſcends in the ſimilitude of a Doue, and not of fire.

And that the holy Ghoſt deſcends vpon him at this time, in the ſimilitude of a Doue, and not in the ſimilitude of fire, as thereafter hee deſcended vpon the Apoſtles, it is to declare vnto vs, both what he is in himſelfe, as alſo what ſort of creatures true Chriſtians are made by his grace.

To ſhew his loue and meekneſſe toward poore penitent ſinners.

As for himſelfe, hee is a meeke Sauiour, not terrible to penitent ſinners, but louing and comfortable; ye ſhall finde, that of all thoſe who in the Goſpell came to ſeeke mercie and grace from him, neuer one was reiected, but all of them louingly receiued, and ſent away with a comfortable anſwere: for it was propheſied of him, that he ſhould not *breake the bruiſed Reede, nor quench the ſmoaking Flax;* and no maruell that he was kind to his owne, for he was meeke toward his very enemies: he praied for them on the Croſſe, when they were perſecuting him to the death, and when his Diſciples would haue had him to bring fire from Heauen to burne the Samaritanes, becauſe they held him at the Ports of their City, he gaue them this anſwere: *Yee know not of what Spirit yee are: the Sonne of Man is not come to deſtroy, but to ſaue.*

Mat. 12.20.

Luk. 9.55.

The Law was proclaimed with terrour, but not ſo the Goſpell.

The Law was giuen with fire and thunder, with tempeſt, blackneſſe, and darkneſſe, in ſo terrible a manner, that *Moſes* himſelfe did quake for feare: but Ieſus, the Mediatour of the new Teſtament, when he comes to proclaime the Goſpell (a doctrine of the ioyfull tidings of Mans ſaluation) he comes not in a terrible manner, neither to accuſe nor conuict of ſinne, nor to trouble and torment the conſcience for ſinne, for that is the operation of the Law: but as the Lambe of God that takes away the ſinne of the world, he cries peace to the conſcience within of euery poore penitent ſinner, that beleeues in him: he is ſuch a Phyſitian, as being himſelfe anoynted of the Lord, he cures his patients, not by burning or cutting, or by any ſuch hard medicine, but onely by anoynting them, then the which no gentler kinde of cure can be. Whatſoeuer bitterneſſe was in that potion that heales the deadly diſeaſe of ſin, he dranke it himſelfe; and wonderfull it is, the Phyſitian drinkes the potion, and the Patient is healed: And therefore let not penitent and beleeuing ſinners feare to goe neere him.

Ioh. 1.29.

Chriſt cures his patients by anoynting them.

Note.

With this ſame meekneſſe hee endues all that are his.

And as he is in himſelfe, ſuch makes he thoſe who are his: he indues them with the properties of the Doue, hee learnes them ſimplicity, lowlineſſe, and meekneſſe. As the elect of God, they *put on tender mercy, kindneſſe, humbleneſſe of minde, meekneſſe, and long ſuffering:* but where there is yet *bitterneſſe, anger, wrath, euill ſpeaking, and maliciouſneſſe,* by which, after the manner of rauening birds, men deuoure one another, it is an euident argument, that ſuch were neuer as yet renued by the grace of Chriſt Ieſus.

Col. 3.12.

Epheſ. 4.31.

*And there was a voyce from heauen, ſaying, Thou art my beloued Sonne, in thee I am well pleaſed.*

3 By an audible voyce from heauen.

THE third way, by which the Father beareth witneſſe vnto Chriſt, is by an audible voyce from Heauen: where we haue to conſider, not only the teſtimony it ſelfe, but the circumſtances that goe before it; as namely, who giues the teſtimonie, God the Father: in what manner it is giuen? by an audible voyce: and from what place? from Heauen.

Three things conſidered in this teſtimonie.

1. The author of it, to wit, God the Father.

As for the firſt, the Author of this Teſtimony may be collected out of the words, to be God the Father: the Sonne comes to make the Father knowne vnto the world; for no man knowes the Father, but the Son; *No man hath ſeene God at any time, the onely begotten Sonne, who is in the boſome of the Father, he hath declared him.* And the Father againe makes the Sonne knowne vnto the world, by the holy Ghoſt; for euen *Iohn Baptiſt*, though the greateſt Prophet among the Children of women, knew not this Son of God, till the Father, as we ſaid, pointed him out vnto him.

Iohn 1.18.

How the three perſons of the bleſſed Trinitie concurre to the worke of our Redemption.

Here then for our further comfort, we haue to conſider how the three Perſons of the bleſſed Trinitie concurre together, to worke the great worke of our Redemption: for here is the Father deſigning, ordaining, proclaiming: here is the Sonne accepting: and the holy Ghoſt anoynting: theſe three wrought coniunctly the worke of

This comforts vs againſt the feare of Satans power, and our weakneſſe.

John 1.16.

Pſal.133.2.

of our firſt creation: in the beginning of Geneſis, mention, ſuppoſe obſcure, is made of them, by a name Plurall, *Elohim*, expreſſing the Trinitie of perſons; and a Verbe ſingular, *bara*, expreſſing the vnitie of their Nature, and coniunct operation. But here a more cleare and diſtinct mention is made of the three perſons, yet all working one worke, and that for our comfort, that we conſidering who it is hath taken in hand to worke the worke of our ſaluation, ſhould neither be diſcouraged for the power and malice of our ſpirituall aduerſary, that withſtands it; neither yet for our owne manifold wants and infirmities: for that grace which Ieſus hath receiued, is not for himſelfe, but for vs; *that* (as ſaith the Euangeliſt) *of his fulneſſe wee might all receiue grace for grace*: which was figured in that *oyntment, powred on the head of Aaron, it reſted not there, but went downe to the borders of his garments*: euen ſo the grace communicated to Chriſt, flowes from him to the ſmalleſt member of his myſticall body, in ſuch meaſure, as ſhall bee ſufficient, to prepare and perfect them vnto eternall life.

2. The manner, to wit, by an audible voyce from heauen.

The Goſpell ſhould be preached in ſuch a Language, as people may vnderſtand it.

Therefore Chriſt indued the Apoſtles with the gift of Languages.

The next circumſtance containes the manner, by which this teſtimonie is giuen, to wit, by an audible voyce, ſuch as all the people there preſent might heare and vnderſtand. How this voyce was ſounded, is needleſſe for vs to enquire: the Lord, who made the tongue, can ſpeake without the Tongue, and frame Organes of voice at his pleaſure, by which hee can proclaime his will, euen to the eares of men, who without a voyce cannot heare him. Thus the Lord both by his practiſe and precept hath declared, that he wil haue his Goſpel, which is a doctrine of Chriſt, preached to the whole world, clearely, diſtinctly, and in ſuch a manner, as all may heare it: the practiſe we haue here, the precept we haue hereafter: for our Sauiour commanded his Diſciples, that what hee told them in the eare they ſhould proclaime it on the tops of houſes; and for this cauſe, did the holy Ghoſt indue them with the gifts of tongues, that vnto euerie people they might ſpeake in their owne language, otherwiſe one language had bin ſufficient for all people. Whereof it is euident, that they who deliuer this doctrine, either by whiſpering, or muttering in the darke, or elſe in ſuch a language as people do not vnderſtand, declare themſelues not to be the Ambaſſadors of the God of heauen, neither following his practiſe, nor obeying his precept: but Locuſts, proceeding from the ſmoake that comes out of the bottomleſſe pit, by which Antichriſt, that *falſe Starre* endeuours to obſcure both the Sunne and the Ayre, knowing that the vantage of his kingdome ſtands in darkneſſe,

ſo

3. The place from which the teſtimony is giuen.

This lets vs ſee firſt, that the Goſpell is a heauenly doctrine.

Nazian.

1 Pet.1.12.

The third circumſtance is of the place, from which this teſtimonie is giuen, to wit, from heauen: whereof firſt, we learne, that the doctrine of the Goſpel is heauenly doctrine, not written by nature in the heart of man, as is the Law, but heauenly and ſupernaturall, bred in the boſome of God; proceeding from the deepe of Gods infinite wiſdom, which no creature, neither Angel, nor Man, by the light of Nature could euer haue imagined, if the Lord from heauen had not reuealed it; and therefore euen the Angels (notwithſtanding they bee *ſecundaria lumina*, next vnto God, *Spirits of greateſt light, and vnderſtanding*,) are ſaid to admire this myſterie of the Goſpell, deſirous to behold thoſe things, which are taught in the Church concerning it.

Secondly, the Maieſtie and Dignity of the Goſpell.

Heb.2.2.

Secondly, the Maieſtie and dignitie of the Goſpell, is here recommended vnto vs: the Law was giuen on earth, proclaimed from the top of Mount Sinai: yet, *euery tranſgreſſion, and diſobedience thereof, receiued a iuſt recompence of reward, how then ſhall wee eſcape, if we neglect ſo great a ſaluation, which at the firſt began to bee preached by the Lord, and afterward was confirmed to vs by them that heard him?*

Heb.12.25.

And againe we are warned, *See ye deſpiſe him not that ſpeakes: for if they eſcaped not, who refuſed him that ſpake on earth, much more ſhall not we eſcape, if we turne away from him that ſpeakes from heauen.*

Thirdly, no way to bring man to heauen, but by the faith of the Goſpell.

Miſerable worldlings who haue heauen opened, but they loue the earth better.

And thirdly, the proclaiming of this doctrine from heauen, as likewiſe the opening of the Heauens at the firſt proclamation of it, is to teach vs, that there is no way, wherby man may learne a ready way to heauen, but by this doctrine of the Goſpell, which is come from Heauen. Pitifull then is the blindnes of worldlings, to whom heauen is opened, and offered by the Goſpel: but they will not ſo much as looke vpon it, but like thoſe vnclean beaſts in the Law, doe creepe with all foure vpon the earth, ſeeking the fatneſſe of the earth for their portion: more miſerable then thoſe Iewes to whom regreſſe was offered to Canaan, but they would not come out of Caldee: for loue of earth, they little eſteemed heauen, and therfore iuſtly ſhall they bee depriued of both: the heauens ſhall not bee opened them to receiue them, and their place on earth ſhall ſhortly deny them: yea, the earth ſhall open her mouth and ſwallow them; as vnworthy to liue vpon earth, who reioyced not at this grace of the Goſpell, by which the heauens were opened vnto them.

### *Thou art my beloued Sonne.*

A ſhort ſumme of the Goſpell.

THE circumſtances being permitted; now followes the teſtimony, which may be called, *Contractum Euangelium*:

for it containes the ſum of the Goſpell; firſt concerning his Perſon, and next, his Office.

How Ieſus Chriſt in a ſingular manner is the Sonne of God.

The firſt we haue in theſe words: *Thou art that Sonne of mine, that beloued*, for ſo the Article imports: Thus the Father ſpeakes of him, to diſtinguiſh him from other ſons, and other beloued: the Father hath many beloued ſonnes, but none like Chriſt; he is not the Sonne of God by creation, as *Adam* and the Angels; nor by adoption, as regenerate men are; but he is the Sonne of God by eſſential generation, as alſo by the grace of perſonall vnion, that is, as he is the ſecond perſon of the bleſſed Trinitie, hee is the Sonne of God, by eſſentiall generation; for the Father begat him from all eternity, by a full and whole communication of his eſſence vnto him, in a manner moſt maruellous, and vnſpeakeable, and therefore rather to be adored by vs, then inquired and ſearched out. Againe, as man is the Sonne of God in a moſt ſpeciall manner; for hee had no man for his Father, but his humane nature was made and formed by the holy Ghoſt, and this nature thus formed, he hath ioyned and vnited vnto the Diuine nature of Chriſt, that ſo in his perſō, it might haue the being and ſubſiſtence: And thus the Lord Ieſus being one Perſon, in whom are two natures, in reſpect of them both, and of their vnion, in moſt maueilous maner, is the Sonne of God.

And that in regard both of his Diuine nature:

As alſo in regard of his humane,

This doctrine of Chriſt confirmed vnto vs by moſt notable teſtimonies

Now, becauſe Satan, who durſt call it in doubt to the Sonne of God himſelfe, whether or not he were the Sonne of God; will farre leſſe ſpare to call it in doubt vnto vs: let vs oppoſe againſt all his blaſphemies, this notable teſtimony of God, proclaimed by an audible voyce from heauen, at the baptiſme of Chriſt, and repeated againe on Mount Tabor at his transfiguration, as they haue reported vnto vs, who heard it with their eares, for ſo witneſſeth not only S. *Iohn* in the firſt Chap. of his firſt Epiſtle, but moſt cleerely S. *Peter*, in his ſecond Epiſtle, and firſt Chap. *We followed not deceineable fables when wee opened vnto you the power and comming of our Lord Ieſus, but with our eye, wee ſaw his Maieſtie: for hee receined of God the Father, honour and glory, when there came ſuch a voyce to him from the excellent Glory: This is my beloued Sonne, in whom I am well pleaſed. And this voyce we heard when it came from heauen, being with him on the holy Mount.*

By Apoſtles.

By Angels.

By the ſtate of the Iewes.

The Angels in like maner bare witneſſe vnto him, and many thouſands of his Saints haue ſealed the truth of this Teſtimony with their blood. The miſerable eſtate of the Iewes, who ſince the day that they reiected him, and tooke his blood vpon them and their children, haue euer been as Vagabonds, and Abiects in the World, proues the truth of this Goſpell, which declares him the Sonne of God: yea, Satan himſelfe hath been forced to confeſſe it as a truth,; *Ieſus, thou Sonne of God, why art thou come to torment vs before the time?*

Mat 8 29.

By the Prophets.
1 Pet.9.

But beſide all thoſe, we haue (as ſaith S. *Peter*) a moſt ſure word of the Prophets, to which we ſhall doe well to take heed: for if we well conſider, how all thoſe things which the Prophets of old Propheſied, were to be done by the Meſſia, are all accompliſhed in the perſon of Chriſt Ieſus, we ſhall find the Word like a light ſhining in darknes, clearely declaring vnto vs that *Ieſus*, the ſon of *Mary*, is the promiſed Meſſia.

*Gen.*3.15.
By conſent of the old Teſtament with the new, declaring, that he ſhould be the Sonne of a Virgin.
*Eſa.* 7.14.
*Mat.*1.18.

*Micah* 5.2.
That he ſhould be borne in Bethlehem.
*Mat.*2.1.
*Hoſ.*11.1.

Called out of Egypt.
*Mat.* 2. 17.

*Mal.*3.1. & 4.5

*Eſay* 40.3.

*Luk* 1.17 & 3.3

He began his preaching in Galile.
*Eſay* 9.1.
*Mat.* 4.12.

Specially in the Sea borders of Zabulon and Nephtalim.

It was promiſed in Paradiſe, that he, who ſhould trample downe the head of the Serpent, was to be the Seed of the Womā: this was made clearer by *Eſay*, that a Virgin ſhould conceiue a Son, whoſe name ſhould be *Emmanuel*. How this was fulfilled, Saint *Matthew* records, ſhewing how that when *Mary* was betrothed to *Ioſeph*, before they came together, ſhe was found with child of the holy Ghoſt. *Micah* foretold, that out of Bethlehem ſhould come that Ruler in Iſrael; whoſe goings forth haue beene from the beginning, and euerlaſting. Now that Chriſt was borne in Bethlehem, is euident out of the Euangeliſts. *Hoſea* fore-propheſied, that he ſhould be called out of Egypt. And S. *Mathew* witneſſes, that when *Herod* ſought Ieſus to deſtroy him, the Angel of the Lord, appearing to him in a dreame, commanded him to flee vnto Egypt, that it might be fulfilled (ſaith he) which was ſpoken of the Lord by the Prophet: *Out of Egypt haue I called my Son. Malachy* foretold, that a Meſſenger ſhould be ſent before the Meſſia, to prepare his way, whom after that, hee calles *Elias* the Prophet: Who ſhould be (ſaid *Eſay*) a crying voyce in the wilderneſſe; *prepare yee the way of the Lord, make ſtraight in the Deſart, a path for our God: euery valley ſhall be exalted, and euery mountaine made low.* How this was fulfilled, S. *Luke* witneſſes: for *Iohn Baptiſt* came before the Lord Ieſus, in the ſpirit and power of *Elias*, and hee cryed in the Wilderneſſe, Prepare the way of the Lord, and make ſtraight his pathes. Againe, it was foretold by *Eſay*, that he ſhould begin his preaching in Galile: and ſo indeed witneſſes S. *Matthew*, that when Ieſus heard that *Iohn* was deliuered to priſon, he returned into Galile, and leauing Nazareth, he went and dwelt in Capernaum, which is neere the Sea, in the borders of Zabulon, and Nephtalim; that it might be fulfilled, which was ſpoken by *Eſay*; The Land of Zabulon, and the Land of Nephtalim, by the way of the Sea, beyond Iordan, Galile of the Gentiles; the people which ſate in darkeneſſe, ſaw great light, and to them that ſate in the

*Eſa*.55.5.
He confirmed his preaching by miracles, as was propheſied.

*Zach*.9.9.
*Mat*.21.4.
He came riding to Ieruſalem on an Aſſe.

Betrayed by his familiar friend.

*Zach*.11.13.
He was ſold for 30 pieces of ſiluer.

*Mat*.26. & 27.
With the which, when it was caſt againe, were bought a potters field.

*Eſa*.53.12. *and* 53.5.
Counted among tranſgreſſors.

*Pſal*.22.17.
*Pſal* 22.18.
*Pſal*.69.22.
He was pierced hand and foot, they caſt lots on his garments, and gaue him vineger to drinke.

He was buried in the graue of a rich man.
*Eſa*.53.9.
He roſe the third day.
*Pſa*.68.18.
He aſcended on high.

*Athanaſ. de Incarnat. verb.*
All theſe Propheſies cleerly accompliſhed in Chriſt, proue him to be the promiſed *Meſſiah*.

region and ſhadow of death, light is riſen vp. In like manner it was ſpoken by *Eſay*, that he ſhould confirme his preaching with many miracles; as that the blind ſhould ſee, and the deafe ſhould heare; all which, the Euangeliſts record, was performed by the Lord Ieſus. *Zachary* fore-propheſied, that he ſhould come riding to Ieruſalem on an Aſſe, which the Euangeliſts teſtifie, was done. It was alſo fore-ſhadowed in *Dauid* his type and figure, that his owne familiar friend, whom he truſted, and did eate of his bread, ſhall lift vp the heele againſt him: and that he ſhould be ſold for thirty peeces of ſiluer, ſaid *Zacharie*, with the which thereafter a potters field ſhould be bought: and ſo indeed was our Lord betrayed by his owne Diſciple *Iudas*, and ſold for thity pieces of ſiluer; which when he had caſt againe to them that gaue it to him, they bought with it a potters field, to be a burial for ſtrangers; and of his ſuffering, *Eſay* fore-propheſied, as if he had ſeene it, that he was counted among tranſgreſſors; that he was wounded for our tranſgreſſions, the chaſtiſement of our peace layd vpon him and that with his ſtripes wee are healed. Ioyne with this, the prediction of *Dauid*, that they ſhould pearce him hand and foot: and when they had crucified him, they ſhould ſcorne him; and nod their heads at him, ſaying, He truſted in the Lord, let him deliuer him: & againe, that they ſhould part his garments among them, and caſt lots about his veſture, & ſhould giue him gall in his meat, & in his thirſt, vinegar to drinke. All which, the Euangeliſts record moſt clearely to haue beene accompliſhed in the paſſion of Ieſus Chriſt: for they executed him betweene two theeues, ſcourged him, ſcorned him, and crucified him. Yea, more particularly alſo haue they foretold, that he ſhould lye in the graue of a rich man, that he ſhould riſe the third day, as was ſhadowed in his figure, *Ionas*, that he ſhould aſcend on high, and leade captiuity captiue: all theſe, with many moe Propheſies fore-ſpoken of the *Meſſias*, concerning his perſon, his actions, his ſufferings, his triumphant Reſurrection and Aſcenſion, as more particularly they are collected by *Athanaſius*. Since we ſee them ſo clearely fulfilled in the perſon of Ieſus Chriſt, what remaines, but that we cloſe the mouth of Satan, and of our owne infidelity, receiuing this for an vndoubted truth, which the Lord in this heauenly Oracle deliuereth vnto vs; that this Chriſt Ieſus the Sonne of *Mary*, is the Sonne of God, and that promiſed *Meſſias*, on whom all the Fathers, ſince the firſt beginning, faſtned their hope, and of whom all the Prophets haue ſpoken, pointing him out, as it were with the finger, how he was to come to worke the worke of our ſaluation, which in all circumſtances wee ſee performed by him, as was propheſied by them, to our euerlaſting comfort.

*Lactan. Inſti. lib.1.cap.6.*

*Iuſtin. Mart. Orat. ad Ant Pium.*

We might hereunto adde ſome teſtimonies of the Gentiles, as of *Mercurius Triſmegiſtus*, little poſterior in time to *Moſes*: whoſe teſtimonie *Lactantius* cals *Diuino ſimile*, Diuine-like; as likewiſe out of the Oracles of *Sibylla*, which were ten in number, ſo called, becauſe they declared the counſels of God, *quaſi* θεοβούλαι, & were by ſome of the Fathers accounted Propheteſſes of the Gentiles: For ſeeing the Lord *Ieſus* was to be ſent into the world, for ſaluation both of Iewes and Gentiles, it pleaſed the Lord, long before his comming to make ſignification thereof, not to the Iewes onely, by Prophets raiſed vp among themſelues, but to the Gentiles alſo, who becauſe they could not eaſily imbrace the teſtimonie of the Iewes, in a matter of religion, it pleaſed him, by their owne Prophets, to make predictions, and deſcriptions of Ieſus Chriſt, that when they ſhould come to paſſe, they might haue no exception againſt them. And therefore is it that the Heathen perſecuting Emperors, ſtirred vp with hatred by Satan, againſt the very name of Chriſtians, the myſtery whereof they no manner of way vnderſtood, nor yet would receiue any light that might bring them to the knowledge thereof; forbade the reading of their owne Sibylline Oracles; and that, becauſe euen their owne Propheſies bare witneſſe to the verity of Chriſtian Religion. But for the Preſent, we content vs with that moſt ſure word of the Prophets, as Saint *Peter* cals it, and reſt in this heauenly Oracle, which the Father from heauen proclaimed concerning his Son: *Bleſſing the Lord our God, who hath opened vnto vs the myſtery of his will, according to his good pleaſure, which he hath purpoſed in Chriſt. By whom we haue redemption through his blood, the forgiueneſſe of ſinnes, according to his rich grace. To him bee praiſe and glory, for euer.* Amen.

THE

# THE COMBATE OF CHRIST WITH SATAN

DECLARING A WORKING
POWER IN OVR REDEEMER AN-
swerable to his vocation.

By Master WILLIAM COVVPER, Minister of Gods Word.

Matthew 4. 1, 2.

*Then Iesus was led aside of the Spirit, into the Wildernesse to be tempted of the Deuill. And when he had fasted forty dayes, and forty nights, he was afterward an hungry.*

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# A TREATISE OF CHRIST HIS TENTATION.

WE are now come to the Hiſtory of Chriſt his tentation, which being ioyned with the former two, whereof we haue ſpoken, makes vp vnto vs a compleate doctrine of Chriſtian comfort: for in his Genealogie, we haue ſeene, what manner a man Chriſt Ieſus is. In his Baptiſme we haue learned, how hee is become ours; and now in his tentation we ſee, how he begins to worke the worke of Satans confuſion, and our Redemption.

Great ioy was there in the Campe of Iſrael, when they ſaw that *Dauid* ouercame *Goliah*, caſt him to the ground, and cut off his head; for he was a dreadfull enemy, he had reuiled the Hoſt of the liuing God, and none of *Saul* his warriours durſt incounter with him. But greater ioy ſhould be in our hearts, when we ſee how our *Dauid* in this ſingular combate, fights with ſpirituall *Goliah* hand to hand, and ouercomes him; who euer ſince the Creation hath been a ſhameleſſe blaſphemer of the euer-liuing GOD, and a ſpitefull enemie of all true Iſraelites. In this firſt combate, the Sonne of GOD caſts him downe: In the laſt combate which he fights with him, on the Croſſe, he bruſts his head. Satan tempting the firſt *Adam* in Paradiſe, ouercame him, and ſo carried him away, and his poſteritie, in a fearefull captiuity and bondage: but the ſecond *Adam*, ſuffering tentation by Satan in the Wilderneſſe ouercomes him, and by a more glorious victorie then *Abraham* had ouer *Chedarlaomer*, doth he recouer his owne *Lot* from the power of this Enemy.

Three things to bee conſidered in it.

In all, we haue three poynts here to be treated of: firſt, the circumſtances premitted: ſecondly, the combate it ſelfe, conſiſting of a threefold aſſault made by Satan, with their ſeuerall repulſes giuen by our Lord: thirdly, the euent and iſſue thereof.

Circumſtances going before it, ſixe in number.

The circumſtances premitted, are ſixe: Firſt, the time, which is declared to haue beene immediately after his Baptiſme: Secondly the place, expreſſed to be the Wilderneſſe: Thirdly, the motion by which he is carried thither, to wit, by the Spirit: Fourthly, the perſon who is tempted, namely, Ieſus, full of the holy Ghoſt: Fiftly, the Tempter, named here the Deuill: Laſt of all, the occaſion of the tentation, which is ſaid to be Chriſt his hunger, after that hee had faſted forty dayes. As for the time, it is noted to haue beene immediately after his Baptiſme: he had liued twenty nine yeares a priuate man, and all that time we read not that Satan tempted him; but now when he comes out in publicke, to doe the worke of a Redeemer, for the glory of God, and good of his brethren, hee is aſſaulted of Satan, with all his might.

The time of Chriſt his tentation is firſt noted.

Whereof it is euident, how Satan intends his greateſt malice againſt them, who are ſet vp into thoſe high callings, in the which, greateſt good may bee done to the glory of God, and ſaluation of others. So was it with *Moſes*, ſo long as hee liued a priuate life, he liued a peaceable life, but when he came forth to be a deliuerer of his brethren from their Bondage in Egypt then was he perſecuted by *Pharao*. So alſo with *Dauid*, in his priuate calling, he had quietneſſe: but from the time that he had once begun to worke the deliuerance of Iſrael, by the ſlaughter of *Goliah*, and was anoynted King by *Samuel*, for the greater benefit of that People: then did Satan ſtirre vp *Saul* againſt him, who hunted him like a Partrich, through the fields and Mountaines of Iſrael. The like alſo may be ſeene in the Apoſtle Saint *Paul*, in *Soſthenes*, and many others. As trees on the tops of hils are obiect to euery winde; ſo perſons in a high calling, if in a good conſcience they labour to diſcharge it, ſhall find themſelues on euery ſide compaſſed with tentations.

Perſons in h calling ſubi to greateſt tations, if th bee faithfu them.

Neither is it ſo onely with thoſe that are ſet vp in more eminent callings, but with euery Chriſtian alſo: what malice Satan practiſed againſt the Head, the ſame will hee practiſe againſt the members. So ſoone as our Lord was borne, ſo ſoone was hee perſecuted by *Herod*: ſo ſoone as he was

Such as giue their names to Chriſt, let them looke to be tempted of Satan.

baptized: ſo ſoone was hee tempted by Satan: thus, as ſaith *Chryſoſtome*: *Ab ipſis vitae initijs*, [illegible] Then we ſee, that euen in the cradle our Lord began to beare the Croſſe; and no ſooner wee are borne by regeneration to be his, but ſo ſoone, without further delay, doth Satan ſet vpon vs with all his might, like a new Pharao purſuing Iſrael, to ſee if hee can reduce vs to his former ſeruitude and bondage.

In Mat. hom. 7.
Marc. hom. 47.

A comfort for yong Chriſtians, who after their conuerſion are exerciſed with vnaccuſtomed temptations.

And this I marke for the comfort of weake and young Chriſtians, who after their conuerſion, find themſelues troubled with great tentations, wherewith before they were not acquainted; let them know, that it is a curſed peace, to be at peace with Satan, and giue thankes to God, who now hath put them in an enmity with him: for thereby they may know they are none of his, but are called to fellowſhip and communion with Chriſt; *Diabolus enim non perſequitur niſi bonos*: Satan purſues none but good men, ſuch as haue caſt off his yoke: as for the wicked, what needs he to purſue them, ſeeing hee poſſeſſeth them? Yea, ſo farre is he from tempting them, that he vſeth them as his inſtruments, to tempt others: and therefore let vs not be diſcouraged, but rather confirmed, when we find our ſelues tempted by Satan.

*Aug. de Temp.*

The place of the combate is here ſet downe

*Aug. de Temp. 77.*

*Ambroſ.*

In euery place Satan hath his ſnares ſpred out for temptation.

The ſecond circumſtance is of the place, noted here to be the Wilderneſſe: Wherein two things we obſerue, one in the perſon of the aduerſary, letting vs ſee how he is a reſtles Tempter, ſparing no place, not Paradiſe, nor the Wildernes, in the Temple, *Vbique inſidiatur homini*, euery where hee lies in wait for vs: neither can we goe our way, wherein hee hath not his ſnares laid before vs: *multi laquei quacunque progredimur*: there bee many ſnares whereſoeuer wee goe, our way on earth, being like the way of Iſrael, wherein lurke many fiery Serpents to ſting vs, that hurt vs many times before wee can perceiue them: none of all the children of God, but they haue marked this in their owne experience: for where is the place wherein wee haue not beene tempted, yea, wounded by this ſubtill Serpent, and almoſt ſlaine to the death, if mercy and grace had not come in from God to ſuccour vs? The remedy is, that we ſuſpect this aduerſary in euery place wherin we come, walking as the Apoſtle commands vs, circumſpectly, and with feare and trembling; euer looking vp for grace, to keepe vs wee fall not into his ſnare, or at leaſt, we periſh not in it.

In this combat our Lord giues the Aduerſary vantage of the place, & why?

The other thing to bee obſerued here, is the perſon of our Lord, who ouerthrows Satan in ſo victorious a manner, that no exception can bee made againſt it; for in that nature which Satan once had ouercome, doth hee encounter with him, and giues him alſo the vantage of place. Satan tempts the firſt *Adam* in Paradiſe, which was the place in all the world, wherein hee ſhould haue beene ſtrongeſt to reſiſt the deuill, conſidering that in it hee had very many tokens of Gods great goodneſſe toward him, euer before his eies; yet in it Satan ouercame him: But the ſecond *Adam*, to recouer this loſſe, encounters with Satan in the wilderneſſe, a place of all others in the world, meeteſt for Satan to tempt a man in, ſpecially to deſperation. Thus wee ſee, *quemadmodum ſuis modis praeiudicia reſoluantur, & ſuis diuina beneficia veſtigijs reformentur*: for the firſt *Adam* tempted by Satan, was driuen from Paradiſe to the wilderneſſe, but the ſecond *Adam* by ſuffering himſelfe to bee tempted of Satan, brings home the firſt againe from the wilderneſſe into Paradiſe. Thus doth he follow the Aduerſary, as it were foot by foot, euermore confounding him in all thoſe meanes, by which before ouer man hee made his conqueſt.

*Ambr. in Luk. 4.*
*Nazian. Orat. 21. Apologet.*

The third circumſtance, he is led into the wilderneſſe by motion of the Spirit.

The third circumſtance is, that our Lord was led into the wilderneſſe by the motion of the Spirit, to wit, that ſame Spirit which before deſcended on him at Iordan; and wherewith here hee is ſaid to haue beene filled and repleniſhed. Of this we learne, that temptations come not by accident, or chance, but are ordered by diuine diſpenſation: In our weaknes, oftentimes we conceit of our temptations, as if they came to vs by the will of Satan: but in very truth it is not ſo; he is indeed a roaring Lyon, but the Lord hath bound him in chaines, and without the bounds of his chaine hee cannot goe, roare as he will, he is not able to approach vnto vs, nor moue any temptation againſt vs, but as he is licenſed of the Lord. *Eſt quidem Leo rugiens, ſed gratias ago magno illi Leoni de tribu Iuda, rugire iſte poteſt, ferire non poteſt*: he is indeed a roaring Lyon, but I giue thankes vnto the great Lyon of the Tribe of Iudah, he may roare, but he cannot ſtrike me.

Temptations are ordered by diuine diſpenſation.

*Ber. in Pſal. qui habitat. Ser. 13.*

Three notable comforts in temptation.

It is therefore good to remember in our temptations, theſe three things; Firſt, that it is the Lord who takes vs by the hand, and enters vs within the liſts, to fight in his name, hand to hand with Satan, as here our Lord is led by the Spirit to bee tempted: Secondly, that the Lord meaſures our temptations, & wil not ſuffer vs to be tempted aboue our power: And thirdly, that whereſoeuer he leads vs, hee goes with vs, not as a ſpectator, only to behold vs, which ſhould alſo greatly encourage vs, that wee fight vnder the eye of our King; but as an actor alſo fighting in vs, helping our infir-

[illegible] be afraid to giue battell against him in the Name of the Lord our God.

The fourth circumstance, is of the person tempted.

The fourth circumstance wee haue to consider, is the person who is tempted, to wit, Iesus full of the holy Ghost. In regard of his nature, he is very man, and so he behoued to be, that hee might ouercome the Aduersary of man; *aliquin ipse victus non fuisset*: otherwise he had not beene wholly conquered; but in regard of the quality of his Nature, perfectly holy, and fully sanctified, so full of the holy Ghost, that not so much as a contrary motion of euill could enter into him, no more then liquor can be conueyed into a vessell, which is full already; and this is it, which our Sauiour testifies in another place; *The prince of this world commeth, and hath nothing in me.*

*Theod. dial. 2. cap 2.*

*Iohn 14.30.*

Neuer any full of the holy Ghost as Christ Iesus was.

It is true that *Iohn* the Baptist, and *Steuen* the first Martyr, are allowed to haue beene full of the holy Ghost, but that is spoken, either in comparison of themselues, who at sometime were more filled with grace, then at another; for in all the godly, the Spirit hath his owne [illegible] intermission; or else in comparison of themselues, with other men. But as for Christ Iesus, it is his singular priuiledge, that hee receiued the Spirit aboue, and beyond all measure, that of his fulnesse all his Saints and seruants might receiue grace for grace, euery one a portion in their own measure: whereof it comes to passe, that there being in most holy men, a great vacuity and emptinesse, roome is made for Satan to enter in, and worke vpon the corruption hee findes there; but in the Lord Iesus it is not so.

Sundry sorts of temptations.

God tempteth man, and is tempted of man.

*Deut. 13.*

*Aug. in. Ioan. tract. 43.*

One man tempts another, these sin after the similitude of Satan.

But here two things further are to bee considered: first, How could Christ bee tempted, there being, as I haue said, no corruption in him, whereupon any temptation could worke? and secondly, For what causes was hee tempted. For resolution of the first, we are to consider the sundry sorts of temptations; there is one whereby man tempts God: this is expresly forbidden, as we will shew hereafter; one whereby God tempts man, so the Lord tempted *Abraham*, and he is said also to haue tempted the Israelites; as for that which St. *Iames* saith, that God tempts no man: wee must know that there is, *tentatio quae probat, & tentatio quae decipit*: a temptation which proueth, and a temptation which deceiueth. By the first of these only the Lord tempts, but neuer by the second. There is also a temptation, whereby one man tempts another to make him, or manifest some weaknesse in him; so [illegible]

[illegible] demnation; and last of all, there is a temptation whereby Satan tempts man, [illegible] that which [illegible] to the Lord [illegible] any good [illegible] and [illegible] But Satans temptations are compared to sifting, that lets away the good, but keepeth the worst.

The temptations of Christ were externall onely, & could not enter into him.

Now to come to the question, we must know that the temptations of Christ in this doe differ from the temptations of *Adam* and all other men in the world, that his were onely externally offered, such as Satan presented by externall voyces & obiects to his eare and eyes, but could neuer carry any further, for immediatly the Lord Iesus discerned the vanitie of them, by the perfect light of his mind, and instantly repelled them by the vnchangeable holinesse of his will, so that he was not so much as affected or moued with them, farre lesse infected by consenting to them, and in things I said, he farre excels the first *Adam* and all his posterity.

It is farre otherwise with Adam & Eua.

For as for our first Parents *Adam* and *Eua*, the first onset Satan made vpon them, by presenting externall obiects to their eyes, and voyces to their eares, hee instantly conueyed his sting into them, by reason that they, howsoeuer made holy, yet being mutable, were easily affected with his allurements, and so wounded by him: but the second *Adam*, being perfect, and vnchangeable in holinesse, was in such sort tempted, that he was not, nor could not be peruerted, no more then the most stable rockes of the Sea are moued, or remoued by the raging waues thereof.

The saluation conquest, by the second Adam, cannot be lost to any of his members.

Wherein great comfort redoundeth vnto vs, who now by grace are the generation of the second *Adam*, and beare his image, as by nature we were the sonnes of the first *Adam*, and did carrie also his image. What the first *Adam* had by creation, he receiued it not for himselfe onely, but for his posteritie also: if he had kept it for himselfe, he had kept it to them also; and when hee lost it to himselfe, hee lost it to his posteritie. And the second *Adam*, the Lord Iesus, in like manner, that stocke of life, in whom by grace we are graffed, and of whom only, wee as Chriſtians haue our beginning and being; what he hath receiued as Mediator from his Father, he receiued it not for himſelfe, but for his brethren, that he might conquer, communicate, and conſerue vnto vs a moſt ſure ſaluation: for ſo long as he who hath obtained it, cannot looſe it, ſo long we are ſure it cannot be loſt vnto vs, ſeeing of him, and in him we poſſeſſe it.

Comfort.

Our temptations are not externall onely, but chiefly internall.

Chryſ. in Mat. hom. 7.

And as for *Adams* poſterity, now ſince the fall, our eſtate is ſo much by nature the more miſerable, that our greateſt temptation, comes from our inward corruption, for that albeit there were no externall tempter, to tempt vs with obiects of ſinne, preſented to our eyes and eares: yet we are tempted of our owne concupiſcence within vs. *Tale quippe eſt vitium malignitatis, vt à nullo impulſa, plerunque ſeſe ipſa præcipitet:* for ſuch is the corruption of our wicked Nature, ſaith *Chryſoſtome*, that although it be not moued or inforced by any other: yet it runneth headlong into ſin. Thus we are like vnto a beſieged Citie, that not onely hath ſtrong enemies without purſuing it, but in like manner falſe Traytors within, to betray it. Now we haue ſeene how the temptations of Chriſt Ieſus doe differ from *Adams*, and ours.

The ends why Chriſt was tempted.

The other thing in this circumſtance that comes to be conſidered, is, the ends for which our Lord humbles himſelfe to bee tempted of Satan: & thoſe wee ſhall ſee doe moſt of all reſpect vs; as for our cauſe hee was incarnate, ſo for our cauſe he was tempted: al that he ſuffered in our nature, are medicines to cure the infirmities of our nature.

Firſt, that he might ouercome our enemie in a iuſt and lawfull manner.

Firſt then, he was content to be tempted by our enemy, that he might ouercome our enemy, and that in ſo iuſt and lawfull a manner, as againſt which the enemy could haue no exceptions: for in mans nature hee incountred with him, in a place conuenient for Satan, in a ſtate and condition moſt ſubiect to temptation, wanting all neceſſaries for refreſhment of his body, and hauing none to comfort him; and no doubt it did wonderfully aſtoniſh and confound *that euill one*, that hauing ouercome ſo many ſince the beginning of the world; now he encounters with a man, ouer whom hee hath ſo many apparant vantages, and againſt whom hee aſſayed all his temptations, yet cannot he any way faſten his ſting in him.

Secondly, to let vs ſee how Satan is a ſpitefull enemy of mans ſaluation. Aug. hom. 38.

Secondly, to let vs ſee what a ſpitefull enemy of mans ſaluation Satan is, for the hatred he beares to the glory of God, hee hates man, made to the Image of God, and doth all that he can to hinder his ſaluation. *Non enim vult vt ibi ſimus, vnde ipſe deiectus eſt:* for hee cannot abide that man ſhould be exalted to that place, from which for his ſinne he was deiected. If we could apprehend this, and take it to heart, what a deadly enemy Satan is vnto vs, and for what cauſe, it would euer encourage vs to make ſtronger reſiſtance againſt him, then we doe.

Thirdly, that he might teach vs how to fight with Satan.

Thirdly, he vndergoeth this temptation, to teach vs his Seruants and Souldiers how to encounter with him: *Pugnat Imperator, vt diſcant Milites*; and therewithall to aſſure vs, that if we will fight againſt him in the might of our Lord, it is poſſible, that wee (cloathed with this ſame nature) ſhall ouercome him. Since the dayes of *Adam*, Satan, by ſinne, hath wonderfully preuailed ouer men: none haue eſcaped him without a wound, and many hath he ſlaine vnto the death: but now in the ſame nature, the Lord Ieſus wraſtles with him, and ouercomes him; that ſo, *radicitus euelleret deſperationem ex natura noſtra*; that he might plucke vp deſperation by the roote, out of our nature.

Theod. dial. 1. cap. 28.

Fourthly, that he might comfort vs in our temptations. Heb. 5. 11.

And fourthly, hee humbled himſelfe to ſuffer temptation, that by experience hee might learne, wherein the ſtrength of Satan lyeth, and ſo might be the more able to ſuccour vs in all temptations: *For we haue not an high Prieſt, that cannot bee touched with the feeling of our infirmities, but was in all things tempted in like ſort, yet without ſinne, and therefore is able ſufficiently to haue compaſſion on vs.*

Laſtly that we ſhould not apprehend our temptations to come from an angry God.

And laſt of all, that we ſhould not apprehend our temptations to come from an angrie God, as commonly of our weakeneſſe we doe. We ſee here, that the Lord Ieſus, who a little before, was proclaimed to bee the Sonne of God, in whom the Father was well pleaſed, is now led by the Spirit of God, to be tempted of Satan.

The fift circumſtance is of the perſon that tempteth.

The fifth Circumſtance, is of him that tempteth, called by S. *Luke* the *Diuell*, and by S. *Mathew* the *Tempter*: ſtiles, both of them properly belonging to Satan: for, before him there was no tempter vnto euill, nor yet after him, except ſuch as are tempted by him. Wherefore *Auguſtine* doth thus prettily deſcribe him: *Quid eſt Diabolus? Angelus per ſuperbiam à Deo ſeparatus, à ſemetipſo deceptus, alios decipiens, author mendacij, radix malitiæ, caput ſcelerum, princeps omnium vitiorum:* What is the Diuell? He is an Angell, through his pride, ſeparated from God, deceiued by himſelfe, deceiuing others, the Father of lyes, the roote of malice, the chiefe head of all wickedneſſe, the Prince of all ſinnes and vices. In tempting hee is reſtleſſe, ſparing no time, no place, no perſon. It may truely bee ſaid of him, which without a reaſon *Eſau* ſaid of *Iacob*,

Aug. in Vigil. natiuit. Dom. Ser. 4.

Satan properly called a Tempter, and why.

*Was he not iuſtly called Iacob?* that is a ſupplanter: *for firſt, he ſtole my Birth-right, and now hee would ſteale my bleſſing.* Is not Satan iuſtly called a Tempter? By our firſt Creation, wee were made to the Image of God, and that, Satan by tempting our parents, ſubtlely ſtole from vs; and now the bleſſing of God in Chriſt the Redeemer, whereby he offers to aduance vs to a better eſtate then that wherein wee were created, hee laboureth by crafty temptations to ſteale from vs alſo. The Lord giue vs eyes to ſee his enmity againſt vs, and hearts to reſiſt him.

Satan a Commander of the wicked, a Tempter of the godly. *Epheſ.* 2.2.

2 *Tim.* 2.26.

Carnall men in word, deſpiſe Satan, but indeed doe ſerue him.

Two ſorts of Satans operations.

But let vs marke that hee is called a Tempter, chiefly in reſpect of the godly: for in regard of the wicked, hee is not ſo much a Tempter, as a commander and poſſeſſour of them; *hee is the Prince of the ayre, that rules in the children of diſobedience.* They are already in *the ſnare of the Deuill, taken of him at his will.* Wordlings count it ſtrange to heare that any of Gods children ſhould bee tempted by Satan, and thinke all well enough, if in word they can ſay, *I defie the Deuill and all his workes:* but Satan cares not how thou deſpight him in word, if ſo be thou pleaſure him in thy workes, as thoſe miſerable men doe, who in word defie him and his workes, but indeed are ready to ſerue and pleaſure him in any ſinfull worke, whereunto hee employes them: they can abhorre to heare others are tempted who yet reſiſt him, but cannot lament that themſelues, in moſt miſerable manner, are poſſeſſed and captiued by him. For, there are two of Satans operations, one is called, πειρασμὸς, and this expreſſeth his reſtleſſe aſſaulting of the godly, to tempt them: the other is called ἐνέργεια πλάνης, expreſſing his effectuall power, whereby at his will he worketh in the children of diſobedience.

Why we ſhould not faint at Satans tentations *Iames* 1. 12.

Wee are not therefore to faint, becauſe we finde our ſelues tempted by Satan; but rather, as Saint *Iames* commands vs, *to count it exceeding great ioy when wee fall into tentation:* for firſt of all, it proues wee are none of his. As a dogge doth not barke at thoſe that are of the houſhold, but at ſtrangers; ſo, Satan keepes a cloſe mouth to ſuch as are his, and ſuffers them to brook a falſe peace; but ſuch as by Grace are deliuered from his bondage, thoſe hee compaſſeth like a roaring Lyon, ſeeking to deuoure them.

It is a great temptation, not to bee tempted.

*Greg. moral. lib.* 2.

And next, there is great profit and vtilitie, redounding to vs by the tentations of Satan: they humble vs, chaſe vs to God, and makes vs more feruent in prayer. That which *Luther* marked in himſelfe by experience (that *Tentation, Meditation,* and *Prayer,* were the three Maſters, vnder whom he profited moſt) all the reſt of Gods children alſo finde true in themſelues: *maxima tentatio eſt, non tentari;* not to be tempted, is the greateſt temptation. And herein doth the maruellous power and wiſedome of our God appeare, in ouer-ruling Satan ſo farre, that his tentations to euill, whereby hee aſſaults vs, the Lord turnes them to good: *Fit enim mira diuinæ bonitatis diſpenſatione, vt vnde malignus hoſtis, cor tentat, vt interimat; inde miſericors Deus hoc erudiat, vt viuat;* For it commeth to paſſe by the wonderfull diſpenſation of Gods goodneſſe, that from whence the malicious enemie tempteth the heart, to kill it; from thence doth the mercifull God inſtruct it, that it may liue.

Satan expreſſed by many names, for the great wickedneſſe of his nature.

2 *Cor.* 2.11.

But as the one Euangeliſt calleth him a *Tempter*, ſo the other calleth him a *Deuill*. There is not one name ſufficient to expreſſe the wickedneſſe of Satan: neither any creature ſo euill, as is able to ſhaddow it; and therefore Gods Spirit expreſſeth it by many names, calling him, a Dragon, a Lyon, a Serpent, a Satan, a Tempter, a Deuill, a Circumuenter, a Deceiuer, beſide many giuen him in holy Scripture.

They all may be reduced to three: for hee is in all his actions either a Tempter, or an accuſer, or a Tormenter.

A ſingular preſeruatiue againſt Satans temptations.

All which may bee reduced vnto theſe three; wherein he is continually exerciſed: for firſt, hee is a *Tempter*, entiſing man vnto ſinne, and there hee behaues himſelfe like a ſubtle warbling Serpent, full of wiles to beguile. Secondly, hee is an *Accuſer*, accuſing man to God for ſinne, and there hee ſhewes himſelfe a Satan, a hatefull Aduerſarie, and a *Deuill*. Thirdly, he is a *Tormenter* of man for ſinne, and there hee imitates a fiery Dragon, and a roaring Lyon: there are the points of his occupation, there is the labour, wherein night and day hee is exerciſed: hee likes no other, hee can doe no other: If wee could remember this, it might ſerue to vs as a ſingular preſeruatiue, to keepe vs from his ſubtle ſnares: for why doth hee tempt vs? Is it not, that hee may haue matter whereupon to accuſe vs to our God? And why accuſeth he vs, but that if he can, he may receiue power and commiſſion to torment vs? O faithleſſe Traytor, that firſt tempts a man to ſinne, and then for thoſe ſame ſinnes done by his inſtigation, is the firſt accuſer of him vnto God! And therefore if wee bee wiſe, let vs reſiſt him in the firſt, giue no place to him, when he is a Tempter, ſo ſhall we not feare him, when he is an Accuſer, nor feele him as a Tormenter.

The laſt circumſtance, is the occaſion of the temptation, to wit, his faſting.

The circumſtance permitted here by the Euangeliſt, is the occaſion of the temptation, to wit, our Sauiours hunger, after that he had faſted forty dayes: this faſting our Sauiour alſo vndertooke, partly for our inſtruction, and partly for confirmation of his calling vnto vs; firſt, for our inſtruction, to teach vs, that a ſpirituall life, wherein God may bee honoured, our owne ſaluation, and the ſaluation of others procured, can neither be begun nor continued, without abſtinence and prayer; by theſe the godly haue obtained at the hand of GOD, the knowledge of their myſteries, as yee may ſee in *Daniel*: by theſe haue they confounded the conſpiracies of their enemies, as yee may ſee in *Eſter*: theſe haue beene alway the moſt effectuall armour of the Churches, to diuert euill, to draw downe good, to confound their enemies, to confirme themſelues, and the one of theſe ſtrengthens the other. *Oratio virtutem impetrat ieiunandi, & ieiunium gratiam promeretur orandi, ieiunium orationem roborat, oratio ieiunium ſanctificat.* Prayer obtaineth ſtrength to faſt: Faſting obtaineth grace to pray: Faſting ſtrengtheneth prayer: Prayer ſanctifieth Faſting.

A ſpirituall life is greatly helped by faſting and prayer.

And therefore it is, that Satan, where he will entiſe any to a carnall conuerſation, doth commonly beginne at the contrarie, ſurfeiting, and drunkenneſſe; by it he drew *Lot* to inceſt: *Nabal* to railing againſt *Dauid*: *Baltaſer* to blaſphemous abuſing thoſe veſſels, which were ſacred to the Lord; and many a man to that ſhame, wherein hee thought neuer to haue falne; for drunkenneſſe is Satans *Dalilah*, wherby he takes away the ſtrength from the ſtrongeſt *Sampſon*, and ſo hee makes a play-foole of him. Experience hath alway prooued, that where this ſinne is welcome, it is eaſie for Satan to bring in any other ſinne, whereunto the Nature of that man is inclined.

By the contrarie, carnall luſts are nouriſhed by intemperance.

But this faſting of our Lord being miraculous, let vs ſee, that hee vndertooke it for this end alſo, for which he wrought all the reſt of his miracles: namely, to confirme his calling and doctrine to vs: ſo then, as *Moſes* at the giuing of the Law, faſted forty dayes: and *Elias* at the reſtoring of the Law, faſted forty dayes: the Lord Ieſus alſo, comming to preach the Goſpell, faſts forty dayes: partly, that hee might anſwere the former types, in them figuring what he was to doe; and partly as I ſaid, to confirme vnto vs the certaintie of his calling.

Chriſts miraculous faſting was alſo to confirme his doctrine.

Whereof it is euident, how this fact of Chriſt is vainely and ſuperſtitiouſly abuſed by the Papiſts, for confirmation of their Lenton faſtings. they lay this for a ground, that *Inſtructio eccleſiæ eſt omnis Chriſti actio*: euery action of Chriſt, is the Churches inſtruction: which helps the nothing. It is true: al his actions, are for our inſtruction, but not all for our imitation.

Chriſts faſt ſuperſtitiouſly abuſed by Papiſts.

The workes of Chriſt our Lord, are of three rankes: the firſt are workes of Redemption, as that he was conceiued of the holy Ghoſt, borne of the Virgin *Mary*, crucified on the Croſſe for our ſinnes, dead, deſcended to hell, and roſe againe the third day: theſe are ſo proper to the Sonne of God, the Lord Ieſus; that if any man would preſume to counterfeit him in them, hee were to be abhorred as a moſt wicked blaſphemer.

The actions of Chriſt reduced

1 Workes of redemption: to follow theſe, were blaſphemy.

In the ſecond ranke, are his workes of miracles; as, that he cleanſed the Leper, healed the paralitique, gaue ſight to the blind, raiſed the dead, and ſuch like; but no man is ſo fooliſh as to ſay, Theſe ſtand to vs for rules of imitation: for howeuer hee hath giuen power to many of his ſeruants to doe the like of theſe, for confirmation of his Goſpell: yet haue others alſo receiued power to doe ſuch miraculous workes, who for all that, ſhall neuer enter into his Kingdome.

2 Workes of miracles: to follow him in theſe, is impoſſibility.

In the third ranke are his workes morall of a godly life and conuerſation; ſuch as his humility in waſhing his Diſciples feet; his meekneſſe, patience, and loue, in praying for his enemies: his ſubiection to his Parents: and theſe indeed ſtand vnto vs for rules of Imitation. *Learne of mee*, ſaith our Sauiour, *that I am lowly and meeke.* Hee bade vs not, ſaid *Auguſtine*, learne of him how to make the world, or how to raiſe the dead; but learne of him that he is lowly and meeke. To ſtriue to follow him in the firſt ranke of theſe, is blaſphemy: in the ſecond is impoſſibility: in the third, is true piety.

3 Moral workes: to follow him in theſe, is piety.

Now we are to know, that faſting is either ſupernaturall, and ſo miraculous, as the faſting of *Moſes*, *Elias*, and our Lord: or naturall: the naturall againe is preſcribed and vndertaken, either for phyſicke, for ciuill affaires, or for Religion. Of the firſt I ſpeake nothing, ſaue onely that it is a ſhame that men, for bodily health, can take them to a dyet, vſe moderation, and abſtinence from meate, who for ſpirituall health will no way regard it. As for the ſecond, that worldlings, to redeeme the time of their market, or otherwiſe to ouertake their ciuill affaires, can faſt from morne to euening, condemnes in like manner careleſſe Chriſtians, who, to make vnto themſelues increaſe in the gaine of godlineſſe, will not dedicate any time to the exerciſe of faſting and praying. As for the third, faſting for Religion, it is either publike, ſuch as by publike authoritie is inioyned for vrgent cauſes: as that of *Heſter* and *Ioſaphat*: or elſe priuate: ſuch as priuate Chriſtians, either by themſelues, or with their families, doe willingly vndertake.

Faſting is of ſundry ſorts, according to the ends thereof.

A warning for careleſſe Chriſtians.

Now

The right end of religious faſting is, to ſubdue the body by diſcipline

Now in both theſe we are alwaies to take heed, that faſting be vſed for the right end, and in the right manner. Then it is vſed to the right end, when wee faſt for this cauſe, that the fleſh being ſubdued to the ſpirit, may be the more able to pray. As a naturall man delights in the ſubduing of his enemy, ſo a Chriſtian in the ſubduing of his fleſh. In a battell betweene two parties, if the third come in to helpe any one of them, it is eaſily coniectured, that the party helped will preuaile; there is a continuall battell in vs, betweene the fleſh and the ſpirit; for theſe two luſt one againſt the other: why then doe wee not helpe that partie which faineſt we would haue victorious? If we deſire the ſpirit ſhould preuaile, then let vs helpe it with faſting, and prayer; for *Ieiunium eſt animæ auxilium*; Faſting is an helpe and furtherance to the ſoule; if otherwiſe wee bring in ſurfetting and gluttony, we ſtrengthen corrupt fleſh, we quench the Spirit, and ſo make our ſelues a prey to our enemie.

In the battell betweene the fleſh and ſpirit, we ſhould helpe that party which we would haue victorious.

*Nazian. Orat. 25. in laudem Gregorij.*

Rules in faſting: firſt, what it be without opinion of merit.

This being the end, which in faſting ſhould be propoſed vnto vs, let vs beware of thoſe euils that may corrupt it, and wee ſhall finde it a moſt wholeſome medicine for a diſeaſed ſoule. And firſt, let vs beware of the opinion of merit before God; for this conceit makes euen good workes an abomination to the Lord, as it is euident in that Phariſe, who boaſting of his almes and faſting, went home without mercy and grace. *Non enim habet quo ineat gratia, vbi meritum occupauit*: There is no place for Grace to enter in, where merit hath poſſeſſion.

*Ber. in Cant. Ser. 67.*

Next, that it be without ſuperſtition.

*Epith. hæret. 33.*

Secondly, we are to take heede that our faſting be without ſuperſtition, which then is done, *quando neque propter aliquorum imitationem fit, nec propter conſuetudinem, nec propter diem, velut dies hoc præſcribat*; when it is done neither for imitation of any other, nor for cuſtome, nor for the day, as if the day ſhould preſcribe the ſame. Such is the faſting of many, vndertaken for ſuch a day, or ſuch a cuſtome, and not for cauſe of conſcience; ſuch faſting is plaine ſuperſtition.

Thirdly, that it be not without prayer: to faſt, and not to pray, is to offer a dead thing vnto the Lord.

Thirdly, that it bee not without prayer. Faſting is good, but ſuch a good as in Religion is not to be vſed for it ſelfe, but for another good, namely, for prayer; therefore the Spirit of God ioynes theſe together, faſting and prayer: for faſting without prayer, is like a dead body without a ſpirit, and to offer ſuch a faſting vnto the Lord, is no leſſe abomination, then if vnder the Law, any man ſhould haue offered a dead thing vnto him; and this is alſo for them, who make not the dayes of faſting, dayes of prayer, I meane, who are no more inſtant in prayer that day wherein they faſt, then other dayes wherein they faſt not; vainely conceiting, that faſting by it ſelfe, ſhould commend them to God.

Fourthly, that it be without oſtentation.

Fourthly, let faſting be without oſtentation before men. Our Sauiour faſted in ſecret, in the wilderneſſe, where none ſaw him. In cities, and in the company of men, he did eate and drinke: and this commandement hath he giuen vs, *When ye faſt, looke not ſowre, as Hypocrites doe, who disfigure their faces, that they may bee ſeene of men to faſt: but when thou faſteſt, anoint thine head, and waſh thy feet, that thou ſeeme not vnto men to faſt, but vnto thy Father who is in ſecret, and thy Father who ſees thee ſecretly, will reward thee openly*. But this condemned hypocriſie, is now counted good deuotion, both among Papiſts and carnall profeſſors; for if they haue a day of faſting, it is ſuch, as is knowne to all thoſe who know them.

Fifthly, that amendment of life be ioyned with it.

*Auguſt.*

*Chryſ. hom. 3. ad pop. Antioch.*

Laſt of all, let it alwayes bee ſeconded with amendment of life: this is, *Magnum & Deo acceptum ieiunium*, a great and acceptable faſt vnto God, whē the eye, the tongue, the hand, the foote, and all faſts from the workes of vnrighteouſneſſe; *honor ieiunij, non ciborum abſtinentia, ſed peccatorum fuga*: not the abſtinence of meates, but the flying of ſinnes, is the honor of faſting: And indeed faſting this way, beautified with abſtinence from ſin, is not onely, as *Auguſtine* highly commends it, *futuri ſeculi forma*, a reſemblance of the world to come: but as *Ambroſe* alſo calls it, a moſt forcible and preſent helpe of a godly life here. *Inde incipio in Chriſto viuere, vnde in Adamo victus ſum: ſi tamen Chriſtus imago Patris mihi virtutis ſit exemplum*, by eating where God forbade me, began my fall in the firſt *Adam*, and by abſtaining, as Chriſt the Image of the Father hath taught mee, I begin againe to liue.

*Ad frat. in Ere. ſer. 23.*

*Then the Deuill ſaid vnto him.*

Satan reſtleſſe in temptations.

THe circumſtances thus being permitted, now follow the temptations, which are three in nūber: for three ſundry times doth Satan renew his aſſaults againſt the Lord Ieſus, letting vs ſee how the wicked nature of him is reſtleſſe in tempting. It is ſaid of his wretched members; *they cannot reſt, vnleſſe they haue done euill*; but it is true in him, that when he hath done euill, yet can he not reſt. If he durſt tempt our Lord oftner then once, notwithſtanding that hee ſtrongly reſiſted him: what maruell if he be reſtleſſe in tempting vs, ouer whom hee hath ſo many times preuailed? Let vs be aſſured, that where once he hath bin harbored, there he thinkes to lodge againe; and therefore euen they who haue caſt off this yoke, are to prepare themſelues for new

*Pro. 4.*

After one, let vs looke for another.

temptation.

temptations, and to put on the whole Armour of God, that they may resist him.

How these temptations are distinguished.
*Nazian. Orat. 4. de filio.*
*Ambros. in Luc. 4.*

The temptations, by sundry, are sundry waies distinguished. *Elias Cretensis* commenting on *Nazianzen*, thinkes, that the first of them is, *γαστριμαργίας, siue gula*, Gluttonie: the second, *κενοδοξίας, siue ambitionis*, Ambition, the third, *φιλαργυρίας siue auaritiæ*, couetousnesse. *Ambrose* againe so distinguishes them, *vt gulæ sit vnum, iactantiæ alterum, ambitionis tertium.* These are (I confesse) customable to Satan, and daies dangerous enough: but these which here he shootes against our Lord, if wee looke more narrowly to them, we shall find them more deadly, for here he opens all his treasures of wickednesse, and comes out with his strongest armor to impugne our Lord.

The order of Satans threefold battell.

The battell (as yee see) is threefold: in the right wing stands Presumption; in the left wing Desperation: in the maine battell, comes in the loue of the world, the honour and glory thereof: these are Satans three Generals, and grand Captaines, vnder whom are militant all the forces of spirituall wickednesse. As the Philistims sought earnestly to know wherein the strength of *Samson* lay, that so they might ouercome him: so euery good Christian should here learne, wherein the strength of Satan lyes, that so he may ouercome him. Arme thee against these three, Desperation, Presumption, and the loue of the World, and Satan shall not be able to hurt thee: for against Presumption, set *thou the feare of God*: presume not to sinne, because God is mercifull, but by the contrary conclude, that because mercy is with him, therfore thou wilt feare him. Againe, against Desperation, set Faith in Christ Iesus: count not bodily wants, or spirituall desertions, arguments of reprobation; but cleaue thou to the Lord, resoluing with patient *Iob*, Albeit the Lord would slay me, yet will I trust in him. And thirdly, against the loue of the World, set thou the loue of God, and of eternall life. And this haue we spoken in generall, concerning the nature and order of these temptations.

How a Christian should order the battell against him.

*Then.*

The time and occasion of temptation well obserued by Satan.

SAtans first temptation is to Desperation: wherein taking vantage of Christs bodilie wants, he labours to perswade him to doubt and distrust, that he was the Sonne of God: the time of it is first noted, *Then*; namely, when he was hungry. Satan can very well obserue the time, and occasion of temptations: he tempted not *Euah*, when she was with *Adam*; he tempted not *Dauid*, when he was in trouble; hee tempted not *Peter* in the company of Christ: thus is he a crafty obseruer of times, places, and conditions, fittest for this purpose; and wee should looke the more narrowly vnto him.

*The Deuill said vnto him.*

What a false and crafty calumniator Satan is.

SAtan is called the Deuill, because he is a great Calumniator, and false accuser, a lying reporter: he neuer reports good of God to any of his Saints, neither can hee commend to God the good of any of his Saints. If he know any good in them, hee extenuates it, or speakes euill of it: if hee know any euill, he enlarges it: and so desirous is he to speake euill of vs, that rather then want, hee will faine. Whereby wee may gather how glad he is, when we giue him any iust matter whereupon to accuse vs. *Cum magno calumniatore habemus negotium, si quærit fingere quod non est, vt in Iob, quanto magis obijcere quod est?* Wee haue much to do with a great accuser, if he seeke to faine that which is not, as he did in *Iob*, how much more to obiect against vs that which is? By the smallest circumstances he euer seekes, if he can make vs odious to God, at least, infamous among men. And therefore seeing wee haue to doe with so crafty a calumniator, wee should alway take heed, that we giue him no aduantage against vs.

*August. de temp. serm. 234.*

*If thou be the Sonne of God.*

In the left wing of Satans battell fights desperation.

HIs purpose here, is to impugne that notable Oracle sounded from heauen at Christs Baptisme: *This is my beloued Son, in whom I am well pleased*: so said the Father. But this cannot be now (saith Satan) that voyce hath beene but a delusion; for the Son of God is the Heyre of all things, and hath the Angels for his Ministers and Seruants: but it is not so with thee; for, here thou art among wild beasts, in great necessitie, like to perish for hunger.

Two branches of the first tentation.

The temptation, if we marke it narrowly, hath two branches, and in them both Satan shootes at one end, which is, to driue Christ to distrust, or else to doubt whether he be the Sonne of God, or no, or else to remedie his present hunger, by conuerting stones into bread; and so to limit the Lord, and bound his prouidence, as if by no other means the Lord could sustaine him, but by bread onely, or as if he could make bread no other way, but of stones onely: and therefore, neither wil our Sauiour grant the first, nor yet doe the second, though otherwise he could haue done it, because both of them were proponed to vrge him to diffidence.

*If thou be the Sonne of God.*

SAtan knew, that Iesus was the Sonne of God, and afterwards he confessed it, Satan of his great malice fights againſt his knowne light.

yet ſuch is the malice of his nature, that he fighteth againſt his known light. He knew that God had forbidden *Adam* and *Euah* to eate of the Tree: hee knew, that if they did eate, they ſhould die; yet was he bold to perſwade them the contrary. And that which by an Hiſtoricall Faith he beleeueth himſelfe, he perſwadeth his wretched captiues, either to deny it, as a falſe thing; or to doubt of it, as an vncertaine thing. He beleeueth there is a God, and trembleth: but how many Fooles are there in the world, blinded by him, who haue ſaid in their hearts, *There is no God?* He beleeueth there is a Iudgement to come, wherein greater torment abideth him, then yet is laid vpon him; and yet he perſwadeth his Infidels to ſcorne and mocke at it, as a thing which neuer will be. Thus as the Phariſes made their Proſelytes ten times more the children of the Deuill then themſelues; ſo, Satan makes his ſchollers profeſſe points of Atheiſme, which himſelfe durſt neuer auouch, and to miſ-beleeue ſome points of Religion, which hee himſelfe beleeueth to be true.

And his ſchollers profeſſe points of Atheiſme, which himſelfe dares not auouch.

Our Election and Adoption, whereby we are Gods ſons, principally impugned by Satan.

Now if Satan durſt call this in doubt to Chriſt, whether or no he was the Sonne of God, what maruell if he dare call the like in doubt vnto vs? His principall care is to impugne our Election: for this cauſe tempts he man to ſinne, that man may furniſh him arguments to proue, that man is not the Sonne of God. He could not bee content that the firſt *Adam* ſhould liue in Paradiſe, and farre leſſe that *Adams* poſterity ſhould be exalted to inherit thoſe heauenly places which he loſt by pride: and therefore either by tempting him to ſinne, doth hee preaſe to hold him backe from the dignitie of the Sonne of God: or, if ſo he cannot, then troubles hee him with doubting of his Calling and Election, making him to miſconceiue, that ſuch a miſerable man as he cannot be the Sonne of God.

The argument in thoſe tentations that Satan vſeth, is taken from our wants.

And the reaſons, which in this tentation commonly hee vſeth, are taken from our wants, ſpirituall, or corporall: for, concerning ſpirituall deſertions, wherein we are troubled with the ſight of our ſinnes, and want, for the preſent, the ſenſe of mercy, then his reaſoning is; It cannot be that thou art one of God Elect; for, they are not ordained to wrath, but to mercy; if thou wert ſo, then ſhould the fauourable face of God be toward thee, and thou ſhouldeſt not be vexed as thou art, with the ſenſe of his wrath.

Firſt, from want of ſpirituall grace in time of deſertion.
*Mat.27.46.*

In all this, he is but a falſe deceiuer: for, was not the Lord Ieſus troubled with the ſame temporall deſertion, when he cryed: *My God, my God, why haſt thou forſaken me?* and yet notwithſtanding, hee was the beloued Son of God: and that this many times is the manner of his working with his own children, he declares himſelfe; *For a little time in mine anger haue I forſaken thee: but with euerlaſting cōpaſſion will I embrace thee.*

Next, from the want of worldly neceſſaries.

Againe, out of the want of wordly neceſſaries, ſo he reaſons with many, thou haſt been ſo long in ſicknes, daily crying for deliuerāce, yet the Lord hath not heard thee; thou art vexed with pouerty, and prayeſt euery day for daily bread, but it is not giuen vnto thee: ſurely this is, becauſe thou art none of his, he is not thy Father, neither hath he any fauour towards thee, nor cares he for thee: but herein alſo he is a deceiuer.

The dignitie of Gods ſonnes ſtands not in abundance of worldly things.

For, the dignitie of Gods ſonnes, ſtands not in the abundance of theſe worldly things, neither is his fauour or anger to bee meaſured by them: for, ſo hee might haue proued the rich Glutton to haue beene the ſonne of God and *Lazarus* an abiect: and therefore let vs beware vpon our wants to inferre any ſuch concluſion, as this Sophiſt would enforce, that we are not beloued of God, if we be hungry, and haue not to eate, remember ſo was it with Chriſt: if we haue no earthly poſſeſſion wherein to reſt vs, no more had Chriſt: if our friends be turned into foes, ſo did Chriſts familiar betray him: if our kindred deſpiſe vs for our pouerty, ſo was it with our Lord, *He came among his owne, and his owne receiued him not.* It is enough for vs, that the Lord is become our portion, what euer hee doe with his moueables, which he diſpenſeth to his Children, more or leſſe, as he ſees may doe them good: let vs giue him glory, and reſt in him: what can we want, that enioy him, as our Father in Chriſt Ieſus?

Comfort againſt the want of worldly things.

How we ſhould confirme our ſelues in the aſſurance of our Election and Adoption.

Now ſeeing this is the point wherein Satan labours chiefly to impugne, to wit, that we are not the ſons of God; we ſhould by the contrary labour moſt carefully to confirme our ſelues in it, which we ſhall do if we find in our ſelues theſe two things: firſt, the Seale, next, the teſtimonie of the Spirit: for, if we be the ſonnes of God, wee are *ſealed by the holy Spirit of promiſe, vnto the day of redemption:* and as a Signet leaues ſuch an impreſſion in the Waxe as is in it ſelfe: ſo the Spirit of God imprints in vs the Image and ſimilitude of God. Naturally we beare the Image of the firſt *Adam*, but being by grace made the ſonnes of God, then do we beare the image of the ſecond, another mind, another heart, other affections, words and actions are giuen vnto vs. then thoſe which we had by nature: whereupon will follow the other, to wit, the teſtimony of the Spirit, not onely witneſſing, but alſo perſwading our conſciences, that we are the ſonnes of God.

Command

### *Command.*

We ſhould doe nothing for Satans command, though it ſeeme neuer ſo reaſonable.

THis which Satan requireth, was ſuch a thing as our Sauiour might haue done; but he will not; learning vs neuer to doe any thing for Satans command, no, though in appearance it ſeeme neuer ſo tolerable: for, Satan can transforme himſelfe into an Angell of Light, and ſometime ſpeake a truth, or giue a plauſible counſell, or a reaſonable command; yea, doe ſome good in deed, as it ſeems to men, but he neuer doth any of theſe, but for a greater euill.

Satan in his tentations, aymeth at this, to make vs earthly-minded. *Mat. 4.3.*

And laſtly, how Satan in his temptations aymes at this, to make the ſonnes of God earthly-minded, caring for things of this earth with diſtruſt of God; *If thou be the Sonne of God, command that theſe ſtones may be made bread:* as if no more were to be ſought for by the Sonne of God but bread, bread: to haue the things of this World in abundance. And alas! how many are ſo ſnared with the loue of things pertaining to this life, that they forget all care of the life to come? no thought, no ſpeech, no labour, but al for bread. A lamentable thing: we profeſſe the hope of an eternall life, and we affirme, that this is a periſhing life, and yet we care for life eternall, as if it would laſt but for one yeere: but we care for this life, as if it would neuer come to an end. Will we looke to *Dauid*, and others of the children of God? what moued him (may we thinke) to pray ſeuen times in the day? to water his Couch with teares when hee lay downe, and to preuene the morning watch to prayer, but that he knew it was a difficult thing to get thorow the ſnares of this life, and attaine vnto eternall life? But the profeſſors of this age liue, as if it were nothing to come to heauen, and they were ſure at length to get it for a wiſh: and therefore they do liue buſie about many things with *Martha*, pertaining to the body, but careleſſe of that one thing needfull, commended in *Marie*. From this blindneſſe of mind the Lord deliuer you.

Many care for this life, as if it were eternall, and for eternal life, as if in a moment it might be obtained.

### Verſ. 4.

### *And Ieſus anſwered, and ſaid.*

Chriſts reply to Satans firſt tentation.

HEre the Lord Ieſus repelleth this firſt temptation of Satan by a teſtimony of holy Scripture, which conueniently he alledges out of the eighth of *Deuteronomy*: there *Moſes* ſheweth the Iſraelites, how that when ordinarie food failed them in the wilderneſſe, God fed them with *Manna* from Heauen, to declare vnto them and all others, that it is not by bread man liueth onely: but by the Word of God: and therefore will our Sauiour ſay to Satan; Thou doeſt wrong to reſtraine the prouidence of God to this particular meanes of bread, ſeeing both the written Word teſtifieth, and God by his Word hath declared, that any meanes is good enough to preſerue the life of man, if God by his Word grant his bleſſing vnto it; yea, his Word without all meanes is able to doe it.

### *It is written.*

The Word is the ſword of the Spirit, by which we ſhould fight againſt Satan.

OF this firſt we learne, how in our ſpirituall warfare we ſhould vſe the written Word, as being the ſword of that Spirit, by which ſatan is confounded. Of this firſt, Papiſts are conuinced, who debarre the poore people from the comfort of the Word; alledging, it pertaines to Church-men, and not to ſimple people to reade the Scriptures: whereas by the contrary, as *Chryſoſtome* witneſſeth, it is much more neceſſary for them, then for the other. *Qui enim verſantur in medio, et vulnera quotidie accipiunt magis indigent medicamine:* for they who come out in publike, and are euery day wounded, haue moſt need of medicine: yea, how can they fight as the good ſouldiers of Chriſt, ſeeing the armour of God is taken fro them, by ſuch as pretend to be their gouernors? ſo that in effect, as if they were in couenant with Satan, they deliuer the poore people of God armourleſſe vnto him, handling them as the Philiſtines did the Iſraelites, who left not a Smith among them, to make them a weapon, that ſo they being armourleſſe, might more eaſily be kept in ſubiection.

*Chryſ. in Mat. hom. 2.*

Papiſts conuinced, who take the vſe of the Word from the people.

Atheiſts conuinced, who willingly draw vpon themſelues a famine of the Word.

And next, careleſſe profeſſors are alſo reproued, who being commanded to ſearch the Scripture, that in them they may finde eternall life; and hauing now in the Reformed Church, libertie granted them to doe ſo, yet will not vſe it, but willingly interdite themſelues from the comfort of the Word of the Lord, threatens the famine of the Word as a great plague. *Quid igitur infelicius, quam vt, quod Deus in pœnam minitatur, hoc tu tibi ſponte in caput tuum attrahas?* What more miſerable thing can bee then this, to draw that willingly vpon thine own head, which God hath threatned as a curſe?

*Amos 8. 11.*

*Chryſ. ibid.*

### *Man liues not by bread onely.*

Two parts of Chriſts anſwer.

THis anſwer hath two parts; whereof the firſt is Negatiue, denying that neceſſity which Satan alleged: the other is Affirmatiue. The firſt is here: wherein our Lord doth not deny, that man liues by bread, if the Lord vſe it as a meane to nouriſh him; but that man liues not by bread onely?

Of the firſt we learne, that the ſecond meanes ordained by God ſhould not be deſpiſed.

Of this firſt we learne, that the ſecond meanes, appointed by God, are not to be deſpiſed: for we ſee our Sauiour in this diſputation with Satan, excludes them not: for in the right vſe of them, the Power, Wiſdome, Prouidence, and Goodneſſe of God are praiſed, who hath prouided ſo many good things for the good of man, and hath giuen power vnto things without life; to helpe the life of man. And this I marke, firſt, for weake Chriſtians, who are ſo farre abuſed by Satan ſometime, that they thinke it not lawfull for them to eate and drinke, and to nouriſh that body, wherein ſinne is harbored againſt the Lord. It is true indeed, euery Chriſtian ought to haue a care, that the nouriſhment of the body, become not a nouriſhment of ſinne in the body, but ſo, that thou runne not to the other extremity, to account that euill, which God hath ordained for thy good. Certainly, as Satan enuies that thou ſhouldſt inioy the fauor of thy God; ſo enuies he that thou ſhouldeſt inioy the comfortable vſe of any creature that euer God made: yea, euen of meate and drinke. Where he cannot tempt thee to the abuſe of it by intemperance, he doth what he can to defraud thee of it, working vpon thy weake conſcience, makes thee to conceiue a ſcruple where there is none, and bindes thee there, where God hath made thee free. And next, the vſe of the meanes is marked; for idle men, who are deſirous to liue wanting nothing neceſſary for their life, but they will not worke: theſe, as afterward followes, are tempters of God, deſpiſing the meanes: they will either bee fed miraculouſly by the hand of God, as Iſrael was in the Wilderneſſe; or elſe impiouſly will ſeeke their food by vnlawfull ſhifts, out of the hands of Satan.

This ſerues, firſt for weake Chriſtians, who through errour of conſcience defraud their bodies of neceſſary food.

Next, for idle men, who neglect the ordinary meanes by which they ſhould liue.

Next we learne, that howſoeuer the ſecond meanes are to be vſed, yet are we not to truſt in them: as if it were they, and not Gods bleſſing that did helpe our life. Phyſicke is good, but becauſe *Aſa* truſted in it, it could not profit him. And fleſh is good for nouriſhment, but becauſe Iſrael thought that their life was in it, God ſlew them by the ſame meane by which they thought to liue: and therefore the Lord, to teach men that the vertue is not in the meanes, but in his bleſſing; Sometime he workes without meanes, as when he made light without the Sunne; fertility of the earth without raine; when hee kept the life of *Moſes* without meat, and made cornes grow vnto *Ezechia* without ſowing: and ſometimes to ſmall meanes he giues great vertue: as when he made one paire of ſhooes, and one ſuit of rayment laſt Iſrael forty yeeres. There were many in the dayes of *Eliſha*, who had more oyle and meale then the widow of *Sarepta* had, but wanted the bleſſing ſhee had: and therefore was theirs ſpent, when her portion, being leſſe, remained to the end.

And yet we ſhould not truſt in the ſecond meanes, but in God:

Who ſometime workes without meanes, ſometime by ſmall meanes, and ſometime makes the meanes of life inſtruments of death.

Beſides this, the very nature of the meanes which wee vſe, may teach vs, it is not they that preſerue our life, for they being things without life themſelues, and ſuch as by time putrifie and rot, what life can they giue or keepe vnto vs? Or if they be things indued with life, wee ſee that they muſt firſt loſe their life, before they become helpes of our life, to teach vs, that howſoeuer by them we liue, yet in them is not that vertue that conſerues our life.

The nature of the ſecond meanes, proues that our life is not by them.

Laſt of all, experience confirmes it: if bread preſerued the life, then they who are beſt fed, would be moſt liuely, but wee ſee the contrary: more luſty was *Daniel* vpon his potage, then the other children were on the Kings delicates. *Dauid* in his old dayes, wanted no couerings nor garments, but none of them could get heat to his body. Wee ſee by experience, ſome conſuming more then may content other three, yet in the midſt of wealth they dwine away, and poore labourers feeding on the refuſe of bread and water, more ſtrong and liuely then they. All theſe doe declare, it is not the meanes which preſerue the life, but how it is preſerued, hee declares in the affirmatiue part that followeth.

Experience alſo confirmes the ſame.

*But by euery word that commeth out, &c.*

THat is, by euery decree and ordinance of God: any meane which hee appoints, is ſufficient to nouriſh thee. If he decree that thou liue without bread, it ſhall be ſo with thee as with *Moſes* and *Elias*: or, if hee ſay the word, that a handfull of meale ſhall ſerue thee for a long time, ſo it ſhall be. And heereof firſt wee learne, how that the life of man hangs on the Word of God, to continue, or to cut it ſhort, at his pleaſure: *Thou turneſt man to deſtruction: againe thou ſaiſt, Returne ye ſonnes of Adam.* But alas, how few cōſider this, to giue vnto the Lord the praiſe of the continuance of their life, by liuing to him; but by the contrary, in the blindneſſe and ſtupiditie of their minds rebell againſt him, by whom alonely they liue! A fearefull ingratitude: man can giue ſeruice to man, of whom he holds his lands, and cannot giue ſeruice to God, of whom he holds his life. The Sidonians would not make warre with *Herod*, becauſe they were nouriſhed by his lands, yet man feares not to offend the Lord, at whoſe hand euery day he receiues nouriſhment, without which he could not liue.

That is made more cleere out of the ſecond part of Chriſts anſwer.

Pſal. 90. 3.

The great ſtupidity of men, who rebell againſt God, of whom they hold their life.

And next, we learne here how to remedy our faithleſſe cares, when either ordinary meanes faile vs, or cannot profit vs: as when in ſickneſſe, medicine helpes not: in pouerty,

Comfort when ordinary meanes faile.

uerty, ordinary meanes releeues not our want: in trouble, no appearance of deliuerance: shall we therefore despaire? No, farre be it from vs; but remember it is not by bread, that is, by the ordinary meanes that man liues (onely) but by the Word of God: and therfore let vs rest in God, and trust in him, who raiseth the dead, and many times makes the second meanes to faile vs, that so we may be chased to runne vnto himselfe.

Mat. 4. 5.

*Then the Deuill tooke, &c.*

In the right wing of Satans battell stands Presumption.

FOllowes the second tentation, wherein Satan keepes a course plaine contrary to the first; in the former, he tempted to desperation, thy poore & indigent estate proues thou canst not be the Son of God: in this he tempts to presumption: If thou bee sure that thou art the Son of God, then do what thou wilt, nothing can harme thee. Thus Satan assaults not the godly alwayes with one tentation, but can craftily change thẽ for his owne aduantage: such as he cannot draw to one extremity, he labours to draw to another: and albeit by this craft he preuailed nothing with the Sonne of God, yet doth hee many times by it speed among men. There are some, whom he cannot moue to be carelesse in Religion, and them he tempts to the other extremitie, to be superstitious in Religion: some, whom hee cannot induce to shake off conscience, yet he makes scrupulous in conscience, doubting where they need not; and so of other tentations: for the which we haue neede to be armed with the armour of God, on the right hand, and on the left.

Satan changes tentations too for his owne aduantage.

This tentation Saint *Luke* makes the third, Saint *Matthew* the second: but the difference is nothing; for the Euangelists, in describing this History of Christ, do not so much stand vpon the precise order of the times, as vpon the substance and matter of things which were done.

In the first assault we haue seen how our Lord did ouerthrow Satans first Captaine, *Desperation*, with his followers. Now wee shall see how in the other wing of Satans armie, hee ouercomes his second Captaine, *Presumption*, with his followers.

Satans second captaine ouerthrowne also by our Lord.

Wherein the time first is noted, *Then*, that this tentation ensued vpon the end of the former: learning vs, after victory gotten in any battell against Satan, not to fall into security, but to stand still in our armour, expecting another assault. In bodily conflicts, security after victory hath many times brought destruction, as [illegible] the Amalekites (sitting downe to eate and drinke, after the burning of *Ziklag*, and so lie in their security, ouerthrowne by the sword of *Dauid*) may stand for a proofe of it: but in the spirituall battell it is much more dangerous.

After victory in any tentation, let vs stand ready for a new battell.

Secondly, the place is described, *The holy City, Ierusalem*: where first we haue to consider, how it is that Satan carries him vnto it; whether was this transportation mentall or corporall? The first I denie; for, it could not be, that our Sauiours imagination could be so farre abused, as that he should thinke he was caried, when he was not caried: nothing in him could bee deceiued. All his tentations (as I said) were externall onely, and proceeded not to the mouing or affecting any of his internall faculties; and therefore I agree vnto the second, that this transportation was corporall.

Christs transportation, whether mentall or corporall.

Where, if it bee offensiue to any of Gods children, to heare that our Sauiours blessed body should bee handled and carryed from place to place by that vncleane spirit, let them consider, that this was done, not against his will, but with his owne will: as afterward willingly he was led, by Satans members, like a sheepe to the slaughter, so now willingly hee is caried by Satans selfe, to bee tempted of him: and that for the greater glory of his owne Name, greater confusion of Satan, and greater comfort of his children.

Offences that may arise of Christs corporall transportation, remoued.

The Lord Iesus permits the aduersary to handle his holy body, to carry it, for a time, to such places as might yeeld him greatest vantage to tempt it; hee permits him to speake what he pleased, and to shew what obiects hee could for his allurements: yea, hee is content to be deliuered into the hands of wicked men, Satans instruments, and giues them liberty to abuse his blessed body, to spit vpon it, to buffet it, to scourge it, to crucifie it, and yet for all that he could doe, either by himselfe, or by his members he can neuer preuaile against the Lord Iesus. Certainly the more liberty Satan had granted to him in all this, the greater was his owne shame and confusion, and the more manifest the glory of our inuincible Captaine, who cannot be ouercome, nay not when hee is in the hands of his very enemies.

In it, the inuincible power of our Lord is made manifest.

Againe, this is for the comfort of Gods children: for sometime power is giuen to Satan ouer their bodies, to afflict them, as we see for a time in *Iob*, and for a time to possesse them, as he did the body of *Magdalen* [illegible]

Comfort for Gods children, whose bodies are afflicted by Satan for a time.

[illegible]

are, except ſinne, did taſte of this tentation alſo for our comfort.

The place of tentation is Ieruſalem, the holy City.

This being ſpoken concerning the manner of his carrying; now wee come to the place, which is the holy City Ieruſalem; and more particularly, the very Temple, which ſtood in the ſight of all Ieruſalem: Satan ſets him vpon the platforme of it, wherein were Turrets with Pinacles on their tops; and this place he takes, as moſt conuenient for his purpoſe, Thou haſt lurked too long as a priuate man among this people, If thou be the Sonne of God, that promiſed Meſſiah, the King of Iſrael, here is the time and place to ſhew thy ſelfe in the ſight of Ieruſalem, all the people ſhall admire thee, and acknowledge thee for to be the Son of God, if thou caſt thy ſelfe downe among them: which eaſily thou maiſt doe, without all peril or harme, ſeeing the Lord hath giuen his Angels charge ouer thee, to keepe thee.

No place on earth free from the tentations of Satan.

Concerning the place, beſides that which we marked in the firſt tentation, know that there is no place ſo holy on earth, wherein we can be free from the tentations of this vnholy ſpirit. In Paradiſe, he tempted *Adam*; at Chriſts Table, hee tempted *Iudas*; and in the very Temple, dedicated to the ſeruice of God, how often finde we by experience, that he dare tempt vs? making vs either to turne the Houſe of God into an houſe of merchandize, while hee drawes away our minds to thinke vpon worldly affaires; or elſe into a den of theeues, while hee carryeth our eyes to wander after vanity, that ſo he may infect the heart: or elſe, at leaſt, hee caſts vpon vs the ſpirit of ſlumbring, that we cannot with reuerence heare the Word of the Lord. Satan is an enemy to euery good action, ſtanding alwayes at *Ioſhuahs* right hand to hinder him; but ſpecially doth hee reſiſt vs in the exercises of the Word and Prayer, and ſeeketh to pollute vs moſt, in thoſe places wherein wee ſhould bee moſt ſanctified: and therefore as the Iewes in the building of Ieruſalem, had their weapon in the one hand, & their worke-toole in the other; ſo we, when wee come to edifie our ſelues in the moſt holy Faith, haue need to haue an eye continually vpon our Aduerſary, and our weapon ready to reſiſt him.

Yea, in moſt holy places hee is a moſt buſie tempter.

*[illegible] ſet him on a Pinnacle of the Temple.*

The Lord caſts downe, that he may raiſe vp: Satan by the contrary, raiſeth vp, that he may caſt downe.

E[illegible] did Satan ſet our Lord there, [illegible] followes [illegible] downe [illegible] Lord, [illegible] caſt downe, [illegible] ground, and then raiſed him vp [illegible] Apoſtle [illegible] but Satan, if hee raiſe vp any man, it is for this end, that he may caſt him downe. It is true, preferment comes neither from the Eaſt, nor from the Weſt, but from the Lord; yet ſuch as come to high places by euill meanes, are ſaid to bee raiſed vp by Satan. It were good for men to abhorre ſuch preferments with thoſe famous Martyrs, who when offers of honourable Offices were made to them, anſwered, *Nolumus honorem vnde nobis naſcetur ignominia:* we will none of that honour which breedes vs ignominie: for that honor whereunto men come with an euill conſcience, ſhall aſſuredly end in ſhame.

*If thou be.*

The pith of this ſecond tentation.

THis tentation (as wee ſaid) is to Preſumption and Vaine glory. Before men, thou ſhalt haue great honour, if by this Miracle thou manifeſt thy ſelfe the Sonne of God, and at Gods hand thou needeſt feare none euill: for ſince thou art his Son, thou mayſt doe what thou wilt, he will not let thee periſh.

The tentation of preſumption preuaileth greatly in this age.

This tentation to preſumption, in this age, preuailes mightily ouer many who abuſe Gods mercy, and turne the grace of God into wantonneſſe, conceiting with themſelues, that becauſe God is mercifull, and Chriſt hath dyed for ſinners, and they haue receiued the ſeales of the Couenant, and are now by adoption the ſonnes of God, therefore they may doe what they liſt. And though they caſt not their bodies from on high to the ground, being loth to indanger their naturall liues, yet they ſpare not to make daily ſhipwracke of their ſoules and conſciences, by caſting themſelues downe headlong into euery ſnare of the diuell. A lamentable thing, that the death of Chriſt ſhould bee abuſed, to entertaine the life of ſinne: hee dyed to aboliſh ſinne, and deſtroy the workes of the deuill; and miſerable man will take boldneſſe to ſinne the more freely, becauſe Chriſt dyed for him. Where deſperation enters, all men ſee and abhorre it: but though this preſumption poſſeſſe the greateſt multitude in this generation, yet are they few who perceiue it.

Chriſts death abuſed, to nouriſh the life to ſinne.

The other branch of this tentation (as I noted) tends to a ſeeking of vaine-glory before men, while he would prouoke our Sauiour to manifeſt by vnlawfull meanes, that he was the Son of God. And this is Satans ordinary tentation, whereby hee aſſaults ſuch as are indued with graces aboue others. If the Apoſtle S. *Paul* had need of a counterpoyſe againſt pride, alas, what haue wee [illegible] Satan to bewitch with a loue of their owne glory, that rather then it ſhould not be manifeſt, they will blaze it a-

Satans tentations to vaine-glory, cuſtomable among men.

broad themſelues in moſt vaine-glorious manner, and ſo vnawares they caſt downe themſelues before Satan; *for to ſeek thine owne glory, is not glory.*

Prou.25.27.

Satan cannot hurt vs, except wee helpe him.

But this is ſtrange, that Satan hauing power to ſet our Lord on the toppe of the Temple, puts not to his owne hand to caſt him downe, but tempts him to caſt himſelfe downe: thus we ſee, how in the greateſt liberty Satan hath, he is alwaies bound and bridled, that he cannot doe what he would: if he get a Commiſſion or power, it is euer with limitation, as we ſee in *Iob. Loe, he is in thine hand, but ſaue his life.* And except we our ſelues giue him armour, hee cannot hurt: for it is by man himſelfe that he gets at any time, vantage ouer man. Let vs praiſe the power of GOD that reſtraines him; let vs marke the impotence of Satan: let vs confirme our hearts by grace to reſiſt him, ſo ſhall hee neuer be able to hurt vs.

Satans proper voyce is, *Caſt downe thy ſelfe.*

Still ſeeking mens diſgrace & deſtruction.

Laſt of all, as here his voyce is, *Caſt thy ſelfe downe;* ſo is it in the next aſſault, *Fall downe, and worſhip me.* This is the proper voyce of Satan: *Caſt thy ſelfe downe.* Neuer hath he any word for himſelfe or others, to bid them mount vp to the Lord, but alwaies to draw them down. He caſt himſelf down from heauen to hell, and if he might, would caſt down all Gods Children from the ſtate of Grace, into the ſtate of condemnation. Oh, if wee could remember, that in effect, this is the ſumme of all Satans temptations, *Caſt thy ſelfe downe,* ſeeking no other thing, but our downe-fall, diſgrace, and vtter deſtruction. And yet alas, how many are bewitched by him, to caſt down themſelues, and wallow in euery puddle of iniquity, doing thoſe workes of vncleanneſſe, which are baſe, and moſt vnſeemly for a Chriſtian, who in regard both of his firſt and ſecond creation, is an honourable creature.

*For it is written.*

The reaſon vſed by Satan to ſtrengthen his moſt vnreaſonable deſire.

WE haue heard what Satan craued in this temptation: now followeth the reaſon whereby hee would allure our Lord to yeeld vnto him. The end of al is, to take out of Chriſts heart the feare of any inconuenience that might befall him by this precipitation of himſelfe.

He ſeekes to remoue godly feare, that hee may bring men to a remedileſſe moſt fearefull eſtate.

And this is Satans cuſtomable policie alſo to ſteale out of the heart, the feare of iudgment, which he knowes God worketh in his owne, as a curbe to keepe them from ſinne. If you eate of the Tree, whereof I haue forbidden you (ſaith the Lord) yee ſhall dye: No (ſaith Satan) though yee eate of it, yee ſhall not dye. *Bleſſed is he that teacheth his heart continually to feare;* Let vs therefore keepe this feare, that it may keepe vs from ſinne. It was *Iosephs* argument to his Brethren, *I feare God, and therefore dare doe you no wrong.* Feare, is called by *Gregorie, Anchora cordis,* the Anchor of the heart, which holds faſt, that it be not driuen away by the reſtleſſe waues of temptations.

Greg moral. l. 6.

This teſtimony of Scripture is falſly vſed by Satan, in three reſpects.

Now in this teſtimony, we haue, firſt to ſee how Satan abuſeth it: and next, how we ſhould vſe it for our comfort. His abuſing of it, I gather in three things: Firſt, this is a great abuſe, to draw any part of Gods Word, to ſerue him in tempting a man vnto ſinne, ſeeing it is true of it all, which S. *Iohn* ſpeakes of one part of it; *My Babes these things I write vnto you, that yee ſinne not.*

Iohn 2.1.

1 That he makes any place of Scripture to confirme a ſin.

How Atheiſts Satans diſciples, doe learne at him.

And in this his miſerable captiues are become his learned diſciples when they vſe any ſentence of holy Scripture to ſtrengthen themſelues, or others in a ſinne; ſo the Drunkard abuſeth that ſaying of the Apoſtle to cheare vp his heart, to intemperance; *Drinke no longer water, but vſe a little wine for thy ſtomackes ſake, and thine often infirmities:* whereas if the Apoſtle were now aliue, he would change that precept to our belly-gods, and giue them the contrary; Drinke no longer wine, but vſe more water, not onely for conſcience ſake, but euen for the ſtomackes ſake; for intemperance deſtroyes euen the natural life. The idle man againe, to confirme himſelfe in his ſinne, abuſeth that ſaying of our Sauiour; *Care not for the morrow:* and many thinke the leſſe of adulterie and murther, becauſe *Dauid* was guilty of them, and yet a man commended of God; not remembring that the virtues of good men are regiſtred for our imitation, but their ſinnes are recorded for our humiliation: *vt caſus maiorum, ſit tremor minorum;* that meaner men ſhould tremble at great mens fals. This is a piece of Satans deuilliſh diuinity, to confirme thy ſelfe in a ſinne, by any thing that euer thou heardſt or readſt in the Word of God.

Greg moral. l. 9.

2 That reciting ſuch a place of Scripture as reproueth his ſinne, he is touched with no remorſe.

Secondly, his abuſing of holy Scripture, is euident in this, that rehearſing ſuch a place of holy Scripture as deſcribes the office of Elect Angels, and the bleſſed eſtate of Elect men, who are protected of GOD, by the miniſtry of Angels, & ſo might very well haue remembred him of that firſt happy eſtate, & of his preſent vnhappy condition, wherinto he had falne by pride, yet he makes no profit by it at all; he is not touched with any remorſe for his ſin, not once mooued ſo much as to lament, according as he had cauſe; Alas, that euer I fell from the fellowſhip of thoſe holy Angels! Alas, that I ſhould abide in this deſperate eſtate, as to impugne the glory of God, which cannot be oppugned, and to fight againſt his Saints, ouer whom I ſhall neuer preuaile. Nay, no ſuch thought or motion enters into his heart.

This proceedeth from his obſtinacie, which lets him not repent.

This proceeds from his great obſtinacy in euill, which lockes him vp in finall impenitencie, in that ſinne which is againſt the holy Goſt, that neither can hee, nor will he repent, but contrary his light, wilfully, and of malice, he ſets himſelfe alwaies a contradicter of the Lord. Theſe are *Vię Dæmonū, præſumptio, & obſtinatio*, the waies of damned deuils, Preſumption and obſtinacie: *Propter præſumptionem ſtare non potuit, propter obſtinationem reſurgere non poteſt*; for preſumption hee could not ſtand, for obſtinacie he cannot riſe: the one caſts him into the ſinne of ſhamefull Apoſtacie; the other holds him vnder the ſin of fearefull impenitency: and theſe are the ſins, into which Satan labours moſt to draw men, finding by his owne experience, they are moſt forcible to bring men to the fellowſhip of his condemnation. We cannot deny we are guilty of the firſt, which is Apoſtaſie; the Lord preſerue vs from the ſecond, which is impenitencie.

By preſumption he fell, by obſtinacy hee cannot riſe.

Gods great mercy to vs, worthy to bee marked.

And herewithall let vs acknowledge the great loue of GOD towards vs; that whereas Apoſtate Angels haue falne, and ſhall neuer riſe againe, and reprobate men haue ſinned, but cannot repent, the Lord hath reſerued mercy for vs, renuing and raiſing vs vp daily by the grace of repentance.

His grace hath put a difference betweene vs & others, where there was no difference by nature.

O what a mercy is it? wee were once plunged with them in the ſame deepe, but the Lord ſtretcheth out his hand vnto vs, to pull vs out from among them, and to bring vs to an happy fellowſhip with himſelf and his holy Angels. Let vs reioyce in this kindneſſe of our God: let vs be thankfull for it: let vs daily delight in this grace of Repentance, lamenting our Apoſtaſies, recounting our fore-paſſed ſinnes, in the bitterneſſe of our hearts, that ſo the ſenſe of peace and reconciliation with GOD, in Chriſt Ieſus, may be increaſed in vs.

Such as heare their ſins condemned by the Word, and are not moued, are here conuinced.

And againe, here is a warning to all ſenſeleſſe & ſtupid hearers of the Word of God, who when they heare their ſinnes condemned, are either not mooued at all, or elſe if they be mooued, are not mended. So *Pharaoh* had ſome motion, and prayed *Moſes* to pray for him, but it was without continuance, being choked by the hardneſſe of his heart. *Achab* rent his clothes, and put on ſack-cloth at the threatning of *Elias*, but his humiliation continued not. *Felix* trembled when *Paul* preached, but he proceeded no further. Yet euen theſe may condemne the ſenſeleſſe hearers of this age who, after ſo long hearing, haue been ſo little moued. And thoſe come ouer neere vnto the nature of Satan, who is ſo confirmed in his ſinne, that no conuiction, made by the cleare light of the Word of GOD, can moue him to repent.

How the Children of God tremble at the rebukes of his Word.

It is farre otherwiſe with the godly: if the Lord ſpeake, they tremble: if his Word condemne any ſinne in them, they fal down and mourne before him, till he forgiue it. So were the Publicanes moued, at the preaching of *Iohn* the Baptiſt, to cry, *What ſhall we doe?* So were the Iewes, pricked in their hearts at the preaching of *Peter*, ſaying *What ſhal we doe?* So cryed the Iaylor to *Paul* and *Silas, What muſt I doe to be ſaued?* And good *Ioſias* his heart melted at the hearing of the Law. Fruites which are vnripe will not eaſily fall, though the tree be ſhaken by the hand of a ſtrong man, but thoſe which are ripe, may bee pulled by the hand of a child: *Ita in cordibus electorum ſine magna difficultate, efficax eſt verbum gratiæ, à quocunque tandem annuncietur*: The Word of Grace is powerful in the hearts of the Elect, without any great difficulty, by whoſoeuer it be preached. When *Auguſtines* hearers with great applauſe comended his preaching, but mourned not for their ſinne, it was a notable anſwere he gaue them; *Folia hæc ſunt, nos fructus quærimus*: Theſe are the leaues, we ſeeke for fruit. And the like hath *Chryſoſtome*; *Si hæc audientes, doletis, maximas me debere vobis gratias confiteor, quis eſt enim, qui me lætificat, niſi qui contriſtatur ex me?* If ye, hearing theſe things, are grieued, I confeſſe that I am greatly indebted vnto you: for who is hee that maketh mee cheerefull, but he who is made heauy and ſorrowfull for me? Both of them teaching vs, that then only is Gods Word profitable vnto vs, when it worketh in vs that godly ſorrow that cauſeth repentance to ſaluation, neuer to be repented of.

Acts 2.37.

Acts 16.30.

Chryſoſt. in Mat. hom. 6.

Thirdly, hee abuſeth Scripture, in mutilating of it.

And thirdly, his abuſe of the Scripture appeareth in his mutilation of it; for he leaueth out theſe words; *In all thy wayes*; becauſe they made againſt him: for it is not the way of a godly man to precipitate himſelfe from a height, but to come downe ſome ordinary way. And this is alſo a piece of Satans skill, in tempting men to hide from them that which may reſtraine them from ſinne, and onely to let them ſee that which may imbolden them vnto it.

The promiſes of God can be no comfort vnto vs, if we forget the condition whereupon they are [illegible]

And heerein alſo wee learne how wee ſhould vſe the promiſes of Gods protection to our comfort, & not abuſe them to the offence of our God. It is true, God hath promiſed protection to his Children, but all his promiſes are euer with a condition, that we keep our ſelues within the waies of

God: *The Lord is with you, while yee be with him.* Satan knoweth this very well, that ſo long as men walke in the way of God, the Lord is a hedge vnto them, and his Angels are as a guard to keepe them; and therefore his firſt care is to draw them out of the way of God, that ſo ſpoiling them of their Protector, they may become a prey vnto him. This is cleare in that policie which *Balaam* taught *Balak*; and wee may ſee by experience, it is the daily practiſe of Satan.

In the right Vſe of this teſtimony, we conſider two things: Firſt, the great glory and Maieſty of God. *Dan.7.10.*

*Pſal.68.17.*

Now, hauing ſeene how Satan abuſeth this teſtimonie, it remaineth that we conſider the right vſe of it. Where, firſt of all, we haue to conſider the great Maieſtie, and glorious power of the Lord our God, who hath vnder his charge theſe armies of innumerable Angels: for, thouſand thouſands ſtand before him, and tenne thouſand thouſands miniſter vnto him. *The Chariots of God are twenty thouſand thouſands of Angels, and the Lord is among them, as in the Sanctuary of Sinai.* We admire the glory of worldly Princes, when we ſee them come foorth, backed with their ſtrong Guards and pompous traine: for *Salomon* ſaith, *The glory of a King is in the multitude of his Subiects.* But if we did ſee this hoaſt of the liuing God, wherein are two millions of ſtrong warriours, any one whereof is able to ouerthrow the army of the moſt puiſſant King of the earth, as was declared on *Sennacheribs* army, then would we ſay, Hee muſt bee a great and glorious God, who hath ſo great and worthy warriours, and all of them of his owne making, vnder his charge.

How farre inferior the moſt glorious Courts of Kings is to the Lords Court.

Secondly, the Fatherly care & prouidence of God toward his Children.

Againe, the Fatherly care and goodneſſe of the Lord to his children commes heere to be conſidered: his prouidence it ſelfe is ſufficient enough to preſerue, and protect vs, and yet for helpe of our weakneſſe, he hath giuen vs his Angels as miniſtring Spirits, to attend vpon vs; and that in ſuch ſort, that as Nurſes carry yong children in their armes, or otherwiſe hold them by both their hands, till they may goe forward at their owne leaſure, vpholding them when they are ready to fall; euen ſo hath the Lord giuē charge to his Angels, with their hands to lift his Children, leaſt at any time they daſh their foot againſt a ſtone; otherwiſe it were not poſſible for vs to ſtep one ſtep forward, without ſome great inconuenience befalling vs by Satans malice, if the protection of the Lord our God, by the miniſtry of his Angels made vs not ſure.

*And Ieſus anſwered, and ſaid vnto him.*

Satan ſhould alwaies be refuſed, and reſiſted

HEre followeth our Sauiours reply to this Temptation: wherin (firſt) we ſee that as oft as Satan impugnes, ſo oft our Lord defends; euer contradicting and refuſing him: teaching vs alſo to doe the like, *Reſiſt the diuell and he will flye from you*: ſuch as reſiſt not when they are tempted, declare themſelues not to be Chriſts Souldiers, but Satans captiues, *ſnared of the Deuill, and taken of him at his will.*

*2 Tim.2.26.*

The beſt weapon whereby we can fight againſt him, is the ſword of the Spirit.

Secondly, our Sauiour hereby his example, recommends vnto vs the ſword of the Spirit, which is the Word, as a moſt neceſſary weapon in our ſpiritual warfare againſt Satan. As it were a great ouer-ſight in a Souldier, who knowes hee can at no time goe foorth, but he muſt fight, to goe foorth without his armour; ſo is it much more in a Chriſtian. Where wilfully men neglect to get knowledge by the Word, what maruell, if Satan eaſily ſnare them both in Religion and manners? *They haue rebelled* (ſaith *Ieremie*) *the Word of the Lord, and what wiſedome then can be in them?* But of this wee ſpake in his reply to the firſt temptation.

Scripture ſhould be expounded by Scripture.

Thirdly, he anſweres by Scripture; not to oppoſe Scripture vnto Scripture, for it cannot be contrary vnto it ſelfe: but to proue that to bee the wrong ſenſe of Scripture, which Satan would haue enforced vpon it: and out of this alſo we learne how the beſt way to attaine vnto the true ſenſe of Scripture, is to conferre Scripture with Scripture.

*Thou ſhalt not tempt.*

The ſum of our Sauiours anſwere to this temptation.

THe ſumme of our Lords anſwere is, As for the truth of that oracle alledged by thee, I doubt nothing of it, ſo long as his Children keepe his wayes, they are ſure of his Fatherly protection: now that this is not the way of God, to neglect the ordinarie meanes appointed by God that is but a tempting of God, expreſly forbidden in the Word of God.

How men tempt God.
1. In his prouidence.
2. In his mercy.
3. In his Iuſtice
4. By neglecting the ordinary meanes.

As for the forbidden tempting of God, men fall into it many maner of waies; ſometime they tempt him in his prouidence, as Iſrael did in the Wilderneſſe, limiting the holy One. Sometime they tempt him in his mercy, as they who caſt themſelues into vnneceſſary dangers, vnder hope that God will deliuer them. And ſometime they tempt him in his Iuſtice, walking without repentance in their ſins, and yet think God will not puniſh them. But moſt commonly they tempt him, by neglecting the ordinary meanes which God hath appointed to do good either to their bodies or ſoules, as at this day many carnall profeſſors doe, who contemning the exerciſes of the Word and Prayer, do notwithſtanding vainly conceit, that they ſhall be ſaued: as if now the Lord ſaued men by miracles, as he did the malefactor on the Croiſſe, and not by the ordinary meanes appointed by himſelfe.

Matth.4.8.

*Againe, the Diuill tooke him vp.*

Both the wings of Satans army being diſcomfited, hee now comes forward with his maine battell.

SAtan now perceiuing both the wings of his army diſcomfited by the armour of righteouſneſſe on the right hand, and on the left, wherewith our Lord reſiſted, comes now forward with his maine battell: wherein ſtands the loue of the world, with the pleaſures and preferments thereof; but this he doth, with no better ſucceſſe then hee had in the former: for, this Captaine alſo, with his Fifty, or rather with his Legion, is conſumed by the fire of our true *Elijah*, the onely Sonne of God, hauing in moſt ſingular manner, *Iehouah*, for his ſtrong God and Father. In him, I ſay, did the fiery graces of the holy Ghoſt burne ſo feruently, that all his powers were inflamed with a loue of the glory of God, and ſaluation of his brethren, and no place for the loue of the world was left in him.

Satan againe ſeeketh vantage by the place.
*Num.*23.

In this temptation, as in the former, the Aduerſarie takes vantage of the place: for, now he carries him from the Temple to the top of a mountaine, as *Balak* King of Moab changed his place three times, thinking to get Iſrael curſed in one place, when he could not in another, but all in vaine: ſo here doth Satan, but in vaine alſo.

Chriſt tempted here at the eye with a faire ſhew, at the eare with faire offers.

And here we haue firſt, the onſet made by Satan to be conſidered: Secondly, the repulſe giuen by our Lord. In the onſet we haue firſt to ſee, how he tempts our Sauiours eye with a ſhew of the glory of worldly kingdomes: Secondly, how he tempts his eare, with an offer of them all vnto him: And thirdly vpon what condition, If thou wilt fall downe and worſhip mee. By this temptation of worldly things, pleaſant to the eye, did hee entangle our firſt Parents; by this, ſince then, hath he ſnared & wounded all their poſteritie; and by it now, as his ſtrongeſt temptation, doth he hope to preuaile againſt the Lord Ieſus; but (as we haue ſaid) the ſucceſſe is not according to his expectation.

*And he ſhewed him.*

How it is that Satan preſented to the eye of our Lord all the kingdomes of the world.

HOw it is that Satan could ſhew our Lord all the kingdomes of the world, wee are not curiouſly to enquire, ſeeing by the ſubtiltie of his wit, and knowledge gotten by long experience, hee being now almoſt ſixe thouſand yeeres old, hee can doe many things, which wee cannot vnderſtand: for if a man by the quickneſſe of his wit, hath found out the way to preſent a view of the world in a Mappe; or to let a man ſee himſelfe repreſented in a glaſſe: if this (I ſay) man can doe by the help of nature, who for knowledge is but a Child, if he be compared with Angels, and for experience but of yeſterday; why ſhall wee thinke it ſtrange, to heare that Satan could make a reall repreſentation in the Ayre, of all the glorious kingdomes of the world, which we thinke he did?

But how euer he did it, certaine it is, hee preſents to our Lord a glorious worldly ſight; for we will neuer think that he made him beleeue, he ſaw that which he ſaw not: and his end in preſenting this pleaſant obiect to the eye, was, out of all queſtion, to aſſay if hee could allure his heart with the loue thereof: for this is one of his cuſtomable temptations, whereby he hath greatly preuailed among the ſons of men, by the eye to encroach vpon the heart. He deceiued *Euah*, by looking on the Apple, pleaſant to the eye: he deceiued the ſonnes of God, who were of the Line of *Seth*, by looking on the daughters of men who were of the houſe of *Caine*: he deceiued *Achan*, by looking on a wedg of gold, and a goodly Babyloniſh garment: hee deceiued *Dauid*, by looking on the beauty of *Bethſheba*: but ſo could he not preuaile ouer our Lord; for neither was his nature mutable from good, as was *Euah* in her beſt eſtate, farre leſſe infected with a corrupt inclination to euill, by exterior obiects, as was *Dauids*; and therefore could not this temptation worke vpon him.

One of Satans cuſtomable policies, is to infect the heart by the eye.

And therfore if we would keep the heart, we ſhould firſt haue a care to keepe the eye.

But as for vs, we haue great neede to arme our ſelues againſt it, by reaſon of our inhabitant corruption, which is eaſily wakened by exterior obiects, vnleſſe by holy diſcipline we keepe and obſerue our ſenſes, with no leſſe holy care then *Lot* kept his in Sodome, whoſe righteous ſoule was vexed, but not delighted by the hearing and ſeeing the vnrighteous words and deeds of the Sodomites. *Potiphars* Wife firſt caſt her eye vpon *Ioſeph*: *Prima adulterij tela oculorum ſunt*: the Senſes, eſpecially the eye, ſaith *Gregory*, *ſunt quaſi quedam viæ mentis, per quas foras veniat*, by which it comes after a ſort out of the body to view things which are without: by them, *quaſi per feneſtras exteriora anima reſpicit, reſpiciens concupiſcit*: and then doth death come in at our windowes, when by our eyes, concupiſcence of things vnlawfull is wakened in our ſoules; and therefore did *Nazian.* in his lamentations wiſh, that his eyes and eares ſhould neuer open, but vnto that which is good, *Mallet autem vtrumque ſua ſponte clauderetur*: and *Iob* proteſted, that he ſuffered not his heart to walke after his eye. But this will require both

*Aug.*

*Gregor. lib.* 21. *Moral.*

*Nazian. in deploratione calam. animæ ſuæ.*

both circumſpection, and earneſt prayer with *Dauid*; Lord, turne away my eyes from regarding vanitie.

Satan ſpeakes of earthly kingdomes but not of the heauenly, which he hath loſt.

Secondly, Satan ſhewes our Lord the glory of worldly Kingdomes, but hee can ſpeake nothing to the commendation of the heauenly Kingdome: once he was a partaker of it, but hee loſt it through his pride; he knowes it will neuer bee his againe, and therefore he hath no delight to ſpeake of it. This I marke for worldlings, that they may know of what ſpirit they are, who when the Heauen is offered to them in the Goſpell, and haue no delight neither to heare nor ſpeake of it; ſurely euen their ſpeech bewrayes them; *for hee that is of the earth, ſanctis viris inſolens eſt & intolerabile, quicquid illud non ſanat, quod intus amant*: but vnto men who are truly holy, euerie word which ſounds not of that, which inwardly they loue, is not onely vnaccuſtomed, but alſo intolerable.

Worldlings by their talke declare that they are of the ſame ſpirit.

*Gregor. Moral. lib.7.*

Satans great ſubtiltie in ſhewing the glory of worldly kingdomes, but not their miſerie.

And thirdly, here is Satans craſt diſcouered; hee ſhewes him the glory of worldly kingdomes, but not the vanitie and miſerie that follows them: in appearance it ſeemes to be *Paradiſus bonorum*; but in very deed it is, as *Chryſoſtome* called it, *Euripus malorum*: but Satan like a crafty fiſher, makes a ſhew of the baite, but hides the hooke: ſo he in all his temptations, makes a vaine ſhew of the apparant pleaſure or profit a man may haue by ſin, but lets him not feele the terrour or paine comes by it, till hee bee ſnared in it.

Earthly kingdomes may be repreſented, not ſo the heauenly.

Fourthly, we marke here a difference betweene the Kingdomes of this world, and the Kingdome of Heauen: the Kingdomes of this world may be ſhadowed, and repreſented, they are ſeene, and perceiued by our ſenſes: yea, the glancing ſhew of their glorie, doth farre exceed the ſubſtance, which in effect any man hath euer found in them; *All the glory of fleſh is but like the flower of the field*, and but a phantaſie. So Saint *Paul* ſpeaking of the great pompe of *Agrippa* & *Bernice* ſaith, They came downe, *μετὰ πολλῆς φαντασίας*: but what figure can repreſent the glory of that Heauenly Kingdome as it is? None at all: *The Eye ſaw neuer, the Eare heard neuer, neither is the Heart of man able to vnderſtand thoſe things, which God hath prepared for them that loue him.* Here hee comforts men by things which hee hath made; there he ſhal ſatisfie them with himſelfe. *Deus eſt vita beata, non de his quæ condidit, ſed de ſeipſo veriſſimus largitor.* So it is indeed, *Sed nemo dormiens ſolem intuetur*; but as no man, while he ſleepes can behold the Sunne, *& quæ putat ſe videre, figmenta ſunt*, and thoſe things which in his ſleepe he thinkes he ſees, are but plaine fictions: ſo cannot a man, in whom is no more but the ſpirit of the world, taſt of that glory which is to come: *Relinquamus itaque umbram, qui ſolem quærimus, deſeramus fumum, qui lumen ſequimur*: let vs therefore forſake this ſhadow, if we be ſeeking the bright ſhining Sunne, let vs go forth from this ſmoke, and darkneſſe, if wee bee following the cleare light. In a word, as wee are taught by the Apoſtle, *Let vs awake from our ſleepe, and ſtand vp from the dead, and Chriſt ſhall giue light vnto vs.*

1 Cor.2.9.

*Aug. de ciuit. Dei lib.10.c.18.*

*Epheſ.5.14.*

Vanitie of earthly pleaſures, proued by their breuity.

And this is yet further confirmed, when it is ſaid, He ſhewed them in the twinkling of an eye: It was a glorious ſhew, but it laſted not: a ſhort time tries the vanity of all earthly pleaſures, they quickly vaniſh: and which is worthy the marking, if they did continue, of pleaſures they would turne into paines, and ſore diſpleaſures. Let vs not therefore iudge of them by the preſent ſhew, wherein Satan may deceiue vs; but by their continuance, which Satan is not able to giue. *The pleaſures of ſinne endure but for a ſeaſon*: like the calmeneſſe of the Sea, like the fulneſſe of the Moone, like the faireneſſe of winter, ſo is all the proſperity and pleaſure of this life: *apparet ad momentum, diſparet in perpetuum*: for a moment it appeares, and for euer againe it vaniſhes.

*Heb.11.25.*

*Gregor. Moral. lib.15.*

*All this power will I giue thee.*

Satan hauing aſſaulted the eye of our Lord, now goes about, and aſſaults his eare.

HAuing ſeene the obiect which Satan preſented to our Sauiours eye, now followes the offer hee makes in his eare: both tending to this end, to aſſay if by them he could infect his heart. In his offer we ſee two notable lyes: firſt, ſaith he, All theſe are mine, al this power is deliuered into my hands. The Pſalmiſt ſaith; *The earth is the Lords and the fulneſſe thereof*: and wee reade in *Daniel*, that honor, glory, and dominion are the Lords, he changes kingdomes, &c. and this ſhameleſſe Beaſt ſaith, all is his: when in very deed, not ſo much as any beaſt in the world is his, far leſſe any kingdome thereof: for hee could not doe ſo much, for all his pretended power, as enter into a Sow, vntil the Lord gaue him power.

*Pſal.24.1.*

In this he makes two notable lyes, firſt, in affirming that the kingdomes of the world were his.

How Satan is called, *The god of the world.*

Where if ye obiect vnto me, How is it then, that Satan is called by the Apoſtle, the god of this world? I anſwere, that is onely in regard of the reprobate, whom the Lord in iuſtice hath giuen ouer vnto Satan, and in whom he commands, and workes at his pleaſure: no otherwiſe then an executioner, to whom the Iudge giues power to puniſh a malefactor, ſometime in his goods, ſometime in his perſon, and ſometime by taking away of his life: if this executioner ſhould vaunt, that he were Lord of life and death, or had power of health and ſicknes, riches and pouertie, ſuch as knew him, would not regard him: it is euen ſo with Satan, he is but a falſe deceiuer: for he being the executioner of God, imployed by the Lord, is to puniſh the wicked in their bodies, in their mindes, or in their goods, will notwithſtanding beare his blinded wretches in hand, as if all this power were his owne.

Next, he lyes, in pretending that hee would giue them to Christ, which he neuer would, albeit he might.

The other lye hee makes, is, that he pretends he would giue all theſe vnto Chriſt, which as it was not in his power to doe, ſo was it farre from his minde: for he enuies, that man ſhould enioy any creature, that euer the Lord made; in the end will declare, when he ſhall bring his miſerable captiues to ſuch a ſcarcitie and famine of all good things, that if a drop of water might comfort them, they ſhall not get it.

Satans promiſes are alwayes to be diſtinguiſhed from his performances.

We muſt therefore put a difference betweene Satans promiſes, and his performance: liberall in the one, poore in the other: faire in promiſes, but falſe in deedes. Hee promiſed to make *Euah* like vnto God, but he made her like vnto himſelfe: with *Laban* he can name a *Rachel*, and giue a *Leah*: Like *Ioab*, hee can kiſſe with the mouth, and ſlay with the hand: he can promiſe victory to *Ahab*, that ſo he may chaſe him to confuſion: name what he will, what can he giue, but a part of his own portion? that is, to make miſerable man a partaker with him in his moſt fearefull condemnation.

Yet blind worldlings follow Satan, as if the world were at his donation

And yet alas, how many are dayly bewitched by him, to follow him, as if the world were at his donation: for whereas men doe ſeeke the things of this world, by ſtealing, lying, deceiuing, oppreſſing, thinking to be rich and honourable by iniquitie: Is not this to take out of the hand of Satan? Such as multiply children by harlotrie, and increaſe their rents by impietie, can they reioyce with *Iacob*, ſaying, With my ſtaffe and bagge came I ouer Iordan, and now God hath giuen mee theſe bands? Or can they glory with *Abraham*, I will not haue ſo much as the latchet of a ſhoo from the King of Sodome, leſt it ſhould be ſaid, He it is that made *Abraham* rich? Good were it for ſuch men, that the Lord in time of his mercy, and not in his wrath would giue a purgation to cauſe them vomit by reſtitution, all that ſubſtance which wickedly they haue deuoured: for euen reprobate *Iudas*, at length ſhall caſt backe againe the wages of iniquitie: but happy is he, who repents in time, that euer hee tooke any thing out of the hand of Satan, that he may get mercy, while it is to be found.

Satan frames his temptations according to the eſtimation he hath of men.

But marke here yet further, in that hee offers to giue vnto Chriſt, all the kingdomes of the world, how hee can frame his temptations to men, according to their eſtimation, which he hath of them: great things offers hee for them, whom hee ſees cannot eaſily be conquered; but ſmalleſt for thoſe, of whom hee accounts leſſe: euen as an experienced Merchant bids but a ſmall price for that which is little in his eſtimation; but ſpareth neither gold nor ſiluer, to giue for that which hee eſteemes more precious, or may make him moſt gaine: there are ſome whom he ſees to be ſo baſe creatures, that he bids but a ſmall price for them; ſo bought he *Achan*, for a wedge of Gold; and *Eſau*, for a meſſe of porrage; and many an intemperate man, like him, for a belly full of drinke; ſo bought he *Iudas* to doe him ſeruice for thirty pieces of ſiluer; and many a couetous man at this day, doth hee hire to lye, to ſweare, to forſweare, and deceiue, as wee ſee in buying and ſelling dayly practiſed, for one very ſmall piece of money: whereas againe, of others he eſteemes ſo much, that hee offers them greater things, to become his, as high honours, and rich rents; but to none did he euer make ſo liberall an offer, as here vnto the Lord: *All the kingdomes of the world will I giue vnto thee, &c.* And this I marke, to make the men of the world aſhamed, who for ſmalleſt trifles make ſhipwracke of their conſciences, and bow downe to Satan to ſerue him. If there were no more but a ſparke of true manhood and courage in them, this were ſufficient to beget in their hearts a diſdaine of the Diuell, that they ſee in his eſtimation; they are but baſe creatures, and therefore he thinkes by ſmalleſt trifles to make conqueſt of them.

He bids but a ſmall price for ſuch, as hee knowes may be eaſily conquered.

Note.

This is their ſhame, who doe Satan ſeruice for ſmall rewards.

*If thou wilt fall downe, and worſhip me.*

Hitherto wee haue heard Satans offer; now followeth his petition: wherein wee haue to ſee, what it is hee craues for his offer: For, will hee, thinke wee, at any time giue any thing, except it bee for the better? If hee giue any thing, it is to get thy ſelfe for it. He gaue *Adam* an Apple, and thereby made him his owne ſlaue, if mercifully the Lord had not recouered him: hee offered *Eſau* a meſſe of Pottage, conditionally hee would loſe his Birthright; and it is his daily practiſe, to offer vnto men the things of this world, but with ſuch an hard condition, as of neceſſity binds them to forgoe their part of that heauenly Kingdome, and ſo, like blinded fooles, they loſe them both. Alas, that men would alwaies remember that warning of our Sauiour, *If a man ſhould gaine the whole world, and loſe his owne ſoule, what recompence*

He ſeekes more from men, then he is able to giue vnto them.

If he offer earth, it is vpon this condition, that we forſake heauen.

The blind folly of men bewitched with Satans offers.

*ſence can it be vnto him?* What can Satan giue vnto a man worthy of that, which hee would haue from him? Shall a reaſonable ſoule, made to the Image of God, and redeemed by the blood of God, come vnder the bondage and ſeruitude of Satan, for the vaine ſhew of any periſhing pleaſure that Satan can offer vnto it? The Lord open our eyes to diſcerne the deceit of this crafty Iuggler, that we may beware of him, that ſo oft as he makes any offer vnto vs, wee may giue him that wiſe and couragious anſwer, which the fortie Martyrs gaue the Deputy: *Putas ne tantum te daturum nobis, quantum eripere contendis?* Doeſt thou thinke that thou canſt giue vs ſo much, as thou ſtriueſt to take from vs?

Many abhorre to be called Satans worſhippers, who abhorre not to be ſo indeed.

But here the men of the World (I know) will obiect and ſay; Is there any man ſo beaſtly, as to fall downe and worſhip the Diuell? that is an impiety which all men abhorre to heare: but would to God, they thought it alſo an abomination to doe it. We are commanded to haue no God but one, that is, to truſt in him onely, to feare him, to loue and obey him. Wee are alſo commanded to worſhip him, not after our owne will, for that will-worſhip, ἐθελοθρησκεία is plainely condemned: in which of theſe ſoeuer we faile, we fall in among them who are charged in Scripture to bee worſhippers of Satan: for there the worſhippers of Idols of Gold and Siluer, Timber and Stone, which haue eies, and ſee not, &c. and the worſhippers of Deuils, are put in one rancke: and though there be many who by corrupt iudgement, faile not this way in the matter of Gods worſhip; yet by reaſon of their peruerſe affection, and heart not rightly ſet to the loue and obedience of their God, are charged alſo among thoſe, who haue gone after a ſtrange god. Thus is the couetous man called an Idolater; and the intemperate man, ſaid to haue his belly for his god. And more generally, euery man is declared to bee a ſeruant vnto that, whereunto he giues obedience, as he that will not obey the Lord by ſanctification of the Sabbath, nor by ſanctification of his owne body in that holy manner, which God hath commanded him: or he that in the pride & impenitency of his ſpirit, careth not to deliuer all that he hath; yea, himſelfe both ſoule and body to Satan. If theſe, and ſuch as they be, bee examined according to the rule of the Word, it will be found, they are worſhippers of Satan indeed, how-euer in their words they ſay, it is an abominable thing to doe it.

As namely, they who worſhip the Lord otherwiſe, then according to his owne will.

And they in like manner, who ſerue their owne beaſtly affections. Rom.6.16.

## Verſe.10.

*Then ſaid Ieſus vnto him, Get thee hence, Satan: for it is written, Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerue.*

Why Chriſts laſt anſwere is ſharper then any of the former.

THis laſt anſwere, which our Lord giueth to Satans laſt temptation, is ſharper then any of the former: teaching vs, by his example, that we ſhould not ſo much as heare it required of vs without anger, that we ſhould giue the glorie of God to any other then himſelfe, and eſpecially to his aduerſary. It is true, that Satan in all his temptations ſhould be reſiſted: but ſometime he is to be repelled rather with a diſdainefull reiecting of him, then with reaſoning; as namely, when he dare be ſo bold as to deny thoſe grounds of Religion, which moſt iuſtly are to bee holden for vndoubted truths; then is this anſwere meete for him, *Hence from me, Satan.*

*For it is written.*

In worſhip the Lord can ſuffer no companion.

THE teſtimonie our Sauiour alleageth againſt him, is out of Deut. 10. 20. Out of which it is cleare, that in the matter of Worſhip, the Lord will ſuffer no companion: *If yee come* (ſaid *Samuel*) *to the Lord, with all your heart, then put away the ſtrange gods from among you; for yee cannot keepe both. If God be the Lord* (ſaid *Eliiah*) *then follow him; If Baal be he, then follow him.* The Lord can ſuffer no halting betweene two. Out of which it is euident, that the Aduerſaries, while they part the worke of our ſaluation, aſcribing part of it to Chriſts ſatisfaction, and part to humane ſatisfactions: while againe they part the worke of Mediation, ioyning others with Chriſt in it, making ſome prayers to GOD, and ſome to creatures, making ſome religious bowing of the body to the Lord, and ſome religious bowing of the body, which they thinke lawfull to giue, vnto Saints, not reſeruing falling downe for worſhip to God only; do faile againſt this Commandement, and howeuer they pleaſe themſelues with diſtinctions, thinking to hide their ſin vnder a couering of words, yet this moſt cleare Word of the Lord doth conuince them of the crime of Idolatrie.

1 Sam.7.3.

Papiſts worſhipping others with God, guiltie of Idolatrie.

They ſay, that the worſhip of λατρεία they giue vnto God onely: as due vnto him. To Creatures they giue no more but the worſhip of δουλεία. But againſt their owne diſtinctiō, ſometime they teach, that λατρεία may be giuen to others, then vnto God: and if wee take theſe word according to the vſe of Scriptures, it is cleare that theſe two are indifferently vſed for one: the whole ſeruice men owe to Chriſt, is comprized vnder the word δουλεύειν. And the Apoſtle condemnes the Galatians of Idolatry, becauſe

How the diſtinction of δουλεία and λατρεία doth not excuſe them.

Rom.16.18.

they gaue the worſhip of δουλεία, to thoſe things, which by Nature are no gods; ἐδουλεύσατε τοῖς μὴ φύσει οὖσι θεοῖς: which manner of reaſoning were not forcible, if this diſtinction of the Papiſts were true, that the worſhip of δουλεία may be giuen to thoſe which are no gods, according to the vſe thereof in Scriptures.

Religious bowing of the knee to creatures, a note of Idolaters.

But what-euer they meane by theſe words of Worſhip, why doe they bow the knee to things of Gold, Siluer and Stone? They cannot ſay, it is for Ciuill reuerence; for, their Images haue not eyes to ſee them, nor tongues to anſwere them. If it be (as it is) for religions Worſhip, why doe they not remember, that by this the Lord diſtinguiſheth true Worſhippers from falſe; *I haue ſeuen thouſand that neuer bowed their knee to Baal?* and that the three Children are commended, for that they would not bow the knee to fall downe and worſhip *Nebuchadnezzars* Golden Image? Or how can they excuſe their offering of Incenſe to their Images, ſeeing it is commanded to be offerd vnto God himſelfe: and the Iewes are condemned for offering Incenſe to the brazen Serpent, and to *Baal*?

*Leuit.2 1.*
2.*King*.18 4.
2.*King* 23.5.

An obiection of the Aduerſaries anſwered

Where, if they obiect vnto vs, that wee doe great wrong, in comparing their Images, which are of Saints now glorified in Heauen, with the Images of *Nebuchadnezzar*, of *Baal*, &c. I anſwere, Wee acknowledge a great difference between the Saints of God, and thoſe falſely reputed gods of the Heathen: but, in this point, we affirme, it is no leſſe Idolatry to giue religious worſhip to the Saints, or their Images, then it was for the Iewes to giue it vnto *Baal*. It is true, *Paul* and *Barnabas* are more excellent Creatures, being the choſen veſſels of the liuing God, then *Iupiter* and *Mercurius*; yet to giue religious Worſhip to them, is no leſſe Idolatrie, then to giue it to *Iupiter* and *Mercurius*: for if they bee compared in this point, *Paul* and *Barnabas* are no more gods, then *Baal*, *Iupiter*, or *Mercurius*.

Worſhip, and the glorie of ſaluation, ſhould be reſerued to the Lord onely.

But to returne: let vs for our owne inſtruction, take diligent heed to thoſe things which the Lord hath reſerued to himſelfe onely, and bee content with thoſe things which he hath offered vnto vs. Where he ſaith; *Thou ſhalt worſhip the Lord thy God onely*; farre bee it from vs to breake that limitation, by giuing any part of his worſhip vnto another: *I will not* (ſaith the Lord) *giue my glorie to another*: that which the Lord will not giue, how dare man be ſo bold, as to giue that vnto another? What greater glorie hath the Lord, then the glorie of a Sauiour and Redeemer? Hee made vs, we made not our ſelues. What greater glorie hath he, then that he is *the Father of Lights, from whom euery good gift doth deſcend*? Shall we take this glorie, and giue it vnto another? Shall we ſeeke from another the fulfilling of our neceſſities, then from him? Is there any either more willing to helpe, ſeeing he is our Father? or more able, ſeeing he is Almightie? Shall I goe to him by another Mediatour, then by his Sonne, ſeeing the Father hath proclaimed; *This is my Sonne, in whom I am well pleaſed*? Or, ſhall we ioyne other Mediators with him, ſeeing the Apoſtle ſaith; *Hee is able to ſaue perfectly all thoſe that come to God by him*? From ſuch impieties the Lord deliuer vs for his great Names ſake; to whom be all prayſe, honour, and glorie for euer. *Amen.*

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MEDI.

# MEDITATIONS
## FOR INSTRVCTION
## AND CONSOLATION.

VERY PROFITABLE, AND
RIGHT NECESSARY, FOR
EVERY CHRISTIAN TO
READE.

*By Maſter* WILLIAM COVVPER, *Mi-
niſter of Gods Word.*

PSAL. 119. 15.
*I will meditate in thy precepts, and conſider thy wayes.*

*LONDON,*
Printed for ROBERT ALLOT. 1629.

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# MEDITATIONS FOR INSTRVCTION AND CONSOLATION.

### *The glorie of Britaynes Ile.*

EVery Kingdome glorieth of their priuiledges; wee haue our owne alſo, wherein wee are nothing inferiour to them; but let this bee the greateſt glorie of our Ile, that 2600. yeares agoe, the Lord promiſed to *giue the ends of the earth for a poſſeſſion to Chriſt*, which in our time (bleſſed be his holy name for it) is abundantly performed.

The Law came forth of Sion, the Word of the Lord from Ieruſalem, and with a ſpeedy courſe ouer-ſhadowed this Ile with the brightneſſe thereof: whether it was by Saint *Paul*, as *Theodoret* affirmes, or by *Simon Zelotes*, as *Dorotheus*, and *Nicephorus* witneſſe, or by *Ioſeph* of Arimathea, as many teſtifie: ſure it is, by ſome, either Apoſtle, or Apoſtolike man, ſoon after the death of our Lord from Gentiliſme we were conuerted to Chriſtianitie: long before that Papiſtry, or papall power was knowne in the world: for which by the teſtimonie of the aduerſaries themſelues, euen they who dwell in the North-moſt part of the Ile, are honoured vvith the ſtile of ancient Chriſtians; *Scoti antiquiores Chriſtiani*.

### *A warning to the Ile of Great Britaine.*

AS the going forth of the Sunne is from the one end of heauen vnto the other; riſing in the Eaſt, and running on (like a mightie man) in his courſe tovvard the West: ſo hath the light of the Goſpell from them in the Eaſt, ſhined towards vs in the Weſt; where now it ſtands more maruelouſly then the Sunne did in Gibeon, in the dayes of *Ioſhua*, till the fulneſſe of Gentiles in theſe parts be brought into the tents of *Sem*. And ſure we are, it ſhall ſtand like a cleare light in the Firmament of his Church, till all his Saints be gathered together.

Pſalm.19.

Ioſh.10.

Now the Candleſticke is remoued from them, in the Eaſt, the Sunne is gone downe ouer their Prophets, and darkneſſe is vnto them in ſtead of diuination. While we haue the light, let vs walke in the light: for wee ſhall be to vs alſo, if the Lord depart frō vs.

### *Time of Grace, how diſpenced by the Lord.*

THE time of Grace is called by the Lord, *An acceptable yeare*, or *day of ſaluation*, To tell vs it is but ſhort, and therefore wee ſhould redeeme the time. Some dayes are longer, ſome ſhorter, but all of them are limited, & come to their end. The Iewes had a faire long Summer-day of Grace; ſixteene hundred yeares dwelt the Lord with them, as with his owne peculiar people: and their father *Sem* was the firſt, vpon whom God vouchſafed this happineſſe and honour, as to call himſelfe his God, *Bleſſed be the God of Sem*: from them hath the Lord remoued to the houſe of *Iaphet*, and other ſixteene hundred yeares hath he been alluring *Iaphet* to dwell in the tents of *Sem*, offering mercy and grace to their ſeuerall families, according to his wiſe and gracious diſpenſation; and among the reſt, he hath alſo vouchſafed to viſit vs. Oh that we knew thoſe things which belong to our peace!

2.Cor.6.

### *The courſe of the Goſpell.*

OTher trees, when they grow, doe faſten their rootes in the earth, and ſend their branches toward heauen: but the Goſpell is ſuch a Tree of the Paradiſe of God, as hath the root of it in heauen: for, it bred in the boſome of the Father, but the branches grow downward to the earth, that we may eate of the three-fold fruit which grow vnto it, *Righteouſneſſe, Peace* and *Ioy*. We need not now to ſay, *Who ſhall aſcend into heauen? The Word is neere thee.* If we be not refreſhed with the fruit of that heauenly Paradiſe, the fault muſt bee in the want of good will in our ſelues, not the want of a good occaſion, ſeeing the Lord hath turned

Rom.10.

the branches of this Tree of life downeward toward vs, that the more commodiouſly we might eate of the fruit thereof.

### The triall of a true Goſpeller.

IN the Goſpell there is a truth, and a power: the truth is imbraced by many Profeſſors, the power is knowne to few. Now it is thought Religion good enough, if a man receiue the truth (ſo great is our corruption) not remembring, that truth known ſhall but conuince them, who by the power thereof are not conuerted to walke after it.

### A golden Rule for the vſe of things indifferent.

ALL things which are lawfull, are not alwayes expedient; where the lawfulneſſe is certainly knowne, aduiſe on the expediency; and when thou art reſolued of both, yet remember, it is not good to come vnder the power of any thing; cuſtome drawes a carnall man to neceſſitie, that hee cannot want that which he hath been vſed to haue; but ſo to vſe the creature that thou keepe thine heart free, vnthralled with the ſeruitude thereof, and ready at all occaſions to want it, is the perfection of him, who hath learned, while hee walkes vpon earth, to haue his conuerſation in heauen.

### Three helpes to a godly life.

Pſal.119.57. THere are three things, which helpe a man to liue godly. As *Dauid* records, who found it by his owne experience: *Determination, Supplication, Conſideration. Determination* is firſt, by it wee reſolue and conclude to liue a godly life: *Supplication* is ſecond, for without helpe obtained of God, our determinations ſoone vaniſh: *Conſideration* is the third, whereby we examine our ſelues, whether or not, we haue done as we determined. *Determination* helpes vs to beginne to doe well, and this purpoſe would be renewed euery morning: *Supplication* holds vs forward, continuing in well doing: and *Conſideration* brings vs home, when we haue gone aſtray. I may ſay, Happie is that man, in whoſe life one of theſe three is alwayes an actor.

### A ſpurre to Repentance.

HEE that goes downe to the graue, ſaith *Iob*, ſhall come vp no more; namely, to liue here on earth, as hee was wont to doe: he that goes to a farre Countrey, goes from his frinds, in hope to come backe againe: it is not ſo with him that goes to the graue; and therfore it is a point of great wiſedome, in time to doe what thou haſt to doe. What we learne not one day, we may learne another, and ſo long as we haue time while we liue, it may be done at one time, we may doe at another: but if we dye not well, we ſhall not returne to die better; where the tree falles, there it lyes; and ſuch as a man is when hee dyes, ſuch abides hee for euer. Let vs therefore ſo liue, as learning to dye: happie is the man who will not liue in that ſtate wherein hee dare not dye.

### The gaine of Godlineſſe.

THE Apoſtle ſaiths, that Godlineſſe is great gaine; and the Pſalmiſt, That there is fruit for the righteous: but what we gaine by godlines, & what fruit growes on the tree of righteouſneſſe, is not well knowne in this life; here, of all men, they who are godly, ſeeme moſt miſerable, becauſe they muſt ſuffer many perſecutions: but as the ſweet Grapes of the Vine-tree are gathered in the vintage, and the fruit of the husbandmans labour comes home in the harueſt; ſo doth the gaine of godlines in the houre of death. When all other comforts forſake vs, then godlines lets vs taſte of her fruits, peace and ioy in the holy Ghoſt.

### Grace of Thankes-giuing.

AS a veſſell, by the ſent thereof, tels what liquor is in it: ſo ſhould our mouthes ſmell continually of that mercy, wherewith our hearts haue been refreſhed, for we are called veſſels of mercy.

### Satans deſiance.

IT makes no matter what our enemies be, though for number, Legions; for Power, Principalities; for ſubtilty, Serpents; for cruelty, Dragons; for vantage of place, a Prince of the Ayre; for maliciouſneſſe, ſpirituall wickedneſſe: ſtronger is hee that is in vs, then they who are againſt vs: Nothing is able to ſeparate vs from the loue of God. In Chriſt Ieſus our Lord, we ſhall be more then conquerours.

### A warning to battell.

HEE ſhall not bee in heauen with the Church triumphant, who liues not on earth a member of the Church militant. ſuppoſe thou haſt no enemies without, and knoweſt no externall croſſe to trouble thee; thy chiefe enemy and moſt dangerous is the corruption of thy owne heart within thee, againſt which if thou fight not with the daily weapons of the Word and Praier, thou art a captiue, and at a curſed peace with Satan. And yet alas, how many are ſo, liuing in ſecuritie, neuer grieued, nor troubled with their inhabitant corruption?

### Gedeons *armie.*

OF thirty thouſand men that roſe at the ſound of *Gedeons* Trumpet, onely three hundred, after triall, were found meete for the battell: and of many thouſands, who now at the ſound of the Goſpel, make a ſhew as if they would follow Chriſt in his warfare, few will be found after triall, to receiue the Crowne; for many are called, but few are choſen: let euery man take heed to himſelfe.

### *Three moſt excellent vertues.*

THeſe are Faith, Loue, and Patience; he who is partaker of them, is a poſſeſſor of all good, which is to be deſired: for by Faith he poſſeſſeth Ieſus Chriſt, and all his bleſſings: by Loue, he poſſeſſeth his neighbours, and hath ioy of all the good which is in them: and by Patience he poſſeſſeth himſelfe.

### *A watch-word for impenitents, now under grace.*

SInnes done againſt the Law, may be cured by the grace of the Goſpell: but if grace be deſpiſed alſo, and the more thou heare the Goſpel, the more thou groweſt in prophaneneſſe; wherewith then ſhall thy diſeaſe be amended? may we looke for another Sauiour, or is there a new ſacrifice to be made for ſinne? No, it is the laſt age, God hath ſent his laſt meſſage, and hath applied to men his laſt and ſtrongeſt medicine: if this mend thee not, there remaines nothing, but a looking for of fearfull iudgment, and violent fire, which ſhall deuoure thee.

### Thamars *reuenge.*

THamar, to be reuenged vpon *Iuda*, her father-in-law, allured him to commit inceſtuous adultery with her. Like vnto this is all the reuenge of carnall men, who to the end they may hurt others, who haue offended them, ſpare not to hurt themſelues firſt, and ſinne againſt their owne ſoule: he ſhall be ſooneſt, and beſt reuenged, who remits vengeance vnto the Lord.

### *True life.*

ALL men naturally loue life, but true life is onely knowne to the ſonnes of God. In the Vegetatiue life, whereby creatures grow from a ſmall eſtate to an higher, the trees of the field ouercome man. In the ſenſitiue life, many beaſts excell him, they ſee, they ſmel, they hear, &c. better then he. And as for the reaſonable life, do we not ſee many reprobates haue it, who ſhall neuer ſee the face of God? Yea, Heathen Philoſophers haue excelled Chriſtians in the vſe of reaſon. Oh, that men did conſider this, who now know no life but this, to eate, and drinke, and grow! why doeſt thou place thy life in that, wherein beaſts and reprobates are thy companions? Let vs ſeeke that life which none can haue but the ſonnes of God. *Let thy tender mercy come vnto me, that I may liue, for thy Law is my delight.* Pſal. 19.77.

### *Sufficiency of eternall life.*

IF one Sun ſet by God in the firmament, giues by courſe, ſufficient light to all the inhabitants of the earth, and yet neither diuided nor diminiſhed in himſelfe: May we not thinke much more, how that glorious light ſhall illuminate all, and comfort all the Elect of God, not being the leſſe to any one, that many are partakers of it?

### *Pleaſures of this world.*

MAny things bewray the vanity of worldly pleaſures, but this aboue all, that if they did continue, they would turne into intolerable paines. Let the worldling make his choyce, what beſt pleaſes him, let him haue it without any exchange, a ſhort time ſhall force him to confeſſe it is a vexation.

### *Beginnings of ſinne ſhould be reſiſted.*

IT is a notable precept euer to bee remembred in all our actions, *Keepe your ſelues in your ſpirit*: if the fountaine be dryed, the riuer decaies, and if ſinne be ſtopped in the heart, the flux therof is eaſily dried vp: for out of the heart comes murther and adulteries, &c. As a Cockatrice is moſt eaſily ſlaine in the ſhell: ſo ſinne in the firſt conception, before it gather ſtrength: but here is our folly, we fight not with it when it is weake: and therefore cannot withſtand it when it is ſtrong. Mal. 2. 15.

### *Vanity of this life.*

IT is ſtrange that man ſhould loue to liue here, where beaſts are partakers with him of all that he hath, and not long to aſcend where he ſhall liue a companion to Angels; where wee dwell, the Spider builds. In our moſt lightſome lodgings, the Rats vſurpes a reſidence, in our carued ſeelings: the flyes partake of our meates and drinkes; yea, the wormes within vs feede vpon our ſelues, and yet it is ſtrange, that man called to a liuely hope of a better life, ſhould not long to inioy it.

### *The curſed condition of the wicked.*

IN the ſame field wherein *Abſalon* raiſed battell againſt his father, ſtood the Oake that was his gibbet: the Mulet whereon he rode, was his hang-man, for the Mulet carried him to the Tree, and the haire wherein he gloried, ſerued for a rope to hang. Little know the wicked how euery thing which now they haue, ſhall bee a ſnare to trap them, when God begins to puniſh them.

### *An euill conſcience.*

THere are many euills flowing from an euill conſcience; this is one, it binds vp the mouth of the ſoule, that it dares not cry for mercy, for it is, ſaith S. *Peter, a good conſcience that makes requeſt to God.* 1 Pet. 3. Euen among men amity makes liberty, and man dares not ſpeake to his brother offended, before reconciliation: with what boldneſſe then ſhall hee that ſtands a rebell to God, make ſupplication to him. If we aske not, how ſhall it be giuen vs? If we repent not, how ſhall we aske? Let vs therefore by daily repentance, purge our heart from an euill conſcience, that ſo in our need, we may find acceſſe to God. As the defects of a ruinous houſe, that is not water-tight, is not known in faire weather, but in foule: ſo an euill conſcience ſeems oft-times to be good enough, till the day of trouble come. *Iacobs* ſonnes counted little of the ſelling of *Ioſeph*, till twenty yeres after it they were hardly handled in Egypt. Let vs try our ſelues intirely, and be loth to harbour this gheſt, which will not faile to trouble vs within, ſo ſoone as trouble ſhall ariſe vnto vs without.

### *Men of honour.*

AS fineſt garments are conſumed by moths; and gold, if it reſt, by ruſt; and moſt excellent trees want not their owne wormes, which by time deſtroy them: ſo honourable men haue their owne corruptions, but this for common is the diſeaſe of them all, that they looke more narrowly to that ſeruice, which their inferiours are bound to doe to them, then to their duties which they are bound to doe to their ſuperiours, looking downe to take from men; and not vp, to giue to the Lord that honor which is due vnto him.

### *The profit of ſpirituall exerciſes.*

HEe who would entertaine fellowſhip with God, ſhould aboue all, delight in the ſpirituall exerciſes of the Word and Prayer. The Word is as the Mother, and Prayer as the Nurſe of euery grace in Gods Children; by the one, God ſpeakes vnto man; by the other, man ſpeakes vnto God: and therfore is it, that Satan, who enuies the fellowſhip of man with God, troubles man eſpecially in theſe two; tempting him moſt craftily then, when hee goes to the Word and Prayer.

### *Bodily exerciſes.*

BOdily exerciſe, ſaith the Apoſtle, profits little, and therefore ſhould be ſparingly vſed. Many vnder pretence of the recreation of their bodies, if they quench not the Spirit, at leaſt grieue it, like as if one, to coole his body of vehement heate, ſhould runne ſo farre in the water that he drownes himſelfe. Experience may tell ſuch as make conſcience of their actions, that immoderate externall exerciſe increaſes guiltineſſe, and diminiſhes grace. It is a point of great wiſedome, here to keepe moderation.

### *Friendſhip of the world.*

IT is the ſureſt eſtate, ſuppoſe ſomewhat ſharpe, to liue contemned of the world, wanting her friendſhip and allurements: it makes vs more humble in our ſelues, and more wiſe toward others.

### *The deceit of ſinne.*

HE who will looke to the fruit of ſinne, ſhall not eaſily be ſnared with the deceit of it: that for which a man ſinnes, bides not with him, only the guiltineſs remaines, which he contracted, to obtaine his apparant good: If a man remembred this, hee would be loth to make his guiltineſſe greater for a good, which will not bide with him.

### *Mother-ſinnes.*

EVery ſinne would be reſiſted, but eſpecially Mother ſinnes, profeſſed enemies to vertue, Vipers, which cannot liue, but vpon the life of him that entertaines them: ſuch as Pride, Paſſion, and Pleaſure. Euery one of theſe Captaines is like *Goliah* in Satans armie: vnleſſe a man come againſt them in the Name of the Lord, armed with his Grace, he cannot ſtand before them.

*Pride.*

### Pride.

PRide (ſaid Auguſtine) is *grandis in oculo trabes*, a great beame in the eye, which neither lets a man get a right ſight of his God, nor of himſelfe, nor of his neighbour. It is *Primogenitum diaboli*, Satans firſt borne: by it, the Serpent lurkes at the roote of euery high Cedar, to vndermine it: for he knowes there is nothing ſo high, which by pride is not eaſily brought low. *Lucifer* falling from heauen, and *Nebuchadnezzars* golden head, for his pride ſoone turned from his Throne to the fields, and manners of beaſts; among innumerable moe examples, may ſerue to proue it.

### Antidote for Pride.

THe beſt Antidote for this poyſon, is Humility: *Superbia tumor eſt, non magnitudo*: Pride is a ſwelling, but no greatneſſe, but this makes a man little in his own eyes: yet in very deed, great both with God and man. It is a vertue in any man, but moſt of all in a man of honour; Aug. *Magna prorſus virtus humilitas honorata.* The higheſt buildings haue the loweſt foundations. *Magnus eſſe vis? a minimo incipe. Cogitas magnam fabricam conſtruere? celſitudinis de fundamento prius cogita humilitatis.* Wilt thou be great? begin at the loweſt degree. Doeſt thou thinke to reare a great building of height? thinke firſt vpon the foundation of humility. Nazian. Τȣτο πασης φιλοσοφιας αρχη. This is the beginning of all Philoſophy.

### Paſſion.

PAſſion, or inordinate commotion of the mind, is an vnruly euill, ſaid *Lactantius*: De ira cap. 5. it makes a man rage without moderation, more turbulent then the raging ſea; it defaces his countenance, were it neuer ſo pleaſant, it falters his tongue, were it neuer ſo eloquent; it fireth the eyes, which are conduits of water; it captiues the vnderſtanding, which is the ruler of the whole man: *Perit omne iudicium, vbi res tranſit in affectum*: all iudgement is loſt, when the matter commeth to paſſion.

### Remedy of Paſſion.

THe beſt remedy for it, is that heauenly grace of patience, flowing from faith, and loue, three of the moſt rich, and rare iewels, wherewith a Chriſtian can be adorned: for by faith wee poſſeſſe Chriſt Ieſus, and haue right to all his benefits; by loue we poſſeſſe our neighbor, reioycing in their good, as if it were our owne: and by patience we poſſeſſe our ſelues, and become maſters of our owne wits, ſenſes, words, actions, and all: this is Chriſtian fortitude, and in very deed, the higheſt point of manhood: *fortior eſt qui ſe, quam qui fortiſſima vincit.* He that conquereth himſelfe, is ſtronger than he which vanquiſheth moſt ſtrong things.

### Pleaſure.

PLeaſure is a Peſt, ſo much the more perillous, in that it is more plauſible then others, ſpreading out it ſelfe into as many branches, as there are in men affections: for all are not miſcaried after one ſort. *Trahit ſua quemque voluptas*: Euery man as his pleaſure leads him. Inuincible *Alexander* vanquiſhed in peace with the pleaſures of his mouth. Wiſe *Salomon*, temperate of his mouth, ouercome with the pleaſures of his fleſh: yea, if they be not ruled by grace, the conceit of their honour makes them all generally dreame of this priuiledge, and imagine it to be their owne, that *quod libet, licet*, and in this pit hath periſhed many a worthy man.

### The remedy of inordinate pleaſure.

THe remedy of this euill, is the feare of God, and therewithall feruent and continuall prayer, that the grace of God, *which hath appeared, and brings ſaluation to men, may teach vs to deny all vngodly luſts, and to liue holily* (toward God) *ſoberly* (in our ſelues,) *and iuſtly* (toward men.)

### A meet anſwer for Dauids queſtion,
### Pſalme 139.

THere is a queſtion propounded by *Dauid*, and it were good for vs to conſider, that wee might prouide in time an anſwer to it: *Whither ſhall I goe from thy preſence, or where ſhall I flee from thy Spirit? If I aſcend to heauen, thou art there: if I lie downe in hell, thou art there*: what then, if there were a way to go from him, yet is there not a way to liue without him: all that go a whoring from him ſhall periſh: where-away, Lord, ſhall we goe, ſeeing thou haſt the words of eternall life? Shall we then bide with thee, becauſe wee cannot doe otherwiſe? Nay, Lord, albeit we might (which is impoſſible) flee from thee, yet is there none worthy to be loued like vnto thee; as we cannot flee from thee for thy power, ſo we will not flee from thee for thy mercy. The wrath of man may be eſchewed by flying from him, as *Iacob* did, flying from *Eſau*: the Lords wrath is only pacified by running vnto him.

Achi-

### Achitophels *heires, who they are.*

THe men of this world are wiſe in things without them, but fooles as concerning themſelues, like to *Achitophel*, who put his houſe in order, and hanged himſelfe: what greater folly then this? hee ordered his houſe, and ordered not his heart: and therefore in the perturbation of his minde, went hee to the place of confuſion. Many heyres hath he left behind him, who order wiſely all things concerning their bodies, but ſuffer, yea, præcipitate folliſhly their ſoules into perdition.

### *Selfe-murther.*

A*Chitophel* and *Iudas*, who hanged themſelues, were both worthy to be hanged, yet were they twiſe miſerable, becauſe they died twiſe guilty: the one of *Dauids* blood and his owne: the other of the blood of Chriſt, and his owne alſo. He that is ſlaine innocently by another, leaues his blood behind him, that cries for vengeance on him that ſhed it: but the murtherer of himſelfe, caries the guilt of his owne blood with him, and ſo goes away both a murtherer, and a murthered.

### *Deſertions.*

I Thinke, a two-fold diſeaſe may befall a godly man: one, wherein the Spirit of God relents in him his former operation, whereof enſues a decay of the ſenſe of mercy, trouble of minde, and great inability to any ſpirituall good; the other, when by extremities of bodily diſeaſes, reaſon, and memory deſerts him: but ſure I am, neither of theſe can bee preiudiciall to his ſaluation, which is grounded not in man, but in the vnchangeable God. *Becauſe thou art not changed, therefore wee are not conſumed.*

### *A Chriſtians anſwer to Satans accuſations.*

VVHy troubleſt thou me, by laying my ſinnes to my charge? I know I haue many waies offended my God, but this comfort I haue, that what euer I haue done to offend him, through his Grace, is the matter of my griefe: but what I haue done againſt thee, to the hinderance of thy kingdome, I allow it and reioyce in it, wiſhing from my heart I were able to doe more for the deſtruction of thy kingdome, both in my ſelfe, and others.

### *Satan enemy to Prayer.*

WHen the (Apoſtles were) going to pray, then the Pythoniſſe perturbed them: and no maruell that Satan, who interrupts not men in other actiõs, interrupts them in Prayer: for as hearing of the Word preached, is the mother, ſo Prayer is the nouriſher of all Chriſtian vertues in vs.

### *A Preachers comfort.*

L*Ydia* conuerted, entertained the Apoſtles into her houſe, and the Iaylor, who before ſtraited them with yron bands, being conuerted, miniſtred to their neceſſities: ſuch as get Grace by the Goſpell, will not faile to giue comfort to the inſtruments, by whom they receiued it. It may content a Preacher that hee ſhall want comfort of none but thoſe of whom God wants his glory: where the Lord gets not his part, what maruell thou get not thine?

### *After great comfort looke for temptation.*

TWo ſundry times was Chriſt proclaimed the Sonne of God, by an audible voice from heauen: firſt, when he was baptized at Iordan, and then immediately was hee tempted in the wilderneſſe: Secondly, when he was transfigured on the Mountaine, and then ſhortly after, was he troubled in the Garden. As *Elias*, after he had gotten a double portion, got forty dayes faſting: ſo Gods children, when they receiue double comfort, are to prepare themſelues for double temptation.

### *How the wicked runne poaſt vnto hell.*

AS they who runne poaſt, change their horſes, when one is wearie they mount vpon another: ſo the wicked, when they are weary of one ſinne, fall to another: weary of one beaſtly affection, they make haſte in their madneſſe to mount vpon another, as if riding vpon one were not ſufficient to bring them ſoone enough thither.

### *Their miſerable end.*

BVt if they were wiſe, them would draw the bridle, conſider their courſe, and thinke vpon their end: they thinke not in their life, that ſin is terrible, they feare and abhorre nothing but death: but how farre they are deceiued, the end ſhall declare, then ſhall their ſinnes in ſuch ſort terrifie them, that to bee quit of the ſight of ſinne, they ſhall ſeeke death, but ſhall not finde it: there will be their laſt, and deſperate voice, Oh that the hills and mountaines would fall vpon vs, and ſmother vs!

### *Against ſinfull luſts.*

A*Braham* was content for the loue of the Lord, to ſlay and ſacrifice his ſon with his own hands: and the Lord accepted his will for a deed, and a cleare declaratour of his loue. Now ſaid he, *I know thou loueſt me.* But alas, O my ſoule, wherein wilt thou ſhew thy loue to the Lord thy God, if thou be not content to forgoe an vnlawfull pleaſure for the Lords ſake, and to ſlay the life, not of thy lawfull ſonne, but of thy vnlawfull affection? If thou doe it not, how ſhall the Lord ſay of thee, as he ſaid of *Abraham*, Now I know thou loueſt me?

### *The patience of God ſhould not be abuſed.*

LEt men remember, that ſuppoſe the mercy of God bee euerlaſting, yet his Patience is limitted: it is called a long patience, and long ſuffering, but neuer an euerlaſting patience: happy therefore is hee, who before the time of Gods long patience be finiſhed, gets within the compaſſe of his enduring mercy.

### *Pride.*

AS Pride was the firſt ſin powred into our nature, ſo it is laſt in departing: for pride is ſuch a ſinne, as riſes of the aſhes of other ſinnes.

### *The loue of Chriſt.*

IT is not a great thing to loue that which is ſeene, whether truely good, or apparant onely; but to loue him, whom yet we haue not ſeene, 1 *Pet.* 1. is the worke of a great Faith: yet great reaſon there is, why we ſhould do ſo: what viſible thing ſhould bee loued comparable to him that made it? and the more ſhould we loue him, that for loue of vs, he became like vs, but ſo, that hee is the faireſt among the children of men. When he was transfigured, his face ſhined like the Sunne, but now the brightneſſe of his face farre ſurmounts the glory of the Sun: among all the creatures none in beauty comparable to him. Alas that we long not more then we doe, to ſee him!

### *A ſoule ſtretching out her wings to the Lord.*

O My ſoule, what haſt thou to doe here in this earth? thou cameſt from aboue, Shall theſe viſible things ſnare thee, and detaine thee from the inuiſible God, from whom thou cameſt? Except it be to fight, for a time, the Lords battels, that thou mayeſt be crowned, and ſo leade ſo many as thou mayeſt captiues vp vnto him, that ſo thou maiſt follow the Lord who aſcended on high, and for thy ſake, led captiuity captiue.

### *Circumſpection needfull.*

E*Vah* looking where God forbad her: *Dinah* wandring: *Dauid* intermitting ſpirituall exerciſes, became a ready prey to the enemie: the corrupt nature of man not kept with a narrow circumſpection, is eaſily caried into captiuity, but not ſo eaſily recouered. The euill may bee contracted in one day, which in many daies cannot bee amended. O my ſoule, therefore learne to walke the more circumſpectly.

### *An awe band for the heart.*

AS the Lord is omnipotent, ſo is he omnipreſent, he is ſecret in his wayes, and when he goes by vs, we ſee him not, *Iob* 9. 12. but goe where we will, he is alway with vs, to ſee vs when we ſee not him; no more then *Gehezi*, when he tooke the bribes of *Naaman*, ſaw the ſpirit of *Eliah* that went with him. Oh, that wee could remember this, that what-euer wee doe, we are vnder the eye of God, that ſo with *Henoch* wee may walke with God in all that we doe, ſeeking to pleaſe him, and be approued of him!

### *The deſire of a godly ſoule.*

VVHen the Lord came to the graue of *Lazarus*, hee wept and cryed with a loud voice, *Lazarus*, come forth: and as he commanded, ſo was it done. Oh Lord, that thou wouldſt come with the like affection to mee, and viſit this graue, and monument of my corruptible body, wherein my ſoule is impriſoned, yea, buryed after a ſort, that it cannot mount vp to walke after thee. Cry vpon me, Lord, with thy powerfull voyce, that I may come out; let mee not lye any longer in this graue; command them to looſe my bonds, that euen while I am in the body, I may goe out of the body, and follow thee.

### *Three rankes of ſinnes.*

OVr ſinnes may be reduced to three rankes. Firſt, defections. Secondly, Tranſgreſſions. Thirdly, Rebellions. By the firſt, we faile in doing the good, we ſhould doe: by the ſecond, we paſſe our bounds, and doe the euill we ſhould not: by the third, men comming to the deepe of ſinne, fall into the contempt of God, and at legth to rebellion: of the firſt and ſecond we are guilty. The Lord deliuer vs, that we fall not into the third.

### *A precept neuer to be forgotten.*

TAke heed to thy ſelfe. This is a precept moſt neceſſary to be practized: The Lord is ſaid to number our ſteps, to ponder our paths, to weigh our ſelues: and Satan is ſaid to winnow vs, and to conſider vs: what great need haue we then to conſider our ſelues?

### *The fruitleſſe care of worldlings.*

VVOrldlings take paines in their life to prouide for others, who will not ſo much as remember them when they are gone, *for his place ſhall know him no more*, Where is the fruit of thy labors, O wretched worldling? in the heauen? Thou haſt laid vp no ſtore for thy ſelfe there: for thou neuer hadſt a care to make thy ſelfe friends there of the riches of iniquitie: what hope then canſt thou haue to bee receiued into thoſe euerlaſting manſions? For comfort of the earth, where is it? all the fruit of thy labors thou muſt leaue to another, who will be blythe to burie thee in the earth.

Oh that men could remember this: Ere it be long, the earth will refuſe to beare thee, thy body will refuſe to lodge thee, thy friends will no longer retaine thee, and who then ſhall receiue thee? if the Lord alſo refuſe thee, and bid thee depart from him, where-away wilt thou goe for comfort? O man, make peace with thy God in time.

### *Couerings of ſinne.*

AS *Adam*, after his tranſgreſſion, couered his nakedneſſe with Figge-tree-leaues, ſo is it Naturall to his ſonnes, to ſeeke couerings to their ſin; but of all, it offends the Lord moſt, when men ſeeke to couer their ſinnes, vnder the garment of God: this was obiected to the Iewes, *Mal.* 2. 16. who couered their adulteries with a ſhadow of diuorcements allowed, as they thought by *Moſes*, and is yet practiſed by the Atheiſts of our time, who bring defences for their ſin, out of the word of God: for ſuch mockers, heauy iudgements are prepared.

### *Knowledge and Deuotion.*

AS a Bird that hath but one wing, cannot flye the right way: ſo a Chriſtian wanting any one of theſe two, cannot ſerue God in a right manner: yet ſeldome goe theſe two together: for ſome haue Knowledge without Deuotion, and others haue Deuotion, but without Knowledge. None of theſe are good, but the firſt is the worſt of the two: *for the ſeruant that knowes his Maſters will, and doth it not, is worthy of double ſtripes.*

### *A diſcouerie of the vanity of worldly honour.*

MAn in his beſt eſtate is altogether vanity; his higheſt honour is like the vaniſhing ſhadow on the tops of mountaines when the Sunne goes downe. Put him in his chariot of triumph, let it bee drawne with horſes of price, yea, if he can, with ſtately Lyons; let him bee decked in moſt gorgeous manner, as *Herod* was on his birth day, theſe two interrogators ſhall ſoone diſcouer his vanity.

Firſt, what hath he vpon him, or about him, which is his owne? hath hee not borrowed from euery creature to make vp himſelfe a begged glory? garments from beaſts of the earth, feathers from fowles of the ayre, pearles from fiſhes of the ſea, ſilkes from creeping wormes: and beaſts, and wormes, and fiſhes, at length ſhall deuoure his fleſh, in a recompence of that, which they haue lent him.

And ſecondly, that which he hath, how long ſhall hee haue it? The Samaritane Prince, who this day leaned on the Kings ſhoulder, and the next day was trampled vnder the peoples feet, ſtands vp among innumerable examples, to witneſſe how mutable, and vaine, the glory is of fleſh. Surely, as *Nebuchadnezzars*, Image had a head of gold, but feet of clay, ſo is it with all worldly honor, glorious in the beginning, but it ends in duſt, and aſhes.

### *Euery day ſhould ſhadow our death.*

THe end of euery day, is a ſhadow of the end of our life: our lying downe in the bed vnder couerings of clothes to reſt vs til the morning, ſhould remembe vs of our lying down in the graue, vnder the couering of moulds. The ſting of ſinfull pleaſure not perceiued ay, doth ſting more liuely the in the d of men in the
conſcience night,

night, when they examine themſelues on their beds, and all are at quiet, no ſight preſented to the eye, not ſound to the eare to diſtract the mind, then conſcience ſpeakes the more loudly, to warne a man of his ſins: and this may forewarne vs, that if wee doe not vnfainedly repent vs in time, our ſinnes will much more trouble vs in the end of our life: let vs not keepe ſuch a Serpent in our boſome.

### *Contentment to dye.*

I Deſire not to out-liue the time, whether it be long or ſhort, appointed to mee of the Lord. I know he is permanent *Iehoua*, Death cannot take mee from him, but reſtore me to him. Prophets dye, and people to whom they ſpeake, die alſo; *but the Word of the Lord endureth for euer:* and no word ſpoken in his Name, ſhall fal to the ground. I know, it ſhal not be wel with the wicked, though I ſee not their end, and thy Saints ſhall haue cauſe to praiſe thee, & ſay, There is fruit for the righteous.

*Glorie be to God.*

*Si quid feceris honeſtum cum labore, labor citò abit, ſi quid turpe cum voluptate, turpitudo manet, voluptas abit.* Aul. Gel.

## *FINIS.*

# SEVEN DAYES CONFERENCE,

BETWEENE

# A CATHOLICK CHRISTIAN, AND A CATHOLICK ROMANE.

Concerning ſome Controuerſies of Religion.

*By* WILLIAM COVVPER, *Biſhop of Galloway.*

Aug. de Ciuit. Dei, lib. 20. cap. 19.
*Qui non credunt veritati, iudicati ſeducentur, & ſeducti iudicabuntur.*

*LONDON,*
Printed for ROBERT ALLOT. 1629.

TO

# TO THE MOST SACRED, CHRISTIAN, TRVLY CATHOLIKE, AND MIGHTY PRINCE IAMES,

King of Great Britaine, France, and Ireland;
*Defender of the Faith, &c.*

SIR, Hauing procreated, not without ſome paine and labour, this little Treatiſe, when I began to view it, I perceiued, by the firſt face and countenance thereof, that of it ſelfe willingly it made retreat to your Highneſſe for protection, being in effect no other thing in regard of the matter, but a ſurcle of that ſtocke, or birth of that Booke, wherof your Highneſſe is the Parent, although the manner of handling it be ſo baſe and vnpoliſhed, as that it bewrayes it ſelfe altogether vnlike any thing proceeding from your Highneſſe. Yea, alſo farre inferiour vnto it, (to vſe the words of *Clemens Alexandrinns*, which he borrowes from *Plato*, comparing the gifts of Kings with other mens) as Braſſe or Iron is inferiour to Gold or Siluer. Strom. 5. For there your Maieſty hath treated the preſent controuerſies of Religion, with ſuch Learning, as in a Prince may be admired, ſeaſoned with ſuch loue and mildneſſe of ſpirit, as might mooue them who are contrary-minded, if they were not drunken with the Cup of the Whore of Babel, and ſo had loſt iudgement and vnderſtanding, to acknowledge that it is no turbulent humour, but the power of truth; no deſire of contention, but the loue of all mens ſaluation hath carryed your Maieſty vnto it.

So hath it pleaſed God to be fauourable to this Ile, and by your Maieſty, to bleſſe vs, that there needs not now a *Iuſtine*, nor a *Tertullian*, to write Apologies of our Chriſtian faith to any *Antoninus*, or any other ſuch like, *Impiè pio Imperatori* : we haue a moſt Chriſtian King, a Profeſſour of the Goſpell with vs, a Protector of vs with it, a *Semi-martyr*, an *Abimelech*, a Father-King, another *Salomon*, a *Coheleth*, ſuch a King, as is a Preacher of that truth whereof his Highneſſe it Profeſſor, whoſe Palaces and Tables are (as was ſaid of the Courts of *Theodoſins iunior*) Schooles of Diuinity, wherein Ignorants are inſtructed, Apoſtates conuerted, good Chriſtians daily confirmed; and as if this were yet too little, an open Confeſſor before the world, a publike Patrone of the truth, by Apologies learnedly penned, whereby his Highneſſe reacheth to thoſe, to whom by ſpeech hee cannot attaine, and ſo makes the light of the Goſpell ſhine to other Princes of the World, who as yet miſlike it, onely becauſe they miſ-know it.

Neither can it be told, whether your Highneſſe indeuour to propagate the truth of Chriſtian Religion among ſuch as haue it not, or to conſerue it where it is already imbraced, bee greater, the care of all the Reformed Churches in *Enrope*, after a ſort lying vpon your Highneſſe. By your Authority they are protected, by your Learning inſtructed, by your Piety confirmed, by your Highneſſe wiſe, godly and peaceable Counſell vnited, where the fire of vnneceſſary contention is ſubtilly kindled by Satan; for diſturbance of the Church, and diſgrace of the Goſpell: by your Highneſſe prouidence, happily, ſpeedily and wiſely it is quenched, the benefit whereof, the Churches both of France and Flanders lately haue found, and thanke God and your Maieſty for it.

And if yet any further proofe of your Highneſſe moſt intire affection toward Chriſt and his cauſe, be required of any man: May hee not ſee your Maieſty willingly bearing Babels indignation for Ieruſalems ſake? Are not their railings, threatnings, contradictions, treaſonable imaginations patiently ſuffered for Chriſts ſake? Is there not a ſenſible loſſe ſuſtained for the Goſpels ſake? Is not alliance with *Labans* houſe, for Religions cauſe, preferred to the friendſhip of the moſt puiſant Princes of Canaan? But yet what ſpeake I of loſſe, ſince loſſe for Chriſts ſake cannot bee? not indeed; what ſeemes a loſſe, ſhall be found a vantage: for, *Where the wayes of man pleaſe the Lord, he ſhall make his enemies his friends:* (Gen.14.13. Gen.21,22.) euen *Mamre, Eſchol*, and *Aner, Abimelech*, and his Captaine *Phicol* (Prince of Canaan) ſhall ſue to *Abraham* for friendſhip, and ſeeke to be in couenant with him, becauſe they ſee that God is with him in all that he doth. And if yet *Ieroboam*, with his complices, will be enemies to *Dauids* Kingdome, then hath your Maieſty in readineſſe (2. Chron.13.) the anſwer of *Abijah* vnto them, *With you indeed is the multitude, but with it ye haue the golden Calues which you haue made for your gods, and ſhall be your deſtruction*, but we belong to the Lord our God, and behold, this God is with vs as a Captaine, and his ſeruants with ſounding Trumpets to cry an Alarum againſt you. For God from aboue hath indued your Highneſſe with his heauenly wiſdome, (Prou.4.8.) which hath this annexed promiſe, *Exalt her, and ſhee ſhall exalt thee. ſhe ſhall bring thee to honour, if thou imbrace her: The Lord ſhall be thine aſſurance, and he ſhall preſerue thy foot from falling.*

And with this great benefit of pure Religion we inioy vnder your Highneſſe moſt happy Gouernment, there is conioyned ſuch a peace, as no age heretofore hath affoorded, no care of any Prince could effectuate: for now by your Highneſſe authority, the moſt Rebellious people are made peaceable, and the Scepter of Chriſt is reuerenced there, where all ſorts of violence, rapine, murther, villany did raigne before: ſo that now to your Maieſty moſt iuſtly belongs that praiſe, which of old was giuen to *Conſtantine*, and written in his triumph thorowout, *Liberator vrbis & funditor quietis*. Or which *Nazianzen* gaue to *Olympius*: (Nazian. ad Olymp. Epiſt.78.) *O negotiorum arbiter, & publicarum rerum corrector, & vtrunque tibi diuinitus conceſſum, qui etiam hoc pietatis præmiũ accepiſti, vt res tibi ex animi ſententia fluant, ſoluſque ea aſſequi poßis, quæ omnibus alijs negata ſunt. Prudentiæ enim & fortitudinis ductu imperium adminiſtras, quarum altera, quæ facienda ſunt excogitat, altera quod excogitatũ eſt, facilè exequitur, huc quod maximũ eſt, accedit manus puritas & integritas, quæ omnia regũtur.* An arbiter & decider of difficult controuerſies, a corrector of the publike State; & both of theſe are committed to your Highneſſe of God, from whom your Maieſty hath receiued alſo this reward of piety, that matters ſucceed vnto your Highneſſe according to your hearts deſire, and your Highneſſe onely hath attained to doe that which is denyed vnto others. And which yet is moſt of all, hereunto is ioyned the purity and integrity of your hands, whereby all things are ruled. Your Highneſſe hath not liued like an *Ahab*, to ſpoyle any *Naboth* of his Vineyard, nor like a *Manaſſeh*, to defile the ſtreets of your Cities with innocent blood. Nor like an *Herod*, to take the Wife of another. Your Maieſty might ſhake the lappe with *Nehemiah*, againſt oppreſſours, in ſigne and token of innocency. Your Highneſſe might caſt the firſt ſtone at adulterers, and in a good conſcience could make purgation with *Samuel*, if ſo it were that your Highneſſe came to bee iudged of man. *Whoſe Oxe or Aſſe haue I taken, or to whom haue I done wrong?* If there be any fault (for the beſt want not their owne blemiſhes) it is vpon that extremity, which is neereſt to vertue; namely, in too great mercy and clemency, which of old was noted for an infirmity in good *Theodoſius; Quòd ex manſuetudine in nimiã lenitatem declinauerit.* Yet euen of this will I ſay with *Nazian.* *Etiam hac eſt Dei humanitas & Clementia;* This alſo is a reſemblance of the clemencie of God, whoſe deputy on earth your Highneſſe are : for he is gracious, ſlow to wrath, long ſuffering, and ready to forgiue. Many a time hee bends his bow to ſhoote at the wicked, the arrowes of his anger, but is [illegible] ſlow and loath to let him goe : Yet, oft times he ſhoots, and purpoſely miſſeth his marke, ſparing yet for a time : [illegible] his warnings are many, but where they worke not, he ſtrikes at length, and no more but once. [illegible] : Thus euen the Lord, whoſe mercy is maruellous, meanes him to iudgement, where mercy is abuſed : It is no piety but ſuperſtition to ſpare, when time is to ſtrike: And it is a cruell clemencie, which is declared vpon one with the deſtruction of many. The Pillars which vphold a Kingdome, are Mercy and Iuſtice, by them Kings are conſerued. Your Highneſſe, out of your rare wiſdome, will haue a care to conſerue them both, that neither Mercy make preiudice to Iuſtice, nor Iuſtice againe take away the praiſe of Mercy.

*Piſidas* [illegible]

*Pro.* 16.12.
*Pro.* 20.28.

But to returne, as *Sedes prima & vita ima*, are moſt vnſeemly; ſo is the dignity doubled, where the preferment is beautified with piety ; and herein alſo hath the Lord magnified his mercy toward your Maieſty, that as by an high calling hee hath exalted your Highneſſe a Head and Ruler ouer this Mighty people, ſo hath hee made your Highneſſe no leſſe eminent by communication of his grace, then your Maieſty is by the Honour of the place, liuing in the eyes of all men a patterne of Vertue, yea an image of the Heauenly being, walking ſo among the euill, that you are not infected with their vileneſſe, and ſo with the good, that the beſt are made better by your example. God make vs wiſe to know what we haue: for becauſe the Lord hath loued his people, therefore hath he ſet ſuch a King ouer them, to rule them with equity and righteouſneſſe. The Lord make vs thankefull for it, and long may your Highneſſe liue and raigne a happy King of many bleſſings to your people. Amen.

*Your Maieſties moſt humble Subiect,*
*and daily Orator,*
WILLIAM COVVPER,
B. of Galloway.

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SEVEN

# SEVEN DAYES CONFERENCE,

## BETWEENE A CATHOLIKE CHRISTIAN, and a Catholike ROMANE.

C. SIR, you are welcome home from Italy.

R. I thanke you heartily, good Countreyman.

C. Tell mee, I pray you, how it goes with you, are you ſound both in body and in minde?

R. Why, what meane you by that?

C. Becauſe many trauelling in thoſe parts where you haue beene, haue returned worſe then they went a field.

R. Wherein worſe?

C. With the botch of Egypt in their body, the iuſt plague of God for corporall whoredome; and the leproſie of Babel in their ſoules, wherewith God alſo puniſheth them who loue not Sions beautie, and delight not in the light of the Goſpel.

R. But I was neither in Egypt nor in Babel.

C. How ſo? were you not in Rome, and other parts vnder the Popes Dominions?

R. Yea, that I was.

C. Then were you both in Egypt and Babel.

R. I vnderſtand not your myſtical Theologie.

C. Neither can ye, ſo long as you are in the miſt, and haue your mind couered with a vaile.

R. You ſpeake your pleaſure there, for I ſee all as well as your ſelfe.

C. I would you did, for ſo you might eaſily ſee that Rome is Spirituall Egypt, wherein the light of God is obſcured: and Babel, wherein is a fearefull captiuity of Gods people, and ſuch a horrible confuſion of languages, that when the Builder ſpeakes, the people vnderſtand not what he ſayes: yea, it is Sodom, which for her vile abominations will ſhortly bee burnt with fire, and brought to vtter deſolation, neuer to be repaired againe.

R. Let mee alone, I ſee you are ſtill in your old humour, and it maruels me much, that ſo many in this Land being conuerted to the boſome of the mother Church of Rome, you ſhould ſtill continue in this new Hereticall opinion.

C. O! now I ſee the bile of Babel vpon you: you will call her a mother Church, whom God calls a mother of Whoredomes, and you charge vs with nouelty and hereſie; but wee will proue by Gods grace, what you call hereſie and nouelty, is verity and antiquity.

R. Antiquitie, ſay you? fie, ſpeake neuer of it: for your eldeſt Doctours are *Luther* and *Caluin*.

C. Nay by your leaue (*Sir*) wee haue neither our faith from *Luther*, nor from *Caluin*: but anſwere you as the Apoſtle Saint *Paul* anſwered his aduerſaries, when they charged him with the like crimes that you charge vs with, and I pray you marke his Apologie: *I confeſſe, that after the way which they call Hereſie, ſo worſhip I the Lord God of my Fathers.* Acts 24.14.

R. What-euer Saint *Paul* ſpeakes, I would not haue you ſpeaking of Fathers, ſeeing you haue forſaken the Religion of your Fathers.

C. You deceiue your ſelfe, if you thinke wee will not ſtand to the Religion of our Fathers.

R. Ah, but your Fathers were Papiſts.

C. Nay, but our Fathers were Proteſtants.

R. Now in good faith you moue me to laughter.

C. You may laugh as you liſt, but haue no cauſe.

R. Was not your Father, and Grandfather, and their Fathers before them for many ages Papiſts

C. What of that? they who in regard of time and truth were long before them, and ſhould bee followed as Fathers to vs and them both, were Proteſtants.

R. That is but a ſhift of your owne.

C. It is no ſhift, it is a truth : and you ſhall ſee it your ſelfe, if you will conſider who were *Pauls* Fathers, whom he ſaies he followed in the worſhipping of God.

R. What were the names of his Fathers, I cannot tell, but I ſee they haue beene *Iſraelites* of the Tribe of *Beniamin*.

R. Wee haue not that to ſtand vpon, what they were for their perſons, or names either, but what was their Religion : remember you not that he ſayes himſelfe, hee was brought vp at the feete of *Gamaliel*?

R. Yea I doe.

C. Tell me now of what Religion was *Gamaliel*?

R. I ſee hee hath beene a Phariſe.

C. And thinke you that Saint *Paul*, when hee made his Apologie, worſhipped God after the manner of Phariſes?

R. I thinke it not.

C. How then ſaies he, that he worſhipped God after the manner of his Fathers, ſeeing his Fathers were Phariſes?

R. I thinke he meanes not of thoſe Fathers, who liued laſt before him, but tranſcending them, he paſſes vp to his elder Fathers *Abraham, Iſaak, Iacob*.

C. Was hee not then wrongfully accuſed of noueltie, as one who had forſaken the Religion of his Fathers, because hee forſooke the Religion of ſuch Fathers as liued laſt before him?

R. I thinke ſo indeed : His Apologie cleares him ſufficiently both of hereſie and noueltie, which his aduerſaries would haue imputed to him.

C. Now (*Sir*) I haue you where I would : why ſhould not the like Apologie cleare vs in the like caſe? for albeit wee haue forſaken the hereſies of Papiſtrie maintained by them that liued laſt before vs, yet doe wee worſhip the Lord our God, as thoſe Fathers did, whom *Iuſtin Martyr* calles, *Patres Patrum*, and whom with him wee will preferre to any poſterior Fathers whatſoeuer.

R. This cannot bee gainſaying: it is knowne, it is not threeſcore yeares ſince your Religion came into this Countrey.

C. No (*Sir*) I will make knowne to you, that it is 1500. yeares ſince this ſame Religion preached and profeſſed now, was then preached and profeſſed by our Ancient Fathers. The firſt Religion that euer wee had, was Gentiliſme; our Fathers worſhipped *Diana*, the Sunne, the Moone, the Starres.

R. That was a pitifull blindneſſe.

C. So it was indeede : but in the firſt hundreth yeare wee embraced Chriſtianity, and eight hundreth yeare after Chriſt, wee were infected with Papiſtrie, and now againe hath God called vs by the light of the Goſpell, to our ancient Religion of Chriſtianity, whereby wee worſhip the Father in his Sonne according to his word, and no other way.

R. You ſpeake faire enough to it, bee as it will; but if it bee true that you ſay, then would you be in communion with the Catholike Church.

C. And ſo thankes to God, wee are, reioycing as I ſaid vnto you, that the Lord by his Goſpell hath called vs to be Chriſtian Catholikes.

R. That is alſo a new ſtile of your own, that you will bee called *Chriſtians Catholikes*.

C. If you were acquainted with antiquity, you would not call it new, with many ſuch nouelties you charge vs, which are indeede ancient truthes : it is eleuen hundreth yeares, ſince in the ſeuenth Councell of *Carthage*, Profeſſors of the Goſpell were called Catholike Chriſtians.

R. But to let the ſtile paſſe; how can you ſay, you are in communion with the Catholike Church, ſeeing you haue made ſeparation from the Roman Church, and refuſe to bee ſtiled Romane Catholikes?

C. The Romane Church in her beſt eſtate was neuer more, but a member of the Catholike Church: and there is no more reaſon to call the Romane Church the Catholike Church, then to ſay, that *Rome* is all *Italy*, or *Paris* is all *France*: but now ſeeing the Romane Church hath plaied the Whore, made a ſhamefull Apoſtaſie from her firſt eſtate, wee haue done no wrong in ſeparating from her, but for our warrant, haue Gods owne Proclamation commanding vs to doe ſo.

R. Where haue you that Proclamation?

C. There it is, *Come out of Babel, my people.*

R. But no word is there of *Rome*.

C. I ſhall proue to you that this *Babel* is *Rome*, & your own Doctors cannot deny it.

R. If you make all good you haue ſaid, I will ſay no more, but there is many one beguiled.

C. If you will heare me, by Gods grace I ſhall make it good.

R. I will not refuſe to heare you, and I truſt alſo to anſwere you.

C. It is not mee you ſhall heare, but the voice of the Goſpell, which if it were heard at *Rome*, I am of that minde, the Popes Kingdome ſhould not long continue.

R. It will bee hard for you to get hearing there.

C. And Why? ſince Sodomites there haue their brothels and Iewes haue their Synagogues, wherein they curſe Chriſt, why may not Proteſtants bee tolerated to haue a Church wherein to preach?

R. Good ſooth they loue you worſe then any of them.

C. I thinke it true; for one Deuill can dwell well enough with another, yea a legion of them in one man: but none of them will giue place to Chriſt. But tell me how long, God willing, minde you to ſtay in this towne?

R. I hope to bee in it all this weeke.

C. Then I pray you, let vs ſpare euery day one houre or two for conference, and I will come to you to your owne chamber.

R. Agreed am I, and let our conference to morrow continue about antiquity, for I thinke it ſomewhat ſtrange that you ſhould pretend it.

C. Well, let it be ſo.

THE

# THE FIRST DAYES CONFERENCE

### Concerning Antiquitie in generall.

R. WElcome (*Sir*) I ſee you are a true man, and keepe promiſe.

C. What I am not in good, faine would I bee.

R. Thinke you not beſt we begin where we left yeſternight?

C. Yea indeede.

R. What ſay you then of *Antiquity*? will you not grant that to bee the true Church, which hath the moſt ancient Doctrine?

C. That is a thing out of all queſtion; the Doctrine which is moſt ancient, I embrace, and beleeue to be moſt true.

R. You will myre your ſelfe incontinent: for theſe which ye call corruptions in the Church of Rome, ſome of them will be found a thouſand yeares old.

C. What is that to the matter? Seeing the truth whereby we condemne theſe corruptions, will bee found elder then they, and we, to ſpeake with *Vincentius*, will euer preferre the old Faith to new vnfaithfulneſſe: for if you thinke this a good Argument: Such a doctrine or ceremonie ſhould be receiued, becauſe it is one thouſand & two hundred yeeres old, then by the ſame reaſon, the hereſies of *Simon Magus* muſt bee receiued for a truth, becauſe they were taught by him one thouſand and ſixe hundred yeeres ſince.

R. But ſaid you not euen now, you would acknowledge that to be moſt true which is moſt ancient?

C. I ſay that ſame yet; And that you may conceiue it the better, I pray you conſider that truth and errour, ſuppoſe they came not of the ſame parents, yet in regard of time they are like two twinnes, but the vantage of time that is, truth hath it, ſuppoſe very little.

R. I pray you let me heare that at more length: for I ſee it will greatly helpe to cleare this point.

C. Will you goe vp to the Church in *Paradiſe*, and you ſhall ſee the firſt voice that ſounded there, was Gods voice: For in the firſt two Chapters of *Geneſis*, you will heare nothing but *Deus dixit*, GOD ſaid: but incontinent in the third Chapter comes in, *Et Serpens dixit*, and the Serpent ſaid.

R. I ſee that clearely.

C. And I am glad you doe ſo: But I pray you conſider, will any man bee ſo mad as to thinke that Satans lies ſhall bee receiued for a truth, becauſe they are now neere ſixe thouſand yeeres old?

R. It were no reaſon indeed, becauſe albeit his lies be old, yet (as you haue ſaid) there is a Truth elder.

C. I pray you remember that, that it may confirme you againſt the craft of Satan, when hee would couer errour with a ſhew of Antiquitie.

R. I hope to doe ſo.

C. Now will yee come downe againe to the daies of Chriſt Ieſus? May you not ſee that when our Lord ſent out his Apoſtles, Satan alſo ſent out his falſe apoſtles? and when *Simon Peter* comes out to preach the Goſpell, *Simon Magus* is ſtirred vp to preach hereſies?

R. I ſee that alſo.

C. Then let vs agree in this: Since Truth is to be ſought from our Fathers according as wee are commanded, *Enquire for the good and old way*; wee will goe ſeeke it from our moſt Ancient Fathers.

R. Truely it carries with it, I thinke, a reaſon, that wee ſhould not bee mooued with the opinion of any Father, where they varie from the Doctrine of the firſt Fathers.

C. You ſpeake now as you ſhould, and as before I ſhewed you, was the minde of that ancient Father *Iuſtin Martyr*, when it was obiected to him, Such a Father thought ſuch a thing: He anſwered, *Sed pater patrum Apoſtolus aliter ſenſit.* And herein to confirme you, if controuerſies of Religion were decided, as our Sauiour decided the queſtion of *Polygamie*, the debate betweene vs and the Romiſh Church were ſoone ended.

R. How did Chriſt reſolue that controuerſie of Poligamie?

C. By this rule, *It was not ſo from the beginning*, by taking this rule as a maxime in Religion, and a moſt ſure rule whereby to trie truth from falſehood. What hath not beene from the beginning, let it bee reiected as noughty. And herein the Ancient Fathers agree with vs. *Bee ye followers of me* (ſaith the Apoſtle) *as I am of Chriſt. If I, or an Angell, &c. Mihi antiquitas Ieſus Chriſtus eſt, cui non obedire manifeſtus eſt, & irremiſſibilis interitus*, Ignat. Epiſt. ad Philad.

*Non attendendum quid quis ante nos faciendum putauerit, ſed quid, qui ante omnes, Chriſtus prior fecerit*, Cypri. lib. 2. Epiſt. 3.

*Neq; enim hominis conſuetudinem, ſed Dei veritatem ſequi oportet.* Ibid.

*Non eſt de conſuetudine præſcribendum, ſed ratione vincendum.* Ad Quintinum.

*Obſtinatio eſt & præſumptio, humanam traditionem diuinæ diſpoſitioni anteponere, nec animaduertere indignari, & iraſci Deum, quoties diuina præcepta ſoluit, & præterit humana traditio.* Ad Pompeium.

*Conſuetudo ſine veritate, vetuſtas eſt erroris*, Ibid.

*Si ad diuinæ traditionis caput, & originem reuertamur, ceſſat error humanus.* Ibid.

*Fruſtra quidem, qui ratione vincuntur, conſuetudinem nobis opponunt, quaſi conſuetudo ſit maior veritate.* Ad Iubaianum.

*Nec parentum, nec maiorum error ſequendus eſt, ſed authoritas Scripturarum, & Dei docentis imperium: Nam Iudæi poſt Baalim abierunt, quos didicerunt a patribus.* Hieron. in Ierem, cap. 9.

*Omnes hæretici ætati Eccleſiæ vniuerſalis comparati minores tempore congruè vocantur: quia ipſi ab eâ, non autem ipſa egreſſa eſt ab illis*, Greg. in Iob lib. 10. Sect. 37.

*Sicut in omnibus veritas imaginem antecedit, poſtremò ſimilitudo ſuccedit: ita prior veritas quam hæreſis.* Tertul. præſcrip. aduerſus hæret.

R. But what make theſe againſt the Church of Rome?

C. Yea, very much: for all theſe nouelties which ſhe hath inuented, and intruded into the Church, ſhee colours them with the ſhadow of ancient cuſtome, and ſo very craftily vnder the name of Antiquitie, fights againſt Antiquitie.

R. It is not enough to affirme that, vnleſſe ye qualifie it.

C. I will make it cleere to you, if firſt yee heare a notable teſtimonie of *Vincentius* to this purpoſe.

R. What ſaies he?

C. *It is a property of Chriſtian modeſty, not to deliuer their owne things to the aftercommers, but to keepe things receiued from their fore-fathers.*

R. Very well, that place makes againſt you, who will not keepe the Religion of your fore-fathers.

C. It makes not againſt vs, but againſt the Church of Rome, which hath departed from the Religion of them who are theirs, and our fore-fathers alſo, as the remnant of his words will declare vnto you.

R. Reade them out then.

C. He is expounding here the Apoſtles words: *If I, or an Angell from Heauen ſhould bring to you another doctrine, then that which yee haue receiued, let him be accurſed.*

R. What ſaith he of it?

C. Theſe are his words: *If Peter, if* Andrew, *if* Iohn, *yea, if the whole Apoſtles would preach to you another way then is deliuered in the Goſpell, let them be accurſed. To preach vnto Chriſtian Catholickes, beſides that which we haue receiued, was neuer, is not, ſhall neuer be lawfull.*

R. Let it bee ſo, the Church of Rome hath deliuered no doctrine, but that ſhee hath receiued.

C. Yes, but ſhee hath; and now once for all, I will giue you amongſt many, one cleare example of it. In the thirteenth Seſſion of the Councell of Conſtance, as *Carranza*, one of your owne, records, and is regiſtred in your Canon Law, there is an Act made of this tenor: *Licet in Primitiuâ Eccleſiâ huiuſmodi Sacramentum reciperetur à fidelibus ſub vtraque ſpecie, tamen hæc conſuetudo ad euitandum aliqua pericula, & ſcandala, eſt rationabiliter introducta, quòd à conficientibus ſub vtraque ſpecie, à Laicis tantummodo ſub ſpecie panis ſuſcipiatur*, Albeit in the Primitiue Church, this Sacrament was receiued of the faithful vnder both the kinds, yet to eſchew ſome perils and offences, this cuſtome now with very good reaſon is brought in, that the Prieſt ſhould receiue it vnder both the kinds, but the people ſhould receiue the bread onely, and not the cup. What think ye now of this place? Hath not the Church of Rome here deliuered a Doctrine which ſhe hath not receiued? Is there not here a manifeſt changing of Chriſts ordinance, and by their owne confeſſion, a plaine departing from Antiquitie? What thinke you of this one inſtance?

R. I will aduiſe vpon it.

C. Why, doe ſo: but then I pray you fight not againſt the cleare light; and remember, that howſoeuer the Doctors of your Church pretend alwayes Antiquitie, Antiquitie; the Fathers, the Fathers; yet this one inſtance among a Hundred proues them to be fathers of nouelties; what ſay ye? Tell me, like yee to heare any more of *Vincentius*?

R. I am content: but let me know firſt what Writer hee is, and whoſe Tranſlation is that?

C. He was a French-man, hee writ this treatiſe in the fiue hundreth yeere of Chriſt, and here it is tranſlated by *Ninian Winzet*, a Maſſe-Prieſt of the Church of Rome, which ye cannot refuſe.

R. Reade on; what ſaith hee further to this purpoſe?

C. There is a command giuen to *Timothie*, *Depoſitum ſerua*, which in all good reaſon ſhould bind his ſucceſſors: thus he expounds it: *Keepe that which is committed to thee, not that which is inuented by thee: which thou haſt receiued, not which thou haſt imagined: wherein thou art no author, inuenter, forger, but a keeper; not a Law-maker, but a Law-keeper; not a guide, but a follower: ſaue that which is giuen thee, ſaue the talent of Catholike faith vnbroken, vncorrupt: what thou haſt receiued, render it againe; if thou haſt receiued Gold, render Gold againe: ſlippe not in one thing inſtead of another; for Gold, lay not downe Leade, nor Braſſe.*

R. I heare all that, and I thinke he writes like a ſound Diuine.

C. Then take heed; the Apoſtle proteſts, he deliuered that to the Corinthians, which hee had receiued from the Lord Ieſus.

R. I know that.

C. He commanded *Timothie*, and all others his ſucceſſors in the worke of the Miniſtery, to doe the like.

R. And good reaſon ſo they ſhould.

C. Then there is the point; How is it that the Church of Rome takes on her this liberty to doe otherwiſe?

R. Wherein doe they otherwiſe, as you ſay?

C. Haue you forgotten ſo ſoone? Saint *Paul* deliuered to the people as well the Cup as the Bread, becauſe hee receiued it from Chriſt Ieſus: how is it then that the Church of Rome takes away the Cup from the people?

R. Why? may not the Church make Lawes?

C. No ſuch Lawes as derogate to Chriſts Lawes; for in that ſenſe you heard *Vincentius* deny, that they are Law-makers, but Law-keepers. I pray you giue place to the truth, and conſider how little cauſe they haue to bragge of Antiquitie, who dare make the like of that. Albeit, Chriſt and his Apoſtle, and the Primitiue Church did this, yet we for good cauſes will do otherwayes.

R. Away, that is but one point.

C. But, ſeeing you cannot denie but they haue broken, and corrupted the ancient Catholike faith in one point, you haue the leſſe cauſe to beleeue or defend them in the reſt, vnleſſe you wil incurre Gods curſe threatned on them that pare or adde to his Word.

R. The Lord ſaue me from his curſe.

C. Amen: but pray firſt that the Lord would ſaue you from the ſin that deſerues his curſe.

R. God grant it.

C. And ſo I wiſh from my heart it may bee: but I pray you conſider; as in one Sacrament you are guiltie of ſacrilegious paring, ſo in both you are guiltie of ſacrilegious adding and changing; and ſo cannot eſchew the curſe, if you abide in Communion with the Church of Rome that now is.

R. How ſo?

C. As yee haue taken Wine from the Bread, ſo yee haue added Water to the Wine, which is a new inuention and forgerie, albeit your Doctors, to excuſe it, caſt it on *Alexander* the firſt; yet it is certaine, it was not in Chriſts inſtitution, and by your owne confeſſions, was brought in many yeeres after Chriſt, and ſo ſhould be reiected as a noueltie.

R. That is but a ſmall thing, and there may be many reaſons to excuſe it.

C. No: not one; Let no man bee wiſer then God. Who dare adde to the ordinance of Chriſt? But you haue done worſe in Baptiſme, adding Spittle, Oyle, and Salt to the element of Water: was this done by Chriſt or his Apoſtles? You father the Oyle vpon *Silueſter*, but confeſſe it was not vſed in the Church in Baptiſme before him, and ſo it is another ancient nouelty.

R. It may be, they haue thought good to vſe theſe for reaſons and reſpects which I know not; but this pertaines not to the ſubſtance of Baptiſme, and cannot annull it.

C. I grant they doe not annull Baptiſme, yet are they inexcuſable, who in the ſmalleſt thing dare alter the inſtitution of Chriſt: Are not his Sacraments the Seales of his Couenant?

R. I confeſſe they are.

C. Why then ſince it is treaſon to pare, or adde any thing to the forme of the Princes Signet, is it not Sacrilegious boldneſſe, to pare or adde to Chriſts Sacraments? But leſt you ſhould thinke the controuerſie onely to bee about theſe things, you ſhall know that, except the Article of the Trinity, the Church of Rome hath left no Article of our Faith vncorrupted; ſo that it is moſt certaine; This Church of Rome with the doctrine and iuriſdiction, now maintained by her, was not in the Primitiue Church.

R. O, but I will tell you what I once heard concerning that matter, from one of their Doctors: *That there is a great difference between a Church in her infancie, and her older and riper age:* For as it growes in age, ſo may it, and ſhould it increaſe in many things, which it had not in the infancie thereof.

C. Now I ſee you ſpeake from ſuch knowledge, as the great labours of the Ieſuites worke in the hearts of their captiues; and becauſe it is your laſt and greateſt defence, I will let you ſtill ſee out of the words of *Vincentius*, which you will like better then mine, that this makes nothing for you.

R. Come on, let vs ſee; what ſaith *Vincentius*?

C. He grants, *There ſhould be an increaſe in Faith, but not a change of Faith.*

R. That is a ſtrange diſtinction, and yet ſo honeſt, that in truth I dare not gaineſay it.

C. Heare him then, he expounds the two parts of his diſtinction: *To increaſe* (ſaith he) *is, when a thing biding in it ſelfe, is more amplified: To change, is, when a thing going out of it ſelfe, is tranſlated and turned into another.* To make this cleare, hee illuſtrates it by a proper ſimilitude: *Let* (ſaith he) *the Religion of ſoules follow the nature of bodies, which albeit in proceſſe of yeares they grow, yet they remaine the ſame: the ſame members, the ſame ioynts are in Children which are in Men, though in the one ſtronger, and greater, in the other ſmaller and weaker: but if the ſhape bee turned into any forme not of the owne kinde, or any thing bee added to the number of the members, or taken from the ſame, then either the body periſheth, or becomes monſtrous, or at the leaſt becomes weake. So in Religion, if we ſhall begin to mixe nouelltie with Antiquitie, we ſhall make the Church a brothell of filthie and abominable errours, which before was a Temple of chaſte and vndefiled verity, whereas the Church of Chriſt ſhould bee a diligent keeper of the doctrine deliuered to it, changing nothing, diminiſhing nothing, adding nothing.* Now theſe are the words of *Vincentius*: and I demand of you out of the light of your conſcience, if you can gaine-ſay them?

R. In truth it is a very pretty diſcourſe, and I embrace all that hee hath ſaid as a truth.

C. Aduiſe you then yet, what yee will ſay for the Chuch of Rome, ſince it cannot bee denied they haue changed, diminiſhed, and added to the ancient Catholike Faith: Some ceremonies and opinions they haue, which Antiquity knew not, and ſome the ancient Church had, which they haue pared away, and in a word, haue ſo changed, that in Rome is nothing ancient, but the name.

R. That ſeemes very hard: For, though in ſome ceremonies there bee adding, paring, and changing, yet I cannot thinke it is in ſubſtance.

C. You are very much deceiued; for they haue made a change in the ſubſtance it ſelfe.

R. Wherein?

C. In the maine point of ſaluation, as now among many, I will ſhew you by this one. What Diuinity is this, to teach people to pray, that God would bring them to Heauen by another blood, then Chriſts blood?

R. O, that cannot be.

C. Nay, maruaile not, there is the Prayer of their owne Maſſe booke;

*Tu per Thomæ ſanguinem, quem ille pro te*
*impendit, fac nos, Chriſte, ſcandere, quo Thomas aſcendit.*

R. I haue not heard of that: for my owne part I would bee loth to change the blood of the Couenant, or to diſgrace it ſo farre, as to ioyne any other with it.

C. The more wiſe are you; for it is by Chriſts blood *Onely*, that reconciliation is made. But what thinke ye of confidence? ſhould wee put confidence in any, but in God?

R. No truly.

C. What a Prayer is this then?

*Iuua nos omnes gentes*
*In te Sancte confidentes*
*Confeſſor Armigile.*

And is not Prayer thinke you and inuocation, a ſpeciall point of GODS ſeruice?

R. So it is.

C. Why then is it giuen to Saints? and that Pſalter which containes Prayers and prayſes to God, all turned ouer to the Virgin *Mary*? Should mens Traditions, to whom God by his Heauenly Oracle hath not borne teſtimonie, be receiued, *pari pietatis affectu & reuerentia*? with like deuotion and reuerence, as the Word of God?

R. Who ſaith that?

C. The Councell of Trent. Should the foure Councells bee receiued as the foure Euangeliſts, or ſhould the Canon Law and Decretall Epiſtles bee receiued as Canonicall Scripture?

R. I know not what the Decretall Epiſtles be.

C. Then I will tell you: Twelue hundred yeeres after Chriſt, *Gratian*, a Benedictine Monke, gathered together the Sentences of Councels, Fathers, and Popes, concerning ſundry matters of Religion, and ſet it forth, which is commonly called *Decretum*: and after him certaine Popes, as *Gregory* the ninth, *Boniface* the eighth, *Clemens* the fifth, *Iohn* the twenty two, following the example of *Gratian*, haue gathered the like: Theſe are called Decretals; and extrauagants added to *Decretum*, all of them make vp the Canon Law, which now muſt be equalled with the Word, and all to be receiued, as if *Peter* his own mouth had pronounced them. Is not this againſt the golden rule of *Vincentius*, to mixe nouelty with Antiquity? What ſay you to it?

R. In truth, I cannot judge of that which I know not.

C. I will giue you but one Decrete of this Law, and let you ſee how it ſtrikes the Apoſtle S. *Paul* in the teeth, that by it, you may iudge of the reſt. *Secundam accipere vxorem ſecundum Apoſtoli præceptum licitum eſt, ſecundum autem veritatis rationem, vere fornicatio eſt*: Second marriage according to the Apoſtles precept, is lawfull but according to the truth of reaſon, is plaine fornication. I am not now to diſpute whether Church-men may marry or not: themſelues grant it is not forbidden, neither by Legall, nor Apoſtolicall authoritie, yet they will forbid it: But what Diuinity is this? According to the Apoſtles precept, it is lawfull to marry, but according to truth and reaſon, it is whoredome; that is (as they would ſay) according to the Word of God in the Bible, it is true: but according to the Word of God in the Canon Law written 1200. yeeres after Chriſt, it is falſe. Did the Apoſtle giue any precept without reaſon or truth? How dare they call that vnlawfull, which the Apoſtle cals lawfull? *Woe be to them who call good euill*. You hold ſilence at theſe things, and no maruell, for I thinke no honeſt man can approoue them. But to returne to things of great importance: I aſſure you the onely queſtion and controuerſie in Religion this day, may bee taken vp in this queſtion: *Is Ieſus the Sonne of Mary, the Chriſt?* Or as the Baptiſt takes it vp, *Art thou he who is come, or ſhall we looke for another?*

Cauſ.16.queſt.2. & Cauſ.31. queſt.1.

Cauſ.26.queſt.2

R. I thinke no man will deny that.

C. Yea, the Turke and Pagan ſay, ſuch Chriſt as Chriſtians beleeue, is neither come, nor will come: The Iewes ſay he is not come, but he will come: The Catholike Romane in word confeſſeth him, but in deed denyeth him: *Quem prædicant, impugnant* both in his perſon and Offices.

R. That is a ſtrange aſſertion and ſuch as I haue not heard.

C. It is ſtrange indeed, and I would we had no cauſe to charge them with it: but becauſe it is the moſt weightie point whereof yet we haue ſpoken, we will referre it to be handled in a meeter time.

R. I am content, prouiding you forget not to make that good, which you haue ſaid.

C. If I forget, I pray remember mee. And now this Diſpute about Antiquity, I conclude with *Ignatius*: *Mihi antiquitas eſt Ieſus Chriſtus, cui non obedire, manifeſtus eſt, & irremiſſibilis interitus. Epiſt. ad Philadelphos.* My Antiquity is Ieſus Chriſt, to diſobey him, is manifeſt and remedileſſe deſtruction; and with that which *Auguſtine* ſaid to the Pelagians: *Quia iſti diſſerunt, & diſputant, neſcio quas impias nouitates, etiam nos conantur arguere quod aliquod nouum dicamus.* Becauſe theſe fellowes maintaine certaine impious nouelties, they alſo goe about to charge vs, as if wee did teach any new thing. But of this, if you pleaſe, you ſhall heare more.

De verb. Apoſt. ſer. 14.

R. It pleaſeth mee very well, and I ſhall attend your comming, if you may, at ſeuen houres.

C. Let it be ſo.

THE

# THE SECOND DAYES CONFERENCE.

*Concerning the Antiquity of the Church of* Scotland, *and how the Church of* Rome *in her beſt eſtate, was but a ſiſter, and not a Mother Church vnto it.*

C. WHat ſay you to day (Sir) haue you conſidered the points of our laſt conference?

R. Yea, I haue been (as I may) thinking vpon them.

C. What? Is not your heart moued to come to vs?

R. I finde it moued, but not remoued from the Church of Rome.

C. Tell mee (I pray you) what is that which holds you from vs?

R. To bee plaine with you, ſince the Church of Rome is your Mother-Church, you can with no good conſcience forſake her.

C. If that be all your ſcruple, I hope to reſolue you: for this day, by Gods grace I will ſhew, that wee of this Church of Scotland had neuer our faith from the Church of Rome; yea, that in her beſt eſtate ſhe was no more but a ſiſter Church vnto vs. The next day, God willing, I will ſhew you that the Church of Rome is Apoſtatique now, not like that Church of old, which the Apoſtle commended, and is not onely a Whore her ſelfe, but the mother of Whoredomes.

R. You haue taken much in hand.

C No more then by Gods grace I hope to qualifie, if you will with patience heare me, and interrupt me not.

R. Speake as long as you pleaſe, I ſhall heare you.

C. No (Sir) I will be loath to burden you with multitude of words, but ſhall bee very well content, when you heare any point wherein waight is, that you warne me to cleare it.

R. Well, I ſhall doe ſo, God willing.

C. Then firſt I wil ſay, Rome hath bin no Mother-Church neither to the Churches of Aſia: theſe were planted by Apoſtles and Apoſtolike men; nor yet to the Churches of Africke; Chriſtianity was firſt conueyed to them by *Marke* the Euangeliſt, and the Eunuch of Ethiopia, whom *Phillip* baptized. And I can let you ſee (but that I ſhall digreſſe ouer far) that 500 yeres after Chriſt the Churches of Africk wold not acknowledge the Biſhop of Rome their ſuperiour.

R. Our queſtion is not now concerning them: for I know, the Church of Rome receiued her faith from the Churches of Aſia, and they of Aſia receiued it not from the Church of Rome. And as to them of Africke, whatſoeuer is diſputable, there wee leaue it, as not pertaining to our preſent purpoſe.

C. Oh good Sir, you will grant then that the Church of Rome is far poſterior to the Churches of Aſia: and, if it bee compared with them, is but a daughter-Church.

R. That I cannot deny. But the Churches of Europe, and ſpecially theſe of the Weſt parts were firſt conuerted to Chriſt by the Church of Rome.

C. No (Sir) yee are deceiued in that alſo; and this is the point wherein I am to contradict you.

R. I am ſure you will not contradict me, without ſome warrant.

C That were no reaſon: I will let you ſee, that the moſt famous Churches of Europe (as their Records teſtifie) had not their faith from the Church of Rome, and then I will come to our owne.

R. I thinke long to heare that.

C. And I will delay you no longer. In the Counſell of Trent, there was a great queſtion betweene the French and Spaniſh Prelates, about the firſt place: The greateſt Argument that any of them vſed, was from the Antiquity of their Chriſtianity, which none of them alleaged they had from the Church of Rome, albeit at that time both of them ſought the Popes fauour.

R. From whence got they it then, if they got it not from Rome?

C. The Spaniards alleaged, they were made Chriſtians by Saint *Iames*, who after hee had preached the Goſpell in Spaine, returned to Paleſtina, and was Preſident of that famous Councell holden at Ieruſalem, Act. 15. then being martyred, his bones were brought to Compoſtella, and there buryed. The French replyed, that their narration was fabulous, and that it is more likely, if any Apoſtle came to Spaine, he came rather by land to France, and ſo taught them by the way, then otherwiſe by Sea: and if any credit might bee giuen to ſuch traditions, they could alſo with more probability alleage, that *Lazarus*, and *Nathanael* taught the Goſpell among them; and this at that time they ſpake for themſelues. But out of more certaine Story, this might bee ſaid alſo for them, that *Philip* preached the Goſpell in France. *Creſcens* alſo *Pauls* Diſciple (for there it is ſayd 2. Tim. 4. *Titus is gone to Dalmatia, and Creſcens to Galatia, Euſeb. lib. 3. cap.*) calls it *Gallia*: Beſides him, *Trophymus* another of *Pauls* Diſciples, taught at Orleance: *Photinus* againe, a very worthy man, and after him *Ireneus* taught the Goſpell at Lyons. Germany was firſt conuerted by *Lucius* of *Cyrene*, *Pauls* kinſman and companion. Yea, the Churches of Italy will not bee found to haue the Church of Rome for their Mother Church, for why, *Barnabas* firſt preached the Goſpell at Millan, as teſtifieth *Sabellicus*, and *Apollinaris* taught at Rauenna. But to come to the Church of Rome, tell mee, who did firſt conuert the Romanes to the Chriſtian faith?

*Cent. 2. c. 2.*

*Auentinus in Annal. Boiorum.*

*Sabel. Ennead. 7. lib. 4.*

R. Who but Saint *Peter*?

C. I will not now contend with you about that matter, though it be very diſputeable, whether *Peter* was at Rome or not; and your owne man *Clemens*, and *Dorotheus* alſo affirme, that *Barnabas* firſt taught the Goſpell at Rome: But if *Peter* came to Rome, what time came he to it?

*Clem. lib. 1. Recognitionum.*

R. I cannot well remember.

C. I will helpe you. *Irenæus* ſaith, S. *Peter* came to Rome, when Saint *Matthew* wrote his Euangell, in the third yeere of *Caius*, and forty one after Chriſt. As for S. *Paul*, he wrote not his Epiſtle to Rome, till the thirteenth yeere of *Claudius*, and fifty fiue yeres after Chriſt, & himſelfe came not to Rome, til the fifty eight yere after Chriſt.

*Lib. 3. cap. 1. & 3.*

*Cent. lib. 1. cap. 10.*

R. What would you make of all that?

C. Either you muſt grant, the Church of Rome was not conuerted by St. *Peter*, or then there was no Church there, before the forty one yere after our Lord, at which time Saint *Peter* came to it.

R. Let it be ſo,

C. Then I pray you conſider, that the Church of this Land, being little poſteriour in time, to the Church of Rome, there is no reaſon they ſhould beare vs downe with the ſhadow of their Antiquity, nor inſult ouer vs, as if they were a Mother-Church to vs, ſeeing it pleaſed God to conuert vs to the Chriſtian faith, almoſt aſſoone as themſelues; and that not by them, but by others whom he ſent among vs.

R. But yee haue not made that cleere as yet.

C. What I haue not, I ſhall, by Gods grace. In the ſecond yeere of *Claudius*, and forty foure yeeres after Chriſt, *Simon Zelotes*, an Apoſtle, came to Britaine and preached the Goſpell: This was but three yeeres after *Simon Peter* came to Rome.

R. How will you proue that?

C. My proofes are *Dorotheus* in his Synopſis, *Simon Zelotes, peragratâ Mauritaniâ, & Aphrorum regione, Chriſtum prædicauit: tandem in Britannia, vbi crucifixus, occiſus, & ſepultus eſt Doroth.* Againe *Nicephorus lib. 2. cap. 40.* ſaith, that *Simon Zelotes* hauing preached to many Countreyes, at length, *Euangelij doctrinam ad occidentalem Oceanum inſulaſque Britannicas perfert:* And both of them are cited by your late Cardinall, writer of the Hiſtory, *Baronius*.

R. Is that all you haue for you?

C. No. I haue more yet: for *Ioſeph* of Arimathea, about the yeere of our Lord, fifty three, came alſo to Britaine and taught the Goſpell: witneſſes hereof are, *Baleus, Flemingus, Capgrauus, Scropus, Polidorus Virgilius*: and, as many thinke, he was ſent by *Philip* out of France, ouer to Britaine. Moreouer, *Theodoret* witneſſeth, that the Apoſtle S. *Paul*, after his deliuerance out of priſon vnder *Nero*, came into Britaine, and taught the Goſpell. And the ſame alſo is teſtified by *Sophronius*, Patriarch of Ieruſalem.

*Baron. Annal.*

*Cent. 1. lib. 1. cap. 10.* [illegible]

R. I remember indeed, that in his Epiſtle to the Romanes, *Rom.* 15. 24. hee was then of purpoſe to haue come to Spaine.

C. And you may the more eaſily thinke he came to Britaine in like manner, ſeeing ſo famous an Author affirmes it: and you ſhall like it the better, if you conſider the matter hee hath in hand, when he makes mention of the conuerſion of Britaine.

R. I pray you let me heare it.

C. The Græcians alleaged, that our firſt propagators of the Euangel were baſe men, nor comparable for wiſedome and learning to their Law-giuers, *Licurgus, Solon*, and the reſt. This Father replyed, that the Lawes of their Law-giuers were onely receiued in Græcia, but that our firſt Preachers of the Goſpell had in ſhort time made the moſt famous Countries & Kingdomes of the world to imbrace it. An euidēt argument of a diuine power aſſiſting them: Οἱ δ' ἡμέτεροι ἁλιεῖς, καὶ οἱ τελῶναι, καὶ ὁ σκυτοτόμος, &c. For (ſaith he) our Fiſhers, and Publicans, and that Tent-maker, or Cutter of Leather,

ther, (ſo he calleth Saint *Paul*) hath not onely made the Romanes, and thoſe who liue vnder their Empire, to imbrace the Chriſtian faith, but alſo the Sythians, Sauromatans, Indians, Ethiopians, Perſians, Britaines, Germans, & in a word, hath induced all nations, ἁπαξαπλῶς τοῦ σταυρωθέντος τοὺς νόμους, to receiue the Lawes of Chriſt crucified: What thinke you of this teſtimonie?

R. Truely, I am glad to heare, that the Lord, among other Nations, hath alſo had mercy on this Countrey of ours, to communicate to them the Grace of the Goſpel.

C. You ſhall yet heare more; that *Ariſtobolus*, mentioned, Rom. 16. came alſo to this Ile, and diſcharged the Office of a Biſhop, as witneſſeth the forenamed *Dorotheus*. May you not ſee we are not inferiour to any Chriſtian Country in this part of the world, and that we haue as many clear witneſſes of our ancient Chriſtian faith, as any nation of Europe hath for them?

R. Indeed, I ſee you haue more then I would haue beleeued, if their authority be good enough.

C. What need you doubt of their authoritie? for if teſtimonies of Fathers of the Primitiue Church bee good to prooue the antiquitie of any Church in Europe, why ſhould their authority bee called in doubt, when they ſpeake for our Church?

R. But we are informed that the Biſhops of Rome were the firſt, who ſent ſome of their Clergie to this Ile to conuert it to the faith.

C. You may ſee the contrary, by that which I haue ſaid already, and I will yet make it more clear to you. The firſt King of the South part of the Ile that imbraced the Chriſtian faith was *Lucius*, in the yeare of our Lord 124. In that ſame time *Donald*, King of the North part of it, became alſo a Chriſtian.

R. This is true; but *Lucius* required the Biſhop of Rome to ſend him ſome teachers to inſtruct him in the Chriſtian faith, & (as the Chronicle records) hee ſent into Britaine, *Damianus*, and *Fugatianus*.

C. What will you gather of that?

R. That this Ile was couerted by ſuch teachers as the Biſhop of Rome ſent into it.

C. How can you ſay that, ſeeing many in the Kingdomes were conuerted before the Kings were conuerted, and your owne *Baronius* cannot deny it? theſe are his words: *Cum diu alioqui ante Euangelium Chriſti illuc perlatum fuiſſet, vt teſtatur Gildas ſapiens:* that long before thoſe men *Damianus* and *Fugatianus* came here, the Goſpel was here, as witneſſeth *Gilda* the wiſe: Seeing your owne Writers are forced to confeſſe it, I maruell, with what face can any man ſay that the Goſpell came to vs from Rome?

R. All that you haue yet ſaid, makes ſomething for the Church of England; nothing for the Church of Scotland.

C. We inhabit both one Ile; and what good or euill, ſpecially in Religion, hath come to the one, hath been found by manifold experiences eaſily deriued to the other.

R. But what think you? whether came the light of the Goſpell firſt to you or to them?

C. That is a Ieſuiticall policie, to diuide them whom God hath coupled, & to cauſe vs to contend together in that, wherein we agree ioyntly to contend with the Church of Rome: what part of the Ile God did firſt illuminate with his light, is nothing to the matter: If it was their glorie to haue the Sunne of righteouſneſſe firſt ſhining on them, we enuie it not; this is ſufficient: the Lord had a Church here in this Ile, as ſoon as in Rome, and neither they nor wee had our faith from Rome; and if you or any for you will call in doubt the antiquity of the Church of England, I warrant you, you ſhall finde a number both of learned and graue Diuines (wherein they are not inferiour to any Church in Europe) to anſwere for themſelues. And if yet you craue further light concerning the antiquitie of our Church, I will ſhew you that which may content you, if you be reaſonable.

R. Let me heare what is that.

C. Marke me this teſtimony of *Tertullian*, who liued in the two hundreth yeare of Chriſt: *Britannorum loca Romanis inacceſſa Chriſto ſubdita ſunt.* Now what part of Britaine he meanes, your owne Cardinall *Baronius* will delare vnto you; for when he hath ſaid, *Magnam Britanniæ partem fuiſſe liberam* then he prooues it by the wall built ſo often by *Victorine*, by *Adrian*; as he cites *ex Ælio Spartiano in Adriano*: and another *ceſpititius murus* built by *Antoninus Pius*; as he cites out of *Iulius Capitolinus in Pio*. By this ſaith he, it is euident that *Britannia* was diuided by a wall; that part within the wall was poſſeſſed by Romans, the other without, *Britanni liberè poſſiderunt, qui ſæpe muros illos egreſſi, Romanos prælijs prouocarunt:* What ſay yee now of theſe teſtimonies?

*Aduerſus Iudæos, cap 7.8.*

*Baron. annal. anno Chriſti 183 Sect. 6.*

R. I thinke indeed that is a great teſtimonie for the antiquity of our Church.

C. So you may: for this ſame cauſe *Petrus Cluniacenſis vocat Scotos Antiquiores Chriſtianos*, cals Scottiſh men the more ancient Chriſtians. You will make then no more contradiction, but that theſe teſtimonies, which record the conuerſion of Britaine, belong both to the South and North parts of the Ile?

*Centur 2 cap. 2. Cent. 3. c. p. 3.*

R. Your former argument, brought out of *Tertullian*, and expounded by *Baronius*, cleares that.

C. Yet

Hom.4.in Ezek.

C. Yet if you pleaſe, heare what *Origen*, ſayes, who liued in the yeare of Chriſt 260. he alſo witneſſeth, *Britanniam in Chriſtianam conſentire Religionem*; To him wee may adde *Ierome*, in the yeare of our Lord 405,

Ad Euagrium.

*Gallia, Britannia, Affrica, Perſis, oriens India, & omnes barbaræ Nationes vnum Chriſtum adorant, vnam obſeruant regulam veritatis.*

R. But why then by ſome is *Palladius* called *Scotorum Apoſtolus* ?

C. Men may giue names as they pleaſe; but hee and *Seruanus*, *Sedulus*, *Nimanus*, & many more came, but in the 500. yeare of our Lord, and might wel haue beene waterers of our Church; but it is ſure they were not the firſt planters of it.

R. It is likely indeed to be ſo.

C. But to returne: Vnder *Diocleſian* in the 300. yeare, great perſecution was made by that Tyrant in all Chriſtian Churches; and among the reſt, the Church of South Britaine was alſo perſecuted by his Deputies; for the wch many fled to *Cratchlint* King of Scots, who did louingly receiued them, and aſſigned them the Ile of Man, and erected there a Temple dedicated to Chriſt, called otherwiſe *Sodorenſis Eccleſia*, wherein they peaceably worſhipped Chriſt Ieſus; and this, our owne Chronicle witneſſeth. After this, in the daies of *Fethelmacus*, which was about the fiſt yeare of the Emperor *Conſtantinus*, there came into this Countrey one *Regulus Albatus*, out of Achaia, a Prouince in Grecia; but the Countrey was conuerted alſo long before he came: Therefore *Hierguſt* King of the Picts gaue him his Palace hee had in Fyffe, where hee built the Church of Saint *Andrew*: deſire you ſtill to heare any more?

Holins. Pag. 87.

R. Truelie, I am very glad to heare that wee haue beene ſo ancient Chriſtians; and yet there remaines a doubt in my heart, that the Goſpell came neuer hither but out of Rome.

C. Remember you not what I haue proued; ſeeing we are but three yeeres in Chriſtianitie behind Rome? think you in ſo ſmall time they did ſo increaſe, that they ſpred out their branches to the vttermoſt parts of the earth? Yea, rather if you will reade the Storie, you ſhall finde that for 300. yeares (wherein are manie three yeares) they were ſo vexed by the perſecutors, that they could not get their owne Church ſtabliſhed, as after it was, when God relented the perſecution. But to come neerer yet vnto you; whether he was an Apoſtle, or an Apoſtolike man, that firſt planted our Church, I will giue you two great reaſons, that wee haue our Faith from the Greke or Eaſt Churches, not from the Latine or Weſt Churches.

R. Now the is'th point, and I pray you once cleare it: for I thinke, if you euince that, the Church of Rome in her beſt eſtate hath beene vnto vs, a ſiſter-Church, but no mother-Church.

C. My firſt Argument is from *Petrus Cluniacenſis Abbas*, writing to *Bernard*, who affirmes, that for ſeuen or eight hundred yeares after Chriſt, the *Scottiſh men did celebrate the Paſſeouer all this time after the Grecian manner, not after the Romane.*

R. I vnderſtand not that.

C. Then I will tell you it. Soone after the dayes of the Apoſtles, there happened a controuerſie betweene the Churches of the Eaſt and Weſt, about the celebration of the Paſſeouer. They of the Eaſt did obſerue it the fourteenth day of the Moone, that ſame day wherein the Iewes kept their Paſſeouer: They againe of the Weſt, thinking they would haue no commuion with the Iewes, did celebrate it the next Sabbath after the fourteenth day. *Policrates*, with the orientall Biſhops, alledged the authority of *Iohn*, *Philop*, *Policarp*, yea the preſcript of the Euangell for their warrant. *Victor*, & the Biſhops of the Weſt, alledged for their warrant, S. *Peter*, S. *Paul*: Such as were more moderate, miſliked to ſee a Schiſme in the Church for ſo ſmall a matter: *Irenæus* iudgeth, *Obſeruationes illas eſſe liberas.* Socrates, *Oſtendit nec Victorem, nec Policraten, iuſtam habuiſſe cauſam de feſto Paſchatis tam odioſe digladiandi: Nam nec Seruator (inquit) nec Apoſtoli* νόμῳ τοῦτο παραφυλάττειν παρηγγέλκασι: Seeing neither our Sauiour, nor his Apoſtles, by any Law hath commanded the obſeruation thereof.

R. Truely it was a lamentable thing, to ſee ſo ſore a renting of the Church, for ſo ſmall a cauſe.

C. It was indeed: and yet that in this controuerſie the Churches of Britaine obſerued the manner of the Eaſterne Church, it is an argument they reuerenced the Eaſt Church for their mother, from whom the grace of the Goſpel had come to them.

R. It is indeed likely: If theſe Churches had been planted by Romiſh Doctors, they would haue alſo receiued the Romiſh ceremonies.

C But there is yet another argument: *Galfrid* the Cardinall, in his Story of Britaine, which he wrote in the ſeuen hundreth yeare, witneſſeth that the Britaines, would not receiue *Auguſtinus Iunior*, the Legate of *Gregorie* the great, nor yet acknowledge any primacie of the Biſhop of Rome ouer them. An euident argument they eſteemed not the Romiſh Church to be their mother-Church. To cleare this, you ſhall know that in the ſixe hundreth yeare, *Gregorius magnus* ſent into England *Auguſtinus Iunior*, to perſwade the Church there

Hiſt.Brit.l.8.c.4

Cent.2.cap.2.

there to receiue the Romiſh ceremonies, which to this day they had not knowne, as Altars, Images, Veſtiments, Candles, which albeit he had not ſuch ſpeedy ſucceſſe as he would; yet at length did he obtaine it, and intended alſo to effect the like in the Church of Scotland, but was ſtrongly reſiſted by *Dugamus* and *Columbanus, qui nullam in ritibus mutationem admittere voluerunt*. Againe, in the ſeuen hundreth yeere, a great ſchiſme was in the Church of Britaine: ſome refuſing the Ceremonies of the Romiſh Church, keeping ſtill their ancient cuſtome; for the which they pretended the authority of S. *Iohn* the Euangeliſt: Others againe imbracing the Romiſh ceremonies; which part waxed the ſtronger, in that king *Oſwius* inclined to them. Alway the matter was debated with ſo hot contention, that from words it came to weapons, and twelue hundred Church-men were ſlaine that refuſed the Romiſh ceremonies: this is all the good the Britaine Church got from the Popes Legate; yet the euill reſted not here, for at length in the eight hundreth yeere, by the perſwaſion of one *Ecbertus*, this part of the Ile was alſo induced to receiue the Romiſh ceremonies, and thereafter their corrupt doctrine. And thus did the Biſhop of Rome firſt obtaine ſuperioritie ouer vs; and diſgrace by his fooliſh inuentions the glory and ſinceritie of the Church of Britaine. By al this diſcourſe, which truly I haue made vnto you, it may bee euident, how vainely and without a cauſe the defenders of the Romiſh Church, brag of their Priority, Primacie ouer all Churches, and eſpecially how farre they wrong this Ile, when they will haue Rome called a mother to the Churches here: which vnleſſe you wil add, one ſyllable cannot be admitted; for indeed ſhe is a Stepmother, and in a word, that *Infamous Whore of Babel*, who, as ſhe hath corrupted the Chruches with her abominable ſuperſtitiõs, no maruel if ſhe hath at length infected vs alſo. That Rome is Babel, I will ſhew, God willing, in our next conference, where wee ſhall yet more abundantly ſee Gods goodneſſe towards this Ile, that as we were among the laſt of them who were deceiued by her inchantments, ſo (praiſed be God) wee are among the firſt of thoſe whom God by the light of the Goſpel hath deliuered from her bondage: and the Lord more and more open your eyes to ſee the truth.

Cent.6.lib.5. cap.17.

R. God grant mee that grace. I will not deny, you haue wakened thoughts in mee which at this time I cannot vtter: And now if you proue Rome to be Babel, I will thinke my ſelfe happy that God hath ſent me this occaſion, as to call mee out of it among others of his people. But to morrow, God willing, you will (I hope) keepe your promiſe.

C. If God lend me life and health, I will not faile.

# THE THIRD DAYES CONFERENCE.

*Concerning the Apoſtacie of the Church of* Rome, *and how ſhe is now become that mother of Whoredomes. Reuel.*

NOw (*Sir*) I am come againe to keepe my promiſe, and to proue vnto you that *Babel* in the Reuelation, ſignifieth Rome.

R. I thinke, that ſhall bee the moſt difficult labour you haue taken in hand hitherto.

C. Will you make me this promiſe, to quit your communion with the Church of Rome, if I proue her to be the whore of Babel, the mother of Whoredomes?

R. I thinke it were good reaſon: for I ſee what-euer that Babel may bee, much euill is ſpoken of it, and all Gods people are commanded to goe out of Babel, with certification, if they will not, they ſhall be partakers of her plagues.

C. Goe to then, we will firſt lay this for a ground, that Babel here is not to bee taken literally, neither for Babel in Egypt called now *Cayrus*, nor yet for Babel in Caldie: but that figuratiuely it ſignifies ſome other thing beſides any of them, and this is granted by your owne Doctors. *Hoc primum conſtet, nomen Babylonis hic non propriè, ſed figuratè accipi: Cùm dicit myſterium, myſticum eſſe indicat quod dicit, id eſt, arcanum quippiam latere in nomine Babylonis, nec ita debere accipi vt ſonat.*

Riber. in Apoc. 14.

R. Let that paſſe, for I ſee in that generall you and they agree.

C. Well then, wee will come and ſee what is vnderſtood by Babel: where if you will firſt heare how the Romiſh Doctours expound Babel, you ſhall ſee ſuch confuſion among them, as declares them to bee the builders of Babel indeed, for one of them vnderſtands not what the other ſayes.

R. How ſo?

C. You ſhall ſee how ſo. The Diuines of Rhemes ſay, that Babel, and *the Whore of Babel* ſignifies the vniuerſall company of the wicked, Reuel. 14.8. what thinke you of that?

R. Good ſooth, I cannot thinke it a ſolid Commentarie: for this *Whore of Babel* is ſaid to make all Nations drunken with the wine of her fornications: and it is a hard ſpeech to ſay, that the vniuerſall company of the reprobate hath corrupted all nations.

C. You take it vp very wiſely: And yet that they themſelves ſpeak this without any certaine knowledge, it appeares by that which they ſay Chap. 17.18. theſe are their words: *If this great City be meant of any one City, and not of the vniuerſall company of the reprobate, &c. it is likely to be old Rome till the dayes of Conſtantine.* And againe, vpon the 5. verſe of that ſame chap. they ſay: *The firſt perſecuting Emperours were but figures of Antichriſt, and it may well be, that the great Antichriſt ſhall ſit in Rome alſo as his figures ſate in Rome.*

R. Say the Rhemiſts, that it may very well be that Antichriſt ſhall ſit in Rome?

C. Yea forſooth, looke their owne words.

R. I haue no skill of that: I neuer heard but that he ſhould be a Iew of the Tribe of *Dan*, and ſhould ſit in Ieruſalem.

C. That is ſo vncertaine a fable, that (as you ſee) themſelues cannot leane to it, and their ſpeech for vs is plaine enough: It may very well bee (ſay they) that Antichriſt ſhall ſit at Rome. But to proceede in our purpoſe, this expoſition, called *Communis expoſitio*, is reiected by their owne companions. *In hac multa ſunt, ad quæ viſio inuita & repugnans trahitur*, ſo ſaies *Vieg. Ap. 17.*

Viega in Ap.

R. I thinke they haue reaſon to ſay ſo: but after what manner doe they expound Babel?

C. You ſhall heare. *Bellarmine* not onely confeſſeth, Babel is Rome, but proues it by the teſtimonies of Ancient Fathers. *Ribera* thus, *Romæ conueniunt aptiſſimè omnia quæ de Babylone dicuntur hoc libro, atq; illud imprimis, quod alij conuenire non poteſt: Septem capita, ſeptem ſunt montes:* Whatſoeuer in this booke is ſpoken of Babel, agrees moſt properly to Rome, eſpecially that which can agree to non other, the *Seuen heads*, are ſeuen hilles.

De Pont. Rom. lib. 3. cap.
In Ap. 14.

R. That is plaine talke: Indeed I haue heard much ſhifting about theſe hils, and one of themſelues ſaid to me, that theſe ſeuen hils ſignifie ſeuen deadly ſinnes, all to this end, to deny that this Prophecie points out Rome: but I neuer heard it confeſſed before ſo clearely.

C. You may well ſay it: for the Rhemiſts charge the proteſtants with madneſſe, for expounding the *Seuen heads*, ſeuen hils; they ſhould impute madneſſe to their owne fellowes, and not to vs: for they are forced to confeſſe that this Babel is Rome, and the *Seuen heads*, ſeuen hils, wherein the Whore ſits.

R. In truth I ſee, they haue the weakeſt end of the ſtring; ſome of them denying Babel to be Rome; ſome of them not onely granting, but prouing it.

C. But becauſe I will hide nothing from you, you ſhall heare what diſtinctions they vſe: *Bellarmine* ſaith, by *Babel* is meant *Ethnica Roma ſub Imperatoribus*, Ethnicke Rome vnder Emperours. *Viega* againe he ſaies, *Sermo non eſt de antiquâ illâ Româ, ſed de illâ quæ florebit extremo mundi tempore*: the ſpeech is not of old Rome, but of Rome as it ſhall bee in the laſt time of the World: yet he ſtands not at this, but comes (as *Ribera* alſo doth) and takes vp both the opinions: *Quicquid mali de Româ ſcribitur in hac Apocalypſi, vel ad tempus illud ſpectat, quo gentilibus Imperatoribus ſeruiebat, vel Pontificem ſuum à ſe eiecerit*: Whatſoeuer euill is ſpoken of Rome in this Apocalypſe, pertaines either to that Rome which was ſubiect to Ethnick Emperours, or to that Rome which will make defection from the Biſhop of *Rome*, & caſt him out of their Citie: for they grant that their Biſhop will bee caſt out of Rome, that Rome will bee vtterly ruinated; and yet ſay they, euen then when there ſhall not bee ſuch a thing as Rome, yet their Pope ſhall bee Biſhop of Rome: what thinke you of this ſtuffe? ſee you not how they reele? ſome of them ſay Rome was Babel; ſome of them ſay it will be Babel; none of them can deny, that this Babel ſpoken of by Saint *John* the chiefe ſeat and Citie of Antichriſt, is Rome.

In fine cap. 18.

In Apocal. 14.

R. I thinke it goes very hard with them, when their beſt Doctors can ſay no more in defence of Rome, but it was Babel, or it wil be Babel, that is, either Antichriſt ſate there, or will ſit there.

C. I hope you ſhall thinke much more before you goe: for now I will improue their diſtinction, and let you ſee it is not Ethnick Rome vnder Emperours, nor the Towne of Rome in the laſt time of the world, that here is called *Babel*, but the whoriſh Church of Rome gouerned by Apoſtated Popes.

R. Make that cleare and the cauſe is wonne.

*Babel in the Reuelation is not Ethnicke Rome vnder Emperours, but Rome once Chriſtian, now corrupted vnder Popes.*

C. It is euident, Saint *Iohn* prophecies of the ſtate of Rome as it will be in the daies of Antichriſt, ſo ſayes the Ieſuite *Viega*: *Hæc eſt quarta viſio huius operis, eaq; illuſtriſſima, & ad Antichriſti tempora pertinens.* So alſo ſayes the Ieſuite *Ribera*, à ca. 12. ad 21. *Eſt huius libri pars ſecunda, & tota ad Antichriſtum, eiuſq; tempora pertinet.* But the dayes of perſecuting Emperours were not the dayes of Antichriſt: If they ſo ſay they deſtroy all their owne doctrine concerning Antichriſt; and therefore this propheſie of Babel, is not to be vnderſtood of the Ethnicke Rome vnder Emperours. Secondly, Ethnicke Rome as yet had not embraced the Goſpell, and was not married with Chriſt, and therefore cannot be this *Whore*, which *Carthuſian* their own man expounds to be *An adulterous Whore*: You ſhall finde no people in holy Scripture charged with ſpirituall whoredome, but ſuch as haue been married with Chriſt: none can be Apoſtates from the Faith, who neuer ſtood in the Faith, there muſt be στάσις before ἀπόστασις. This whoriſh Babel then cannot be Ethnicke Rome, vnmarried with Chriſt. Seeing themſelues doe grant it is Rome, it muſt be Rome once Chriſtian, but now corrupted: once Apoſtolike ſtanding in the Faith, now Apoſtaticke, falne from the Faith. Thirdly, this Whore of Babel hath a Cup in her hand full of abominations, and the filthineſs of her fornications, wherwith ſhee makes drunken the inhabitants of the earth. By this golden Cup *Berengandus* their owne man vnderſtands, *Documenta erroribus plena*: And ſo, this Babel cannot ſignifie Rome vnder Emperours, who ſubdued the world by force of ſword and plaine violence, but muſt ſignifie Rome vnder Popes, which hath deceiued the world by falſe doctrine and lying miracles. Fourthly, this Babel is called the mother of Whoredomes and abominations in the earth, which not onely her ſelfe hath played the Whore, corrupting the true worſhip of G O D, but hath inforced her corruptions and ſuperſtitions vpon others. Now it is knowne, that old Rome ſought no more but ſubiection of bodies, leauing the conſciences of people free to any kinde of worſhip they pleaſed: They ſubdued the Iewes, and forced them to pay tribute; but left them to their owne Religion: yea ſo farre were they from inforcing their ſuperſtitious worſhip vpon any Nation that by the contrary, themſelues were infected with the ſuperſtitions of al Nations, as is euident by their *Pantheon*, which they erected in the honour of all gods. and ſo it is not

Ethnicke

Carthus.

In Daniel. 11.

In Mat. Hom. 49.

Ethnicke Rome vnder Emperours, which here is called the *Mother of Whoredomes*; Fiftly, the name of this Babel, is *myſterium, in quo aliud cernitur, aliud intelligitur: Quia enim tot ſimulatis virtutibus decoratur, non omnibus mulieris huius prauatas innoteſcet, ſed viris iuſtis & prudentibus.* So then by this Babel, ſome myſticall enemie is vnderſtood, being indeed an enemy, but in ſhew pretending friendſhip: and therefore called afterward *Gog*, and not *Magog*, that is, not an open and plaine enemie, as is the Turke: but *Gog*, a couered enemy: for this cauſe figured alſo before, by a beaſt with two hornes, looking like a Lambe, but ſpeaking like the Dragon. To this purpoſe ſaies *Ierom*, *Simulabit ſe ducem fœderis*. And *Hilarius*, *That Antichriſt ſhall bee contrary to Chriſt, vnder a forme of fained and hypocriticall godlineſſe.* And *Chryſoſtome*, *Antichriſt muſt bee knowne by his doctrine, not by his titles, miracles, nor words of godlineſſe.* And therefore it is a ſilly defence of the Ieſuites; The Pope, ſay they, praies humbly to God, and calles himſelfe *ſeruus ſeruorum Dei*, therefore is not an aduerſary: for the Queſtion is not what he cals himſelfe, but what he is. But to hold vpon this point, it is euident by that which I haue ſaid, that by Babel, here is not meant Rome Ethnicke, nor yet Rome which at the laſt ſhall rebell: (for both theſe are open enemies) but Rome vnder Popes, a myſticall enemie. Sixthly, in this Reuelatiō, there are two women deſcribed; the one Chap. 12. clothed with the Sunne, which is Chriſt, hauing on her head twelue Starres for a Garland, (the Glory of the true Church, is the Doctrine of the twelue Apoſtles) and vnder her feete the Moone, figuring this mutable world: This woman (as themſelues confeſſe) repreſents the true Church. The other woman deſcribed, Chap. 17. is arayed in Purple, Scarlet, Gold, and precious Stones, voide of inward beauty and chaſtity, ſhee ſets forth her ſelfe with all externall brauery, that ſhee may draw many louers to her. Now (I ſay) ſeeing the firſt woman ſignifies the true Church (as themſelues confeſſe) and afterward is called the *Lambes wife*, why doe they not ſee, that this whoriſh woman muſt ſignifie the falſe church? And ſince they grant that Babel is Rome, what elſe can the Whore of Babel bee, but the whoriſh Church of Rome? And therfore their own Doctours expounding that Prophecie of S. *Iohn*, *Babel is falne, and become an habitation of deuils*: *Ribera* expounds it of an externall deſolation, according to that of *Eſay*, prophecied of the firſt Babel, *The Iim and Ziym ſhall leape there.* But *Viega*, *Nobis etiam illud dicendum videtur cum Arethâ, Primaſio, Ambroſio, Anſberto, Haimone, idololatriam eius vrbis ſignificari, defecturamq; eſſe Romam fide, atq; adeò futuram eſſe habitationem dæmoniorum, ob execranda flagitia, & Idololatriæ ſuperſtitionem*, expounds it alſo of Rome her falling from the Faith, which he ſaies is a thing which will bee, but we ſay according to truth, is a thing that is done already; the fore-told defection is come, Antichriſt that man of ſinne is diſcouered; God by the breath of his mouth is daily conſuming him.

# THE FOVRTH DAYES CONFERENCE.

## *Wherein is declared, that Rome is the Seate of Antichriſt.*

C.

GOod morrow (Sir) how doe you to day?

R. The beſt I can.

C. It is moſt like you haue not reſted well this night.

R. To ſay the truth, thinking on our conference, made my reſt the leſſe.

C. It agrees but ill with you, to heare the Church of Rome conuicted of Apoſtaſie.

R. I thinke ſo indeed, and ſtill will ſo thinke till yee reſolue this queſtion: what is the cauſe, there being ſo many Wiſe and Learned men in the Popes Church, that they cannot ſee the truth and follow it?

C. Whether they ſee or ſee not, I cannot tell you, but you know what the Apoſtle ſaith: *Brethren, yee ſee your calling, not many wiſe, not many noble, nor mightie men after the fleſh are called, but God hath choſen the fooliſh things of the World to confound the wiſe.* 1.Cor.1.26.

R. I know, that is the Apoſtles ſaying; but yet I cannot but maruell what ſhould hold them backe from knowledge of the truth.

C. You ſhall ceaſe to maruell, if you conſider one thing.

R. What is that?

C. When Chriſt ſhewed himſelfe to the World, how many of the Nobles, and learned Rabbins did know him? Will you finde any more among the Nobles, but *Ioſeph* of Aramathea? Will you finde any more among the Learned Phariſes, but *Nicodemus?*

R. Truly not that I remember.

C. Was it then, thinke you, a good argument they vſed againſt Chriſt? *Doth any of the Rulers or Scribes beleeue in Chriſt, but onely this curſed people who know not the Law?*

R. No indeed.

C. Bee not then mooued with the like now. Oh, ſay the Papiſts, how many learned men are of our Religion? Euery man natural, in things pertaining to eternall life, is *ἄνους, without a minde*, till he be illuminated by grace, were hee in naturall reaſon as quicke as *Ariſtotle*, or in policie as *Achitophel*, hee is but a ſtarke foole, till hee be taught of God: and therefore maruell no more, that learned Ieſuites cannot know the truth, then when you heare, that Learned Iewiſh Rabbins could not know Chriſt when he was among them.

R. The Lord then make vs thankful for reuealing the way of life vnto vs, which is hid from ſo manie in the World.

C. Amen, good Lord. And now for further confirmation conſider theſe teſtimonies I haue ſubioyned.

*How the Fathers of the firſt Ages point out Antichriſt to come, and warne vs to looke for him at Rome.*

*Let no man ſeduce you by any meanes, for the day of the Lord ſhall not come, vnleſſe there come firſt a reuolt, ἀποστασία, and the Man of Sinne be reuealed, the ſonne of perdition, which is an aduerſary, and extolled aboue all which is called God, or that is worſhipped: ſo that he ſitteth in the Temple of God, ſhewing himſelfe as if he were god* 2. Theſ. 2. 3. *Now the myſtery of iniquitie worketh, onely hee which now with-holdeth, will let it, till he bee taken out of the way.*

C. What thinke you of this Prophecie?

R. I haue heard that to be a falling away from the Romane Empire.

C. No (Sir) the moſt iudicious, both Antient, and Recent, expound it to bee a falling from the faith. As for the Ancients, ſee *Auguſtine de Ciuitate Dei. Lib. 20. cap.* 19. *Nulli dubium eſt eum de Antichriſto iſta* *dixiſſe*. For the Recents, ſee *Aquinas* on this place.

R. But granting it were ſo, yet this Prophecie is of one ſingle man, and cannot be meant of the Popes of Rome.

C. No: that is alſo a ſilly ſhift: when your Church-men ſay, that the Pope is Chriſts Vicar, doe they meane any one ſingle Pope?

R. No: but the ſtate or ſucceſſion of Popes.

C. Very well; and when wee ſay, that the Pope is Chriſts oppoſite, doe we vnderſtand this man, or that man? No truly, but the whole ſtate or regiment of them ſince their defection.

R. But I ſee not how this Propheſie either toucheth the Pope, or the Church of Rome; and if it be meant of any defection from the faith, it is meant of *Luther, Caluin*, and ſuch as haue falne from the Church of Rome.

C. Compare another Propheſie of the ſame Apoſtle concerning the ſame purpoſe, and ſee how he expounds himſelfe.

R. Where is that?

C. Here are his words; 1. Tim. 4. 1. *Now the Spirit ſpeakes euidently, that in the laſt times ſome ſhall depart from the faith, attending to ſpirits of errour, and doctrine of deuils.* And marke how hee ſubioynes ſome particular points of their doctrine, which ſhall come in with the Apoſtaſie, to wit, *that they ſhall forbid Marriage, and command abſtinence from Meates, which God hath created to bee receiued with thankeſgiuing.* What thinke you now, whether doth this touch them or vs?

R. I know it cannot concerne you, for you forbid none to marry, that cannot containe.

C. Neither can this Propheſie bee caſt back vpon Hereſies of the Marcionites, and others (neereſt the Apoſtles dayes) as the Ieſuits doe to ſhift this Propheſie from themſelues: for the Apoſtles ſay, this Apoſtaſie ſhall fall out in the laſt times. And the former Propheſie ſaith, that the Romane Empire muſt firſt be taken out of the way, then ſhall the Apoſtaſie worke to the height: as indeed it fell out, that the Seate of the Empire being tranſlated to Conſtantinople, the Emperour decreaſed, the Biſhop of Rome more and more increaſed: ſo that it is not meant of Heretiks neereſt the Apoſtles dayes, but of ſuch as ſhall riſe after the decay of the Romane Empire. And who, tell me, hath growne by the decay of the Empire? None but the Pope; he hath his Imperiall Seate, his Robes, his Crowne, his Rents; ſo that the Emperour, except the Name, and the double Eagle, hath little or nothing of the Empire. And therfore *Aquinas*, who ſaw what was the meaning of that place, moues the doubt: *What ſhall wee anſwer* (ſaith he) *ſeeing the Romane Empire is decaied, how can wee deny but Antichriſt is come?* To this he anſwers; *We muſt ſay, the Romane Empire is not away, onely the Temporall power thereof is changed into a Spirituall.* What thinke you, is there not good ſtuffe here?

R. In truth I thinke, their cauſe, the longer I heare you, the weaker.

C. So may you. But yet more to confirme you, conſider how the ancients expound this Propheſie, and ſtill caſt it vpon the Church of Rome, *Irenæus, lib.* 5. ſpeaking of the number of the Beaſts name, ſixe hundred threeſcore & ſixe, albeit he plainely ſhew, it is not his diuination, but the accompliſhment of the Propheſie which muſt find out the nūber of the name; & albeit he make mention alſo of other names, as *Euan*, and *Teitan*, yet ſaith he, *Sed & λατεινος valdè veriſimile eſt. Tertullian. contra Marcion. Babylon apud Ioannem Romanæ vrbis figura eſt, proinde magnæ, regno ſuperbæ & Sanctorum Dei debellatricis. Tertullian. de reſurrectione carnis.* See how he expounds that part of the Propheſie, *Onely hee who now withholds, lets til he be taken out of the way. Donec de medio fiat quis niſi Romanus ſtatus? cuius abſciſſio in decem reges Antichriſtum ſuperinducet, & tunc reuelabitur iniquus, &c. Ambroſ. in* 2. Theſ. 2. *Non prius veniet Dominus, quàm regni Romani defectio fiat, & appareat Antichriſtus, qui interficiet Sanctos reddita Romanis libertate, ſub ſuo tamen nomine. Et iterum. Poſt defectum Romani imperii, appariturus eſt Antichriſtus. Cyril. Catechiſ.* 15. *Veniet Antichriſtus, quum impleta fuerint tempora Romani imperij. Hilarius contra Auxentium: Anne dubium eſt in eis eſſe futurum?* Is there any doubt, but Antichriſt ſhall ſit in theſe ſame temples and houſes which now ye loue and honour? *Item, Sub ſpecie Euangelicæ prædicationis Chriſto contrarius erit, ibid.* This proues, that in the iudgement of *Hilarius*, Antichriſt ſhould be a Profeſſor, yea, euen a Preacher of the truth: *Primaſius in Apocal. cap.* 16. *Tunc cadet Babylon, quando nouiſſimè poteſtatem perſequendi Sanctos acceperit.* Here alſo it is cleare, that he meanes not old Rome. Doe not theſe places make cleare that the Apoſtaſie here propheſied, ſhould come after the decay of the Romane Empire? And ſince themſelues cannot deny, but the temporall Empire is decaied, how then can they deny the Apoſtaſie?

R. I thinke indeed, theſe places make it cleare; ſpecially that which *Ambroſe* hath, wherein I marke theſe things: That firſt the Empire ſhould decay, and then Antichriſt ſhould appeare, and he ſhould reſtore liberty the Romanes, but vnder his owne name, and not vnder the Emperours name.

C. You haue marked that very well: for the Pope hath made the name of Romanes more famous then the Emperours did, and vnder colour of a ſpirituall Empire, hath made all Churches ſubiect vnto the Church of Rome, and from his name to be named Papiſts. *Hieron. in Daniel.* 11. *Antichriſtus ſimulabit ſe ducem fœderis, hoc eſt, legis, & Teſtamenti Dei.* And albeit the Propheſie of Antichriſt was not ſo cleare to him and others of thoſe Fathers alſo, as time hath made it to this age; yet expounding theſe words of the Apoſtle, *He ſits in the Temple of God*, he ſaith, this is, *Hieroſolymis (vt quidam putant) vel in Eccleſiâ vt verius arbitramur. quæſt. 11. ad Aglaſiam. Auguſt. de Ciuit. Dei lib. 20. cap. 19. Rectius putant alij dictum Latinè, ſicut eſt in Græco: Sedebit in Templum Dei, quaſi ipſe cum ſuis eſſet Eccleſia Dei. Theophilactus, Haymo, Lombardus*, are of the ſame mind. The Ieſuites of Rhemes hauing ſhewed how many Fathers expound this Temple, of Ieruſalems Temple, at length diſtruſting it is a vaine opinion, they ſet down this ſecond as more true: *That Antichriſt, if euer he were of, or in the Church, ſhall bee an Apoſtata, or Renagate out of the Church, and ſhall vſurpe vpon it by tyranny, and by challenging worſhip, religion, and gouernment thereof: ſo that hee himſelfe ſhall be adored in all the Churches of the world; this is to ſit in the Temple of God; if any Pope euer did ſo, or ſhall doe, then let the Aduerſaries call him Antichriſt.* But indeed this their confeſſion whereby they would cleare their Pope, doth plaine foile him: hee ſits in the Church by profeſſion, but is gone out of it by Apoſtaſie, and yet vſurpes gouernment ouer it by tyranny; in euerie Church he is adored as a god on earth, hauing power ouer the conſcience, excommunicating all ſuch from humane ſocietie, as will not be ſubiect to him. What thinke you of that talke to giue to the Pope? *Tu es alter Deus in terris.*

R. Who ſaid that?

C. It was ſaid to him in the ſecond Laterane Councell, by *Chriſtopher Marcellus.*

R. Good ſooth, it was ſhame to the flatterer, and a blame to the Pope, if he bluſht not when he heard it.

C. Oh, but that is not the worſt; his Canoniſts ſtile him their *Lord God the Pope.*

R. Fie vpon that; will they commit ſuch blaſphemie?

Extrau. Ioh. 22. cap. Cum inter &c.

C. There are their owne words: *Dicere, Dominum Deum noſtrum Papam non potuiſſe ſtatuere, prout ſtatuit, hæreticum eſt:* To ſay, that our Lord God the Pope might haue diſcerned otherwiſe, then he hath diſcerned, is hereticall. And againe, that they make a god of him: theſe places may ſet you ſee: *Si Papa ſuæ & fraternæ ſalutis negligens, innumerabiles ſecum ducat cateruatim in Gehennam, huiuſmodi culpam nullus mortalium præſumat redarguere.* And againe, *Eſt inſtar ſacrilegij diſputare de factis Papæ:* It is ſacriledge to diſpute vpon any of the Popes deedes. Or otherwiſe it is to be ſaid, *Quòd facta Papæ excuſantur vt homicidium Samſonis, furta Hebræorum, & adulterium Iacobi:* That the euill deeds of the Pope are to be excuſed, as the ſelfe murther of *Samſon*, the theft of the Hebrewes, the adulterie of *Iacob*. Is not this to make the Pope a lawleſſe man.

Diſt 40 cap. Si Papa, &c.

Diſt. 40. cap. Non nos in gloſa, &c.

R. I thinke no leſſe then you ſay.

C. But what ſay you to this? *Canonibus ſacris authoritatem ita præſtat, vt ſe illis non ſubijciat:* Hee in ſuch ſort giues authority to holy Scriptures, that he is not ſubiect to them. And that as Chriſt did ſome things againſt the Law (as when he touched the Leper) ſo the Pope may doe ſome things againſt the Law. And albeit we reade that *Balaam* was rebuked of his owne Aſſe, by the which Aſſe our Subiects, by *Balaam* our Prelates are ſignified: yet ought not that to be an example to our Subiects to reproue vs.

Cauſa 25. quæſt. 1. cap. Ideo, &c.

Summa Angelica de caſibus Conſcientiæ. Dicit Papa.

R. Indeed I thinke it a meet compariſon for him: Let him be *Balaam*, and let ſuch as he rides vpon be Aſſes; as for me, I thank God I am quit of him.

C. Alway by theſe, and innumerable more teſtimonies, it is euident that he is the lawleſſe man that exalts himſelfe aboue all that is called God, and that his blinded captiues worſhip him as God. But we will proceed to the reſt of the teſtimonies. *Fidenter dico, quòd quiſquis ſe vniuerſalem vocat ſacerdotem, aut vocari deſiderat in elatione ſua, Antichriſtum præcurrit.* What thinke you? doth not *Gregory* here blacke the faces of his ſucceſſors with a viſible note of Antichriſt? Who, but they are ſo called?

Greg. lib 4. Epiſt. 30.

R. They will ſay he ſpeakes that of *Iohn* Biſhop of Conſtantinople, who at that time vſurped this ſtile.

C. Yes, but when *Eulogius*, Patriarch of Alexandria, gaue that ſame ſtile to *Gregorie*, Biſh. of Rome, he did ſharply reproue him for it. *Recedant verba quæ vanitatem inflant, & charitatem vulnerant.* But he hath yet a clearer place: *Rex ſuperbiæ propè eſt, & quod dici nefas eſt, ſacerdotum ei exercitus præparatur.* *Sibylla* ſaith, this King ſhall be Πολιοκρανος, that is, *White-headed*, and ſhall be called by a name much like *Pontus*: Or otherwiſe Πολυκρανος hauing many Heads, or many Crownes: Here he hath one marke from his head, another from his name: both of theſe agree to the Biſh. of Rome, who weareth ſolemnly on his head a white Miter of

Diſt 99. cap. Ecce, &c.

Lib 4 Epiſt. 38.

Oraculorum cap 8.

Ibid.

ſiluer adorned with three Crownes and precious ſtones, & in Latine is named *Pontifex.* And againe ſhee ſaith that the greateſt terrour and fury of his Empire; and the greateſt woe that he ſhall worke, ſhall be by the bankes of Tyber.

### *How the Fathers of the laſt ages declare that Antichriſt is come, and poynt him out ſitting at Rome.*

The ninth hundreth yeare, *Thetgandus Epiſcopus Treuirenſis, Pontificem Romanum Antichriſtum, & Lupum vocat, & Romam Babylonem: Cùm ſis ſeruus ſeruorum, Dominus Dominantium eſſe contendis, libidine dominandi in præceps abis, quicquid tibi libet, licet; fucuſque fallis es Chriſtianis.* There he calles the Biſhop of Rome Antichriſt, a Wolfe, an vſurper of domination, a deceiuer of Chriſtendome, and Rome he calles Babylon. And the like at that ſame time was teſtified by *Guntherus Epiſcopus Colonienſis ad Nicolaum Pontificem Romanum. Tu Pontificis perſonam præ te fers, at tyrannum agitas, ſub cultu paſtoris Lupum ſentimus, titulus parentem mentitur, tu te factis Iouem eſſe oſtentas; cùm ſis ſeruus ſeruorum, dominus dominantium eſſe contendis.*

Epiſt.3.

*Bernard* ſaith, *Beſtia illa in Apocalypſi, cui datum eſt os loquens blaſphemias, & bellum gerens cum ſanctis, Petri cathedram occupat, tanquam leo paratus ad prædam.* The Beaſt ſpoken of in the Reuelation, hauing a mouth ſpeaking blaſphemies, and which warres againſt the Saints, is now gotten into *Peters* Chaire, as a Lyon prepared for his prey. What thinke ye of theſe words?

R. What ſhould I thinke? for my owne part, I maruell that the Pope did not burne *Bernard* for an hereticke.

C. So you may. But heare yet more, *Ioachimus Abbas*, who liued three hundred yeares ſince, ſaith, *Antichriſtus iamdudum natus eſt in Roma, & altiùs extolletur in ſede Apoſtolica:* Antichriſt long ſince is borne in Rome, and ſhall be aduanced yet higher in the Apoſtolike Seate. *Franciſcus Petrarcha,* Archdeacon of Parma, who liued in the thouſand three hundred and fifty yeare, *Epiſt. 5. 14. 17, 18, 19, &c. compares the Pope to Iudas, who betrayed Chriſt with a kiſſe; his Clergie to the Iewes, who ſaid to him,* Aue Rex Iudæorum: *His prelates to the Phariſes, who in mockery clothed him with Purple, and after crucified him.* And againe, *Deny it now if thou canſt? that thou art ſhee whom Saint* Iohn *ſaw in the Spirit ſitting vpon many waters: Thou art ſhee and none other, that Babylon, the mother of the whoredomes of the earth, drunken with the blood of the Martyrs of Ieſus: thou art ſhee, which haſt made all Kings of the earth drunken with the cups of thy poyſon.* In the thouſand and three hundreth yeare, *lib. 2. cap. 5. In Synodo Reginoburgenſi habita eſt hæc oratio à quodam Epiſcopo contra Pontificem Romanum. Sub Pontificis maximi titulo, paſtoris pelle, lupum ſæuiſſimum (niſi cæci ſimus) ſentimus: Romani flamines arma in omnes habent Chriſtianos, audendo, fallendo, & bella ex bellis ſerendo: magni facti oues trucidant, occidunt pacem, concordiam terris depellunt, inteſtina bella, domeſticas ſeditiones ab inferis eliciunt, indiès magis ac magis omnium vires debilitant, vt omnium capitibus inſultent, omnes deuorent, vniuerſos in ſeruitutem redigant, &c. Ingentia loquitur, quaſi verò Deus eſſet: noua conſilia ſub pectore volutat, vt nouum ſibi conſtituat imperium, leges commutat, ſuas ſancit: contaminat, deripit, ſpoliat, fraudat, occidit perditus ille homo, quem Antichriſtum vocare ſolent, in cuius fronte contumeliæ nomen ſcriptum eſt: Deus ſum, errare non poſſum: in templo Dei ſedet, longè, latèque dominatur.* In the thouſand and foure hundreth yeare, *lib. 1. cap. 4. Iohannes viceſimus tertius* wrote vnto the orientall Church an Epiſtle, declaring that there was but one Chriſtian Church onely, and that he was head thereof, and the Vicar of Chriſt. The Grecians wrote backe to him this anſwere: *Potentiam tuam ſummam erga ſubditos tuos firmiter credimus, ſuperbiam tuam ſummam tolerare non poſſumus, auaritiam explere non valemus: Diabolus tecum, quia Dominus nobiſcum.* Thy great power ouer thy ſubiects wee firmely beleeue, thy ſurpaſſing pride wee cannot tolerate, thy auarice we are not able to ſatisfie; the diuell is with thee, for the Lord is with vs.

R. God be mercifull vnto vs.

C. Amen. Now (Sir) I muſt craue your licence: for ſome friends are attending me, with whom I appointed to meete this houre.

R. Good reaſon: but before you goe, I would faine heare an anſwere to two queſtions, which commonly they demand.

C. Which are thoſe?

R. The one is: Where was your Church before *Luther*? the other: Are all our Fathers damned?

C. With a very good will. But if you pleaſe, deferre the conference concerning them, till to morrow.

R. Let it be ſo. Now the Lord bee with you.

# THE FIFTH DAYES CONFERENCE.

*Wherein the common queſtion of the Aduerſaries is anſwered: Where was your Church before* Luther?

C. NOw (Sir) you remember you propounded two queſtions to mee yeſternight.

R. It is very true, and I would gladly heare your anſwere to them for my further reſolution; what thinke you then, becauſe you call Papiſtrie, hereſie; are you of that mind, that all our Fathers are damned, and that no Papiſt can be ſaued?

C. I am not to iudge of mens perſons: many are called Papiſts, who know not what Papiſtry meanes, and many liue Papiſts, who dare not dye Papiſts; or if ſo they doe, they know not what they doe. But Papiſtrie it ſelfe, I affirme it, is a pernicious doctrine; yea, as the Apoſtle cals it, *a doctrine of deuils*, killing the ſoules of them who beleeue it. But this is the ſecond of your queſtions which wee will reſerue till the next day.

R. Let it bee ſo. What then ſay you to the firſt? *Where was your Church before Luther?*

C. Euen where our Doctrine was, ſometime in one Countrey, ſometime in another, as it pleaſed God in his wiſe diſpenſation, who carries the light of his Goſpell, as he doth the Sunne, thorow the world, to illuminate Nations at ſeuerall times therewith according to his will.

R. That is a faire Generall; but will ye tell vs, who were theſe? What Countrey? people? What Doctors? who taught as ye teach?

R. Looke the Churches of Aſia, Africk, and of Europe, conſider them as they were before the myſtery of iniquity came to the height, and you ſhall ſee that they all had the ſame doctrine and forme of a Church that we haue, in all ſubſtantiall points pertaining to Religion.

Rs But you are not able to name one before *Luther*, teaching in all things as he did.

C. This is a peece of Sophiſtry, whereby your deceiuers blind the ignorant.

R. How ſo, ſhould not the teachers of the Truth agree in all things in one harmony?

C. I grant they ſhould, and thankes be to GOD, they doe alſo in all ſuſtantiall things which are articles of our faith. But is this a good reaſon, becauſe ſome Doctors in ſome opinions differ, whereof men may be ignorant, and ſaued neuertheleſſe, that therefore theſe Doctors teach no truth, and their Churches are no true Churches?

R. That ſeemes to bee hard indeed.

C. You haue reaſon for you ſo to thinke: for in one age, *Victor*, with the Church in the Weſt, was in a different opinion from *Policrates*, and the Churches of the Eaſt, and *Hierome* had his owne diſcordance with *Auguſtine* againſt the expoſition of the Commandement, *Thou ſhalt beare no falſe witneſſe*, in that queſton *de mendatio*: and the firſt Fathers of the Primitiue Church were Chiliaſts; ſhall it thereupon follow, that becauſe in this point they taught not in all things as wee doe, that therefore they were not a Church?

R. It is no reaſon.

C. *Cyprian* in the point of rebaptizing, taught not as *Cornelius*; what of that? will it follow that he was not a faithfull Paſtor; or the Church of Carthage was not a true Church?

R. It followes not indeed.

C. Why then doe you vrge me to giue you one before *Luther* or *Caluin*, who in all points taught as we teach? The Doctors of the Church both ancient and recent, are men ſubiect to infirmities: for no man vpon earth hath his vnderſtanding perfect; whereof it comes to paſſe, that in ſome things, one of them differs from another: But as to the Articles of the faith, and ſubſtance of Chriſtian Religion, whereby comes ſaluation; ſure it is, *Tertullian*, and *Cyprian*, *Ambroſe*, *Auguſtine*, *Luther*, and *Caluin*, haue all deliuered one doctrine, and did teach the way of God truly.

R. Then you thinke the Fathers of the Primitiue Church were of your Religion.

C. I thinke ſo indeed, and hope to dye in that ſame faith wherein they liued and dyed.

R. It would bee thought ſtrange to heare, that in Italy, the Doctors of the Primitiue Church were of the Proteſtants Religion.

C. No maruell it bee ſtrange there, where Truth is a ſtranger: but this anſwer was giuen you, and them both, by a worthy Doctour of our Church, and wee yet ſtand to it: *Patres in maximis ſunt noſtri, in multis varii, in minimis veſtri.* Such Fathers as haue written before vs, and you both, in greateſt things are ours, in many things are doubtfull, in ſmalleſt things they are yours.

R. Well, I ſhall remember that, God willing: but in the daies of Papiſtrie, wherwith you ſay the world was blinded, where was your Church?

C. Anſwere mee but another queſtion, and it ſhall reſolue you.

R. What is that?

Remiſs. Reuel. 12. C. Your Doctors ſay, that when Antichriſt ſhall come, the Church ſhall flye to the Deſart, that is, as themſelues expound it: *The Church ſhall bee without publike ſtate of regiment, and open free exerciſe of holy functions, neither ſhall it bee vnknowne to the faithfull which follow it: as this day may bee ſeene the like by the Church of Romane Catholikes in many parts of England.*

R. What doth that helpe you?

C. Very much: that which they themſelues ſay, will be done, we ſay, is done: Antichriſt hath already chaſed the Church to the Wilderneſſe, and ſo oppreſſed it, that for a time it had no publike ſtate of regiment, nor open free exerciſe of holy functions: yet was it not vnknowne to the faithfull that followed it, nor to the enemies that perſecuted it; as this day may be ſeene by the Church of Chriſtian Catholikes in many parts of France.

R. Will you make that cleare, and I thinke you haue wonne much?

C. What greater clearneſſe can you craue? If this anſwere bee good to cleare the Popes Church, when they ſay it will be obſcured by Antichriſt, and yet be: is it not as good to iuſtifie our Church, when we ſay it hath been obſcured by Antichriſt, and yet was?

R. The anſwere is good enough, onely if you can, I would haue you qualifie it more particularly.

C. There is not one age ſince the dayes of Chriſt vnto this day, wherein I cannot point forth men, preaching and profeſſing as we doe: but becauſe your doubt is ſpecially of the time of Papiſtry, I will let you ſee it is a needleſſe queſtion for the Popes Church to demand of vs, where our Church then was? for they found vs alwaies in their teeth, before euer *Luther* or *Caluin* was borne.

R. Make that good.

C. *Reinerus* a Popiſh Inquiſitor, who liued more then three hundred yeares ago, Reu cap. 17. ſpeaking of the poore men of Lyons, and calling them in contempt *Valdenſes, Leoniſtæ*, ſaith they were more pernicious to the Church of Rome, then all other ſects, for three cauſes: Firſt, *becauſe it hath beene of longer continuance: for ſome ſay, this ſect hath endured ſince the Apoſtles times. The ſecond cauſe is, becauſe it is more generall: for there is almoſt no Land, in the which this ſect doth not creepe. The third cauſe, for that all other ſects doe bring an horrour with the hainouſneſſe of their blaſphemies againſt GOD; but this ſect of Leoniſts hath a great ſhew of godlineſſe, becauſe they liue iuſtly before men, and beleeue all things well concerning GOD, and all the Articles which are contained in the Creed, onely they blaſpheme and hate the Church of Rome.* Now there is the teſtimony of an enemy making anſwere for vs, which may ſerue to ſtop the mouthes of all our enemies, from demanding of vs any more, *Where was your Church before Luther?*

R. I, but he cals them a Sect, and ſaith they blaſphemed the Church.

C. So the Prieſts of the Iewes called the Church of Chriſtians, a Sect of Nazarites. Act. 24 5. What is that to the matter? yet he grants they are ſuch a Sect, as firſt, had beene from the beginning: ſecondly, had beene in all Countries: and thirdly, was honeſt in life, and ſound in faith; ſaue onely that they held the Church of Rome to be the *Whore of Babel*. And that yet this preiudice which you haue conceiued of our Church may be further remoued out of your mind, I pray you conſider this: Think you not that with good reaſon wee may affirme that wee are in communion with them, who haue taught they ſame doctrine that we teach? If our doctrine was in former ages, you will not deny that our Church was then alſo.

R. That cannot be denied.

C. Well then, if you pleaſe name mee any Controuerſie of Religion, concerning any Article of faith betweene vs and the Papiſts this day, and you ſhall ſee that the ancient Fathers take our part in it.

R. That is ſtrange, for they repoſe their chiefeſt ſtrength and truſt in the ancient Fathers.

C. Bragge what they will, it is true, I ſay, they may well boaſt in the droſſe of Fathers, and decke their errours with it, but we ſhall bring you their fineſt gold. Name you the controuerſie, and you ſhall try that which I ſay to be a truth.

R. There are ſo many controuerſies among you, that I know not which of them to name firſt.

C. Then will it pleaſe you to take a view of theſe, which I haue gathered for my own priuate vſe?

R. With a very good will: Let mee ſee what they are.

C. They are here in a little ſcrole, and I haue collected them for my owne confirmation in the faith; for, as firſt of all I learned the way of ſaluation in the Scriptures, ſo finding that the Doctors of the Primitiue Church expound the Scriptures, conformable to the doctrine of our teachers, I was greatly therein confirmed: for theſe are the two great props of our faith, which *Vincentius* giues vs againſt all hereſie, Cap. 2.

R. You haue reaſon for you: for if your Doctrine be ſo warranted, both by diuine authority of God in his Word, and humane teſtimonie of the beſt Doctors of the ancient Church, they are to bee iudged moſt vnworthy that make contradiction to you.

C. Well, that I may bee as good as my word, there they are, I leaue them with you, that you may reade them at your own leaſure.

R. I thanke you for them, and becauſe I am not to tarry in this Towne, let mee haue (I pray you) a copie of them with me, that I may reade them at leaſure.

C. So long as you are in the Towne, you may be doing; otherwiſe, if occaſion ſerue you not, as ſoone as I can prouide a copy of them for my ſelfe, I ſhall ſend you this to any place you pleaſe to appoint.

R. Let it be ſo, and I ſhall, God willing, put you in minde of it.

# THE SIXTH DAYES CONFERENCE.

*Wherein another queſtion commonly obiected by the Aduerſaries, is anſwered: Seeing you cannot deny that your Fathers were Papiſts, what thinke you, are they all damned or not? and if they be not damned, why may not we be of their Religion?*

R. WElcome yet (Sir) ſee you are not weary, to take paines with me.

C. No in truth, it is no paine, but pleaſure vnto mee, if by any meanes I may bee an inſtrument to doe you good.

R. I thanke you for it: Now what ſay you to our Queſtion, Are all our Fathers damned? Or if not, may it not ſerue vs to be of their Religion?

C. That is but a ſubtill queſtion whereby Ieſuites draw ſimple people to a liking of Papiſtrie; becauſe, forſooth, ſome of their fathers liued and died in it, as they alledge.

R. And why thinke you it not a good reaſon?

C. Not indeed: for ſometimes I finde God forbids his people to bee as their Fathers were: where our Fathers haue forſaken the Religion of the firſt Fathers, wee ſhould not follow them. Zach. 1.

R. That was ſufficiently cleered in our firſt Conference.

C. It was ſo, yet you force me to remember it. But now before I come to the point, I wil tell you a pretty Story I haue read concerning this matter.

R. Let me heare it I pray you.

C. I read that a certaine Duke of Friſland, named *Raboldus*, about the yeere of our Lord 900. being perſwaded (as he pretended) to imbrace Chriſtianity, as hee went to be baptized, and had the one of his feet in the water, hee demanded of the Biſhops, If all his forefathers were damned? The Biſhops anſwered more raſhly then wiſely, they were all damned: whereupon the Duke pulled backe his feet againe, ſaying, Then I wil alſo be damned with them, Thinke you this a good anſwer?

R. No indeed, I thinke it a mad anſwer.

C. Yet the ſame is the poyſon wherewith your Ieſuits ſubtilly infect the hearts of ſimple ones, that they ſhould rather chooſe to bee damned with their Fathers, then ſaued without them.

R. But will you ſay to vs as theſe Biſhops ſaid to him, That all our Fathers are damned?

C. Nay that will I not; iudgement of election and reprobation pertaines to the Lord, their perſons I leaue: but the doctrine of Papiſtry I am ſure is deadly, and brings damnation to the ſoules of men.

R. Then you will not giue iudgement of their perſons.

C. No indeed: for, as to their perſons, I know many this day are ſo called, who know not the doctrine of Papiſtry; and, as to them who haue liued before vs, howſoeuer in their life they profeſſed Papiſtry, yet in their death they were forced to ſeeke comfort in our Religion.

R. That is ſtrange, that you will ſay, many of our Fathers dyed in your Religion.

C. Yet is it true, as I will let you ſee by a little forme of viſitation of the ſicke, vſed at that time when Antichriſts darkeneſſe was greateſt, to wit, in the eleuenth hundred yeere, for ſo the Church-men ſpake to the ſicke: *Fateris te tam malè vixiſſe, vt meritis tuis pœna æterna debeatur?* Doeſt thou not acknowledge that thine euill life deſerues eternall death? The diſeaſed anſwered, *Etiam*, yes: The other ſtill inquired, *Pœnitet te horum?* Repenteſt thou theſe ſinnes? The other anſwered *Etiam*, yea I doe: ſtill hee inquired, *Credis quod pro te mortuus eſt Dominus Ieſus?* Beleeueſt thou that Ieſus dyed for thee, and that thou canſt not bee ſaued but by his death? The other anſweres, *I doe ſo indeed.* Then concludes the Preacher this way: *Age ergò, dum in te ſupereſt anima, in hac ſolâ morte totam fiduciam tuam conſtitue, in nullâ aliâ re habeas fiduciam, huic morti totum te committe, hac ſola te totum contege, hâc morte te totum*

*totum inuolue. Etſi Dominus Deus voluerit te iudicare, dic, Domine mortem Domini noſtri obijcio inter me & tuum iudicium, aliter tecum non contendo.* Goe to then, ſo long as thy ſoule is in thee, in this onely death of Chriſt, place thou thy whole confidence, truſt not in any other thing, commit thy ſelfe altogether vnto this death, with this death onely couer thy ſelfe, in it onely inuolue thy ſelfe: and if the Lord God will iudge thee, then ſay to him, O Lord, I haue nothing to lay betweene me and thy iudgement, but the death of the Lord Ieſus, otherwiſe I contend not with thee. See you not here firſt, that they warned their people to prouide for themſelues ſo long as they are in the body, and feed them not with a vaine hope, as the Romiſh Doctors doe their people? For the preſent, they ſend them to a place they call Purgatory, but promiſe to bring them againe out of it; they firſt ſuffering paines there, and either themſelues, or their friends making due payment for them on Earth.

R. In good ſooth, that is a comfortleſſe, and (I may ſay) a coozening kinde of doctrine.

C. Well, ſee you not againe a renouncing of all other merits, and of all ſatisfactions to bee made by ſuffering the paines of Purgatory or otherwiſe. And thirdly, ſee you not that the Paſtor teacheth, and the people profeſſeth a ſure confidence, and no dubitation in Chriſts blood onely.

R. I ſee that cleerely.

C. Then, I ſay, theſe men might well die with the name of Papiſts, but they died not with the doctrine of Papiſts: for they renounced all merits, both their owne, and any others, and onely reſted vpon the merits of Chriſt.

R. But what will you ſay of them who haue dyed with all the opinions of Papiſtrie?

C. I will anſwere that, as *Cyprian* anſwered the like when it was demanded of him: *An damnati ſunt maiores noſtri qui hunc vel illum articulum non intellexerunt?* Were all our fathers damned who vnderſtood not this, or that Article of faith? he anſwered, *Potens eſt Dominus miſericordiâ ſuâ indulgentiam dare, non tamen quia ſemel erratum eſt, ideo ſemper errandum eſt.* God is able of his great mercy to giue indulgence, but yet there is no reaſon that wee ſhould alwayes erre, becauſe they once did erre.

R. In truth that is a very modeſt anſwere.

C. But heare you what further hee ſaith: *Si quis ex Anceſtoribus noſtris, vel ignoranter, vel ſimpliciter non hoc obſeruauit, & tenuit quod nos Dominus exemplo ſuo docuit, poteſt ſimplicitati eius de indulgentiâ Domini venia concedi, nobis vero non poterit ignoſci, quia à Domino admoniti, & inſtructi ſumus:* If any of our forefathers, either of ignorance or ſimplicitie, hath not holden and obſerued that which the Lord hath taught vs to doe by his example, there may be mercy granted to his ſimplicity out of Gods indulgence: but we cannot be forgiuen, who now are otherwiſe inſtructed and admoniſhed by the Lord.

R. That anſwere I ſee is more ſharpe, and yet moſt reaſonable; many things are excuſable in the night, that are not tolerable in the day: *The ſeruant that knoweth his Maſters will, and doth it not, is worthy of double ſtripes.*

C. And I am glad you ſee it, and I would many more had their eyes open to ſee it, who thinke Papiſtrie now tolerable in the dayes of light, as it was in the daies of darkeneſſe: it was a fault then, for euen the ſeruant who knowes not his Maſters will, ſhall bee ſtricken: but it is a double fault now, for he who knowes his Maſters will, and doth the contrary, ſhall haue double ſtripes.

R. Then I ſee you will not giue out Iudgment vpon the perſons of Papiſts, whether they be ſaued or damned.

C. Indeed I will not, and that for two cauſes: firſt, becauſe (as I haue ſaid) many are Papiſts by name, which are no Papiſts; ſome of ignorance, ſome of vaine-glory, ſome of policie, to get themſelues the more credit. And as to thoſe who are infected indeed with the hereſies of Papiſtrie: yet is it vncertaine if they ſhall ſo continue, for the Lord is maruellous in working with ſuch as belong to his Election, that howſoeuer for the preſent wee ſee them in ſinne and ignorance, yet know we not what they will bee: ſo many ſecret wayes hath the Lord in time of ſickneſſe, yea, in the very houre of death, to draw the hearts of men towards himſelfe, which are hid from vs, that it were but preſumption to iudge of another mans ſaluation or reprobation.

R. Indeed I commend you, for I thinke you ſpeake with that ſobrietie which becomes a Chriſtian.

C. And yet whatſoeuer I haue ſaid concerning the perſons of Papiſts, there is further to bee ſaid of Papiſtry it ſelfe: that it is a doctrine ſo full of hereſies, ſo directly contrary to the Doctrine of the Goſpell, that I dare ſay, A man beleeuing all the points of Papiſtry, and perſeuering in them to the end without repentance, cannot bee ſaued.

R. Now that is the point, and I pray you make it cleare.

C. It is cleare by theſe places following, which will ſhew you that Papiſtry is a doctrine of Deuils, a plague of God, and a iuſt puniſhment laid on reprobate men for their ſinnes, and a forerunner of the wrath to come.

R. Good ſooth, I quake to heare this.

C. You ſhall ſee them all particularly qualified: and firſt, there is a Propheſie made by the Apoſtle, of the Defection which was to come, in theſe words; *Now the Spirit ſpeakes euidently, that in the latter times, ſome ſhall depart from the Faith, giuing heed to the ſpirits of errour, and doctrine of Diuels: which ſpeake lyes in hypocriſie, hauing their conſcience burned with an hot yron, forbidding to marry, and commanding to abſtaine from meates, &c.* Perceiue you not here, that the doctrine which forbids marriage, and commands abſtinence from meates, is called a doctrine of Deuils?

R. Very well, but that is meant of Heretikes, which were ſoone after the Apoſtles dayes, as *Ebionites, Marcionites, &c.*

C. Nay, that is a ſilly ſhift, for he ſaith, theſe teachers ſhall come in the latter times; and the departure from the faith, whereof he propheſieth, was not to come till the fall of the Romane Empire: but in the dayes of *Ebion, Marcion, &c.* the Romane Empire was in great glory.

R. But if that be meant of any Apoſtaſie in the latter times, it is of your ſect (will they ſay) that hath falne from the Church of Rome.

C. It cannot be meant of vs: for wee neither forbid marriage, nor command abſtinence from meates for conſcience ſake.

R. That is very true: but may not the Church for ſome cauſes command abſtinence from meates?

C. Yes, for Prayer and deuotion, and that for a time onely, but not becauſe any meate is vncleane, or one meate is holier then another: as they thinke their Charterhouſe Monkes more holy that neuer eate fleſh, then others are: and why forſooth? becauſe fleſh and not fiſh was accurſed in the dayes of *Noah*.

R. Indeed that ſeemes to be ſomewhat ſuperſtitious.

C. Well, I will enter into no more particulars concerning this queſtion. It is cleare, theſe are two points of Pepiſticall doctrine, called by the Apoſtle, *Doctrine of Deuils.* So I proceed, *There ſhall ariſe falſe chriſts, and falſe prophets, and ſhall ſhew great ſignes & wonders, ſo that if it were poſſible, they ſhould deceiue the very Elect. Mat. 24.24. The comming of Antichriſt is by the working of Satan with all power, and ſignes, and lying wonders, 2. Theſ. 2.9. And in all deceiueableneſſe of vnrighteouſneſſe among them that periſh, becauſe they receiued not the truth, that they might be ſaued. ibid. verſe 10. And therefore God ſhall ſend them ſtrong deluſions, that they ſhould beleeue lyes, verſe 11. That all they might be damned, which beleeued not the truth, but had pleaſure in vnrighteouſneſſe, verſe 12. All that dwell vpon the earth, ſhall worſhip the Beaſt, whoſe names are not written in the Booke of life of the Lambe, which was ſlaine from the beginning. Reuel. 13.8. And hee deceiued them which dwelt on earth by the ſignes which were permitted by him to doe, verſe 14. If any man worſhip the Beaſt, &c. the ſame ſhall drinke of the wine of the wrath of God, and ſhall be tormented in fire and brimſtone, Reuel. 14.9.10. Goe out of Babel, my people, that yee be not partakers of her ſinnes, and receiue not of her plagues.* Theſe places make cleare vnto you, that it is onely the reprobate worldly minded, called therefore *dwellers on the earth*, whoſe names are not written in the Booke of life, children of perdition; it is onely they (I ſay) who are fully and finally deceiued with the ſpirit of Antichriſt, and that in Gods righteous iudgement are giuen ouer to beleeue lies, becauſe they receiued not the loue of the truth: What thinke ye of theſe?

R. In truth, I am aſtoniſhed to heare theſe fearefull places.

C. This is yet further cleared by *Auguſtine*, who expounding that place of the Apoſtle, 2. Theſ. 2. *Ad occultum Dei iudicium pertinet, quòd impij ab Antichriſto ſeducuntur:* It pertaines to Gods ſecret Iudgement, that the wicked are ſeduced by Antichriſt: *Seducuntur qui ſeduci merebuntur, pro eo quòd dilectionem veritatis non receperunt:* They ſhall be deceiued who haue deſerued to be deceiued, becauſe they receiue not the loue of the truth: and yet more fearefull is the ſentence, which hee ſubioynes, *Iudicati ſeducentur, & ſeducti iudicabuntur:* when they are iudged, they ſhall bee deceiued, and becauſe they were deceiued, they ſhall bee iudged ouer againe: they are firſt iudged by the Iudgement of God, ſecretly iuſt, and iuſtly ſecret, whereby now hee puniſheth the ſinnes of men, deliuering them to the Spirit of errour, that receiued not the loue of his truth: and becauſe they were deceiued, they ſhall bee iudged againe in that laſt and manifeſt Iudgement to bee made by Chriſt Ieſus, who was vniuſtly iudged himſelfe, but moſt iuſtly ſhall iudge the World. This Commentarie makes it cleare, that Papiſtrie is not onely a ſinne, but a preſent puniſhment of God inflicted on man for ſin, ſpecially for contempt of the Goſpell, and a procurement of that fearefull wrath that is to come, which if it were conſidered, men would not eſteeme Papiſtry ſo indifferent a thing as they doe.

R. God be mercifull to them who yet are blinded with theſe errours, and the Lord make me thankefull, who hath begun to deliuer mee from that darkeneſſe: the Lord illuminate mee more and more with his light, that I may know his way, and may receiue grace to follow it.

C. Amen. But now I remember, I promiſed before to declare vnto you that Papiſtrie impugnes both the perſon and Offices of Chriſt, and ſo in effect denies that Ieſus the Sonne of *Mary*, is the Chriſt.

R. That is moſt ſtrange.

C. It is indeed, and yet it is true, as you ſhall perceiue, if you goe thorow the principall Articles of our faith, and firſt to begin at Chriſts perſon, that of many we touch a few, *We beleeue that Ieſus Chriſt is both God and man.*

R. And who denies that?

C. You know that old *Arrius* denied his Diuinitie, and now Papiſts deny his humanity.

R. How can you ſay that?

C. Becauſe they worſhip and adore a Chriſt who is not come in the fleſh: To cleare this, I pray you conſider that Canon of the Apoſtles, 1 Iohn 4. *Beloued, beleeue not euery ſpirit, but trie the ſpirits if they bee of God: becauſe many falſe Prophets are gone out into the World. In this the ſpirit of God is knowne; Euery Spirit that confeſſeth Ieſus Chriſt to haue come in the fleſh, is of God.* There is a golden rule for vs and them both; and marke there the oppoſition; *Euery ſpirit that ſaith otherwiſe, is the ſpirit of Antichriſt.*

R. Let it be ſo: what is that againſt Papiſts?

C. Yea, it is againſt them directly, for the Word teacheth vs to worſhip Chriſt, *Conceiued of the holy Ghoſt, borne of the Virgin Mary:* But they worſhip Chriſt created by a Prieſt, not conceiued by the holie Ghoſt; a Chriſt, whoſe fleſh is made of Bread, by *Tranſubſtantiation*, whereby they deſtroy the Article of his *Incarnation.*

R. But they ſay it is the ſame Chriſt who was borne of the Virgin *Mary.*

C. If it be the ſame Chriſt, then muſt they grant that his fleſh is not created of bread: for that Chriſt borne of the Virgin *Mary*, was made fleſh of the ſeed of *Dauid*, by the operation of the holy Ghoſt: but this Chriſt whom they worſhip in the Maſſe, hath his fleſh made of bread by Tranſubſtantiation, and they are not aſhamed to call their Prieſt for this worke, *Creatorem ſui Creatoris*, A Creator of his Creator.

R. But ſaith not the Lord that the *Bread* giuen in the Sacrament, is *his Bodie?*

C. Yea indeed, and ſo we beleeue it is: for it is no naked nor common bread that he giues vs there; the giuing of that bread, it is, κοινωνία σώματος, the Communion of his bleſſed body.

R. But if it be bread, how can it bee his body.

C. It is needleſſe to demand how, ſince he hath ſaid it; but I beleeue it is his body.

R. But may not Chriſt, of his omnipotent power, tranſubſtantiate bread into his body?

C. And I pray you, may not Chriſt, of his omnipotent power and truth, giue me his body, except he turne bread into his body?

R. I dare not ſay ſo.

C. And you haue reaſon: The Papiſts charge vs that wee denie Gods omnipotencie, but the fault is theirs; they deny his omnipotency, when they ſay he cannot giue vs his body in the Sacrament, except he make his body of bread. Doe they not here limit the Lord?

R. Well, I ſee it is great wiſedome to ponder euery thing we beleeue, in the ballance of Gods Word: I would not haue thought there had beene ſuch blaſphemie againſt the Perſon of Chriſt in that Doctrine of Tranſubſtantiation, as now I ſee that the Canon of the Apoſtle declares plainly.

C. You may ioyne to this another teſtimonie of the Apoſtle, Hebrewes 13. *Ieſus Chriſt yeſterday, this day, and the ſame for euer.*

R. What will that make againſt them?

C. That they are blinde to worſhip a Chriſt this day, who was not a Chriſt yeſterday: for you know, they grant themſelues, that before conſecration the bread is no Chriſt.

R. It is true indeed.

C. Then you may perceiue it is but an artificiall Chriſt made by man, whom they worſhip, and not the true Chriſt. Thus you ſee how they are iniurious to his Perſon: for the which cauſe I ſaid to you, that Papiſts, by neceſſitie of conſequence, deny Ieſus the Sonne of *Mary*, to bee the Chriſt. Now to his Offices, they are all compriſed vnder the name Chriſt: for he is the anoynted King, Prophet, and Prieſt of his Church.

R. And they will grant all that vnto you.

C. I know in word they will, but in effect they take his Offices from him.

R. How can that be?

C. You ſhall ſee how: what thinke you is the Office of a Prophet?

R. To teach.

C. You ſay verie well, and for this cauſe Chriſt is called *the great Prophet raiſed vp among his brethren: And the great Angell of the Councell of GOD*, who came into the World to reueale perfectly vnto the Church the will of God concerning mans ſaluation, and Gods worſhip: ſo that now once for all, God hath ſpoken to vs in theſe laſt daies by his Son, and we are not to expect from any other any further declaration of his will.

R. I thinke no man will denie that.

C. You ſhall heare how it is denied, if firſt I make the point more cleare vnto you: you know that the Father proclaimed from Heauen, firſt, at Iordan, then at Mount TABOR, *This is my welbeloued Sonne in whom I am well pleaſed, heare him.* See you not here how vvee are plainely commanded to learne GODS will concerning our Saluation, from the Sonne?

R. Yea I ſee that, and it is good reaſon.

C. Then if you will come and heare what the Sonne ſayes, you ſhall ſee that as the Father ſends vs to the Sonne, ſo the Sonne ſends vs to the Scriptures; if wee would haue eternall life, *ſearch the Scriptures*: And he witneſſeth plainely, *John* 17, 8. *The words which thou gaueſt me, I gaue them*, meaning to his Diſciples. Where againe if you looke to the Diſciples words: *The Scripture* (ſayes Saint *Paul*) *is able to make the Man of God perfect.* and therefore he proteſts, Acts 20, that he taught nothing but *Moſes* and the Prophets, and yet that hee had deliuered to them the whole Counſell of GOD. See you what a comfortable harmonie is here? The Father bids vs heare the Sonne: the Sonne proteſts, the words the Father gaue him, he gaue to his diſciples; and both of them ſend vs to the Scripture, as containing the whole councell of GOD concerning our Saluation.

R. I ſee all that clearely.

C. Then what ſpirit are they led with, that dare ſay, *It had beene good for the Church the Scripture had neuer beene?*

R. Who dare ſay that?

C. I haue heard with mine eares defenders of Papiſtry ſay it: and the Poſitions of their owne Doctours no leſſe balphemous are extant to bee ſeene: *Lectio Scriptura non tantùm eſt inutilis, ſed pernitioſa multis modis.* The reading of holy Scripture is not onely vnprofitable, but pernicious. And therefore they will not let the people reade nor ſearch the Scripture, though Chriſt commanded ſo to doe: and in ſtead of Scripture, they intrude on the Church, their owne decrees, and other traditions, which they make of equall authoritie with the Scripture. Thus you ſee how they take away Chriſts Propheticall Office. Now to come to his Prieſtly Office: you know the *Prieſts* office was two-fold, firſt, hee ought to ſacrifice for the people, and next to pray for them.

R. And they acknowledge both theſe, that Chriſt hath offered himſelfe in a Propitiatorie ſacrifice for our ſinnes, and that he ſtill makes interceſſion for vs in heauen.

C. I, but they ſo acknowledge it, that in both theſe Offices they ioyne others with Chriſt, and ſo make him not a full and perfect Sauiour of his people by himſelfe, but a halfe-Sauiour in part.

R. I vnderſtand not that.

C. I ſhall make it cleare to you. There is the teſtimonie of the Word, concerning the ſufficiency of the merit of Chriſts blood. *The blood of Chriſt his Sonne cleanſeth vs from all ſinne.*

R. They will not be againſt that.

C. But they are, when they make this diſtinction, that *principally* Chriſts blood cleanſeth from ſinne: but *ſecondarily* there muſt bee other things with it to cleanſe ſinne: as workes of ſatisfaction in this life, and fire of Purgatory in the life to come. By theſe alſo according to their own doctrine, ſinne is clenſed.

R. For my owne part, I would alwayes reſerue to Chriſt his owne glory, which I know hee will not giue to any other.

C. You haue reaſon for you: and you ſhall thinke it ſo much the more, if you conſider with me theſe two teſtimonies.

R. What are thoſe?

C. The firſt is, Heb. 1. 3. *That Chriſt by himſelfe hath made purgation of our ſinnes.*

R. What will you gather of that place?

C. A moſt neceſſary obſeruation for clearing this controuerſie, to wit, that the purging power of ſinne is perſonall to Chriſt, hee hath done it by himſelfe: the vertue and benefit of it hee communicates to others that repent and beleeue, but the meriting power, by which God is reconciled, and his iuſtice ſatiſfied, he transfers not, neither to any mans perſon, nor any other thing beſide.

R. Surely, according to my vnderſtanding, that is a truth, wherein euery Chriſtian ſhould reſt: for it is moſt comfortable to the conſcience, ſince wee are not able neither

ther in whole, nor in part, to ſatisfie for our owne ſinnes.

C. It is ſo indeed, and that you may be the more confirmed, will you looke how the Ieſuites, who flee the light, becauſe it conuinceth them of darknes, in tranſlating this place, leaue out this word (*By himſelfe?*) they ſay, he makes purgation of ſinnes, but paſſe by this word, *by himſelfe*: looke you their owne tranſlation.

R. I ſee indeed they haue it not in their tranſlation, but is it I pray you in the Greek Text?

C. Yea forſooth if you can reade it, theſe are the words, Δι᾽ ἑαυτοῦ καθαρισμὸν ποιησάμενος τῶν ἁμαρτιῶν ἡμῶν.

R. In truth, this one place makes all their doctrine, concerning the ſupplement of Chriſts merits, iuſtly to be ſuſpected: for ſince hee hath made the purgation of our ſinnes by himſelfe, what ſhould wee looke that they are to be purged by any other?

C. You reaſon well.

R. I ſpeake as I thinke: it is either pitifull ignorance, that they ſee not the truth, or their wilfull malice, that they dare mutilate ſo cleare a place of holy Scripture, leauing it out of their Bible, becauſe it makes againſt them.

C. But now take in with this the other teſtimonie of holy Scripture, whereof I ſpake, you haue it, Heb. 7.25. *Chriſt is able to ſaue perfectly* (εἰς τὸ παντελὲς) *all that come vnto God by him.*

R. I ſee, that is alſo a very comfortable place.

C. So it is indeed: For as the firſt makes you ſee, that Chriſts meriting power is perſonall, and in himſelfe, not transferred to any other, ſo this makes you ſee it is perfect: he hath done the worke of our ſaluation in his owne perſon, and he hath done it perfectly. What more can you craue?

R. Truly I craue no more.

C. Away then with theſe rotten dregs of Papiſtrie, that teach vs to depend vpon other merits, and vpon another bloud (as I ſhewed you the firſt day) beſides the merits of the blood of Chriſt.

R. For my owne part, I thinke neuer to leane to them, but will reſt vpon that onely perfect ſacrifice of Chriſt offered on the Croſſe for my ſinnes.

C. If you abide there, you are vpon the ſure foundation, and remember you muſt renounce all other ſacrifices, which derogate from the perfection and ſufficiencie of that one ſacrifice of Chriſt.

R. I will indeed.

C. Then for your confirmation marke theſe places: *Chriſt in the end of the world hath appeared once, to put away ſinne by the ſacrifice of himſelfe.* Heb 9.26. *Chriſt was once offered to take away the ſinnes of many.* Heb. 9.28. *We are ſanctified by the offering of the body of Ieſus Chriſt once.* Heb. 10.10. *This man, after he had offered one ſacrifice for ſinnes, ſits for euer at the right hand of God:* Heb 10.12. *With one offering hath hee conſecrated for euer them that are ſanctified:* Heb. 10.14 *Where remiſſion of ſinne is, there is no more offering for ſinne;* Heb. 10.18. *Chriſt needed not daily (as theſe high Prieſts) to offer vp ſacrifice, firſt for his owne ſinnes, and then for the peoples: for that did he once, when he offering vp himſelfe,* Heb. 7. 27. *Without ſhedding of blood, is no remiſſion:* Heb 9.22. Perceiue you not here, that the Apoſtle repeating this ſo oft, that Chriſt was once offered, for taking away our ſinnes, deſtroyeth all other pretended ſacrifice, for ſinne, and ſpecially that ſacrifice of the Maſſe, which they ſay, is a propitiatorie ſacrifice for the ſinnes of the quicke and the dead?

R. Truly, the places are ſo plaine, that verie children may vnderſtand them, and I would God that theſe poore people, who of a blind mind dote after Maſſes, thinking by it to get the pardon of their ſinnes, had this benefit of Gods Word, as you haue it, that ſo by the light of it they might come to the knowledge of the truth.

C. And I wiſh the ſame from my heart. But now to confirme you yet further, I pray you marke, how blaſphemous and deceitfull a thing their Maſſe is. Firſt, is not this a mockerie of God the Father, To deſire him to accept his owne Sonne? Is Chriſt out of the fauour of his Father? ſaid he not; *He is my Sonne, in whom I am well pleaſed?* Shall a mortall and miſerable ſinfull Prieſt be a Mediatour, or Peace-maker betweene the Father and the Sonne, praying the Father that he would accept his Sonne, and ſend downe an Angell to take vp his bodie into Heauen?

R. Fie vpon it: It is a vile blaſphemy.

C. Secondly, ſee you not how it inuerts Gods ordinance? for where he hath ordained a Sacrament, wherein God offers and giues his Sonne to vs; they haue changed it into a ſacrifice, wherein they offer vp the Sonne to the father.

R. I ſee that alſo.

C. Thirdly, is it not an iniurious thing to Chriſt, to ſay, that any can offer him vp to God, but himſelfe?

R. It is indeed: for as no other ſacrifice can ſatiſfie Gods iuſtice, ſo no other ſacrificer can be worthy to offer him, but himſelfe as is cleare out of your former Teſtimonies.

C. Fourthly, is it not a deceiuing of the people, to ſay, that an vnbloodie Sacrifice (ſuch as they ſay the Maſſe is) can bee propitiatorie to obtaine remiſſion of ſinnes?

R. It is indeed, and expreſly againſt the Word of God you haue alleaged; *Without ſhedding of bloud there is no remiſſion.* They grant themſelues, that in the Maſſe there is no ſhedding of bloud, and how then can it giue pardon or remiſſion of ſinnes?

C. Well then, ſince by this you ſee how they derogate from Chriſts ſacrifice, which is the firſt part of Chriſts Prieſtly office, I will now let you ſee, how they alſo cut away the other, namely, his Interceſſion. Marke that place of the Apoſtle; *There is one God, and one Mediatour of God & Man, the Man Chriſt Ieſus.*

R. They haue a diſtinction for that, and ſay, There is but one *Mediator for redemption* but for *Interceſſion* many.

C. But will you conſider the place, and you ſhall ſee where the Apoſtle ſaith, there is but one Mediatour, he is ſpeaking of Interceſſion and praying, and ſo his meaning muſt be, There is one Mediator of Interceſſion: reade the place and ſee.

R. I ſee it is ſo indeed.

C. Now with it will you but ioyne this place of *Auguſtine, Qui pro omnibus interpellat, pro quo autem nullus, is verus & vnicus mediator eſt:* He that intercedes for all, for whom none intercedes, is the onely true Mediator. And there he ſaith, it ſhould be a great abſurditie, if *Paul* were called a Mediator, for ſo there ſhould be many mediators of Interceſſion.

Cont Epiſt. Parmen. l. 2. cap. 8.

R. But ſhould not Chriſtians intercede one of them for another, as wee are commanded, *One of you pray for another?*

C. They ſhould indeed: but you muſt vnderſtand, that this and the like precepts, are for Chriſtians here militant on earth in one communion, wherein alike one of them is bound to helpe another by their prayers.

R. But doe not they who are in Heauen, pray for the Church Militant on earth?

C. I thinke they doe in generall, but not vpon any particular knowledge of our priuate neceſſities, troubles or temptations.

R. How can that be?

C. You may ſoone vnderſtand how; for if they know your griefes, it is either by hearing of your words, or vnderſtanding of your thoughts, or by ſome Reuelation made to them. Thinke yee they know your thoughts?

R. No indeed, that is proper to God.

C. Thinke you they heare your voyce, when you expreſſe in prayer your thoughts by your words?

R. I cannot thinke that neither, ſince they want their bodies which haue the organs of hearing.

C. Then they muſt know it by Reuelation.

R. It is moſt likely, that when we pray, God tels them our neceſſities.

C. What neede you then to pray them to intercede for you?

R. But how ſhall wee goe to a King but by his Courtiers?

C. What a ſilly refuge is that? You haue forgotten what you anſwered euen now. See you not here how that ſimilitude vſed by Papiſts is deſtroyed, to wit, That as we goe to earthly Kings by Courtiers, ſo we ſhould goe to the King of Heauen, by heauenly Courtiers? for here it is not the Courtier that ſhewes our neceſſities to the King, but the King, you ſee, ſhewes them to his Courtiers. And would you not thinke him a foole, who may haue the King himſelfe to ſpeake to, and knowes hee ſhall bee welcome if he ſpeake as he ſhould, and yet paſſeth by the King, and depends vpon Courtiers to haue his turne done by them?

R. I thinke no leſſe then you ſay: but how is it then they pray for vs in generall?

C. I will ſhew you how: there are foure ſorts of prayer; one called δέησις, whereby wee craue euill to bee diuerted from vs: another called προσευχή, whereby we ſeeke ſome good we want to bee giuen vnto vs: the third is ἔντευξις, whereby one of vs intercedes for another: and the fourth is εὐχαριστία thankſgiuing for good receiued. Now they who are in Heauen, are freed from tentation, and ſo δέησις is not aſcribed to them: neither yet is euer ἐντεύξεις in holy Scripture giuen them. They reſt from their labours; they are not buſied to be Patrones to ſeuerall Countries, Cities and Companies of people, hauing the particular cures of ſeuerall diſeaſes parted among them; that is but a doting dreame of Papiſtrie: but you will find εὐχαριστία, thankeſgiuing, aſcribed to them, and προσευχή too in generall, whereby they pray for ſome good they yet want, but looke to enioy: as is euident out of their owne words, *How long, Lord!* for this is the voyce of thoſe who want ſomething they would faine haue.

R. Tell mee, I pray you, what want they who are in Heauen?

C. Firſt, theſe glorified ſpirits want their bodies, without the which they can neuer haue full contentment: for the ſoule and body were created companions, the perfection of both ſtands in the promiſed vnion of both.

R. I vnderſtand that very well: but want they no other thing for which they cry, How long?

C. Yea, they want their brethren, and others that belong to the Communion of Saints: their deſire ſhall not bee ſatisfied, till all their brethren be where they are: for *God hath ſo prouided, that they without vs ſhould not be perfected.*

R. In truth that is exceeding comfortable, that *Adam*, *Abraham*, and the reſt of that congregation of the firſt borne, ſhall not be perfected till we come to them, yea till the full number of Gods Saints bee accompliſhed. But is there no other thing they long for?

C. Yea, they long and pray for the comming of Chriſt, *Euen ſo come, Lord Ieſus*: at which time they know very well, that all the promiſes of God ſhall be performed to all and euerie one of the Saints of GOD. Thus farre you ſee, how they in Heauen doe pray in generall.

R. But you thinke not that wee ſhould pray to them in our particular neceſſities.

C. No indeed: for beſide the former reaſon, we haue no warrant to pray vnto them, and ſo cannot doe it in faith. Will you conſider? can there be any better Schoolemaſters to teach vs how to pray, then the Perſons of the bleſſed Trinitie? and thinke you not wee are ſureſt, when wee pray in ſuch a manner as they haue taught?

R. That cannot be denied.

Pſalm.15.

C. Then I pray you marke it, there is the voice of GOD the Father, *Call vpon me*: there is the precept of God the Sonne, *When you pray, you ſhall ſay in this manner. Our Father which art in Heauen, &c.* There is againe the voice of God the Holy Ghoſt, who when he teacheth vs to pray, teacheth vs, *Crie Abba, Father.* What ſay you to theſe? is there any word here of praier to Cherubin, or Seraphin? is there any warrant for turning ouer all the praiers in the Pſalme booke to the Virgin *Marie? O Ladie, that art my righteouſneſſe*: Pſal. 4. *O Ladie reproue me not in thy wrath*: Pſal. 6.

Rom.8.

C. Truly I can ſay nothing againſt them, for I ſee, according to Gods Word, it is the ſureſt and ſafeſt way to pray to God by the mediation of Chriſt.

C. But now I will bring you one cleare inſtance, to let you ſee how Papiſtry takes away Crhiſts interceſſion, and ſets him idle in the Heauens.

R. What is that?

C. They ſay there is in Heauen a King, God the Father; and a Queene, the Virgin *Marie*: and that the King hath giuen vnto the Queene *dimidium regni*, the halfe of his Kingdome; the Miniſtration of Iuſtice hee hath kept to himſelfe, the Miniſtration of Mercy hee hath giuen ouer to the Virgin *Mary*: ſuch as ſeeke Iuſtice goe to the King of Heauen, ſuch as ſeeke Mercie, goe to the Queene, who alſo by her authoritie hath power to command her Sonne Chriſt Ieſus.

Gab. Biel. in Can. Miſſ. lect. 80.

R. Good ſooth, theſe are too groſſe ſpeeches: for as you haue ſaid, they make Chriſt idle in Heauen, or like a child vnder Tuition: for mine owne part, I will keepe that reuerent eſtimation of the bleſſed Virgin, that is due to her: but I will euer reſerue to Chriſt the glorie of a Sauiour and Mediatour.

C. Let it bee ſo: onely now I will let you ſee, that as Papiſtrie deſtroies many Articles of our Chriſtian Faith, concerning the Perſon and Offices of Chriſt: ſo it is a Plague of Common-wealths, looſing all the bands of humane fellowſhip and ſocietie.

R. That is ſtrange: for there are many flouriſhing Kingdomes with vnitie and peace, that profeſſe papiſtrie.

C. Remember you what our Sauiour ſaith in the Parable: So long as the ſtrong man keepes his houſe all is in quiet: but when a ſtronger then he comes in to binde him, there begins the battell. So long as Satan poſſeſſed the world by the darkneſſe of Papiſtrie, there was a miſerable felicitie in it, and a curſed vnitie, ſuch as was in Sodom, where young and old, from the foure corners of the Citie, conſpired and agreed to one impietie: But now, ſince Chriſt comes in by his glorious Goſpell, to illuminate his owne with the light thereof, that which before ſeemed peace in Papiſtrie, now appeares to be a fire come from Hell, ſeeking to deuoure all ſuch as forſake her errours, and embrace the truth of God.

R. I, but that is a thing wherewith they charge the Goſpell, that ſince it was preached, many Sects and Hereſies are riſen vp in the world, which were not in it before.

C. I pray you conſider what a policie of Satan that is, to diſgrace the Goſpell: how manie Hereſies aroſe in the Apoſtles dayes, or ſoone after, that were not in the World before. Then came vp *Simon Magus*, *Cerinthus*, *Ebion*, *Marcion*, *Baſilides*, *Menander*, *Valentinus*, *Gerdon*, *Marcion*, and many more, Shall the Goſpell bee blamed for this? or rather may you not ſee, it is the craft of the Deuill to diſgrace the Goſpell?

R. Indeed I thinke it no good reaſon, that the Goſpell ſhould bee the leſſe eſteemed of. There is but one truth, but manifold errours; and I remember, our Sauiour warning vs of this in that Parable of the Goſpell, That where the good Husbandman ſowes good Wheate in the day, incontinent comes the Enemie, that euill one, and ſowes his Popple in the night.

C. Now if you applie that to our preſent queſtion, the doubt is eaſily ſolued: ſo long as the World was blinded with Idolatrie and the Maſſe (which in effect is but a Maſſe of Hereſies) Satan lay quiet, he was not troubled in his kingdome, and hee raiſed no troubles in the world: but ſince the light of the Goſpell diſcouered his darkeneſſe, and that he findes his kingdome decaying, and himſelfe falling, by the preaching of the Goſpell, now he beſtirs himſelfe more buſily, and doth what he can to diſgrace this glorious Euangell, by vile hereſies of ſome that impugne it, and profane liues of others who profeſſe it. But as you ſee it is no reaſon why the Goſpell ſhould be blamed for any of theſe.

R. It is not indeed. But now you remember you began to diſcourſe how Papiſtry is a Peſt of Common-wealths, Kingdomes, diſſoluing all the bands of humane fellowſhip and ſocietie among men.

Grat.cauſ.15.4. gloſ.

C. Now I will let you ſee it, there is one of their Poſitions; *It is lawfull to ſpoile an Heretique of his goods: melius tamen eſt quòd authoritate Iudicis fiat*: though it were better to doe it by authoritie of the Iudge. In their iudgement, all Proteſtants are heretiques, and ſo they make it lawfull for Papiſts both to ſteale and reaue from them.

R. That is ſtrange indeed: and yet I haue manie times maruelled what ſhould haue moued the *Mac-gegors*, and other licentious men of our Iland, who knew no Religion, to profeſſe Papiſtry: but now I ſee the reaſon of it, for it made their robberie good Chriſtianitie.

Simancha Pacens. Epiſcopus. Inſtitut. Greg. 13.

C. Here are other, *Uxor chatholica viro heretico beneuolum reddere non tenetur*: that is to ſay in plaine termes, A wife that is a Papiſt, is not bound to render due beneuolence to her husband being a Proteſtant.

R. That aſſertion is more ſhameleſſe then the other; plaine contrarie (as I remember) to the Apoſtles doctrine, *Let not a woman forſake her husband who beleeues not, if he be content to dwell with her.*

1 Cor.7.13.

C. You take it vp verie well, and you may ſee how Papiſtrie breakes the band of fellowſhip betweene Husband and Wife.

R. I ſee it indeed, and this reſolues mee of another doubt; for I haue maruelled often what ſhould moue ſo many Ladies to become Catholike Romane: but now I ſee it is a plauſible Religion for ſuch wiues as are male-content with their husbands, for it looſeth them from that ſubiection wherunto God hath bound them.

Card. Alan.

Simancha. Epiſ. Pacens. Inſtit. Cathol. lib.46. ſerm.74.

C. Take the third: it diſſolues the bands betweene the Father and the Sonne: *Pater qui filium habet hæreticum, exhæreditare tenetur talem filium*: A father that is a Papiſt, and hath a ſonne that is a Proteſtant, hee is bound to diſ-inherit him. Againe, *Propter hæreſin patris filij ſunt ſui iuris*: By the hereſie of the father, the child is freed from obedience.

R. Fie vpon them that maintaine ſuch groſſe poſitions.

Cauſ.13.quæſt.

C. Yet there is worſe following. *Hæretici filij vel conſanguinei non dicantur, ſed iuxta legem ſit manus tua ſuper eos, vt fundas ſanguinem ipſorum*: Heretikes may not be termed children, nor kinſmen, but according to the old Law, thy hand muſt be vpon them to ſpill their blood. There are all the bands of nature, affinitie, conſanguinitie, deſtroyed by Papiſtry, and they thinke it lawfull for Papiſts to ſlay their owne children or their kinſmen, if they bee Proteſtants. What thinke you, is it good dwelling with ſuch Vipers? and are our Proteſtants wiſe to make alliance by marriages with them.

R. In good faith I am aſhamed in their behalfe, and I thinke it no maruell you call Papiſtrie a Peſt of Common-wealths.

C. You ſhall heare but one, and I will trouble you with no more. It diſſolues the band of ſubiection, wherein people ſtand bound to their Princes: *Subditi licitè poſſunt hæretico Domino negare obſequium.* Popiſh ſubiects may lawfully deny obedience to a Proteſtant King. Againe, *Non licet Chriſtianis tolerare Regem hæreticum*: It is not lawfull for Chriſtians to tolerate an hereticall King, they may expell him, depoſe him, yea murther him: And this they ſay is agreeable to the Apoſtolike Doctrine.

Bellar. lib.5. de Rom.Pontif. cap.6.7.&8.

R. Away with it, for it may rather bee called a Doctrine of Deuils, who is the father of lyes, ſeditions, diuiſions, and murthers.

C. And yet theſe are the common leſſons, which are taught and practiſed by the Doctors and Diſciples of that whoriſh Church of Rome. But how falſely they call this Doctrine, Apoſtolike, conſider what was the Apoſtles Doctrine, concerning the obedience of people vnto their Kings; reade there what Saint *Peter* ſaith.

R. I perceiue he bids honour the King, and commands the people to ſubmit themſelues vnto the King, as Superiour, or vnto Gouernours (vnder him.)

C. Very well. Tell mee now who was King, and Supreme Gouernour when *Peter* wrote this: was it not *Nero*? a vile Monſter, a bloody Perſecutor; yet you ſee *Peter* bids not depoſe him, farre leſſe bids he kill him. Looke againe to the Fathers of the Primitiue Church: ſee *Iuſtin Martyr*, *Deum ſolum adoramus, in alijs vobis inſeruimus læti, Imperatores & Principes bonum eſſe profitentes, & ſimul precantes, vt cum imperiali poteſtatem ſanam quoque mentem obtinere comperiamini*: We worſhip God onely, in all other things, wee ſerue you with gladneſſe, acknowledging you to bee the Emperours and

Apol.ad Anto.

and Princes of men, praying alſo that with your Imperiall power you may haue a ſound mind. Here you ſee, in all things, except in matter of Gods-worſhip, ſeruice profeſſed to the Emperor, and prayer made for ſuch Princes as are contrary minded to Chriſtianitie, but no treaſon neither taught nor practiſed. The like hath *Ignatius*; *Cæſari ſubditi eſtote in iis, quibus ſine periculo eſt ipſa ſubjectio*: Bee ſubiect to *Cæſar* in all things, wherein you may without perill of conſcience. And *Tertullian* alſo, *Colimus Imperatorem, vt hominem à Deo ſecundum, ſolo Deo minorem*: We reuerence the Emperour, as next and immediate vnder GOD hauing none but God aboue him. Againe, *Chriſtianus nullius eſt hoſtis, nedum Imperatoris, quem ſciens à Deo ſuo conſtitui, neceſſe eſt, vt & ipſum diligat, & reuereatur, & honoret, & ſaluum velit cum toto Romano Imperio*: A Chriſtian is no mans enemy, farre leſſe the Emperours enemy; he knowes that hee is placed by the Lord his God, and therefore it cannot be but he muſt loue him, reuerence him, honour him, and wiſh his ſafetie, and the welfare of the Empire. Let Papiſts now be aſhamed to pretend either Apoſtles, or Apoſtolike men, as if they were Patrons of that pernicious Doctrine, whereby they teach their people to murther Princes, if they be contrary minded to them in Religion.

*Ad Antioch.*

*Lib. ad Scapul.*

*Tertul. Apolog. cap. 28. 29 & 30.*

R. Doe it if they will, they haue good cauſe.

C. Now (Sir) becauſe to morrow is the Sabbath, If you pleaſe to go to the Church, I will come and goe with you.

R. I am very well content, and I thanke you for it.

# THE SEVENTH, OR SABBATH DAYES CONFERENCE.

*Wherein the order obſerued in the Church of Scotland, is declared to be conforme to the ancient order preſcribed by the Apoſtles and practiſed in the Primitiue Church.*

C. GOod morrow (Sir) are you ready to goe?

R. When you pleaſe.

C. What Church will you goe to, or whom of the Preachers deſire you to heare?

R. Make you the choyce. I will accompany you.

C. Let vs goe then, becauſe you are a ſtranger here, you will pardon mee to goe before, and ſhew you the way into the Church, & ſhew you where you ſhould ſit.

R. I thanke you for it. What is this the people are going to doe?

C. They bow themſelues before the Lord, to make an humble confeſſion of their ſinnes, and ſupplications for mercy: which you will heare openly read out by the publike Reader. Now when it is done, what thinke you of the Praier?

R. Truly I thinke there is nothing in it, but that whereunto euery good Chriſtian ſhould ſay, Amen: and it hath done mee much good, to ſee the people with humble reuerence, ſighing, and groning, accompany the Prayer vp to God. But what goe they now to doe?

C. Euerie one is preparing (as you ſee) their Pſalme-booke, that all of them, with one heart and mouth may ſing vnto the Lord. There is the Pſalme which the Reader hath proclaimed, if you pleaſe, you may ſing with them; or if you cannot, follow them in your heart.

R. So I will. What doth the Reader now, is he making another praier?

C. No, yonder booke, which now he opens, is the Bible: you will heare him read ſome portion of holie Scripture. Vnderſtand you what he ſaith?

R. Yea forſooth, well enough, for he reades very diſtinctlie.

C. Theſe are the three exerciſes which are vſed in all our Congregations, euery Sabbath, one houre before the Preacher come in; firſt praier, then Pſalmes, then reading of holy Scripture; and by theſe, the hearts of the people are prepared the more reuerently to heare the Word, and you ſee all is done with great quietneſſe, deuotion and reuerence.

R. I ſee that indeed.

C. We haue no ſeruice here, you ſee, in a ſtrange language: the Preacher ſpeaks, and the people praies in their mother tongue: but the new forme of the Romiſh Church is, to haue all their diuine ſeruice in the Latine tongue.

R. Truly, I haue oftentimes maruelled at it, what ſhould moue them to make their prayers in a Language the people vnderſtands not.

C. *Vitalianus*, Biſhop of Rome, was the father of this noueltie.

R. But what are they doing now?

C. You heare the third Bell ringing, and in this ſpace the reading ceaſeth, and at the end of the Bell ringing, the Preacher will come: but till the Preacher come in, reade this place of the Apoſtle Saint *Paul*, and you ſhall ſee what was the old forme vſed in the Primitiue Church, and that ours is very agreeable vnto it, reade 1. *Cor.* 14. verſ. 6.

*And now (Brethren) if I come vnto you ſpeaking diuers tongues, what ſhall I profit you? except I ſpeake to you either by reuelation, or by knowledge, or by propheſying, or by doctrine?*

7 *Moreouer, things without life, which giue a ſound, whether it be a pipe, or a harpe, except they make a diſtinction in the ſounds, how ſhall it be knowne what is piped or harped?*

8 *And alſo if the Trumpet giue an vncertaine ſound, who ſhall prepare himſelfe to battell?*

9 *So likewiſe yee by the tongue, except yee vtter words that haue ſignification, how ſhall it be knowne what is ſpoken? for yee ſhall ſpeake in the ayre.*

10 *There are ſo many kindes of voyces (as it commeth to paſſe) in the world, and none of them is dumbe.*

11 *Except I know then the power of the voice, I ſhall be vnto him that ſpeaketh, a Barbarian, and he that ſpeaketh ſhall be a Barbarian vnto me.*

12 *Euen ſo forasmuch as yee couet ſpirituall gifts, ſeeke that yee may excell vnto the edifying of the Church.*

13 *Wherefore let him that ſpeaketh a ſtrange tongue, pray that he may interpret.*

14 *For, if I pray in a ſtrange tongue, my ſpirit prayeth, but my vnderſtanding is without fruit.*

15 *What is it then? I will pray with the ſpirit, but I will pray with the vnderſtanding alſo: I will ſing with the ſpirit, and will ſing with the vnderſtanding alſo.*

16 *Elſe when thou bleſſeſt with the ſpirit, how ſhall he who occupieth the roome of the vnlearned, ſay, Amen, at the giuing of thankes, ſeeing he knoweth not what thou ſaieſt?*

17 *For thou verily giueſt thankes well, but the other is not edified.*

18 *I thanke my God, I ſpeake languages, more then ye all.*

19 *Yet had I rather in the Church to ſpeake fiue words with mine vnderſtanding, that I might alſo inſtruct others, then tenne thouſand words in a ſtrange tongue.*

You ſee here, that by the Apoſtles precept, the ſeruice of God in the publike aſſemblies of the Church, ſhould bee done in ſuch a language as the people may vnderſtand.

R. I ſee it indeed.

C. Now if it like you for your further confirmation, I will ſhew you how the ſame order, which this day is obſerued in our Church, concerning the exerciſes of GODS worſhip, was alſo obſerued in the Primitiue Church neereſt the Apoſtles dayes.

R. It likes me very well to heare it.

C. Then will I tell you it out of *Iuſtin Martyr.*

*Apol. 2. ad Anton. Pium Imperat.*

R. What a Father was he?

C. A very ancient and learned man, he liued in the yeare 150. and of a Philoſopher was conuerted to be a Chriſtian: he wrote to the Emperour and Senate of Rome, two Apologies, in defence of Chriſtian Religion: in the ſecond of them ſo he writes, *Die qui Solis dicitur, omnes qui in oppidis, vel agris morantur, vnum in locum conueniunt, commentarique Apoſtolorum, vel Prophetarum ſcripta leguntur, quamdiu hora patitur; deinde vbi is qui legit deſtitit, is qui præeſt admonet, & hortatur vt ea quæ lecta ſunt bona imitemur: tum ſurgimus omnes ac comprecamur: concluſiſq; noſtris precibus, panis, vinum, & aquæ offeruntur; tum is qui primum locum tenet eodem modo preces, gratiarumq; actionem pro virili mittit, populuſque benedicit dicens, Amen, & iis quæ cum gratiarum actione conſecrata ſunt, vnuſquiſque participat, eadem ad eos qui abſunt, diaconis dantur perferenda. Quibus copiæ ſuppetunt, illi ſi volent quiſque ſuo arbitratu quod vult largitur, quodq; colligitur, apud eum qui præeſt reponitur, iſque pupillis, & viduis, & ijs quos morbus, aliaue cauſa inopes fecit, & ijs qui in vinculis ſunt, & hoſpitibus ſubuenit.* Vpon that day which is called Sunday, all Chriſtians reſident in townes and villages, aſſemble in one place, where the written Commentaries of the Prophets & Apoſtles are read, for the ſpace of an houre; the which being done, the Preacher, or Preſident ouer the flocke, admoniſheth and exhorts vs to follow the wholeſome Word read: then get we all vp and pray together: our praiers being finiſhed, bread, wine, and water are preſented, and then the Preacher conceiues feruent prayer and thankeſgiuing, and the people bleſſe God, ſaying, Amen; then euery one taketh a part of thoſe things which were conſecrated by thankeſgiuing, the ſame things alſo are giuen to the Deacons, to be conueied to thoſe who are abſent: And ſuch as haue the things of this vvorld, contribute to the poore as they pleaſe, and that which is collected, is giuen him in truſt who is preſident, and he therewith ſupports the widdow, fatherleſſe, and thoſe vvhom ſickneſſe or and other cauſe hath made indigent, as alſo ſtrangers, and thoſe who are impriſoned. I might ſhew you the like out of *Tertullian*, in his Apologie, *Aduerſus Gentes, Cap.* 39. But now the time ſerues not.

R. It needes not: for that place you haue brought from the Apoſtle, and this other from *Iuſtin Martyr*, may let any man ſee the order and exerciſe, which Chriſtians of the Church Primitiue obſerued in their holy aſſemblies: for I ſee no other thing among them (as you ſaid) but publike reading of the Word in a plaine language, done by the Reader till the Preacher come in, then publike ſinging of Pſalmes by all the people, then preaching, praier and collection for the poore.

C. You take it vp very well, and God be praiſed, you ſee that ſame order among vs: And you who haue ſeene their ſeruice, and dumbe guiſe of their Maſſe, their mumbling of praiers in the Latine tongue, and the vnreuerent prophaning of the Sabbath, that is among their people for lacke of diſcipline, may ſoone diſcerne, that howſoeuer they brag of an Apoſtolike Church, yet they haue not kept the ancient Apoſtolike order.

R. It is true indeed, for if a man will goe to a Papiſts Church to heare Maſſe, he ſhall not diſcerne what the Prieſt ſayes, vnleſſe hee vnderſtand Latine, and I haue many times thought ſtrange of it.

C. But it falls out very well that ſo it ſhould be: The firſt Babell for her proud vſurpation, was puniſhed with confuſion of Languages, that when the Builder ſpake, the people knew not what hee craued; and iuſtlie is the like, yea, a worſe plague, inſomuch as it is Spirituall, powred out vpon new Babel, for her intolerable preſumption, that when their Prieſt ſpeakes, the people wots not what he ſaies.

R. In truth it is a great blindneſſe.

C. And ſo ye may ſay: for albeit they had no cleare Diuine warrant in the Word, yet conſidering that God by an extraordinarie decree declared his will to themſelues, it is ſtrange they ſhould not giue place vnto it.

R. Where haue you that?

C. I find it in *Æneas Siluius* their own man, that when the Slauonians ſought licence from Pope *Formoſus*, that they might celebrate Diuine Seruice in their owne mother tongue, the matter being diſputed in the Popes Councell, a voyce was heard from Heauen, ſaying, *Omnis Spiritus laudet Deum, & omnis lingua confiteatur illi*: Let euery Spirit praiſe the Lord, and all tongues confeſſe him. Whereupon at that time that benefit was granted to the Slauonians: but thinke yee it not ſtrange that it ſhould bee denied to other people?

R. I thinke ſo indeed, ſpecially ſince the Lord hath declared his will ſo plainely, both in his Word, and in that extraordinary reuelation. But we muſt let this alone, for there comes the Preacher. And now (I pray you) tell me how I ſhould behaue my ſelfe.

C. Trouble you not, doe as you ſee others beſide you: for firſt he will conceiue a Prayer, at the which the people humble themſelues, thereafter he reads his Text of holy Scripture, this the people heare with reuerence, then hee falls to the preaching, which ſome heare with their heads couered, ſome otherwiſe, (in that you may doe as your health requires) the preaching being ended, he concludes all with a thanksgiuing, after which there is a Pſalme ſung by the whole Congregation, and then the Miniſter bleſſeth the people in the name of the Lord, and ſo dimits them: you will ſee no other thing here.

R. Well, I ſhall obſerue it the beſt I can.

C. Now what thinke you of it?

R. In truth I think it a moſt comely and comfortable order, and I thanke God, it is the beſt Sabbath day that euer I ſaw.

C. Conſidered you his Text, and how he opened it?

R. Yea, I haue: S. *Paul* in it makes mention of his owne conuerſion, and how hee was receiued to mercy by Chriſt Ieſus, of whom he witneſſeth, hee came into the world to ſaue ſinners.

C. You heard him there declare, how the elect Children of God before their calling, differ not in maners from reprobates, but when grace comes, it makes the difference, & cauſeth them to ſay with the Apoſtle, *I was a blaſphemer, a perſecutor, an Idolater, &c. but now (thanks be to God) I am not ſo*

R. I heard it very well, and from my heart I alſo giue thankes to God, who hath receiued me to his mercy: for I was plunged in darkeneſſe of Idolatry, beſide many other filthy ſinnes which oppreſſed me: but the Lord hath deliuered me from them all, bleſſed be God for it. And I thank you (my deare Brother) who hath beene an inſtrument of his grace towards me.

C. Nay (Sir) all thankes and praiſe be vnto the Lord: hee ſeekes and ſaues that which was loſt, he reduceth his owne from their wandrings, and giues life to them who were dead.

*FINIS.*

# TWO FRVITFVLL AND GODLY TREATISES

to comfort the Afflicted.

Viz. { 1. *Of the heauenly Manſions* }
{ 2. *The Praiſe of Patience.* }

The firſt containing the deſcription of the Houſe of Glorie.

The ſecond, the loue of Patience, to endure all tribulations and afflictions, to obtaine that heauenly Kingdome: full of ſweet conſolation for the godly.

*By* WILLIAM COVVPER, *Biſhop of Galloway.*

LONDON,
Printed for ROBERT ALLOT. 1629.

# TO THE RIGHT NOBLE, VERTVOVS, AND GODLY LADY, MARY, Counteſſe of *Marre*.

Right Noble Lady,

AS *Pearles are of greateſt price, when they are moſt rare, ſo is Piety moſt worthy to bee praiſed, when they bee but few who practiſe it. One* Noah *in the old World: one* Lot *in Sodom: one* Iob *among Gentiles: one* Nicodemus *among Phariſes: one* Ioſeph *in the* Sanhedrim: *one* Eſther *in the Court: one* Iudith *in the City: one* Abigail *in the Familie, are of more worth and waight in the Ballance of God, then many thouſands of others. I ſpeake not this, as if our time were reduced to that ſcarſitie: for of all ſorts and ſexes of people (bleſſed bee the Lord for it) wee haue many conſcionable practiſers of that Word of Grace, whereof they are Profeſſors: yet in reſpect of the remnant of the world, are they ſo few, that our fault were great, if ſuch as are good, were not incouraged to bee better, by ſuch good, as wee through Grace may miniſter vnto them.*

*For this cauſe haue I preſented this little Treatiſe to your L: as vnto one belonging* to the generation of them that ſeeke the face of God: *Wherein I hope not onely to bee ſeconded by the teſtimonies of all the godly that know you, but that the fruits of your Faith alſo, ſeene of ſuch as ſee your ſelfe, ſhall free me of all imputation, which malignant murmuring mouthes of aduerſaries can make vnto mee. This threefold tyred Garland of flowres, euery* *ry one of them tranſcending aboue another, iuſtly belongs vnto your L:* Nobility, Vertue, *and* Piety. Nobility *of as high degree as any ſubiect of this Land can acclaime; yet* Vertue *ſurpaßing* Nobility, *and* Piety *ſupereminent aboue both. Theſe I pray God dayly to increaſe in your L: that Grace multiplyed vpon you in this life, may leade you to that promiſed Crowne of glory, prepared for all Saints, in the Manſions of our Fathers Houſe: whereof now turning mee to ſpeake, I humbly take my leaue: And reſt*

Your L: in Chriſt Ieſus,

W.B. *of Galloway.*

# A TREATISE OF THE HEAVENLY MANSIONS.

*My helpe is in the Name of the Lord.*

John 14. 1, 2, 3.

1. *And Ieſus ſaid to his Diſciples: Let not your hearts be troubled: Ye beleeue in God, beleeue alſo in me.*
2. *In my Fathers houſe are many dwelling places: If It were not ſo, I would haue told you. I goe to prepare a place for you.*
3. *And though I goe to prepare a place for you, I will come againe and receiue you vnto my ſelfe, that where I am, there ye may be alſo.*

These words containe: 1. A Comfort: 2. A Confirmation of it.

AT this Chapter begins the Legacie, or latter Will of our Lord Chriſt Ieſus, and continues to the eighteenth. In the entry therof, he firſt comforts his Diſciples againſt the feare of all euill which may trouble them: and next, by ſtrong arguments confirmes the Comfort. In the Comfort three Circumſtances are to bee conſidered: Firſt, who giues it? Chriſt Ieſus: Secondly, to whom? to his Diſciples: Thirdly, the Comfort it ſelfe; *Let not your heart bee troubled*; proponed as you ſee, by way of Exhortation.

In the Comfort are three circumſtances.

The firſt circumſtance, he who giues the Comfort is Chriſt.

Out of the firſt circumſtance appeares the ſuperabundant loue of Ieſus toward his owne. Hee is now entring to his bloody Paſſion, which troubled him ſore, yet he cares not for himſelfe, all his care is for them, that they ſhould not be troubled. O what a loue! where ſhall wee finde the like of it? Many examples of rare loue haue we in holy Story, in the common, yea, and in nature alſo, but none like this. Here is a loue, *the length, the bredth, the height, the depth whereof, none is able to comprehend.*

No ſuch in the world, as our Lord hath ſhewed vs.

The offer of Iuda for Beniamin. The loue of Ionathan to Dauid.

*Iuda* offered himſelfe a ſeruant to *Ioſeph*, that *Beniamin* might goe free. *Ionathan* perilled his life, and quitted his kingdome for loue of *Dauid*. *Arſinoe* interpoſed herſelfe betweene the murtherers weapons that were ſent by *Ptolomie* her Brother, to kill her Children; ſhe embraced them in her armes, and turned her body about to receiue the ſtrokes giuen out for them, and in the midſt of bloody wounds ſhee receiued in their defence, ſhee kiſſed them: her loue was great, her power ſmall, ſhee could not keepe them from cruell death. The Pellican not onely feedes her young with her owne blood, but with inuincible conſtancy abids the flames of fire for their preſeruation. Naturaliſts write, that they who ſeeke the Pellican for a prey, hauing found the Neſt wherein her young are, kindle a fire round about it; *Videt Pellicanus ignem, cuius non ignorat vehementiam, audacter accedit, ardorem in ſingula membra penetrantem ſentit, neque loco dimouetur, exuritur pene tota, neque tantillum quidem conſternatur, patientiſſimeque conſtantia vigens, ſaluti filiorum intenta potiùs, quam ſua mortis genere omnium atrociſſimo conficitur*: The Pellican ſees the fire, knowes very well the vehemency of it, yet flies boldly vnto it, ſeeking by the motion of her wings to extinguiſh it; ſhee feeles the burning heate with intolerable paine piercing all the parts of her body, yet flies not from it; but with great patience endures it, rather mindfull of the ſaferie of her young then carefull to ſaue her ſelfe from ſo painfull a death.

Of Arſinoe to her children.

Of the Pellican to her young ones.

Piery hier.

These are indeed examples of ſtrong loue in the Creature: but as I ſaid, this loue of Ieſus ouercomes them all; hee came in the

All theſe are examples of rare loue, but not comparable to the loue of Chriſt towards vs.

ſhape of a ſeruant, to make vs free-men: he was content to bee bound, that his Beniaminites, that is, the ſonnes of his right hand might be reſtored to their Father: he keeps the Kingdome as Heyre, and onely begotten Son of the Father, and giues the kingdome to vs conquered by him, as our *Goel* and kinſman, who hath redeemed our inheritance: hee receiued in his blameleſſe body the ſtripes which were due to our ſinnes: *Hee hath borne our infirmities, and carried our ſorrowes: he was wounded for our tranſgreſſions, & broken for our iniquities: the chaſtiſement of our peace was vpon him, and with his ſtripes are wee healed.* Hee is that *Good Shepheard*, who gaue his life for his Sheepe; he is that true Pellican, who ſaw the fierie wrath of God burning about his yong ones, and caſt himſelfe into the middeſt thereof, that he might quench it; hee knew the terror thereof, yet he fled it not: hee longed with a great deſire to eate that laſt Paſſeouer, although he knew, it would be a ſupper of ſowre hearbs vnto him; for loue of thoſe who are his, hee forgot himſelfe: when *Iudas* came to betray him, and the men of warre to apprehend him, hee made no ſhift for himſelfe: *If yee be ſeeking Ieſus? I am he: let theſe goe their way.* And here, when he is to vndergoe his troubleſome Agony, all his care is to comfort them, that they ſhould not be troubled.

*Eſay* 53.4, 5.

*Iohn* 18.8.

We cannot requite this loue, yet ſhould wee remember it.

Sure it is, we can neuer requite this kindneſſe of our Lord, yet at leaſt let vs remember it with ſuch thankfulneſſe as wee may: All the words of the Lord ſhould bee kept in our mind: ſo *Dauid* did; *I haue hid thy promiſes in my heart:* ſo *Marie* layd vp the words of the Angell in her heart: no place to keepe Manna without putrifaction, but the Arke; and no place to keepe the Word with profit, but the heart. But as kindly Children remember moſt carefully the words of their Father deliuered on his death-bed: ſo ſhould we the words of our Lord vttered vnto vs, when hee was going to die for vs. Naturall men keepe the Legacie or Teſtament of their fathers: wherein periſhing portions of tranſitorie things are bequeathed to them, they will not reſt till it be confirmed; and ſhall not we locke vp in the Cabinet of our heart, the Teſtament of our Lord, wherein the right of an inheritance that fades not, is aſſigned vnto vs? he leaues vs not any corruptible thing: not the moueables of the ſonnes of *Keturah*, not yet the portion of *Eſau, the fatnes of the earth:* theſe the Iewels he leaues vs, *Peace I leaue with you, my peace I giue vnto you:* this is the tenour of his Legacie or laſt Will, *Father, I will that they whom thou haſt giuen mee, bee where I am with me, that they may behold the glory which thou haſt giuen me.* O what a comfort is here! the Father ſaith vnto the Son, *Aske of mee* what thou wilt, and I will giue thee: the Son declares his will in his Legacie, *Father I will*; yea, aſſures vs of his Fathers will, *Feare not, little flocke, it is your Fathers will to giue you the Kingdome.* Here is our right, here are the Charters of our heauenly inheritance, happie are we if wee lay them vp in our hearts, and giue no reſt vnto our ſoules, vntill wee haue the confirmation of them paſt, and ſealed by the Spirit of Adoption, aſſuring vs that they are ours.

*Pſal.* 119.
*Luke* 2.19.

All the words of our Lord ſhould bee laid vp in our harts, but ſpecially the words of his laſt Legacy.

1 *Pet.* 1.

*Gen.* 25.6.
*Gen.* 27.39.

*Iohn* 14.27.

*Pſal.* 2.8.

*Luke* 12.

The ſecond circumſtance, to whom is this comfort giuen: to his Diſciples.

The ſecond circumſtance leades vs to conſider, to whom is this comfort giuen: *To his Diſciples*: not to the Twelue onely, but as afterward the Lord expounds himſelfe; *I pray not for theſe alone, but for them alſo, who ſhall beleeue in mee through their Word.* This Legacie then pertaines not to the twelue Diſciples onely, firſt Preachers of the Goſpell after Chriſt Ieſus, but belongeth alſo to all, that to the Worlds end ſhall beleeue in Chriſt through their word, and by beleeuing, ſhall become his Diſciples, but vnto none other. The conſolations of the Goſpell are not for euery man: the Goſpell is preached to many, but the peace proclaimed by it, lights vpon none but the children of peace. New Wine is not for old bottles, and the glad newes of the Goſpell, euery man hath not an eare to heare them, nor a heart meete to receiue them. *When you come into an houſe, ſalute the ſame, and if the houſe be worthy, let your peace come vpon it; but if it be not worthy, let your peace returne vnto you.* And againe, *If the Sonne of peace be there; your peace ſhall reſt vpon him, if not, it ſhall returne to your ſelues.* Take heed to your ſelues, we preach peace in the name of Ieſus, our Commiſſion is ſure, but not common to all: if you be the children of Gods good will, our bleſſing of peace ſhall reſt vpon you; if not, you may heare it, but ſhall not be partakers of it: *There is no peace, ſaith my God, to the wicked.* But as *Iehu* anſwered *Ieheram*, when he demanded, *Is it peace? What peace?* ſaid the other, *What haſt thou to doe with peace?* Such is the meſſage that commeth from the Lord vnto all the wicked. The ſame Goſpell that commeth from the Lord with *abundance of bleſſing* to thoſe, who are his owne, bringeth with it *ready vengeance againſt all diſobedience.* The ſumme of all is, either render your ſelues beleeuing and obedient Diſciples to the Lord Ieſus, or looke not to receiue any portion of the conſolations which he hath left in his Legacie.

Vnder the name of Diſciples are comprehended not the twelue onely, but all beleeuers.

*Mat.* 10.12, 13.

*Luke* 10.6.

The conſolations of God are not for euery man.

*Eſay* 57.21.
2 *Kings* 9.22.

2 *Cor.* 10.6.

*Let not your heart be troubled.*

The third cir-
cumſtance, the
Comfort it
ſelfe ſufficient
againſt all
feare of euill
which may
trouble vs.

THe third circumſtance is in theſe words: and it containes the Comfort it ſelfe; *Let not your heart bee troubled.* I haue forewarned you of many things which I know are grieuous vnto you: I haue told you of my ſuffering, that one of my Diſciples will betray mee, and that the beſt of them will deny me, and that I my ſelfe muſt goe from you, and whither I goe you cannot come now. Theſe heauy ſpeeches did (no doubt) aſtoniſh and confound them, and caſt downe their hearts into the gulfe of exceeding ſorrow: and therefore comes hee in here to raiſe them vp againe and comfort them. But howſoeuer the occaſion of this Doctrine ariſeth of the former premonitions, yet wee may eſpie in them a compleat conſolation, giuen vnto vs by our Lord, againſt all that may trouble vs.

Two things
men feare, Sin
and Death.

There are two euills, the feare whereof troubles men: firſt, the feare of ſinne; next, the feare of death, and that which followes it. The wicked in their life-time feare nothing more then death. Sinne they feare not; yea, *it is a paſtime to them to doe wickedly:* onely they feare Death and Iudgement, they cannot eſchew it, all their care is to delay it. In their death by the contrarie, they feare nothing ſo much as their ſinne; now they flie death, as the center of their ſorrowes; then they ſhall ſeeke it, as the remedie of their remorſes. There is no death ſo horrible, which they would not willingly imbrace, prouided it might free them from the conſcience of their ſin; yea, they would be content to be ſmothered quicke: *Mountaines, fall vpon vs, and couer vs.*

Wicked men
feare nothing
more then
death, till
death come,
then are they
vexed with
feare of their
ſinne.

But the godly
in their life
feare nothing
more then
their ſinnes.

But the godly in their life feare nothing ſo much as their ſinnes: they mourne for former ſinnes, and with good *Ezekiah, recount them in the bitterneſſe of their ſoule:* they fight againſt preſent ſinnes, ſtanding with the Armour of God vpon them, and through his grace ouercome it: they are in continuall feare of ſinne to come, if it renew the force, they are ſtill making preparation to reſiſt it. And therefore they feare no death, at leaſt, are not ouercome with the feare thereof, they defie it, they prouoke it, they preuent it: I meane, they know it will come, but ere it come, they deſire it, and are prepared for it, ere it be prepared for them. *Simeons* ſight makes them ſing *Simeons* ſong, *Now Lord, let thy Seruant depart in peace:* and they reſolue with S. *Paul, I deſire to be diſſolued, that I may bee with Chriſt.* But indeed fearfull is their eſtate, who at one time haue to fight againſt the terrors of ſin, & horror of death. It is a godly policie in the ſpirituall warfare, to diuide your enemies, firſt, ouercome your ſins, vanquiſh them ere the forces of death can ioyne with them, ſo ſhall you not be afraid to encounter with death: for Death is a biting Serpent, and Sinne is the ſting thereof: take the ſting from the Serpent, and without danger you may imbrace it. Take Sinne away, and Death ſhal not be terrible.

And therefore
feares no
death when it
comes.

Compleat
comfort a-
gainſt both
theſe feares
giuen here.
*Epheſ. 6.*

Againſt both theſe euils the Lord Ieſus here furniſheth vs with ſufficient comfort: againſt the feare of ſinne he ſets the buckler of Faith, which is able *to quench the fiery darts of the Deuil;* in theſe words, *Ye beleeue in God, beleeue alſo in mee.* Againſt the feare of death, the graue, and all that may follow them, hee ſets the meditation of theſe heauenly manſions prepared for vs: and in reſpect of both, permits the comfortable exhortations, *Let not your heart be troubled.*

No exempti-
ons from trou-
ble promiſed
to Chriſtians.

*Chryſoſt. in
Mat. hom. 7.*

For vnderſtanding whereof we muſt conſider two things: firſt, that our Sauiour here promiſeth vs not exemption from trouble: next, that he requires not, wee ſhould be without all ſenſe of trouble. The firſt is euident, hee hath plainely told vs; *In the world you ſhall haue affliction: If any man will follow mee, hee muſt take vp his croſſe and follow me.* It is a prettie obſeruation of *Chryſoſtome,* ſo ſoone as our Lord was borne, *Herod* perſecuted him, and ſlew him in his members, the innocent infants: ſo ſoone againe as hee was baptized, Satan tempted him: to teach vs, that if wee bee ſuch Chriſtians, as in whoſe heart Chriſt is conceiued and formed, wee muſt looke for perſecutions from men, and for temptations from Satan. As a ſhadow followes the body (ſaith *Macarius*) ſo *Vbi Spiritus, ibi perſecutio & pugna.* The ſecond is as cleare: if we ſhould bee without ſenſe of trouble, where were the prayſe of Patience? for what commendation is it, to ſuffer that which grieueth thee not? this were worſe then *Stoica* ἀπάθεια, it is beaſtly ſtupidity, not commended for a vertue, but condemned for a vice, *Thou haſt ſtricken them, and they haue not ſorrowed.*

*Macar. hom. 15.*
Neither is it
required, that
Chriſtians
ſhould haue no
ſenſe of their
trouble,

But onely that
their hearts be
not ouer-
come of trou-
ble.

But the meaning of the exhortation is, howſoeuer it be, that ſore troubles be abiding you, & that the ſenſe of your trouble will be grieuous to you alſo, yet μὴ ταρασσέσθω ὑμῶν ἡ καρδία: Let not your heart be ſhaken and perturbed with it, ſo that you quit your comfort and confidence in me. Here then is the victorie of a Chriſtian, that no trouble can ouercome his heart: his goods may be ſtolne, his name bee ſlandered, his body may be killed, his conſcience may be racked and tormented, his heart may bee ſhaken and exceedingly moued, but can-

The inuincible hart of a Chriſtian cannot be ouercome with inward tentations.

not be remoued, becauſe it is fixed on the Lord, his Spirit dwels in it, and by ſecret grace vpholds it. Inward tentations cannot doe it; vnder theſe it is the voyce of Saints, which once was vttered by patient *Iob*, *O Lord though thou wouldeſt ſlay me, yet will I truſt in thee:* and by the Apoſtle, *Wee are perſecuted, but not forſaken; wee are in doubt, but we deſpaire not; we are caſt downe, but wee periſh not; wee are afflicted on euery ſide, but not left in diſtreſſe.* The word στενοχωρεῖσθαι ſignifies ſuch ſtraitneſſe of place, as out of which there is no forth-cōming: the godly may be ſtraited with trouble, yet neuer ſo, but that they waite for an iſſue: ſometime they are without ſenſe, but no time altogether without hope of better.

*Iob.*

*2 Cor. 4.*

Farre leſſe can it be ouercome with outward.

*Pſal.*

*Greg. moral. lib. 31.*

Farre leſſe can outward tentations doe it: *Though the earth ſhould be moued, and the mountaines fall into the bottome of the Sea,* yet the Chriſtian keepes his comfort, *God is my helpe, and my hope, and my ſtrength, in trouble ready to be found. Vir Deo ſubditus nouit inter tranſeuntia ſtare, aduerſis non frangitur, proſperis non eleuatur, habet enim pondus deſuper inſidentis, timor ſcilicet Dei illum cohibet:* A man ſubiect to God knows very well to ſtand in the middeſt of tranſitory things: hee is not broken by aduerſity, nor puffed vp with proſperity; the waight of him that is aboue him, keepes him equall and conſtant in euery eſtate, to wit, the feare of his God reſtraines him.

This inuincible heart of a Chriſtian is not from himſelfe, but from Chriſt dwelling in it.

And this inuincible heart flowes not from any ſtrength that is in man: how weake a creature the ſtrongeſt man is, may be ſeene in *Peter*; ſuppoſe a Pillar of the Church, the voyce of a Damſell ſhooke him, and made him denie his Maſter. All our ſtrength is here, that Chriſt dwells in our hearts by faith, and hee who craues of vs that our hearts ſhould not bee troubled, keepes it himſelfe, and defends it againſt all that will aſſault it: we preuaile by the power of his might, and through him are made more then conquerors. It is obſerued by *Philo*, the heart, and the hornes, or braine were neuer offered in the Law Leuiticall, with the ſacrifices, for they are the fountaines and ſecret arkes, wherein lurkes, and out of which floweth all impiety: but what euer was in the type, this is in the truth. As the heart is by nature, the Lord will not haue it, yet till the heart bee renewed and giuen to the Lord, hee will accept nothing can come from man: this is the maine ſacrifice, *My ſonne, giue mee thine heart:* this is the *ſecret Sanctuary* wherein God will dwell, and without which he will not dwell at all. This is the Fort of Sion, and City of *Dauid,* which muſt bee ſtrongly kept, or elſe the remanent City cannot be preſerued: therefore the Lord Ieſus, arming his Diſciples againſt trouble, begins firſt at the heart: *Let not your heart bee troubled. Magnum enim fortitudinis fundamentum eſt animus non turbatus, animus autem nondum ſuperna fundatus gratia, timidus, & inſtabilis nimium eſt:* A great ground of fortitude is a heart not troubled; otherwiſe, it not being ſtabliſhed with heauenly grace, is out of meaſure fearefull and inſtable. Therefore the Apoſtle, when he bleſſeth the Philippians, prayes, that *the peace of God, which paſſeth all vnderſtanding, may preſerue their hearts:* ſo ſhall not the heart bee troubled.

*Rom. 8.*

*Philo de ſacrificijs Abelis & Caini.*

Why the horns and the heart were not offered vnder the Law.

But now God will haue no ſacrifice without the heart.

*Cyr. in Ioan. cap. 14.*

*Phil. 4.*

Seeing our Sauiour was troubled himſelfe, how ſaith he to vs, *Let not your heart be troubled?*

But here it is demanded, How requires our Sauiour of vs that wee ſhould not bee troubled, ſeeing he was troubled himſelfe? ſo teſtifies this ſame Euangeliſt, νῦν ἡ ψυχή μου τετάρακται, Now is my ſoule troubled: and againe, when Ieſus had ſaid theſe things, ἐταράχθη τῷ πνεύματι, hee was troubled in the ſpirit: and more ſignificantly is the ſame expreſſed by Saint *Marke,* when hee entred to his Agony in the Garden, ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν, hee began to bee aſtoniſhed, and tranſported: the words import a ſtrange motion, and ſcarcely vtterable, which the ſenſe of that wrath due to our ſinnes, wrought in the Lord.

*Iohn 12. 27.*

*Iohn 13. 21.*

*Marke 14. 33.*

The trouble of Chriſt farre different from ours.

The anſwer is, The trouble of our Lord was farre different from ours, both in the end, and in the manner or meaſure thereof, for hee was troubled, to the end hee might keepe vs that wee ſhould not bee troubled with that trouble, which was due to our ſinne. Other Phyſitians, to cure the deadly diſeaſe of their Patients, prepare a bitter potion for them, they may well taſte it themſelues, but the Patient muſt drinke it out: but our Phiſitian perceiuing well that the bitter cup of wrath would haue conſumed vs, dranke it out himſelfe, and leaues no more to vs, but to taſte it. O wonder! the Phyſitian drinkes out the Potion, and the Patient is healed! Hee ſuffered for ſatisfaction of his Fathers iuſtice; wee ſuffer not for ſatisfaction: away with that preſumption, to thinke our ſufferings can be ſatisfactory: Wee ſuffer onely that wee may bee made conformable to his death. Againe, as for the meaſure, hee dranke out the full cuppe, dregges and all, of that wrath due to our ſinnes. It would haue confounded Angell and man to haue drunken that cuppe, as our Lord himſelfe ſaid to the ſonnes of *Zebedeus, Can yee drinke of that Cup whereof I muſt drinke?* No, it is impoſſible: None but hee trod the wine-preſſe of the wrath of God. Let all fleſh be ſilent here, and

1 In the end thereof.

2 In the meaſure thereof.

reſerue him his owne glory.

And this Comfort haue wee of his trouble, beſide the ſatisfaction of his Fathers Iuſtice, and our reconciliation with him; the greater the trouble of our Lord was, the leſſe cauſe haue his Saints to bee troubled in their ſufferings with him. No maruell Martyrs, in the middeſt of horrible deaths, haue triumphed, abounding with glorious ioyes. It is eaſie to ſwimme where the head is borne vp: the waters of Marah, bitter before, are made ſweete now, by the Croſſe of Chriſt Ieſus: why then may not his Saints willingly drinke of them?

The greater Chriſts trouble was the leſſe cauſe of trouble haue we.

Chriſts trouble makes Martyrs triumph vnder trouble.

And now to conclude this firſt poynt, of the comfort proponed by way of exhortation, as wee began it, let vs remarke the louing care of Ieſus toward his owne, that prouides the comfort, before euer the trouble come. Theſe three things may wee obſerue in God his working with his Saints. Sometime hee giues them comfort in trouble, alway comfort after trouble. Sometime, I ſay, the Lord prepares them with comfort before the trouble come. So *Elias* got a double dinner before his forty dayes faſting; and *Iacob*, at the riuer Iaboc, was confirmed by wraſtling with God, before he incountred with *Eſau*; and the three Diſciples, *Peter, Iames*, and *Iohn*, ſaw the glory of our Lord transfigurated on Mount Tabor, before they ſaw his bloody Agony in the Garden.

Sometime the Lord giues comfort, before the trouble come.

Sometime againe, in the middeſt of trouble, the Lord furniſheth ſtrong conſolations. *Potiphar* put *Ioſeph* in the priſon: but GOD went with him into the priſon, this made the priſon more pleaſant to him, then had beene *Potiphar* his Palace. *Nebuchadnezzar* cauſed the three Children to be caſt into the fire, but the fourth, like the Sonne of God, hee ſaw walking with them.

Sometime hee giues comfort in the middeſt of trouble.

What a comfort haue wee here, to make vs patient in affliction, ſince in our troubles God the Father proteſts that hee is troubled with vs: the Sonne in like manner complaines, that hee is perſecuted when we are perſecuted: and Saint *Paul* (*Peter*) witneſſeth, that the holy Ghoſt is euill ſpoken of, by ſuch as ſpeake euill of vs for Chriſts ſake; I may be bold to ſay, in name of all the Children of GOD, they haue found by experience, that there is more ioy in Chriſts Croſſe, then all the Crowns of the world without Ieſus Chriſt, are able to afoord.

And thirdly, wee are ouer ſure, that the end of trouble to a Chriſtian is comfort: *Trouble may abide in the euening, but ioy commeth in the morning: it is a righteous thing with GOD to render reſt to them that are troubled with vs.* Our teares are the ſeed of ioy; *Bleſſed are they who ſowe in teares, for they ſhall reape in ioy.* *No chaſtiſement is ſo ſweet for the preſent, but afterward it brings the quiet fruit of righteouſneſſe to them who thereby are exerciſed.* After that our Sauiour was tempted in the Wilderneſſe, Angels came, and miniſtred to him: and after his Agony in the Garden, an Angell appeared from heauen comforting him: ſuch ſhall bee the end of all the troubles of his Saints.

But alwaies comfort after trouble.
Pſal.30.
2.Theſ.1.6,7.
Pſal.
Heb.12.

*Yee beleeue in God, beleeue alſo*
*in me.*

NOw followes the confirmation of the comfort contained in the proceeding exhortation. Firſt, againſt the terrours of ſinne; next, againſt the terrours of death, *arma quippe his miniſtrat Ieſus Diſcipulis ſuis, quibus queant omnia ſuperare aduerſa*: for in theſe few words our Sauiour furniſheth Armour to his Diſciples, by which they may be able to ouercome all contrary things whatſoeuer. Againſt ſin, our Sauiour ſets the Bulwark, or rather as the Apoſtle calles it, The *Bucklar of Faith, which is able to quench the fiery darts of the Deuill.* As the Iſraelites, ſtinged with fiery ſerpents in the Wilderneſſe, looked vp to the typicall Brazen Serpent, and were healed: ſo doe yee lift vp the eyes of your ſoule, to the true Sauiour, and your ſinnes ſhall not bee able to trouble you.

Confirmation of the former comfort, wherein;

Cyril.in Io.12.

1
Faith in Chriſt is ſet againſt the feare of ſin.
Epheſ.6.

Where it is to bee marked, how he ioynes theſe two, *Ye beleeue in God, beleeue alſo in me.* The words may bee read either in the Indicatiue mood, *Creditis*, or the Imparatiue, *Credite*: but the ſenſe is the ſame. Faith in any one of the Perſons of the bleſſed Trinity, neceſſarily imports faith in the other two: for albeit the Perſons be three, the Eſſence is one.

Faith reſpecteth all the three perſons of the bleſſed Trinity.

And againe, there is no comfort in the Father, without the Sonne, neither can any beleeue in him, and through beleeuing come to him, but by the Sonne; for hee dwelleth in light inacceſſible; whom none can know, till the Sonne, who is *the brightneſſe of his glory, and ingrauen forme of his Perſon* reueale him. Yea, without the Sonne, hee is a *conſuming fire*, but in him hath proclaimed himſelfe to bee well pleaſed. Doubtleſſe, if wee ſaw clearly how the three perſons of the bleſſed Trinity concurre ioyntly in the worke of our ſaluation, as wee may ſee, if wee looke rightly in the mirrour of the Goſpell, it would render vnto vs vnſpeakeable conſolation. But of this, hee who pleaſeth, may reade our Treatiſe of the Baptiſme of Chriſt.

A proofe Chriſts Diuinity againſt Arrians.

This place ſerues to proue the Diuinity of Chriſt Ieſus. *Yee beleeue in God, beleeue alſo in mee*: *Quod non conſequeretur, ſi Chriſtus non eſſet Deus*, that conſequence, ſaith *Auguſtine*, were not good, if Chriſt were not GOD; but this followeth very well, *Creditis in Deum, credite etiam in illum, cui natura eſt, non rapina eſſe equalem Deo, ſemetipſum exinaniuit formam ſerui accipiens, non tamen formam Dei amittens*: Yee beleeue in God, beleeue alſo in him, whoſe nature it is, and not robberie to bee equall with God; he humbled himſelfe, accepting the forme of a ſeruant, not omitting the forme of God.

Aug. in Ioan. tract. 67.

But Atheiſts rather, in this age, are to be incountred with, pretending faith, which they haue not.

But it is needleſſe heare to incounter with Arians, their hereſie is buryed, and I will not open that ſepulcher, to offend the Saints of GOD with the loathſome and ſtinking ſmell thereof. I wiſh this age were as quite of Atheiſts, who come to the Church, as *Achab* went to the Campe, changing their garment, but not their heart. Euery man now pratles of faith, and hath it in his mouth, I beleeue, but all hath not faith, ſaith the Apoſtle. Faith is a rare iewell: a iewell I call it, for whatſoeuer thou toucheſt by faith, it becomes thine owne; but ſo, that it toucheth nothing but the owne proper obiect, to wit, that whereunto the promiſe of GOD in his Word directs it: and a rare iewell I call it, becauſe it is no larger then Election, it may be common to many in reſpect of profeſſion, but proper to Saints onely, in reſpect of participation. *Many are called but few are choſen*, and vnto theſe few elect onely it is giuen to beleeue. It may bee confirmed by learning and long experience, but is not at the firſt begotten by any of thoſe, *Sentitur antequam diſcitur*: wee feele it, before wee can learne it. *Nec per moras temporum longa agnitione colligitur, ſed compendio gratiæ maturantis hauritur*. And it is wrought by ripening grace, not by length of time, nor greatneſſe of knowledge.

Faith is a rare iewell no larger then Election.

Cypr. l. 2. epiſt. 2.

No comfort againſt ſinne, & wrath, but by true faith, and what need wee haue to try it.

2 Cor.

That therefore we be not deceiued in ſo great a matter as is faith, the onely remedy giuen vs heere againſt the guilt of ſinnes, and terrour of the wrath to come: let vs ponder that precept, *Trie your ſelues if you bee in the faith*. There is a faith which Saint *Paul* calles *vnfained*, to diſtinguiſh it from *fained faith*, called holy and moſt holy, to diſtinguiſh it from that which Saint *Iames* calleth a dead faith. If there were but one kinde of faith, and euery man had it, there needed not ſuch precept: *Trie if you bee in the faith*: but ſince it is not ſo, it lieth euery man in hand to looke to himſelfe, that hee imbrace not a falſe faith, inſtead of the true; a fained faith, for a ſincere; a dead and idle faith, for a liuing and laborious faith.

Iam. 2.

2 Tim. 1.

Faith, three manner of wayes deſcribed.

Therefore leauing to bee ouer-tedious in diſcuſſing of faith, wee will ſhortly conſider the nature and the threefold operations thereof.

1 It is a ſubſtance of things hoped for.

Saint *Paul* calls it, ὑπόστασιν τῶν ἐλπιζομένων, A reall ſubſtance of things hoped for; and ſo faith is called, not *formaliter*, but *effectiue*, becauſe it maketh things hoped for, after a ſort, to be preſent.

2 It is an euidence of things not ſeen.

Aug. in Ioan. tract. 68.

2 Cor. 5.

Againe he cals it, ἔλεγχον τῶν οὐ βλεπομένων, The euidence of things not ſeene: *Fides credit quod non vides: nam ſi vides, non eſt fides*: Faith beleeues that which it ſees not: now we walke by faith, after this wee ſhall walke by ſight, when ſight ſhall come, faith ſhall ceaſe.

Heb. 6. 19.

3 It is the Anchor of our ſoule, which holds vs faſt, that we driue not away with the wind of tentations.

Thirdly, he cals it, ἄγκυραν τῆς ψυχῆς ἀσφαλῆ τε καὶ βεβαίαν, καὶ εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος, The Anchor of our ſoule ſure, & ſtedfaſt, which entreth into that which is within the veile. This word is figured by the Spirit of God, by a Sea weltring and ſtormy; our ſoule and conſcience in it, is likened to a Shippe toſſed to and fro with many contrary windes of reſtleſſe tentations; the Anchor which keepes vs ſtedfaſt, that we be not driuen away with the wind, and preſerues vs ſure, that wee ſinke not vnder the waues, is our faith; the Rocke, whereupon it faſtneth the gripes thereof, is aboue within the vaile, the Lord Ieſus; the Cords or Cables that holdeth ſure together the Shippe and the Anchor, are the promiſes of Gods mercy made with this threefold vniuerſalitie, of all ſinnes, all times, all perſons, Repentance interuening. This is *funiculus triplex, qui non facile rumpitur*: that three-fold cord, which is not eaſily broken. Were the ſtormes of our life neuer ſo deadly, we haue this comfort, we may bee moued, but cannot bee remoued; wee may be ſore toſſed, but cannot ſuffer ſhipwracke; our Anchor is faſtened, not vpon ſand or ſlipping ground, but vpon the Rocke; it will not come home to vs, but will draw vs home vnto it.

Faith, how commended by Philo.

Philo lib. de Abrahamo.

Therefore *Philo* ſpeaking of faith calleth it, [illegible]. The onely ſure and infallible good; [illegible]. The ſolace of our life; [illegible]. The fulneſſe of good hopes; [illegible]. The abſence of euils, [illegible] but the bringer of all good things. The learned Schoole Theologues doe expreſſe, and make manifeſt the nature of faith, by this definition, *Fides eſt habitus in* [illegible] *concepta*

Defined by Schoolmen.

[illegible] concion.

*concepta ex agnitione Chriſti, & amore Patris; qua homo in amplexum Dei ruit, & ait, Abba pater*: Faith is a filiall confidence in GOD, conceiued of the knowledge of Chriſt, and of the loue of the Father in him, whereby man runneth vnto GOD, and cryeth vnto him, Abba Father.

In faith there is a twofold working power.

Of this is euident, the twofold operation of faith.

1. An apprehending vertue.

Firſt, there is in faith an apprehending vertue, by which the beleeuer receiues and applieth to himſelfe Ieſus Chriſt, as hee is offered in the word and Sacraments.

2. A rendring vertue.

Secondly, there is in faith a rendring vertue (ſo to call it) whereby the beleeuer goeth out of himſelfe into the Lord. By the firſt Chriſt becommeth ours; by the ſecond, wee reſigne our ſelues vnto Chriſt, and become his: *Qui credit in Deum, tranſit in Deum*; The phraſe in moſt ſignificant manner importeth thus much, that hee who beleeueth in GOD, paſſeth out of himſelfe into GOD, hee becometh *partaker of the Diuine Nature*: hee liueth not any more in himſelfe, but Chriſt liueth in him, and maketh him ſay with the Apoſtle, *Now thankes bee to GOD, I liue, yet not I, but Chriſt liueth in mee*: For by Faith hee being planted in Chriſt Ieſus, draweth ſappe of grace from him, which maketh him to become ſuch as Chriſt is; and render vnto him the fruite of his owne plantation, moſt acceptable vnto him.

These are the two hands of faith, by the one it giues, by the other it receiues.

They who haue not the rendring vertue, had neuer the apprehending vertue.

Mal. 1. 6.

Licencious liuers are proued to be without true faith.

Cor.

Tim.

Theſe then are the two hands of Faith; By the firſt it receiues from GOD; by the ſecond, it giues vnto GOD. This is a point not commonly marked in this age: many would diſioyne theſe two, which GOD hath conioyned together, as if faith had but one hand for receiuing, and not another for giuing: they thinke there is no more but to receiue mercy from God, forgetting that by the ſame faith they muſt render ſonne-like obedience to their Father: This is not faith, but preſumption, *Infidelis fiducia*, faithleſſe confidence. For why beleeueſt thou that GOD is become thy Father? apprehendeſt thou him to be ſo in Chriſt? then ſhew mee that thou haſt rendred thy ſelfe to bee his ſonne: let me ſee his Image. Naturall Fathers beget children like vnto themſelues, and ſhall our heauenly Father bring forth children to another Image then his owne? Be aſhamed, O you licencious liuers, to call GOD your Father: *Out of your owne mouth ſhall yee be iudged, If I bee a Father, where is mine honour, ſaith the Lord of hoſts, vnto you that deſpiſe mine Name*? No, no, your anſwere is that which our Sauiour gaue vnto the Iewes; *You are of your Father the Deuill, becauſe you doe his workes*. Or canſt thou ſay, I beleeue in Ieſus, who in thy life doſt not expreſſe the vertue of Ieſus? He is a powerfull Sauiour: the Angel gaue the reaſon of his Name: *Hee ſhall be called Ieſus, becauſe hee ſaueth his people from their ſinnes*: thou art yet in thy ſinnes, thou canſt not ſay with the Apoſtle, *I was a perſecuter, I was a blaſphemer*, but now, thankes be to GOD, I am another thing: *ſuch I was, but now I am clenſed*: thou art ſtill the ſame man thou were, there is no change of thy manners, and art ſtill diſeaſed vnto the death. Of all thoſe that came to Chriſt in the Goſpell, none went away as they came; ſome came blind, and went away ſeeing; ſome came lepers, and went away clenſed; ſome paralitique, and went away confirmed; ſome poſſeſſed with euill ſpirits, and went away deliuered: thou art not as one of them, thou haſt not ſought him, thou haſt not touched him, thou haſt drawne no vertue out of him: the Phyſitian hath not cured thee, how then ſayeſt thou, *I beleeue in Ieſus*? thou art not planted in him, for all that are in him, get vertue from him, which workes in them the ſimilitude of his owne life. Here is the miſerie of this age, that counterfeit faith is currant among many, who content themſelues with it, as if it were a true faith.

## Verſe 2.

*In my Fathers houſe are many dwelling places: If it were not ſo, I would haue tolde you; I goe to prepare a place for you.*

2. Comfort confirmed againſt the feare of death.

HItherto haue wee beene comforted againſt the feare of ſinne: followes now comfort againſt death: wherein the Lord confirmeth vs, againſt the offence wee might conceiue of his death, and againſt the terrors that might ariſe of our owne death, and that which may follow it.

This comfort proceeds by three degrees: 1. The firſt degree of comfort againſt death and the graue, is the Meditation of heauenly Manſions.

This comfort proceeds by three degrees. In the firſt is propoſed a Meditation of the manie Manſions which are in our Fathers houſe. This comfort meeteth our feare this way: If death affray you, if the graue ſeeme horrible to you, if it bee irkeſome to remember that which *Iob* hath; *Ere it bee long I muſt make my bed in the darke, I will ſay to corruption, Thou art my father, and to the wormes, Yee are my brethren and ſiſters*: lift vp your mindes, looke ouer this ſtreame, that ſeemes to carry all away with it, caſt your eyes vpward to my Fathers Houſe, where many Manſions are: Death ſhall not bee able to deuour you, the graue ſhall not detaine you from theſe euerlaſting Tabernacles, where the place of your reſt and Manſion is. This is the firſt degree of the comfort, and is contained in theſe words.

Death a compend of all croſſes, hath need of the greater conſolation.

As *Death is the way of all fleſh*, ſo is it the compend of all croſſes; as the ſoule naturally is troubled with feares, the body with paines: It is the laſt enemy, which gathereth all forces Militant vnder it to the laſt battell. It is with vs, as it was with Iſrael when they came out of Egypt, one nation of the Egyptians purſued them; but when they entred into Canaan, ſeuen nations of Canaanites ioyned their forces to hold them out. In our life, euery man hath his ſeuerall croſſes and tentations: one hath health of body, but wraſtleth with pouertie, not hauing to feede his body: another hath abundance, but hath not his health to vſe it: ſome want ſight of their eyes, but heare well enough: others ſee, but heare not at all: one is pained in his outward fleſh, another with ſome inteſtine diſeaſe: in one there is a whole body, but a wounded Spirit. If in our life wee gather not ſtrength againſt one croſſe or two, how ſhall wee endure in death to fight with them all? Wert thou neuer ſo rich, poore and naked, thou muſt goe to the graue; arme thee againſt pouertie, learne to want thoſe things which thou haſt, before they bee taken from thee: were thy ſight as quicke as the Eagles, it ſhall waxe dimme, *They ſhall waxe darke that looke out at the windowes: the ſtrong men ſhall bow themſelues, and the grinders ſhall ceaſe, &c.* Thy ſenſes ſhall faile thee, yea, thy heart alſo, thy beautifull fleſh muſt putrifie and rot, *thou muſt goe to the houſe of thine age*; and all that are thine ſhall forſake thee. In a word, *armies of ſorrowes, feares, and terrors, as in a ſolemne day, ſhall bee gathered round about thee.* And therefore great need haue wee to arme our ſelues againſt the day of battell, and ſpecially to lay vp in our hearts theſe conſolations of God, which our Sauiour here leaues vs in his Legacie.

If it be difficult to beare one croſſe in our life, how ſhall we beare many concurring in our death, without preparation.

*Eccleſ.12.3.*

*verſ.5.*

*Lam.2.22.*

The firſt degree of comfort, hath in it foure circumſtances.

In this firſt degree of the Comfort, foure circumſtances are to bee conſidered. Firſt, who is this he calleth his Father. Secondly, what is his Fathers houſe. Thirdly, what are theſe Manſions. Fourthly, what is meant here by many Manſions.

1. Firſt Circumſtance, who is this whom Chriſt calleth his Father.

As for the firſt, the name of a Father is either attributed to God indefinitely, and ſo is common to all the three perſons of the bleſſed Trinitie, in which ſenſe, among the reſt of the ſtiles giuen vnto Ieſus, hee is called, *An euerlaſting Father*; and then the relation reſpecteth all his creatures: or elſe particularly it is aſcribed to the firſt perſon, and then the relation doth principally reſpect Chriſt, and that in both his natures: Secondly, all *the children of his good will*, to whom by grace in Chriſt, hee is become a Father. Moſt comfortable is this for vs, that he who is the Father of our Lord Ieſus Chriſt by an vnſpeakeable generation, for *who can declare it?* is alſo become our Father in him: *I aſcend to my God, and your God: to my Father, and to your Father.* And when we pray, he hath commanded vs to call vpon God, as vpon our Father; yea, he hath ſent downe his Spirit into our hearts, by whoſe ſecret information we are taught with filiall confidence to cry vnto him, *Abba Father.* Happy time for vs, that ſo wee may call him.

*Eſay 9.*

The name of Father, how it is attributed to the three perſons, and how to the firſt perſon onely of the bleſſed Trinitie.

2. Second Circumſtance, what is this he calleth his Fathers houſe.

The ſecond Circumſtance leadeth vs to a conſideration of his Fathers Houſe: *The heauen* (ſaith the Lord) *is my Throne and the earth is my foot-ſtoole*: where then is thine houſe? yea, as *Salomon* ſaith, *The heauens, and the heauen of heauens are not able to containe him*: The Lord is euery where, excluded from no place, included in none: to them in hell he ſheweth his terrour, to them on earth hee ſheweth his goodneſſe, to them in heauen he ſheweth his glory: what then is this he calleth his Fathers houſe? This ſpeech is borrowed from the manner of Kings, who albeit the whole kingdome be theirs, yet haue they ſome place of reſidence, which more properly is called the Kings houſe: euen ſo by this houſe, which our Sauiour calleth his Fathers houſe, is vnderſtood that place of glory, wherein hee ſheweth his ſecret and moſt familiar preſence to his Saints: this is *the houſe, not made with hands, but eternall in the heauens*: this is *the Citie, hauing a foundation, whoſe builder and maker is God*: this is *the Citie which needeth not Sunne nor Moone*. This is the Paradiſe of God, the inner Court of the Palace of God, *the heauen of heauens, the holy of holies*. Saint *Paul* cals it, *the third heauen*; he ſaw it, but could not reueale the glory of it; he contents him to tel what it was not, but takes not in hand to tell what it was: he deſcribes it negatiue, we ſhall know it when we ſhall ſee it: till then *no heart of man can vnderſtand it*. The Chriſtian by courſe hath reſidence in three houſes: The firſt, was his mothers wombe, there hee ſoiourned by moneths. The ſecond, is this world, wherein hee ſoiourneth by yeares. The third is in heauen, wherein are the *euerlaſting Tabernacles*: and there the Chriſtian ſhall dwell for euer. Of this compariſon will appeare the glory of our

*Eſay 66.1.*
*1 King.8.27.*

How he hath a ſpeciall houſe, whoſe preſence is euery where, in earth, in heauen, in hell.

*2 Cor.5.*
*Heb.11.10.*

*Reu.21.*

A commendation of our Fathers houſe.

third Houſe, whereof who ſo pleaſes to reade more, as likewiſe of that comfort we haue of this, that GOD the Father of our Lord Ieſus, is alſo become our Father in him, may ſee it at greater length in our Treatiſes on the eighth to the Romans, and *Defiance of Death.*

3
Third circumſtance, what is meant by Manſions, to wit, indurance to all eternitie.

The third circumſtance, is in the word *Manſions*, and it imports the endurance and eternity of that houſe, and them which dwell in it: it is no ſoiourning houſe, no place for pilgrims, but our Manſion place. The earth is ſtable, and mooues not, yet all things in it are in a continuall motion, wee neuer ſtand in one eſtate: from the wombe, our courſe is to graue without any reſting. The heauens are againe in a perpetuall motion, and yet aboue them hath the Lord prepared our Manſion. That Petition of the Chuch is a meete prayer for vs: *O thou whom my ſoule loueth, ſhew mee where thou feedeſt, and reſts at the noone day.* Here the Lord feedes vs, but here the Lord reſts not; here is light, but not the light of the Noone day. No, no, the Sunne in his Meridian light extends not ſo farre the Morning twy-light, as the lightſome glory of our Manſions exceeds the greateſt glory man can haue in his Pilgrimage. As the great Cities of Campania ſeeme but little cottages to them who ſtand vpon the top of the Alpes, and as the Moone couereth her ſelfe with a pale veile, and ſhineth not at all in preſence of the Sunne: ſo all the beautie and glory of this earth, ſhall vaniſh, *when that glory of the Sonnes of God ſhall be reuealed.*

Cant. 1.
There the great Shepheard reſteth and feedeth his flock, but not here.

Folly of worldlings, who ſeeke their Manſions where they cannot remain.

Miſerable worldlings haue no care of a place in theſe Manſions, as if it could be obtained without care, but beyond all meaſure they care for the place of their Pilgrimage, as if their care could procure the continuance thereof. What grater folly then this? Suppoſe thy poſſeſſions were as ſure as the earth, to remaine with thee and thine after thee to the worlds end, art thou alſo ſure to remaine with them? No: in one houre, wherein thou lookeſt leaſt for it, it will be told thee, *O foole, this night they will take away thy ſoule from the.*

Their portion on earth came from one, and ſhall goe to another.
1 Tim. 6.
Prou.
Pſal.

But in truth thy poſſeſſions are moſt vnſure, they came from another hand vnto thee, and thinkeſt thou ſo to tedder and receiue them, that from thee they ſhall not paſſe to another? Saint *Paul* his Epithite for riches, is to be marked, *Truſt not in vncertaine riches. Salomon* attributes wings vnto them; if they flee not toward thee, thou wert not able to reach vnto them, and if they will flee from thee, thou art not able to detaine them. *David* compares them to a flowing water, which as it hath a filling, ſo alſo an ebbing, which none is able to ſtay: *Fluxa eſt diuitiarum natura.* And *Baſil* writing on that place, called them to be of a flowing nature, *poſſidentes torrenti citius praetereunt ac deſerunt*: they runne by their poſſeſſours, like the water of a ſwift running riuer, and forſake them. If ye goe to the land-ward, ye ſhall ſee the field which belongeth to one this day, rendred vnto the poſſeſſion of another the next morning. If yee enter into Cities, how many names from ſeuerall Maſters, haue the houſes thereof changed, ſince they were firſt builded? If yee looke vnto gold and ſiluer, goes it not from one hand to another, like water that hath the one way, and cannot long be kept in the hand? *Nacianzene* compared them to a bal, which young men toſſe to and fro, and is now in the hand of one, and incontinent in the hand of another.

*Baſil in Pſ.* 113.
Worldly poſſeſſions are not permanent, but in a continuall flux.

*Naziax. de hom. vilitate.*

In this age the earth ſpewes out her inhabitants.
*Job.* 24.18.
*Hoſea* 9.6.
*Iob.*
*Pſal.* 49.10.

Wee liue in a time, wherein as *Iob* ſaith, we may ſee *the portion of many curſed vpon earth.* If the *nettle poſſeſſe not their pleaſant place, and the thorne their Tabernacle*, as was threatned by *Hoſea*, and is ſeene vpon many; yet, at leaſt, *their owne place miſknowes them, and they leaue their riches vnto others. They thinke their houſes ſhall continue, and call their lands by their names: thus their way vttereth their folly.* It may bee the Lord dealeth ſo with ſome in mercy, as hee cauſed Goſhen to caſt out Iſrael, that hee might bring them to Canaan: ſo the Lord, to chaſe his owne vnto heauen, maketh the earth to forſake them. But ſure vnto many, it is the fearefull recompence of their ſins, that wrath which the fundamentall ſinnes of their houſe, hath kindled long agoe, breaketh now out into a flame to deuoure them, according to that threatned curſe, *The Land ſhall ſpew out the inhabitants:* for men haue ſtopped their eares at the Word of the Lord, therefore now doth he meane himſelfe to the workes of his hands: hee hath offered a place in the heauenly Manſions vnto men, which they haue refuſed chooſing rather with loſſe of Heauen to ſeeke a poſſeſſion on earth: that which God offers them in heauen, they will not haue: and that which they would faine haue vpon earth, he ſuffers them not to inioy. The Lord hath ſmitten the earth, and it trembles, hee hath ſhaken this land with a fearefull earth-quake: ſo many of all eſtates caſt out from their ancient poſſeſſions, hath not beene found in many hundred yeares before vs. And yet by this great worke of the Lord, men are not wakened to learne theIn ſtabilitie of things that are here, and to prouide a place for themſelues in theſe enduring Manſions whereunto our Sauiour here calleth vs.

To ſome it may bee done in mercy, as Goſhen caſt out Iſrael.

*Leuit.* 20.

But vnto many this earthqauke is proportionable to ſinnes.

The laſt circumſtance is here, that the

Manſions

4
The fourth circumſtance is, what meanes the many manſions, this imports.
*Heb.*12.
*Reuel.*7.9.

1
The largeneſſe or amplitude of that place.

2
The comely order of that place, without confuſion.

Manſions are many, noting vnto vs two things. Firſt, the largeneſſe or amplitude of that place: next, the comely order that is there. As for the firſt, it is cleare, *innumerable Angels* dwell there; and beſides them, *a great multitude, which no man can number, of all Nations, Kindreds, people, and tongues*, but there is roome enough, and ſufficient for all.

Againe, it notes the comely and decent order of that houſe, there will bee no confuſion there. In earthly aſſemblies, when great multitudes of people gather together to behold any pleaſant ſpectacle, one of them is an impediment to another: it ſhall not bee ſo there. The Romane Emperours raiſed vp ample *Amphitheaters* in a circular forme, that there people ſitting round about, might haue a commodious ſight of ſuch pleaſant ſpectacles as were exhibited vnto them: Their ſeates aſcended by degrees. that one of them ſhould not hinder the ſight of another; theſe were onely erected as occaſion ſerued, and laſted but a time, till at length *Pompeius* the Great cauſed to bee built a great and permanent Amphitheater, of ſuch huge quantity, that *Plinius* teſtifies, *fuiſſe id opus maximum omnium quæ vnquam fere humana manu facta ſunt*, it was the greateſt worke that euer was wrought by the hand of man: and therefore the Emperour *Nero*, to ſhew to ſome Nobles of Germany the ſtatelineſſe of Rome brought them to this Theater replenished with the people of Rome. If wormes of the earth haue done ſo nobly to giue contentment to their ſubiects, what ſhall wee expect from the Lord our GOD? O what a glorious Aphitheater is that, wherein all the Saints of God ſhall ſit in a circle, and the Lord, and the Lambe. and the ſeuen-fold Spirit ſhal haue their Throne in the middeſt of that Circle, as one common obiect of vnſpeakeable delight, and pleaſure to them all!

*Plin. lib.*36. *cap* 15.
*Pancirol: rerum mem. lib.*1.

Of that glorious Amphitheater wherein al Saints ſit in a circle, and God in the middeſt.

Many glorious aſſemblies of Saints vpon earth, but one of them knows not another.

*Aug. in Ioan. tract.*67.
It will not bee ſo in heauen.

Vpon earth there are many glorious aſſemblies of the Saints of God, but one of them knowes not another in the face, they are diſtinguiſhed by ſeuerall countries, and in one country by ſeuerall cities, and in one Citie by ſeuerall Churches: yea, in one houſe, they are diſtinguiſhed by ſeuerall chambers: but it ſhall not be ſo there, al the diſperſed Saints of the Lord ſhall there bee gathered together into one, they ſhall haue full ioy in the Lord their God, and mutuall ioy euery one in another. *Per charitatem fiet, vt quod habent ſinguli, commune ſit omnibus*: If *Adam* knew his *Euah*, whom hee had neuer ſeene before, and *Peter*, *Iames* and *Iohn* knew *Moſes* and *Elias* in the transfiguration, what ſhall hinder, why the Saints of God ſhall not know one another there, euery one ſo reioycing in another, that all their contentment ſhall reſt in the Lord; in whoſe face is that fulneſſe of ioy, which ſhall abundantly ſatisfie them all!

Degrees of glory obſerued by Ancients out of this place.
*Nazian. orat.*5. *de filio.*

*Elias. ibid. in Nazian.*

The Ancients vpon this place obſerue degrees of Glory. *Diſtinguet Deus quo quiſque ſit honore, qua Manſione dignus*: GOD ſitteth in the middeſt of Gods, that is, in the middeſt of them that ſhall bee ſaued, diſcerning and diſtinguiſhing what honour, and what Manſion place is due vnto euery one. *In domo Patris mei Manſiones multæ ſunt, hoc eſt, dignitatum, & conditionum diſcrimina*: In my Fathers Houſe are many Manſions, that is, differences of dignities and eſtates: *non enim dixiſſe dominum putare debemus multas eſſe manſiones reſpectu diſcriminis locorum, ſed ordinis donorum*; for wee are not to thinke that our Lord ſaid there are many Manſions in reſpect of the differences of places, but in reſpect of the order of gifts. When the Sunne ſhineth, all men doe not equally enioy the light thereof, but euery man hath his owne delight in it, according to the facultie of his ſight; ſo ſhould wee eſteeme of that light, *quæ ἀνέσπερος eſt*, which neuer goeth downe. *Quamobrem per multas manſiones diſcrimen honoris ſanctorum ſignificatur*; wherefore by many manſions the different honour of Saints is ſignified vnto vs. It is true, ſaith *Auguſtine*, in reſpect of the obiect, all enioy one thing, and therefore in that parable, all the labourers in the vineyard are ſerued alike with one pennie: *quo vtique denario vita ſignificatur æterna, vbi amplius alio nemo viuit, quoniam viuendi non eſt diuerſa in æternitate menſura; ſed multæ manſiones ſignificant diuerſas in vna vita æterna dignitates*: by which penny eternall Life is ſignified, wherein one liueth no more or longer then another, becauſe in eternitie there are not diuers meaſures of liuing: but many manſions ſignifie diuers dignities in one and the ſame eternall life: which yet ſhall bee without any murmuring or grudging, or ſenſe of want in any, for all ſhall be filled, and fully contented. *Nec erit inuidia aliqua imparis claritatis: quoniam regnabit in omnibus vnitas charitatis*: Neither ſhall there bee among them any enuy for vnequall glory, for in them all ſhall raigne the vnity of Charity. *Sic enim quiſque etiam ipſe habet, cum amat in altero, quod ipſe non habet*; for after this manner euery man hath that which he hath not, when he loueth in another that which he hath not.

The obiect of ioy is one for all Saints, the manner of fruition different.
*Aug. in Ioan. tract.*97.

*Aug. ibid.*

Yet this will import a proportion betweene that glory, and man his merits.

But how-euer it bee, ſure wee are of a great glory, yea an infinite weight of glory, and of comely order in that Houſe of glory: God grant our care may be rather in feare and trembling, to prepare our ſelues for it, then curiouſly to inquire the ſecrets of it, which as yet are not reuealed. One thing here wee muſt remember, that different degrees of glory import not any proportion betweene that glory, and man his merits. Indeed the different degrees of paines in hell, are according to the different deſeruings of men; for *Death is the wages of ſinne*: but the oppoſition holds not, to ſay, *Eternall life is the wages of our workes*; the Apoſtle changeth his ſpeech, and ſaith, *But eternall life is the gift of God*, χάρισμα τοῦ Θεοῦ, freely giuen of his fauour.

*Rom.6.*

In what ſenſe Ancients ſometimes vſe the word of meriting.

*Aug. de reſur. Ser.*

And albeit the Ancients ſometime vſe the word of *meriting*, yet that thereby they ſignifie onely obtaining, and not deſeruing, as the Papiſts interpret it, is euident of that one place among many of *Auguſtine*: *Nos verò fratres, qui nullis præcedentibus meritis, de inferni carcere, & tenebris æterna noctis meruimus liberari*: There is meriting without merits, that is, obtaining, without merits: Hitherto tends the like of his ſpeeches, all of them diſclaiming deſeruing, none of them condemning good working: *Nè meritis ſuis tribuat, ſi ad eandem maſſam quiſque pertinens, gratia liberetur, ſed qui gloriatur, in Domino glorietur*: Let no man attribute this to his owne merits, that hee, pertaining to that ſame maſſe of ſinne wherein all mankind is inuolued, hath beene deliuered from by grace, but let him that glorieth, glory in the Lord. *Si ergo ad honorem gratia pertinemus, non ſimus ingrati tribuendo nobis quod accepimus: quid enim habemus, quod non accepimus?* If therefore we belong to the honour of grace, let vs not bee ſo vnthankefull as to attribute that vnto our ſelues, which wee haue receiued: for what haue wee that wee haue not receiued? *Quære dona mea, obliuiſcere merita tua, quia ſi ego quærerem merita tua, non venires ad dona mea*: Seeke my gifts, forget thy merits: for if I ſought thy merits, thou ſhouldeſt not come to my gifts. And againe, intreating that place of the Apoſtle; *Henceforth is laid vp for me a crown of righteouſneſſe*, he turnes him by an Apoſtrophe to the Apoſtle, and ſpeakes in this manner; Giue mee leaue, I know nought to be thine, but that which is euill: *Cùm ergo coronat Deus merita tua, nihil aliud coronat niſi dona ſua*: When God crowneth thy merits, hee crownes nothing but his owne gifts. And moſt clearely, *Deus impiis reddit quod debetur in pœna, pijs donat quod non debetur in gratia*. The Lord renders that puniſhment to the wicked, which is their due by deſeruing, but of grace giues that to the godly, which hee is not debt-bound to giue.

Papiſtick merits diſprooued by the Father.

*Auguſtine.*

*Aug. de nupt. & concup. lib. 2. cap. 17.*

*Aug. ad Bonifa. lib. 1. cap. 20.*

*Aug. de verb. Apoſtol. Serm. 8.*

The ſame tenor of Doctrine is kept by *Bernard* in many places, namely, in that notable Treatiſe hee hath of that foure-fold debt, wherein man ſtands obliged to the Lord. Firſt, thou art obliged to him, as vnto thy Creator: when thou haſt giuen him the whole ſeruice of thy ſoule & body, thou haſt giuen but his due, becauſe he created them. Secondly, thou art debter to him as vnto thy Redeemer, who hath redeemed thy life by ſuffering death for thee: wherewith wilt thou pay this debt? If thou ſaiſt thou wilt pay it with good ſeruice, how can that bee, ſeeing all thy ſeruice is not able to pay thy firſt debt. *Cùm Chriſto dònauero quicquid ſum, quicquid poſſum, nonne iſtuc eſt ſicut Stella ad Solem, gutta ad fluuium?* When I haue giuen vnto Chriſt all that I am, all that I can, all is not like a Star in compariſon of the Sun, or like a drop in reſpect of a Riuer. There is yet a third debt vpon thee; *Exigunt à te præterita peccata tua futuram vitam tuam*: Thy former ſinnes require of thee a better life in time to come. Seeing thou haſt but ſtill one thing to pay all thy Creditors, *Numquid (vt vulgò dicitur) de vna filia duos ſtatuiſti facere generos?* wilt thou, as the Prouerbe is, make two ſonnes in law of one daughter?

In like manner they are diſprooued by *Bernard*.

*Bern. de quadrup. debito.*

A notable diſcourſe of a foure-fold debt wherein man ſtands debtor to the Lord.

1 For his Creation.

2 For his Redemption.

3 For his former ſinfull life.

Beſide theſe there is a fourth; thou deſireſt to poſſeſſe that Citie of which it is ſaid *Glorious things are ſpoken of thee, O City of our God*: and to haue a roome in theſe heauenly Manſions that are in thy Fathers Houſe: *Nonne ad hoc emendendum totum te, & quecunque & vndecunque contrahere poteris dare oportebit?* Muſt thou not for buying and obtaining of this, giue thy ſelfe, and all that whatſoeuer, or howſoeuer thou art able, to get it? And yet when thou haſt done all, *The afflictions of this preſent time, are not worthy of that glory to be reuealed*. Wilt thou then bee ſo impudent, *vt minutum tuum etiam ad hoc conquirendum vel audias numerare?* that thou dareſt be bold to lay out thy halfe-penny to conquer this alſo, ſ[illegible]g it is ingaged by iuſt debt, to ſo many before? *Quis ergò dicet ſe nimium egiſſe, cùm nec milleſima, imo nec minima debitorum ſuorum parti valeat reſpondere?* Let Papiſts bluſh; and be aſhamed to heare this: in their vaine confidence they cry out of the fulfilling of the Law, of the doing of works of ſupererogation, which is more then the Law requires, and that they can merit eternall life by the worthineſſe of their workes. There is the anſwere of *Bernard* vnto theſe men: *Who is this, that dare ſay he hath done that which hee ſhould, or more then he ſhould, ſeeing no man is able to anſwere the thouſand, nay not the leaſt part of that which hee is debt-bound to doe?*

4 For the hope of eternall life.

*Rom. 8. 18.*

And ſhall man be ſo impudent, as to thinke he may ſatisfie all theſe creditors with a halfe-penny.

Let Papiſts bluſh, for no man is able to pay the thouſand part of his debt.

The comfort giuen vs is the greater, becauſe it is told from him, who is the true and faithfull witneſſe.

*Reuel.*1.
1 *Ioh.*5.20.

2 *Pet.*1.16.

*If it were not ſo I would haue told you.*

HEre is a confirmation of the firſt degree of the Comfort: It is no vaine word I haue ſpoken to you, it is true, and you ſhall finde it ſo; If it were not ſo, I would haue told you. If wee would reape and enioy the fruite of this Comfort, we muſt conſider who he is that giues it; hee is called *the faithfull Witneſſe: The true one: GOD hath giuen vs a minde to know him who is true.* What his ſeruants ſpake of our Lord, and his glory, they ſpake with a warrant: *Wee followed no deceaueable fables, when we opened to you the power and comming of our Lord Ieſus Chriſt, but with our eyes wee ſaw his Maieſtie.* What himſelfe ſpake, he ſpake out of certaine knowledge: and what now he ſpeaketh in our eares, wee ſhall one day ſee it with our eyes. *Iſrael* ſung it of old; *As we haue heard, ſo haue wee ſeene in the Citie of our God:* and ſo ſhall we; yea, wee ſhall ſee much more then euer wee heard: for the glory of theſe Manſions no tongue is able to expreſſe: we ſhall be forced to confeſſe with that Queene of *Sheba*, that the halfe of the glory of our *Salomon*, was not told vs in our Countrey. *Peter, Iames, & Iohn* got but a tranſitorie glance of that glory on Mount Tabor. If a glance of it did ſo rauiſh them, how ſhall the full ſight thereof repleniſh vs? onely let vs pray with that ſweete ſinger in *Iſrael*; *Remember mee, O Lord with the fauour of thy people: viſit mee with thy ſaluation, that I may ſee the felicitie of thy choſen, and reioyce in the ioy of thy people, and glory with thine inheritance.*

*Pſal.*
Neither can ſo much be told vs, as afterward we ſhall ſee.

1.*King* 10.

*Pſal.*106.4,5.

The perfection of Chriſts Propheticall office he hath left nothing vntold, needfull for vs to know.
*Ioh.*10 30,31.

And here againe is to bee obſerued the perfection of Chriſts propheticall office, what he hath told vs, is true, and hee hath left nothing vntold which is needefull for vs to know, that wee may bee ſaued. So witneſſeth Saint *Iohn*; *Many other ſignes did Ieſus in the preſence of his Diſciples, which are not written in this Booke, but theſe things are written, that wee might beleeue that Ieſus is the Chriſt, the Sonne of God, and that in beleeuing yee might haue life through his name.* With him agrees Saint *Paul*, who proteſts he had deliuered to the Elders of *Epheſus, the whole counſell of God:* and yet is it recorded of him, that when he opened his cauſe to the *Iewes* and Brethren of Rome, *He preached to them concerning Ieſus, out of the Law of Moſes and of the Prophets:* yet are the aduerſaries ſo ſhameleſſe as to affirme, that though now the Euangeliſts and Apoſtles be ioyned with *Moſes* and the Prophets, yet in al their writings, the counſell of God concerning our ſaluation, is not to be found.

*Acts* 20.27.

*Acts* 28.23.

And grant that any point needfull to ſal-

lation were not reuealed by him, what Angell or man were able to reueale it?

But admit it were as they ſay, that all things needefull for vs to know, were not told vs by our Lord and his holy Penmen: Who is he that is able to reueale that which the great Angell of the Couenant, the Doctor and Prophet of his Church hath not reuealed? The laſt Booke of holy Scripture, is the Booke of the Reuelation, it is come from the right hand of that Ruler, who ſitteth on the Throne. Saint *Iohn* ſaw it cloſed with ſeuen ſeales, & he mourned, becauſe none in heauen nor in earth were able to open it, yet the Lambe opened it, which if hee had not done, the Proclamation made by the Angell witneſſeth, that none was able to haue done it. This ſame may we ſay of all the remanent Bookes of holy Scriptures: the Lambe hath looſed to vs the Seales of them all, hee onely hath opened and reuealed them vnto vs. And if any part of the Counſell of GOD, needefull to be knowne for ſaluation, bee yet vnſealed, and not reuealed to vs, I pray them tell vs who is hee in heauen or in earth will doe that which the Son of God hath left vndone? it is a blaſphemie againſt the Sonne of God, to ſay he hath not taught vs that which is needfull for vs, or any other that ſhall come after him, to reueale that which our Lord hath reuealed vnto vs.

The perfection of his Prieſtly office is no leſſe certaine.
*Heb.*

And no leſſe iniurious are they in this, that they dare derogate from the ſufficiency and perfection of his Prieſtly office. *Hee hath offered himſelfe once, and once onely*, and that for all his owne, *a propitiatory ſacrifice, for the full ſatisfaction of his Fathers Iuſtice:* yet are not they aſhamed to ſay, that hee hath ſatisfied for vs onely in a part, and that which he hath not done, muſt be ſupplyed in our owne ſatisfactions, or of others for vs. But if theſe ignorant men had but a taſte of that bitter Cup which our Sauiour dranke for our ſins, the horrour whereof made him to ſweate a bloody ſweate: they would feele, and bee forced to confeſſe that it were impoſſible for any creature, to make ſatisfaction to diuine Iuſtice for the ſmalleſt ſinne that euer was committed by man. Neither can this blaſphemie be excuſed by this pretence, that our workes and ſufferings become ſatisfactory by the vertue of Chriſts merit: for the meriting and ſatisfactory power of Chriſt is perſonall: *Hee hath by himſelfe purged our ſinnes.* Hee transferres to his Saints the benefit of his merits, but not the power of meriting: that is the glory of our Sauiour, which he reſerueth to himſelfe, and will not giue to another. And as it is perſonall, ſo it is perfect: hee hath in ſuch ſort done his worke for vs by himſelfe, that hee hath not left any part thereof to bee done or ſupplyed by another: for which we haue that moſt cleare teſtimonie of the holy

*Heb.*1.3.
Our Lord transferres to his Saints, the benefit of his merits, but not the vertue of meriting.

Heb.7.25.

holy Oracle; *he is able perfectly to ſaue all them who come vnto God by him.* Woe therefore will bee vnto them, who dare ſay, that he ſaueth not perfectly, but in a part.

The concluſion of this firſt degree of comfort.

Thus haue we finiſhed the firſt degree of the comfort, with the confirmation thereof: wherein we ſee, our Sauiour preſſeth to draw vp our hearts, and allures vs to follow him vnto his Fathers houſe. It is the manner of Bridegroomes to ſeeke their Bride in the houſe of her Father, and then to carrie her home to the houſe of their father: ſo did our immortall Husband to vs; he ſent neither Angel nor Arch-angel for vs, as *Iſaac* ſent *Eliezer* to bring *Rebecca* from *Padan Aram*: ſuch was his loue, he came himſelfe: and ſought vs, he found vs not worthy to be loued; for we were drowned in debt, filthy and loathſome Lepers, dead in ſinne and treſpaſſes, yet his loue ouercame all theſe impediments; euill entertainement got he in our Fathers houſe, worſe then *Iacob* got from *Laban*, they ſpitted on his face, they buffeted his cheekes, they ſcourged him and crowned him with thornes; yet ſtill his loue ouercame all, and he patiently ſuffered, till hee had relieued vs from our debt, cleanſed vs from our filthineſſe, cloathed vs with change of raiment, and married vs vnto himſelfe: then he aſcended on high, and inuites vs to follow him, and goe with him to his Fathers houſe, where hee promiſeth vs better entertainement. Here they gaue him a Crowne of Thornes, there he ſhall giue vs a Crowne of Glorie: here they ſpitted on his face, there his Father ſhall imbrace vs, and kiſſe vs with the kiſſes of his mouth: here they made him a companion of theeues, there he ſhall make vs a companion of Angels. He longs to haue vs where himſelfe is; he prayes the Father we may be there to ſee his glorie; he cryes in louing manner vpon vs, *Come to me, I will refreſh you*: *In my Fathers* houſe there is roome enough for you; *Come and ſee O daughter, hearken and conſider, and incline thine eare; forget alſo thine owne people, and thy Fathers houſe, ſo ſhall the King haue pleaſure in thy beauty.* Oh that we might anſwere the Lord with that voyce of true Iſraelites captiued in Babel! *If I forget thee, O Ieruſalem, let my right hand forget* (to play,) *if I doe not remember thee, let my tongue cleaue to the roofe of my mouth, if I preferre not Ieruſalem to my chiefe ioy.* Wee are here in a ſtrange Land, ſhall wee forget *Our Sion* and *Ieruſalem which is aboue?* Alas, that wee are bewitched with the pleaſures of Babel, and doe not long as we ſhould, to ſee our Fathers houſe, that we may be for euer with the Lord.

Wherein wee may ſee, how our Lord after the manner of earthly Bridegroomes, hauing ſought and married vs in our Fathers Houſe, doth now inuite vs to goe with him to his Fathers Houſe.

Euill entertainment got our Husband in our Fathers Houſe, but better abideth vs in his Fathers Houſe.

Pſal.45.10,11.

Pſal.137.5,6.

The ſecond degree of the comfort, is a conſideration of the right we haue to thoſe heauenly Manſions.

THis ſecond degree of the comfort is in theſe words: the Diſciples and others his Saints might haue ſaid; Lord, it is ioyfull newes to heare of thy Fathers Houſe, and of the many Manſions which are in it, but what is that vnto vs? or what right or intereſt haue we in it? To this doubt the Lord oppoſeth this ſecond degree of comfort; wherein that which hee ſpake generally in the firſt, he applies particularly to them: the Manſions of my Fathers Houſe are for you and ſuch as you are: I ſhall make you a right vnto them; for this cauſe came I into the World, for this cauſe goe I vnto my Father, that I may prepare a place for you.

Without this, the firſt degree of comfort could not auaile vs. And why?

This comfort is moſt neceſſary: for what auailes it vnto vs, to heare of the ioyes of that life to come, and of the glorie of that Kingdome, vnleſſe wee know, that it belongs vnto vs? The wicked heare tell of it, but ſhall neuer ſee it; yea, they may *taſte of the power of the life to come*; but ſhall neuer enioy them. Theſe are curſed with a curſe more fearefull, then that of the Samaritan Prince; he beleeued not the Word of the Lord, ſpoken by *Eliſha* the Prophet, that Samaria then ſtraited with Famine, ſhould haue plentie of victuall vpon the morrow: *Thou ſhalt ſee with thine eyes, but ſhalt not taſte thereof*, ſaid the Prophet: So is it with the wicked, they ſhall ſee the Sonne of Man come in his glory, but they ſhall not bee with him: yea, they ſhall be baniſhed from his preſence, they ſhall ſee the godly at the right hand of Ieſus, but ſhall not bee gathered with them. This is their curſe, from the which, the Lord preſerue vs.

2.King.7.2.

Foure words to be conſidered in this ſecond degree of comfort.

In this ſecond degree, theſe foure words are to be conſidered: Firſt, with our Sauiour, *I goe*, namely to my Fathers houſe: Secondly, wherefore: *To prepare*: Thirdly, what to prepare: *A place*: Fourthly, for whom? *for you*.

The firſt word *I goe*. Our Sauiour came into the World, but tarried not in the World.

The firſt word then is, *I goe*. Our Sauiour came into the World, but tarried not in the World; two and thirty yeares liued hee vpon earth, now he hath aſcended on high, and both by example and word, prouokes vs to follow him: Hee is that great Eagle which flyeth ouer his young, fluttering with the wings, alluring vs to flie after him: he calleth vpon vs by his word, My people, *Come out of Babel*: *Come* out of Egypt, yee are but in bondage there, ye are oppreſſed there: Riſe, and follow me: *Come*, and ſee the beauty of my Fathers Houſe. Is it not a ſhame for vs to lie back, and linger in this iourney? Moſt part among vs haue liued as long as our Lord, yea, many twice as long: ſhall wee ſtill deſire to liue long in this abſence from him? It was promiſed by *Eſay*, that vnder the Kingdome of Chriſt, *There ſhall be no more a childe of yeares, nor an old Man that hath not filled his dayes.*

Eſay 65.20.

Since he hath lent moſt part of vs to liue here a longer time then he tooke to himſelfe, it is ſhame for vs to deſire more.

And theſe Fathers, who ſaw the day of Chriſt but a farre off, were ioyfull to dye, that they might inioy him. Thus it is ſaid, of *Iſaac* that he dyed *full of dayes*; and ſhall not we, to whom this day of our Lord hath ſhined more clearely, long to be diſſolued, that we may be with our Lord? I grant, long life is one of God his promiſed temporall bleſſings; but it is a farre greater bleſſing ſo to liue, that thou be content to die: ſo to vſe the dayes which GOD hath lent thee, that thou ſtand not in neede of any more, ſpending euery day as if it were thy laſt day, like Iſrael in Egypt, with loynes girded vp, and thy ſtaffe in thy hand for the iourney, euer looking and longing, when the Lord ſhall command thee to remoue.

As the death of our Sauiour, ſo the death of Saints is but a going to our Father.

Againe it is to bee obſerued, that our Sauiour ſpeaking of his death, cals it a going to his Father. S. *Luke* cals it, *the time of his aſſumption*, namely vp into Heauen. If we could conſider this, it would baniſh from vs the prophane feare of death. There is one family (ſaith S. *Paul*) whereof God is the Father, part of this Family is in Heauen, & part is vpon earth. As Ieruſalem was diſtinguiſhed into two Cities, *the ſuperiour and inferiour*, ſo is the Church. The ſuperiour City hath in it the company of Saints triumphant: the inferiour conſiſts of the company of Saints militant, yet both make vp but one family. Now then, ſince our death is no other thing, but a paſſing from the lower houſe, vp into the higher, or the tranſplanting of a tree from one part of the Lords Vineyard to a better, why ſhall we grudge at it? But of this more may be ſeene in our Treatiſes of the eighth to the Romanes, and *defiance to death*.

For the death of her children ſhe defines to be a downe-going, not an vp-going to the houſe of our Father. Comfortleſſe is the doctrine of the Church of Rome concerning death.

The doctrine of the Stepmother-Church of Rome comes farre ſhort of this comfort: the death of her children they call a down-going to an houſe in hell, to wit, Purgatorie, not an vp-going to our Fathers houſe in Heauen.

O comfortleſſe Religion! Phyſitians are they of no value: miſerable are they who are blinded by them. Their Religion tels thee, that in thy life-time thou canſt not be ſure of ſaluation, and in death it aſſures thee thou muſt goe into Pugatorie, the paine whereof differeth nothing from the paine of hell, except that it is of ſhorter continuance, and there feedes thee with vaine hopes, that they will bring thee out againe, but cannot tell thee when. If thou loue thy ſoule, O Man, truſt not in ſuch deceitfull trumpery, hazard not thy ſoule downe-ward, flee that religion which profeſſes this for a principle, that it cannot make thee ſure of ſaluation. If thou wouldſt haue reſt to thy ſoule, beleeue in Chriſt, renounce thy ſelfe, content thee with his merits, be inſtructed by his Word: there thou ſhalt learne, that it belongeth vnto all his redeemed which he ſpake vnto one: *This night thou ſhalt be with me in Paradiſe.* From the place of our pilgrimage, all that dye in the Lord, goe by a ſtraight courſe to Paradiſe, they know no Purgatorie. *Vbi euolauerit è corpore anima, ſi rea ſit, poteſtates tenebrarum eam abripiunt. Sanctis verò aſtant Angeli, qui eorum animas ad ſuam partem pertrahant*: So ſoone as the ſoule flyeth out of the body, if it be guiltie, the powers of darkeneſſe carrie it violently with them as their prey, but the holy Angels carrie the ſoules of holy men vnto their place as they carried *Lazarus* his ſoule into *Abrahams* boſome: no word here of any mid-place, and no leſſe cleare in this point is *Nazianzen*: *Credo omnem animam Deo charam, poſteaquam corporis vinculis ſoluta hinc exceſſerit, hilarem ad dominum ſuum conuolare, & beatitudinem reconditam imaginatione quadam perſpicere.* I beleeue, that euery ſoule beloued of God, ſo ſoone as it is looſed from the body, flies ioyfully vnto the Lord, and there enioyes that happineſſe which in heauen is layd vp for it.

[illegible]

Nazianz. in laudem Cæſarij.

But more comfortleſſe and cruell are they, when they ſend downe infants vnbaptized to a houſe of Hell, deuized by themſelues, and called, *Infernus non baptizatorum.*

But no leſſe cruel and mercileſſe are they toward young children dying without Baptiſme; for theſe, if the want of Baptiſme be not ſupplied by Martyrdome, they condemne to another houſe of hell, which they call *Infernus non baptizatorum*, the hell of ſuch as are not baptized. Our Sauiour commanded to bring the young children, and ſaid, *Of ſuch was the Kingdome of Heauen*: but theſe new Doctors will baniſh young ones from him, and grant them no place in his Kingdome. Saint *Paul* ſaith, that children of beleeuing Parents are holy, being borne within the Couenant: but the Pope ſends them downe to a houſe in Hell, for want of the Seale of the Couenant. But becauſe they ſtill bragge of Antiquitie, wee will let you heare the voyce of Antiquity plainly againſt them.

This cruell opinion is condemned by Auguſtine.

Firſt, of this purpoſe *Auguſtine* writes in this manner: *Proinde reſpuendi ſunt à corde Chriſtiano, qui putant ideo dictum multas eſſe manſiones; quòd extra regnum cœlorum erit aliquid, vbi maneant beati innocentes, qui ſine Baptiſmo ab hac vita emigrarunt, quia ſine illo in regnum cœlorum intrare non potuerunt*: Therefore they are to bee reiected, yea, ſpewed out of a Chriſtians heart, who thinke, becauſe our Sauiour ſaith, *there* are many Mansions, and therefore without the Kingdome of Heauen, there is some place, wherin blessed Innocents, dying without Baptisme, shall remaine, because without it they cannot enter into the Kingdome of Heauen: *Hæc fides non fides, quia non est vera & Catholica fides*: This faith is no faith, because it is no true Catholike faith. Dare ye so diuide the house of our Father, that some Mansions thereof yee make to bee in the Kingdome of Heauen, others of them without the Kingdome of Heauen? *Absit vt qui volunt habitare in regno cælorum, in hac stultitia velint habitare vobiscum*: Farre bee it from vs, that they who would dwell in the Kingdome of Heauen, should dwell with you in this foolish opinion.

Let Catholike Romanes consider what false Catholikes they are in Augustine his mind.

With *Augustine* agreeth *Bernard*; I read (saith he) that the Lord spake of *Ieremie*, *Before thou camest out of the wombe, I sanctified thee*. And of *Iohn* the Baptist, *Qui ex vtero, Dominum in vtero sensit*, who in the wombe of his owne Mother *Elizabeth*, was touched with a feeling of his Lord, in the wombe of *Mary* the blessed Virgin. If it had falne out (saith he) that any of these had died in the wombe, meaning of *Ieremy* or *Iohn*, who will say, being thus sanctified by the Spirit, that they should haue beene condemned? He that pleases to heare more let him turne ouer to his 77. Epistle, written to *Hugo de sancto victore*, because some new vpstart of that time had taken in hand to proue the absolute necessitie of Baptisme out of these words of Iesus to *Nicodemus*, *Except a man be borne of water, and of the Spirit, he cannot enter into the Kingdome of Heauen*. *Bernard* there improues that sense, and by forcible reasons euinceth, that it is not the meaning of Christ in that place, establishing this conclusion, that the want of Baptisme cannot be preiudiciall to saluation, *Tanquam si quidem non contemptus, sed sola prohibeat impossibilitas*: prouiding it be not the contempt thereof, but impossibility to get it, that causes the want of it. And to strengthen his iudgement, he bringeth in the consent of ancient Fathers that were before him: *Miror hac in re* [illegible] *assertionum, & assertor inuentionum inuenire hanc rationem potuit, quæ fugit* [illegible] *patres Ambrosium & Augustinum* [illegible] *si velit* [illegible] [illegible] *non sentio. Legat librum Ambrosij de morte Valentiniani, & Augustini de vnico Baptismo, lib. 4.* I marvell (saith he) if this new inuentor of new assertions, and assertor of inuentions, could find out a reason for his new opinion, which was vnknowne to the holy Fathers, *Ambrose* and *Augustine*; if hee be ignorant of it, let him know that both these were of the same iudgement concerning this point, whereof I am. Let him reade the booke of *Ambrose* of the death of *Valentinian*, and *Augustine* his fourth booke of one Baptisme. These are the words of *Bernard*. Let Papists bee ashamed to lurke vnder the shadow of Antiquitie, since they are assertors of nouelties, and such nouelties as haue beene by diuers ancient Fathers so plainely condemned, long before our time.

With Augustine agreeth Bernard.

Ier.1.5.

Bernard Epist.77.

Iohn 3.5.

For the want, not the neglect and contempt [illegible]

Papists teaching otherwise, are declared long since by the Fathers, to be affirmers of new inuentions.

The next word here is, of preparing, *I go* (saith our Sauiour) *to prepare*. This leades vs by the hand to take vp the greatnesse of that glory: for it must bee a great glorie which is prepared by the Lord. And this will appeare the better by a twofold comparison: first, of the workes of God with the workes of man: next, of the workes among themselues. As for the first, when men of great power make preparation, some great thing answerable to their power is expected of them. I cease to speake of those workes, whereunto the luxurious humours of men, haue carried them, without necessitie, or any good vse: as, the Pyramides, the Labyrinth, and Sphynx of Egypt, the temple of *Diana*, the Sepulchre of *Mausolus*, the walls of Babel, the Capitoll of Rome, and many moe. Of which it is true, which *Pancirol* speaketh of one of them: *Nulla alia ædificandæ Pyramidis causa fuit, quam vana & stulta ostentatio, vt scilicet nec pecunia ipsa, nec etiam plebs otiosa esset*. There was no other cause why the Kings of Egypt builded their Pyramides, one whereof was twenty yeares in building, three hundred and threescore thousand men continually working thereat, no other cause (saith he) was of all this vnprofitable labour, but a vaine and foolish ostentation, that neither their money nor their men should be idle.

The second word in the second degree of comfort is: *To prepare*.

That it must be a great glorie which God prepares, will appeare: First, by comparison of the workes of men, with the workes of God.

Plin.l.36.c.14.

Pancirol. de 7. mundi miraculis

But these as I said, I leaue and turne me to holy Scripture. *Noah* was an hundred and twentie yeares preparing the Arke. No doubt, as the Lord commanded him to build it, so his wisdome directed him how to build it. Here was a long preparation, and it produced a great worke. It behooued to be a great vessel; there were but eight reasonable soules in it, *Noah* the father, *Iapheth*, *Sem* and *Cham*, his three sonnes, with their wiues; but beside them it contained all kindes of creatures, beasts of the earth, birds of the aire, male and female. Of what huge quantity it was, may appeare by this: the Flood continued for the space of a yeare and some daies: for it began in the sixe hundreth yeare of *Noah*, the second moneth, and seuenteenth day of the moneth, the earth was not drie, neither did *Noah* come foorth till the sixe hundreth and one yeare, being the second [illegible] moneth,

Noah was 120. yeares preparing the Arke, at length he finished it, a vessell of huge quantity.

Gen.7.11.

Gen.6.14,15.

Moneth, the twenty ſeuenth day of the moneth. Now from the time the Arke began to reſt on the top of the Mountaines of Ararat, it was a quarter of a yeare wanting ſeuen dayes, before the top of any Mountaine was ſeene. Of this appeares what a huge Veſſell it was.

Gen.8.4,5.

Againe, great preparation was made by *Dauid* and *Salomon*, for building of the Temple: ſeuen yeares was it a building; at this worke he had continually ten thouſand men that by courſe hewed wood in Lebanon; fourescore thouſand Maſons that hewed ſtones in the Mountaine, threeſcore and ten thouſand that bare burthens, three thouſand and ſixe hundred Ouer-ſeers of Maſters of the workes: and it was a great worke, the Kings of the earth maruelled, and were aſtoniſhed when they ſaw it. The ſecond Temple, built after the Captiuitie, was nothing comparable to the firſt. It is true, *Haggai* propheſied that the glory of the ſecond houſe ſhould exceed the glory of the firſt houſe; but that was not in reſpect of the building, but in reſpect of the perſonall preſence of the Sonne of God, who taught in that Temple: yet was this ſecond Temple ſo great a worke, that the Diſciples wondred to ſee the ſtones thereof: and *Titus* when he deſtroyed it, turned him to his Captaines, and cryed, *Pugnauit hodie pro nobis Deus, O Commilitones*: God hath this day fought for vs, O fellow ſouldiers: for he perceiued the ſtrength of that houſe greater then that hee was able to deſtroy it, if the Lord had not beene againſt it. Thus you ſee, when men of power make great preparation, there followes great workes.

Dauid and Salomon made long preparation for building the Temple. 2 Chron. 2.18.

The worke was a wonder of the world, for where great men make great preparation, great workes are expected to follow

*Ahaſuerus* made a great feaſt to all the Princes of an hundred twenty and ſeuen Prouinces, for no other end, but to ſhew the riches and glory of his Kingdome, and the honour of his Maieſty for the time it laſted, to the Princes an hundred and foureſcore dayes, to the common people it laſted ſeuen dayes. The place was the Court of the Garden of the Kings Palace, the Tapeſtry was of white, greene, and blew, faſtned with cords of fine Linnen and Purple, in ſiluer Rings and Pillers of Marble; the beds were of Gold and ſiluer, vpon a pauement of Porphyrie, and Marble, and Alablaſter, and blew colour. If ſo great workes were done by a worme of the earth, to ſhew the greatneſſe of his Maieſty, what ſhall we looke for from the Lord our God? [illegible] that glory bee, which he hath prepared [illegible] for his Saints [illegible] to endure for euer. But [illegible] if we ſhall compare the workes of God among themſelues, we may lay this for a ground, that the inuiſible workes of God are alway moſt excellent. Some of his creatures are vnderſtanding ſpirits onely, without fleſh, ſuch as the Angels: ſome are fleſh onely without vnderſtanding; the one is ſubiect to ſenſe, not ſo the other; but how farre doth the one excell the other? Yea, in man who conſiſts of a ſoule and of a body, doth not the inuiſible ſoule farre excell the viſible body? And ſeeing this viſible world, the place of our ſoiourning, is ſo beautifull as we may behold it; what ſhall we thinke of that inuiſible Palace, the place of our endleſſe habitation? The great Cities of Campania ſeeme but little cottages to them who ſtand on the top of the Alpes: and when we ſhall once bee exalted to the Mountaines of our God, the moſt ſtately and gorgeous buildings which are now, ſhall appeare nothing at all: yea, as the Moone couereth her ſelfe with a pale vaile, at the brightneſſe of the Sunne; ſo ſhall all the glory of fleſh vaniſh, when that glory of the ſons of God ſhall be reuealed.

Ahaſuerus, after long preparation, made a royall banquet. Eſth.1.4.

If ſo great things be done by men, when they prepare them for it, what ſhall wee looke for from our God?

It appeares by the compariſon of the workes of God among themſelues.

Seeing the viſible workes be ſo glorious, his inuiſible workes muſt be much more glorious.

But here may be demanded, How ſaith our Sauiour, *I goe to prepare a place for you*? Was it not prepared before the foundation of the world? *Come ye bleſſed of my Father, inherit the Kingdome prepared for you from the foundation of the world.* The anſwere is, Both theſe are true: it was prepared before, and yet is preparing ſtill. Diſtinguiſh the decree, from the execution of the decree: in reſpect of the decree it was prepared, in reſpect of the execution, it is preparing yet. And this preparation ſtands in theſe three: firſt, in poſſeſſion: ſecondly, in interceſſion: thirdly, in effectuall operation.

Our Manſions, in reſpect of Gods decree, were prepared before the world. Mat.25.34.

But in reſpect of the execution of the decree, they are ſtill in preparing.

For the firſt, Chriſt Ieſus hath aſcended vnto heauen, to poſſeſſe it for vs, and vnto vs, to ſeaze our nature in that conquered Kingdome. Of this, *Tertullian* in name of all the Saints, glorieth in this manner: *Quemadmodum nobis arrhabonem Spiritus reliquit, ita & a nobis arrhabonem carnis accepit, & vexit in Cælum pignus totius ſummæ illuc quandoque redigendæ. Securæ eſtote caro & ſanguis, vſurpaſtis & Cælum & Regnum Dei in Chriſto.* As the Lord hath left behind him vnto vs the earneſt of his Spirit, ſo hath he taken from vs the earneſt of our fleſh, & carried it into heauen, as a pledge, that the whole ſumme, namely all the reſt, euen in their bodies, ſhall come thither. [illegible] therefore O fleſh and blood, be glad, and reſt in aſſurance: for thou poſſeſſeſt that Kingdome of heauen already in thy Head, the Lord Ieſus Chriſt.

A[illegible] poſſeſſion in the firſt[illegible]

1 In poſſeſſing vs in that manſion place. Tertul. de reſur. carnis.

The ſecond point of this preparation is, his interceſſion for vs: Chriſt [illegible] the true Sanctuarie.

2 In interceſſion for vs, that we may haue the place there, which hee hath merited.

ary, but is entred into the very heauen, to appeare now in the ſight of God for vs. Thus then prepares he that place for vs, when by his continuall Interceſſion, hee prayes that the place may bee aſſigned vnto euery one of vs, which hee hath merited vnto vs. The typicall high Prieſt had the names of all the twelue Tribes of Iſrael vpon his breſt, when hee appeared before God to pray for them: but our high Prieſt knows particularly by name, all his Saints, for whom hee intercedes: *I haue called thee by thy Name, for thou art mine.* Yea, not onely knowes he our perſons, but all our ſeuerall infirmities: *For we haue not an high Prieſt which cannot bee touched with the feeling of our infirmities, but was in all things tempted in like ſort, yet without ſinne.*

And this interceſſion is not generall, but particular for euery one of his Saints by name.

*Eſa.43.1.*

*Heb.3.15.*

And laſtly, this preparation ſtands in his effectuall operation in vs, according as hee promiſed; *And I, if I were lift vp from the earth will draw all men vnto mee,* to wit, all that are mine. Then prepares he that place for vs, when by his attractiue vertue hee drawes vs vp vnto it: *Parat quodammodo manſiones, cum manſionibus parat manſores:* The Lord, after a ſort (ſaith *Auguſtine*) prepares a manſion place, when he prepares them who ſhould remaine in it. *Ita Domine, para quod paras, nos enim tibi paras, & te nobis paras, cum locum paras, & tibi in nobis, & in te nobis: tu enim dixiſti, Manete in me, & ego in vobis:* Euen ſo, Lord, prepare that which thou art preparing, for thou prepareſt vs to thy ſelfe, and prepareſt thy ſelfe vnto vs, when thou prepareſt a place for thy ſelfe in vs, and for vs in thee, for thou ſaidſt, *Abide ye in mee, and I in you.* Saint *Peter* ioynes theſe two together; *An inheritance kept in the heauens for vs, and whereunto we are kept, by the power of God, through faith.* This is for our great comfort, that he who hath prepared that Kingdome for vs, prepareth vs for it: hee hath aſcended on high, and is now drawing vs vp after him. Wee ſpeake it of the naturall body, where the head goes thorow, it will draw the whole body after it: This is much more true in the myſticall body: for whereas in the naturall body there are moe vitall parts then one, in the myſticall, there is no vitall part but the head, ſo long as there is life in the head, and that ſhall be for euer, for, *Chriſt is now riſen from the dead, and can die no more;* the members ſhal not want life. Such as are in him, feele vertue flowing from him, to draw them vp to himſelfe, to renew and prepare them for theſe *new heauens, wherein dwelleth righteouſneſſe,* & into the which *no vncleane thing can enter.* Aboue all things let vs take heede that wee finde this attractiue vertue in our ſelues: for thereby ſhall wee know that our Lord is preparing a place for vs in theſe heauenly Manſions.

3 In effectuall operation, by which he drawes vs vp to theſe Manſions prepared for vs.

*Aug. in Ioan. tract.68.*

*Iohn 15.*

*1 Pet.1.4,5.*

In the myſticall body all the life is in the head, and he will not faile to draw all his members after him.

Now when our Sauiour ſaith, *I goe to prepare a place for you:* wee haue ſhewed in what ſenſe he ſaith it. And therefore they are farre miſtaken, who abuſe this place, to prooue, that the way to the heauenly Manſions, was vnpaſſible, and heauen inacceſſible, before the Reſurrection and Aſcenſion of Chriſt: ſo affirme the Prolocutors for Babel, that the Patriarkes, and other good men of the old Teſtament, were in ſome other place of reſt before the comming of Chriſt, and not in heauen; and namely that they were in a place, called *Limbus Patrum,* which in their minde is the vppermoſt houſe of hell. A ſtrange opinion, as if there could be any reſt but in heauen, or that ſoules could haue reſt in any houſe of hell. And with this, they abuſe another place of the Apoſtle to the Hebrewes; *The way into the holieſt of all was not yet opened, while as yet the firſt Tabernacle was ſtanding.*

*Limbus Patrum* altogether elumbate, can finde no footing in this place

*Rhemiſt. on Heb. 9. verſ.8.*

*Heb.9,8.*

For anſwering whereof wee muſt know that the Apoſtles purpoſe there is, to declare vnto the Hebrewes, that the ſeruice of the Leuiticall Prieſthood and firſt Tabernacle, could not of it ſelfe giue ſaluation, but figured that ſaluation which comes by the blood of the high Prieſt. Now albeit the Leuiticall ſeruice of it ſelfe could neither ſaue Prieſt nor people, yet ſo many of them as were ſpirituall, and in vſing of the typicall ſacrifice, looked by the eye of faith, vnto the true ſacrifice, beleeuing remiſſion of ſins through the blood of Chriſt, theſe were ſaued by faith in Chriſt to come, no leſſe then we are ſaued by faith in Chriſt that is come. And where the Apoſtle ſaith, the way to heauen was not open, during the time of the firſt Tabernacle, it doth not import that the way to heauen was cloſed all that time, but that it was not manifeſted then, and made ſo clearely apparent, as now it is by the comming of Chriſt: for the Apoſtle vſeth not the word *ἀνοίγω,* which ſignifieth to open that which was cloſed, but hee vſeth the word *φανερόω,* which ſignifieth to make manifeſt and cleare a thing which is darke and obſcure. Now there is a great difference betweene theſe two, to ſay that the way of heauen was obſcured with ſhaddowes and couerings, which were remooued by Chriſts comming, and the way to heauen more clearely manifeſted; and to ſay that the way and doore of heauen was cloſed and locked vp before, till Chriſt came and opened it: and therefore the Ieſuites themſelues are forced to tranſlate this word as I haue alleaged, *The way of*

Another place vindicate from the hands of Papiſts, which they would abuſe to proue that none of the godly before Chriſt, went into heauen.

The difference of the words *ἀνοίγω* and *φανερόω,* declares the way was open then, albeit not ſo cleare as now.

*the beliefe was not yet manifeſted:* They had the ſame Couenant of Grace that wee haue, but they had it infolded and couered with figures and ſhadowes: we haue it outfolded, and clearely proponed without figure or ſhadow. The Sunne, before his riſing, ſends out a light, whereby any man that hath eyes may ſee the way wherein he ſhould walke, but when it riſeth, it brings with it a greater light, whereby the way is more clearely manifeſted. The Lord Ieſus, before his Incarnatiō ſent out a light, which ſhewed the way of ſaluation to ſo many as were appointed for it, and by that light they walked vnto it; but much more clearely hath he manifeſted it by his owne comming. Theſe words are abuſed, when another ſenſe is inforced vpon them.

Gen.5.24.
2 King.2.11.
When the Scripture ſaith, God tooke vp *Henoch*, and *Elijah* into heauen, if the doctrine of the Romiſh church be true, it muſt be ſaid, they were carried downe to a houſe in hell.

When *Moſes* teſtifieth of *Henoch*, that *he walked with God, and he was no more ſeene, for God tooke him away:* The Doctors of Rome muſt make this Commentary vpon it, God tooke him away, that is, tooke him downe into a houſe of hell, called *Limbus Patrum*, or elſe they muſt renounce their opinion: and where the Spirit of God ſaith, that *Elijah* went vp by a whirlewind into heauen, theſe babbling builders of Babul will haue it expounded this way, That hee went downe to *Limbus*. When *Lazarus*, dyed, his ſoule was carried by Angels into *Abrahams* boſome: now, ſay they, that the place called *Abrahams* boſome, is now in heauen, but before Chriſts death, it was a place in hell, *Limbus Patrum*. But (I pray you) what reaſonable man will thinke, that holy Angels carry the ſoules of men vnto another place then that wherein they dwell themſelues? *Origen* writing on that place of *Iob*, *And naked ſhall I returne*, ſaith in this manner, *I ſhall returne thither, where Adam, and the reſt of mine elders are gone; where the tabernacles of the righteous are, the reſt of the faithfull, the conſolation of the godly; where Abrahams boſome is, and the company of Angels, the Kingdome of Chriſt; where is light, life, and glory, and the ſight of God.* Dareſt thou ſay, theſe things are to bee found in any houſe of hell? Fie, that they are not aſhamed to maintaine ſuch falſe and ridiculous fables.

*Origen* in *Iob*.

3
The third word in this ſecond degree of comfort, is, *A place*.

The third word here, is, what goes he to prepare? *A place*. Not a place of puniſhment, but as hee ſaid before, A Manſion place, a place of euerlaſting reſt and ioy. Still the comfort riſeth by degrees. O what a mercy is this! If a place were aſſigned to vs according to our deſeruing, the earth would not beare vs. It is the curſe of the wicked when they die, *they goe downe to their places*, ſo was it with *Iudas*: and, when ſentence ſhall bee giuen out againſt them, the earth ſhall open and ſwallow

*Act.1.25.*

them; but the compaſſion of the Lord, and Paſſion of his Chriſt, hath freed vs from this miſerable condition. For our ſin wee were caſt out of earthly paradiſe, and yet the Lord, out of his loue, hath giuen vs a place in the heauenly Paradiſe: the Angels loſt *the place of their habitation there*, and ſhall neuer recouer it; but man is raiſed vp into their roomes, *to ſit with Chriſt in the heauenly places.*

Gods great mercy, that mā ſhould haue a place in heauen

*Ephes.2.6.*

4
The fourth and laſt word is, *For you*.

But the laſt word compleats the comfort, *for you*; *I goe to prepare a place for you.* It were no matter of comfort to heare of that place, and of the great preparation made in it, if it were not for vs. For as we ſhewed in the beginning, our Sauiour here vnderſtands not the twelue Diſciples only, when hee ſaith, *I goe to prepare a place for you*: there is one of the twelue hath no place there; *Iudas went to his owne place*: and many beſide the twelue that ſhall haue place there, as afterward our Sauiour expounds himſelfe. Alway we ſee it is not ſufficient for true conſolation, to haue a generall ſight of eternall life, but a particular application of the promiſes thereof is neceſſarily required in vs. And this is the very eſſentiall difference which diſtinguiſheth true iuſtifying faith, from all other kinds of faith whatſoeuer. The Papiſts miſtake it far, when they teach, there is no more in faith then *Notitia cum aſſenſu*, a knowledge with aſſent. For I ſuppoſe thou knoweſt the promiſes of eternall life, and aſſenteſt to them alſo, that they are true in the generall; if thou haſt not the aſſurance (which iuſtifying faith renders) that they are thine, what comfort haſt thou? The damned deuils know and confeſſe the Sonne of God; they know his Word is true, both his promiſes of mercy, and threatnings of iudgement: but they are ſure that mercy belongs not to them, and iudgement cannot goe by them, therefore they tremble, ſaith S. *Iames*: where, if they thought and aſſented not to the truth of Gods Word, it would not moue them at all, neither would they tremble for the iudgement, more then they reioyce at the mercy. Thus haue theſe reprobate ſpirits, an aſſenting knowledge, then the which no more is in the Papiſts faith, according to their owne doctrine.

*Act.1.25.*

Particular application of Gods promiſes, is neceſſary for our comfort.

*Coſter.enchir.*
Papiſts miſtake far the nature of faith, when they take from it this particular application.

And thus they miſtaking the nature of faith, are forced to fall into another inconuenience, that in this life no man can be ſure of ſaluation, vnleſſe it be by extraordinarie reuelation. Indeed, for them it is neceſſary to affirme this: for it is impoſſible that their Religion can giue any man aſſurance of ſaluation: and therefore hath their Councel of Trent decreed in this manner: *Si quis dixerit hominem renatum teneri ex fide ad credendum, ſe certò eſſe de numero prædeſtinatorum,*

From this they fall into another inconuenience to deny, that a man in this life can bee ſure of ſaluation.

*Concil.Trid.Seſſ. 6.Can.5.*

[illegible], *anathema ſit:* If any man ſay that a regenerate man is bound of faith to beleeue that he is certainly of the number of them who are predeſtinated to life, let him bee accurſed. This is their comfortleſſe Doctrine.

That a regenerate man may be, and is ſure of ſaluation, is proued againſt the Councell of Trent.
Epheſ.1.14.
1 Iohn.5.10.
Rom.8.16.
Epheſ.4.30.

But as hee who liueth, feeles life ſenſibly, and can ſay, I liue: and hee who hath a Iewell in his hand, which others ſee not, can ſay confidently; I haue it: ſo the regenerate man, iuſtified by faith, hauing receiued the Spirit of Adoption, called, *The earneſt of our inheritance; The witneſſe of God, who witneſſeth to our Spirits, that we are the ſonnes of God. The ſeale of God, by whom wee are ſealed againſt the day of Redemption:* can as certainly ſay that I haue it. And albeit many are deceiued concerning it, to thinke with the fiue fooliſh Virgins, they haue that which they haue not: is it therefore reaſon to affirme that all are deceiued, and none can be aſſured?

*Matth.*

For he hath all theſe rights and ſureties of heauenly inheritance.

1. A Charter giuen him by the Lord.
*Luke 22.29.*
*Luke 12.32.*

Conſidering that regenerate men haue all theſe ſureties of their heauenly inheritance giuen them from the Lord: Firſt, Charter: Secondly, Confirmation: Thirdly, Seazing: Fourthly, Poſſeſſion. Our Charter, is the Word of the Lord, and promiſes made vs in the Goſpell of grace. There is one clauſe of our Charter, *As the Father hath appointed a Kingdome to me, ſo I appoint it to you.* There is another: *Feare not, little flocke, it is your Fathers will to giue you the Kingdome.* If Reprobate man or Angell would quarrell (as no doubt they will in the day of tentation) our right to the Kingdome of heauen, we ſhould haue ſuch principall clauſes of our Charter regiſtred in our hearts, to produce againſt them, that would diſturbe our peace.

2. A confirmation paſt thereupon.
*Heb.6.17,18.*

Secondly, we haue the Lords Confirmation paſt vpon our Charter. Of this ſpeakes the Apoſtle; *So God willing more abundantly to ſhew vnto the heires of promiſe, the ſtability of his counſell, hath bound himſelfe by an oath, that by two immutable things, wherein it is impoſſible that God ſhould lye, we might haue ſtrong conſolation.* The Lord hath not onely ſpoken the Word, but hath confirmed it with an oath, to ſhew to the heyres of promiſe, theſe are regenerate men, the ſtability of his counſell: let the aduerſaries marke this. Beſide this, the death of the Teſtator hath interuened, and hath ſubſcribed the Teſtament with his owne blood, and confirmed it in our hearts, by giuing vs his owne Spirit, as his witneſſe, his earneſt, and his owne ſeale, aſſuring vs, that the promiſed ſaluation is ours. And therefore S. *Paul* ſpeaking to the Corinthians, ſaith, *The teſtimonie of God hath beene confirmed in you.* Truth it is, many in our dayes know this Charter, and can ſpeake of it, who haue not the teſtimony thereof confirmed in their hearts, but ſure his Saints elected, called, and iuſtified, haue it.

3. A ſeazing conformable to his Charter.

Thirdly, we haue our Seazing giuen vs, when his ſeruants, Preachers of the Goſpel, as his Deputies and officers, in his name ſeaze and infeoffe vs in his promiſed Kingdome: and this is done vpon earth, ſo oft as they deliuer vnto vs in the holy Sacrament, that bread which is his body, that wine which is his blood; A donation reall is made to vs of Chriſt, and of all that which hee hath conquered vnto vs: that which generally is propoſed in the Word, particularly is applyed in the Sacrament to euery true, penitent, and beleeuing receiuer; for it is not a naked ſigne or ſymboll, which there is put into our hands, but an effectuall exhibiting inſtrument of Chriſt Ieſus, and of all that by his death hee hath merited vnto vs.

4. Poſſeſſion.

Laſt of all, we haue poſſeſſion of it, not onely as we ſaid, hath he caried our nature into the heauens, and poſſeſſed it there, but hee hath deliuered to vs the keyes of the Kingdome, Faith, and Praier, by the which, when we knocke, he openeth, and giueth vs euen in this life, an entrance to it, that we may after a ſort, view and behold the glory thereof, as *Moſes* from the top of Piſgah viewed Canaan: and this is a preſent pledge of that future redemption of the poſſeſſion abiding vs hereafter, when wee ſhall more fully inioy it then now we can.

And yet no man hath this aſſurance at all times in a like meaſure.

Thus haue we ſeene in a part what ſure and vndoubted warrants, Saints called and iuſtified, haue of their ſaluation; yet it is to be obſerued, that this aſſurance continues not with them alway in a like meaſure: they are many a time exerciſed with doubtings, and deſertions, for their greater humiliation: but this is ſure, true Religion approues no doubting, farre leſſe preſcribes it, but rather improues it, and by ſtrong arguments taken out of the Word, ſtrengthens Faith, and remoueth all cauſes of dubitation furniſhed by infidelity. But that I may eſchew repetition, hee that liſts, may read this matter, entreated at great length on the eighth to the Romanes, where we haue alſo proued that Saints called once by grace, and iuſtified by Faith, are ſure of finall perſeuerance.

### Verſe 3.

*And though I goe to prepare a place for you,*
*I will come againe and receiue you vnto*
*my ſelfe, that where I am,*
*there yee may bee*
*alſo.*

The third degree of comfort againſt death, is the conſideration of the meanes by which we ſhall be aduanced to our heauenly Manſions.

FOllowes now the third degree of the Comfort. The Diſciples yet might haue ſaid, Lord, it is a great comfort to heare of the many Manſions which are in thy Fathers houſe, greater yet to heare that thou wilt goe and prepare them for vs; but this is ſtill the matter of our feare, we are clothed with mortall and corruptible bodies, which ſhortly muſt be turned into duſt and aſhes, and within them wee haue ſinfull ſoules, how ſhall wee then be able to inherit theſe Manſions? To this our Sauiour anſwers, *I will come againe and receiue you, that where I am, there ye may be alſo*: your aſcending vp to the Manſion places of my Fathers houſe, is not a worke to be done by you, or by the power of nature: it is a worke to be done by me, I will receiue you, and no power of the graue, of the earth, nor of hell ſhall bee able to hold you from me. For this cauſe, when the Apoſtle had prayed for the Epheſians, that God would *open their eyes, and let them ſee the riches of that glorious inheritance prepared for the Saints*, he ſubioynes incontinently another prayer, that God would open their eyes to ſee *that exceeding greatneſſe of his power toward vs that beleeue*. Theſe two are requiſite for our compleat comfort; firſt, to know the greatneſſe of that promiſed glory; next, to know that the great power of God will bring vs vnto it, *He will performe his promiſed Kingdome*.

It is the worke of Gods power, and not our owne.

*Eph.* 1.18,19.

*I will come againe.*] This is an Article of our faith, acknowledged by Angels; *Yee men of Galile, why ſtand yee gazing into heauen? This Ieſus which is taken vp from you, ſhall ſo come, as yee haue ſeene him taken vp into heauen.* Beleeued by Saints; *Vnto them that looke for him, ſhall hee appeare without ſinne the ſecond time vnto ſaluation*; but ſcorned by mockers, according to the prediction of Saint *Peter*, *There ſhall come in the laſt times mockers, which will walke after their luſts, and ſay, Where is the promiſe of his comming?* But as the Apoſtle hath in that ſame Chapter, *The Lord is not ſlacke as concerning his promiſe*. He kept preciſely the time of his firſt comming; when the Scepter departed from Iudah, then Shiloh came: and no leſſe peremptorily will hee keepe the time of his ſecond comming. Indeed it is hid from vs; and men, when out of their owne coniectures they determine of it, expoſe Chriſtian Religion to the ludibry of the vnbeleeuing.

Chriſt his ſecond comming acknowledged by Angels. *Acts* 1.11.

*Heb.* 9.28. Beleeued by Saints.

2 *Pet.* 3.3. Scorned by mockers.

Verſe 9.

Alwayes as the Fathers and Saints vnder the Old Teſtament, longed for his firſt comming, *Abraham, Iacob, Simeon*, and the reſt, ſo ſhould wee for the ſecond. *Wait for the appearance of our Lord Ieſus*: we ſhould loue it; for, *there is a Crowne laid vp for all that loue his appearing*: wee ſhould pray for it, *Thy Kingdome come*: and with the Church in the Reuelation, *Euen ſo, come Lord Ieſus*. Let ſcorners mocke on: *We know whom we haue beleeued; and the Lord helpe our vnbeliefe*. Such ſcorners mocked *Noah* when hee was making the Arke, but when they weltred in the waters of the Deluge, their folly reproued them. Such ſcorners mocked *Lot*, who told them of the burning of Sodom; but when their carkaſſes were ſcorched with the fire, then they vnderſtood, it was not a vaine word. The ſcorners of our time will not learne to bee wiſe by their example; but ſure it is, the Word of the Lord ſhal take hold vpon them: and it is daily ſeene ſo, though the day of their generall doome bee delayed, yet the day of their particular doome comes vpon them ſooner then they looked for, which cutteth downe their bodies with ſtrange and vnexpected iudgements, and drawes their ſoules to vnder-lye a wrath whereof they neuer dreamed. Alas, that miſerable and fooliſh man cannot thinke vpon this! I ſuppoſe (ſaith *Auguſtine*) thou wert able to prolong the Day of Iudgement, or that it ſhould bee delayed, as long as thou thinkeſt thou wouldeſt haue it delayed, *Quantũ vis diem iudicij prolonga, numquid vltimum diem tuum; id eſt, vita tua, quo exiturus es de hoc corpore producturus es in longum*: yet art thou able to prolong the day of thy death? Nay, not an houre.

As the Fathers vnder the Law longed for Chriſts firſt comming, ſo ſhould we for the ſecond. 1 *Cor.* 1.7. 2 *Tim.* 4.8. *Reuel.* 22.

A warning for ſcorners.

Let it be ſo long to the day of the generall doome as they thinke, yet the day of their particular doome is not farre off.

*Aug. de temp. ſerm.* 90.

But indeed, as that ſame Ancient ſaith, that Day of Iudgment, which wicked men ſcorne now, ſhall aſſuredly come: *Venturum eſt iudicium illud, quod modò rident impij*. The firſt comming of our Lord was obſcure and ſecret; the ſecond ſhall bee open, glorious, and manifeſt, all fleſh ſhall ſee him; *Occultum oportebat cum veniret iudicaretur, manifeſtus autem veniet vt iudicet. Si prius manifeſtus veniſſet, iudicare manifeſtum quis auſus fuiſſet?* He came firſt in obſcure and ſecret manner, that he might be iudged, but hee ſhall come in a knowne and manifeſt manner, that hee may iudge: If at the firſt hee had manifeſted himſelfe, who durſt haue iudged him? For as the Apoſtle ſaith, *If they had knowne, they would not haue crucified the God of glory*. If other things long before propheſied concerning his firſt comming and the propagation of the Church, were not now fulfilled, there were ſome reaſon to thinke, that the promiſes of his ſecond comming ſhould not bee fulfilled alſo. It was promiſed, that in the *ſeed of Abraham all nations ſhould be bleſſed*, that the Church of Chriſt ſhould be ſpread throughout the whole earth: *A paruis* [illegible] *dubium videbatur*, [illegible] that was ſpoken by few, but ſcorned by many, yet it is now accompliſhed. *Si* [illegible] *prædicta ſunt*, [illegible] *videmus impleta, quid dubitamus etiam* [illegible] *promiſſa,*

The certainty and manner of Chriſts ſecond comming.

*Aug. de temp. ſer.* 174.

Seeing other promiſes made by God are fulfilled, why ſhall we diſtruſt the promiſe of his ſecond comming?

*Aug. de temp. ſer.* 109.

qua

[illegible] Seeing theſe things which were fore-told many thouſand yeeres ſince, wee ſee them now accompliſhed, why doubt wee that theſe which now are promiſed, ſhall in like manner be performed?

A promiſe of our riſing and aſcending vp to our heauenly Manſions.

But ſhall wee not be receiued before [illegible] [*And I receiue you vnto my ſelfe.*] Here our Sauiour more particularly anſwereth to that dubitation, which our infidelitie [illegible]: How is it poſſible for vs, after that the graue hath reſolued vs into duſt, to riſe againe, and goe vp to theſe promiſed Manſions? Our Sauiour anſwereth here, *I will returne* [illegible] *I will take you to my ſelfe:* who ſhall bee able to hold you from mee? You are the price of my blood; what creature can detaine you out of my hands, when I ſhall come to require mine owne? S. *Iohn* ſaw this in a viſion, which here is promiſed in this prediction: *And I ſaw the dead, both great and ſmall, ſtand before God, and the Sea gaue vp her dead, which were in her, and death and hell* (or the graue) *gaue vp their dead which were in them.* And this is alſo clearely expounded by the Apoſtle S. *Paul*: *The Lord himſelfe ſhall deſcend from heauen with a ſhout, and with the voyce of the Archangel, and with the Trumpet of God: and the dead in Chriſt ſhall riſe firſt: then ſhall wee which liue and remaine, bee caught vp with them alſo in the clouds, to meete the Lord in the ayre, and ſo ſhall wee euer be with the Lord.* The word the Apoſtle vſeth [illegible], we ſhall be rauiſhed, to ſhew that our riſing & vp-going ſhall not be by our owne power, but by the power of our God: no weakneſſe therefore in our ſelues ſhould make vs diſtruſt it. Thus haue wee here confirmed vnto vs the certaintie of the reſurrection of our bodies vnto eternall life, which becauſe man naturally diſtruſteth, hath the worthy lights of all times [illegible] to proue it by Scriptures, reaſon, examples, ſimilitudes, whereof he who pleaſes may read alſo [illegible] which we haue written in the [illegible].

No creature ſhall be able to detaine vs, whē our Sauiour ſhall come and require vs. Reu. 20. 12, 13.

1 Theſ. 4. 16, 17.

The Articles of our Reſurrection and Aſcenſion, haue bin firmly beleeued by Fathers of all times.

Concerning it, *Iuſtin Martyr* reaſoneth in this manner: [illegible] [illegible] Seeing it was not impoſſible [illegible] new kind of creature for glory and honour [illegible].

By Iuſtin. Martyr. Iuſt. queſt. Græcan. de reſurrect.

And after the ſame manner reaſoneth *Irenæus*: *Qui ex nihilo potuit nos creare, poteſt & reſuſcitare:* He who made vs of nothing, is alſo able to raiſe vs from the dead. *Si caro hic eſt vitæ capax, multo magis ibi:* Seeing fleſh in this earth is capeable of life, much more ſhall it be capeable of life there. *Si mortem* [illegible] *vitam, multo magis vita* [illegible] *mortem expellet:* Seeing death hath expelled life, much more ſhall life reſtored expell death. *Verbum Dei caro factum fuiſſe* [illegible] *ſi caro non ſaluaretur:* The word had not bin made fleſh, if fleſh were not to be ſaued.

By Irenæus.

Iren. l. 5. c. 3.

Iren. l. 5. c. 13.

*Tertullian* proueth it by reaſon: *Creare carnem potuit Deus, ergo & reſtaurare:* God was able to create fleſh, therefore alſo able to reſtore it. *Non poſſunt igitur ſeparari in mercede, quas operis coniunxit:* They cannot be disioyned in the reward whom GOD hath ioyned in the worke. He proues in like maner the poſſibility thereof, by the examples of the day and night, by the change of the apparitions of the Moone, by the viciſſitude of Summer and Winter, by the fall of the leafe of a tree, and flouriſhing of it againe, by the Phœnix. And that as the Lord may doe it, ſo alſo that he will doe it, he prooues it at length by arguments taken from his iuſtice and his truth.

By Tertullian.

Tertul. de reſur. carnis.

*Epiphanius* proues it by the aſſumption of *Henoch* and *Elias*: by the example of *Abraham*, who begat a child when he was dead: by the example of *Iſaac*, reſtored to life after that he had laid downe his head vnto death: and the Rod of *Aaron*, which flouriſhed after that a long time it had beene withered, and the life vegetatiue departed from it; as alſo by ſundry teſtimonies of Scripture.

By Epiphanius.

Epiphan. de reſur. mort.

*Piſida* [illegible] that confirme it, that argument of the Apoſtle: *If in this life onely we haue hope, we were of all men moſt miſerable:* And againe, *O foole, that which thou ſoweſt, is not quickned, except it dye.* From this, that [illegible] the reſurrection: [illegible] For which [illegible] bringeth [illegible] Corne out of the bowels of the earth, and raiſeth it againe after that it hath beene buried in a graue? yea, makes it to multiplie after that it hath beene rotten? And where (ſaith he) it is obiected, how can this be, mans body being ſo many times changed into the ſubſtance of other creatures, [illegible] and may fall [illegible]. The fiſh deuoureth a man, another man eateth the fiſh, the [illegible] againe deuoureth that man, the Doge deuoureth [illegible], the Rauens feed vpon the Doge, and at length the Rauens are turned into duſt; [illegible] through ſo many [illegible] ſhall he be reſtored vnto that which he was? To this anſwereth *Piſida*, [illegible]: For all this (ſaith he) the body of man abideth within the owne bounds, ſtamped as it were,

By Piſida.

Piſid. [illegible]

Doubts concerning our reſurrection reſolued.

were, and sealed in the hand of the Creator who made it. Little pieces of quick-siluer, being dispersed into the earth, mixe not themselues with any of another kinde; but if any man gather them, of their owne accord they runne together into one, saith *Nyssenus*. Yea, if a skilfull Gardener, hauing sundry sorts of seedes confounded, and mixed through others in his hand, can discerne one from another, and reduce and gather euery one of them to their owne kinds, why shall wee thinke is impossible for the Lord, who hath the whole earth *in Pugillo*, in his fist, to discerne the bodies of his Saints one of them from another, and from all other creatures whatsoeuer?

By Greg. Nyssenus.

Greg. Nyss. de opificio hom.

And to this same purpose saith *Augustine*: Is it not more admirable to see heauenly Spirits bound and detained in earthly bodies (which we know by experience) then that earthly bodies should bee raised vp into heauenly places? And againe, disputing against the Platoniques, who from the naturall weight of the Elements, reasoned, that no earthly body could be in heauen, hee saith: *Quid ergo faciunt terrena tot corpora in aere, nisi forte qui per plumarum et pennarum leuitatem, donauit auibus terrenis corporibus, ut portentur in aere, immortalibus factis corporibus hominum non poterit donare virtutem, qua etiam in summo coelo valeant habitare?* What then doe so many earthly bodies in the ayre, vnlesse yee will say, that he who by wings & feathers, giueth vnto Birds that power to bee carried into the ayre, cannot giue to the body of man made immortall that vertue, whereby it may dwell euen in the highest heauens? And againe saith he, Seeing man by his artifice can make heauy earthly bodies swim aboue in the waters, why consider not we the word of the Lord our God, promising to vs that our heauy and earthly bodies shall be carryed vp into heauen, & *this mortall shall put on immortalitie, and this corruptible shall put on incorruptibilitie*? yea, our bodies *shall be made like to the glorious body of Christ*, that is, as *Theodoret* obserueth, *συμμορφον*, in respect of quality, not of quantitie; for in respect of quantity, our Lord shall exceed vs as farre as the light of the Sunne exceedes the light of the Starres. This then is our comfort against the present contemptible state of our bodies; corruption hath seazed vpon them, the graue long time gets them in her possession, [illegible] restored vnto that which he was? To this answereth *Pisida*. [illegible] For all this (saith he) the body of man abideth within the owne bounds, stamped as it were,

By Augustine.

Aug. de ciuit. Dei lib. 22. cap. 4. & cap. 11.

He who giueth wings to earthly bodies to flie in the aire, can he not giue power to his Saints to mount vp vnto heauen? And seeing man makes heauy things to float in the water, cannot our God carry vp heauy bodies to heauenly places?

Theodor. dial. 2. cap. 3.

to him: the bodies of the Saints, though dispersed, the dust thereof like the wind [illegible] in despight of them all, our Lord shall gather them againe, and fulfill his promise, *I will come againe and receiue you vnto my selfe*.

But shall wee not be receiued before the second comming of our Lord? Doubtlesse the soule immediately after the dissolution of it from the body, is carried the straight way into Heauen: *I desire to bee dissolued, that I may be with Christ*; being with Christ, followes *dissolution*. *This night thou shalt bee with mee in Paradise*. So the soule of *Lazarus* without delay was carried into *Abrahams bosome*: but our Sauiour meanes here of our full redemption, of our last adoption; whereby our bodies shall also be raised to enioy their priuiledges: and this the Apostle cals *The redemption of the body*.

This promise of [illegible] to be vnderstood of our bodies.

Rom. 8. 23.

*That where I am, there ye may be also.*

THere is the end of all, to wit, our endlesse fellowship and euerlasting communion with Iesus Christ our Lord. Where let vs obserue, that in that day there shall be a threefold ioyfull vnion: first, our soule and our body shall be vnited; next, an vnion of all Saints, euery one with another; and thirdly, a blessed vnion of vs all with our Head and immortall Husband: where our Lord is, there shall we bee. *We shall follow the Lambe whithersoeuer he goeth.* [illegible] him [illegible] one with thy selfe, and [illegible] thou shalt be one with the Saints [illegible] the Lord and enioy him for euer. There is [illegible] Celestiall [illegible] diuide vs from the [illegible] Concerning it, *Iustin* [illegible] The Lord who hath prepared these Mansions for vs, [illegible] honour and glory for euer. Amen.

A threefold ioyfull vnion abiding vs in that day.

1

Of our soule & body.

2

Of our selues with all Saints.

3

Of vs all with the Lord.

Reu. 14. 4.

By Iustin Martyr.

Col. 1. 12.

And after the same manner reasoneth *Ireneus*: *Quid ex nihilo fecit nos creans, potest & resuscitare?* He who made vs of nothing, is able to raise vs from the dead. *Si caro* [illegible] Seeing flesh in this earth is capable of life, much

By Ireneus.

Iren. l. 5. c. 6.

# THE PRAISE OF PATIENCE:

BEING

## A TREATISE FVLL OF SVVEETE CONSOLATION F THE AFFLICTED.

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*By* WILLIAM COVVPER, *Bishop of Galloway.*

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*LONDON,*
Printed for ROBERT ALLOT. 1629.

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# TO THE RIGHT HONOVRABLE, VERTVOVS, and Godly Lady, Dame *Elizabeth Kar*, Lady Broughtoun.

M*Adam: hauing neere at one time, brought out theſe two Treatiſes, like two twinnes: the one intreating of* Heauenly Manſions, *the other of* Patience: *The eldeſt of theſe two, J haue committed to the patrocinie of the right Noble Lady the Counteſſe of* Mar: *the ſecond for many reaſons, doe J dedicate to your L. Grace hath ioyned your hearts together in one holy band of mutuall loue in the truth, which, J truſt, theſe Treatiſes may ſerue ſome way to confirme, no way to diſſolue: for they contend not one with another, as did the two twins* Iacob *and* Eſau *in the wombe of* Rebecca, *but rather cheriſh one another; yea, without the one, the other cannot conſiſt.*

*The* Heauenly Manſions *cannot be obtained without* patience: *neither can* patience *be preſerued without looking to the* heauenly Manſions. *The practiſing of* patience *now, leades vs to the full poſſeſsion of the* heauenly Manſions *hereafter. Jn theſe, I am ſure, ſtands your greateſt comfort, without which, all comforts of the World are but deceitfull vanities.*

*Jt is true, Nature hath brought you out Honourable as concerning this life, the Siſter-germane of a right Noble Lord, the Lord* Roxbrugh; *the Spouſe of an Honourable Knight, Sir* Iames Bellenden: *but,* All the glory of fleſh is as the flower of the field: *Onely the Word of the Lord endureth for euer. And herein is your greateſt glorie, that by the immortall ſeede of the Word, ye are made the Daugh-*

*ter of the liuing Lord, begotten againe to an inheritance immortall, vndefiled, and that fadeth not away. This is one point which greatly magnifies the prerogatiue of Grace aboue all the priuiledges of nature, that the one vaniſheth, the other endureth. All coniunction on earth ſhall ſuffer a diſſolution, except onely the coniunction of a ſoule with God in Chriſt. And this euen in your young yeeres hath God taught you by ſowre experience. It is now aboue ten yeeres ſince death diuorced you from your naturall Husband: yet in this time did not the Lord forſake you: through his grace yee haue beene an* Abigail *to that Houſe, whereunto your God did bring you, that is, a Mother to it by wiſdome, more then common to your ſexe, procuring the good thereof: and haue liued like that Widdow* Anna, *ſeruing the Lord, confeſſing him in his Temple, a diligent hearer of his Word, to the good example of others, who waite for the redemption of Iſrael. Which (with many moe) as hitherto they haue beene euident in you, to your great commendation before the World; ſo, I pray God, theſe, and all other graces of his Spirit, requiſite to your eternall ſaluation, may be multiplied vpon you for your approbation before the Lord. To whoſe mercy, both now and euer, I commend you, and reſt*

Your L: in Chriſt Ieſus,

W. B. *of Galloway.*

# THE PRAISE OF PATIENCE.

*My helpe is in the Name of the Lord.*

## Luke 21. 19.

*By your Patience poſſeſſe your ſoules.*

Two parts of this precept.

Firſt, poſſeſſe your ſoules.

THis Exhortation, ſhort in words, but rich in matter, renders to vs a two-fold inſtruction: firſt, it lets vs ſee, what is it in all our ſpirituall warfare the aduerſarie purſues, and the Chriſtian hath to defend, to wit, the Soule. Next, the Armour recommended to vs, whereby wee may beſt defend the ſoule, namely, Patience.

The ſoule is the moſt excellent part of man.

*Auguſt. de Eccleſ. dogmat. cap. 34.*

It hath ſundry names, according to her ſundry offices.

The Soule is the moſt excellent part of man; vnder it (ſaith *Auguſtine*) is comprehended the whole inward man, whereby this maſſe of clay is quickned, gouerned, and kept together, changing her names according to her ſundry offices and operations in the body: when ſhe quickneth the body, ſhe is called the Soule, *Anima*: when ſhe hath appetite or deſire to any thing, ſhe is called the Will, *Animus*: for knowledge, ſhee is called the Mind: for recordation, the Memorie: for iudging and diſcerning, ſhe is called Reaſon. The ſoule was not made of the Elements, as other creatures are, that it being free from compoſition, might alſo be free from corruption, whereunto other creatures are ſubiect. God breathed into man a liuing ſoule, ſaid *Moſes*, thereby declaring that hee created a ſpirituall immortall ſoule, which he breathed into the body to quicken it.

That the eſtate of the ſoule depends not on the eſtate of the body, is cleared.

*Nyſſen. de opific. hom. cap. 10.*

That the eſtate of the ſoule depends not on the body, experience proues: for in weake and withered bodies, the ſoule is more quick and pregnant oftentimes, then in ſtronger. And that it is alſo of another nature, is euident: for where the body by ſmall things is eaſily ſurcharged, and ſo filled, that it can containe no more; ſuch is the ſuperexcellency of the ſoule, that no mortall thing can containe it. It rauiſhed *Nyſſenus* with admiration, when hee conſidered, *Quæ ſit interioris noſtræ capacitatis amplitudo, in quam omnia per auditum infuſa influunt, & in qua viſu recepta rerum apparentium ſimulachra, formis certis depinguntur?* What is the amplitude of our inward capacitie, into the which all things infuſed by the eare floweth, and wherein the images of all things ſeene by the eye, are contained and pictured in their owne formes?

But by the contrary, the good eſtate of the body depends on the good eſtate of the ſoule.

*Bern.*

But by the contrary, the good eſtate and well-fare of the body dependeth vpon the good eſtate of the ſoule: keepe it, and keepe all; loſe it, and loſe all: *Nobilem hoſpitem habes, ô Caro, & tota ſalus tua dependet de eius ſalute*: O Fleſh, a noble Gueſt haſt thou within thee, and al thy good eſtate depends vpon his good eſtate: thinke not ſhame to diſhonour thy ſelfe, that thou mayſt honor him; nor to diſeaſe thy ſelfe, that thou mayſt eaſe him. Neglect him not becauſe he is a ſtranger, but conſider diligently, *Quid hoſpitis huius præſentia tibi largiatur*: what great benefits thou enioyeſt by his preſence, and what loſſe thou ſhalt ſuſtaine by his abſence: when hee goes from thee, thine eye will ſee no more then the clay, thine eare will heare no more then the ſtone, thy body ſhall loſe all the beauty it hath now; yea, no member thereof ſhall doe the owne office. *Et ſi tantum tibi confert exul, & in terra peregrina, quantum tibi præſtabit in patria?* And if thou haſt ſo great benefits by it in a ſtrange land, what ſhall it doe to thee, when it gets thee in her owne Countrey?

The beaſtly ignorance of many, who knowing all things, which they know by the ſoule, yet ſcarce know that they haue a ſoule.

Yet ſuch is the beaſtly ignorance of man, that albeit he feeles the life he hath by the ſoule, and findes by daily experience, that the body loſeth life, when the ſoule leaueth it, yet hath hee no care of the ſoule, and doth not ſo much as remember it once in the day. And therefore our Sauiour, who knoweth our ſores better then our ſelues do, recommends to vs this care, *Poſſeſſe your ſoules*; and hee teaches how wee may doe it, *by your patience.* God is the God of patience, keepe patience, and thou ſhalt keepe the Lord; and in keeping him, ſhalt keepe thine owne ſoule. God dwells not in perturbations, hee comes to his Saints, as hee came to *Elijah*, not in the mightie Winde that rent the Mountaines, nor in the Earth quake, nor in the fire, but hee came to him in a ſoft and ſtill voyce: hee dwelleth with the poore, and with him that is of a contrite ſpirit. As the ſoule is the life of the body, *ita anima anima Deus*, ſo God is the life of the ſoule: *Mors animæ fit cùm eam deſerit Deus, ſicut corporis cùm id deſerit anima; ergo vtriuſque, id eſt, totius hominis mors eſt, cum anima à Deo deſerta, deſerit corpus: ita enim nec ex Deo viuit ipſa, nec corpus ex ipſa*: the death of the ſoule is, when God leaues the ſoule, like as the death of the body is when the ſoule leaues it; ſo the death of both, that is, of the whole man is, when the ſoule left of God, leaues the body: for of neither hath the ſoule life from God, nor the body life from the ſoule.

1 *King.* 19. 11, 12.

*Eſay* 69. 2.

*Bern. de vita animæ.*

*Aug. de ciuit. Dei, lib.* 13. *ca.* 2.

In all tentations Satan purſueth nothing but our ſoule.

In all the battels then which Satan by himſelfe, or his inſtruments, maketh againſt vs, the quarrell and queſtion is, *de anima*, about the ſoule: It is the ſoule hee purſues, it is the ſoule we haue to defend: If he croſſe thee in thy goods, in thy body, in thy name, he careth not for theſe, none of theſe are a morſell for his mouth, *Animam tuam quærit*, it is thy ſoule hee ſeekes, to make it by impatience partaker of his owne condemnation. A cleare example of this we haue in *Iob*: Satan by Gods permiſſion, croſſed him in his goods by Sabeans, Caldeans, and by a fire from heauen: hee croſſed him in his children, whom hee ſmothered by the ouerthrow of the houſe wherein they were banquetting: he croſſed him in his body with ſore boyles, *Et cum aperto certamine ſuperari ſe vidit, de ore coniugis iaculum quaſi de inſidijs intorſit*: And when hee perceiued himſelfe in open combate to be ouercome, he ſecretly threw a dart at him out of the mouth of his wife, as it were by bout-gates to ouerthrow him. What hee ſought by all this, he declares it himſelfe, to wit, that *Iob* might blaſpheme the Lord to his face: and the ſame is it, whereat he aimes in all our outward or inward tentations, that hee may carry away and captiue our ſoules by impatience, that hee may driue vs to grudging, murmuring, and blaſpheming of the Lord our God. I am perſwaded, if our memories were ſanctified to remember this, wee would not ſuffer our ſelues to be ſo eaſily perturbed, commoued, and tranſported with paſſions for light offences caſt in our way, as commonly we are: let vs therefore, in all our tentations, remember this watch-word of our Sauiour, *Poſſeſſe your ſoules in patience*: whatſoeuer elſe wee ſuſtaine of any thing that is ours, take heed wee loſe not our ſelues, but let vs doe as *Ioſeph* did, when the Wife of *Putiphar* caught hold of his garment, that ſhe might ſnare him, hee let the garment goe, and ſaued himſelfe. Such things as God giues power to man to take from thee, let them goe; and poſſeſſe thou thy ſoule in patience.

If he trouble vs in body or goods it is to get a vantage of the ſoule. *Iob* 1. & 2.

*Greg. lib.* 3. *in Iob.*

This is cleared by Iobs example.

The remembrance of this ſhould worke ſtrength againſt tentation.

A queſtion: How can we poſſeſſe the ſoule, ſeeing by the ſoule we poſſeſſe all that we poſſeſſe. The anſwer of this queſtion.

But the manner of ſpeech is here to bee marked, ſeeing by the ſoule wee poſſeſſe any thing that wee poſſeſſe; for by it, wee thinke, we affect, we worke: what is this, whereby we can poſſeſſe our ſoules? For anſwer we muſt know, that in the ſoule of a Chriſtian man there are two contrary parties, one regenerate, another vnregenerate: light, grace, and ſanctification in the one; darkeneſſe, corrupt nature, and ſinne in the other: whereby let no man thinke that the ſoule is diuided or parted into two halues; for it is a ſimple and indiuiſible eſſence. But as wee ſee the twilight of the morning, it is neither full darkneſſe, as at midnight, nor full light, as in the noone-tide of the day, yet is it one and the ſame light, though it increaſe by degrees, clearer and clearer till the noone, then it was in the morning: So is it with the ſoule of a Chriſtian, it is not altogether darkeneſſe, as the ſoule of the wicked and reprobate is, whoſe night is not paſt, yea, the darkeneſſe of their midnight will neuer paſſe, but ſtill it waxeth darker and darker, till they come to *vtter darkneſſe*. Neither yet is it altogether light, as the ſoules triumphant are, who reſt & feed with him whom their ſoule loueth in the noone-tide of the day; but it is throughout all, partly regenerate, partly vnregenerate. No facultie of the ſoule is without the remanents of ignorance and ſinfull corruption, nor yet without beginnings of knowledge, and renouation by grace. And theſe are the two which Saint *Paul* cals, *The new man, and the old*: ſinfull corruption is called the old man, becauſe it was in vs before renewing grace: and againe, becauſe it waxeth weaker and weaker, till grace vtterly at the length aboliſh it. This then being the eſtate of our ſoule, the meaning of the exhortation is, that wee ſhould fortifie the beſt part, euer indeuouring that light may baniſh darkeneſſe, grace in the ſoule may ſubdue ſinfull corruption, and the new man may ouercome the old man, till at length that Vſurper Satan, be fully diſpoſſeſſed, and we poſſeſſe our ſoules in a quiet habitation for the G O D of peace and of patience to dwell in.

How in the ſoule of a regenerate man there are two contrary parties.

Of this, the meaning of the precept is made plaine.

Againe, ſeeing the Apoſtle ſpeaking to

Chri-

God is the immediate ſuperiour and poſſeſſour of our ſoules and bodies. 1 Cor.6.19,20.

Seeing we hold them of him, it were treaſon to render them to his enemie. Rom.6.13.

Chriſtians, ſaith, *Ye are not your owne, ye are bought with a price; therefore glorifie God in your body, and in your ſpirit, for they are Gods:* how are wee commanded to poſſeſſe our ſoules, ſeeing they are not our owne? The anſwer is eaſie: our immediate ſuperiour and proper poſſeſſour of our ſoules and bodies is the Lord: we hold them of him, as tenants at his will, not for our ſelues, but for the Lord. As hee is a Traitor who renders the Palace or Caſtle of a Prince which he hath receiued in keeping, to the enemy of the Prince: ſo is hee, who caſts open the ports of his ſoule to euery vncleane ſpirit, and giueth the members of his body as weapons of vnrighteouſneſſe vnto ſinne. Thus then wee are but vnder-poſſeſſors of our ſoules and bodies: as we hold them of the Lord, ſo ſhould wee hold them for the Lord. Farre bee this rebellion from vs, to hold the Lords owne houſe againſt himſelfe.

He is poſſeſſed, and not a poſſeſſor, who poſſeſſeth not himſelfe. *Aug. de temp. ſerm.223. Cyp.lib.2. epiſt.2.*

Onely the Chriſtian is to be eſteemed a rich man.

Beſides this, *Auguſtines* obſeruation here is worthy to bee remembred: Our Sauiour ſaith not, *Poſſidete villas veſtras, ſed poſſidete animas veſtras:* Poſſeſſe your villages, or ſuch like, but poſſeſſe your ſoules. The men of this world glory in their externall poſſeſſions, but as *Cyprian* ſaid of them, *Non intelligent miſeri poſſideri ſe, potius, quam poſſidere:* Theſe miſerable men vnderſtand not that they are rather poſſeſſed by their riches, then poſſeſſors of them. Onely the Chriſtian is a man of great poſſeſſions, and hee holds them all by theſe three graces, Faith, Loue, and Patience: by Faith hee poſſeſſeth the Lord, and all his benefits: by Loue he poſſeſſeth his neighbour, and all the good that is in him; hee reioyceth in it, as in his owne: by Patience againe he poſſeſſeth himſelfe. And without theſe, though thou wert as rich as *Crœſus*, thou art but poore: for what canſt thou bee ſaid to poſſeſſe who art neither a poſſeſſour of thy ſelfe, nor of thy neighbour, nor of the Lord thy God?

How needfull this doctrine is for this age.

Which careth for any that is theirs, but not for themſelues.

*Aug. de temp. ſerm.223.*

*Bern. ſerm.4.*

This is a neceſſary doctrine for this age, wherein men are out of meaſure carefull, yea contentious for the ſmalleſt thing which is theirs, but altogether careleſſe for themſelues: they are ready to reſiſt him that would wound their bodies, and reſolute to fight for the leaſt thing which is theirs, onely, when the oppreſſour of the ſoule inuades it, no contradiction is made to him. Oh that they were wiſe, to ponder that warning of *Moſes* and Saint *Paul*, *Attende tibi*, take heed to thy ſelfe. Art not thou thy ſelfe much more worth then any thing that is thine? If thou bee ſo carefull for that which thou accounteſt to be thine, how is it that thou forgetteſt thy ſelfe? *Et ſi tanta ſuffert anima vt poſſideat peritura, quanta debet ſufferre, ne pereat ipſa?* And ſeeing the ſoule indureth ſuch labour that it may poſſeſſe periſhing things, what ſhould it indure, that it periſh not it ſelfe? O ſonnes of men; *Quid vobis cum diuitijs, quæ nec vera nec veſtra ſunt? ſi veſtra ſunt, tollite ea vobiſcum:* What haue yee to doe with theſe riches: which are neither true, nor yet yours? If they bee yours, take them with you. But ſtill they dreame with that foole, that their ſoules are full, when their bodies are full: *Now my ſoule, thou haſt enough for many dayes,* ſaid hee: but a few dayes proued he was as poore as his companion, who had not ſo much as a drop of water to refreſh him.

### *By your Patience.*

2 The ſecond part of the precept, *By your patience.*

The example of God the Father teacheth vs patience. *Aug. de Temp. ſerm. 223.*

How patience is aſcribed to God.

*Math.*

*Tertul. ſer. de Patientia.*

NOw followes the ſecond point, wherein the armour is recommended to vs, by which we ſhould keepe and poſſeſſe our ſoules, to wit, by patience. *Nobile vincendi genus patientia:* A noble and worthy ſort of victory is patience. And not without cauſe is it recommended vnto vs. We are the ſeruants of that God who is called, *The God of patience: Quamuis nihil pati poſſit, Patientia vero à patiendo nomen acceperit, patientem tamen Deum fideliter credimus:* Albeit he can ſuffer nothing, and patience hath the name from ſuffering or paſſion, yet wee faithfully beleeue that hee is a patient God. *Sicut zelus, ſicut ira, ſicut pœnitentia, ita eſt in illo Patientia:* As Zeale, and Anger, and Repentance are in God, ſo is Patience in God. *Zelat ſine liuore, iraſcitur ſine perturbatione, pœnitet ſine mutatione, ita & patitur ſine paſſione:* Hee hath zeale without ſpight, he hath Anger without perturbation, he repents without alteration, ſo alſo is he patient without paſſion. *Nam ſi tanquam noſtra, cogitemus iſta in illo, nulla ſunt:* For if we thinke of zeale, anger, patience, as they are in vs, we muſt know, that ſuch are not at all in the Lord: yet he is patient, and cauſeth his Sunne to ſhine, and his raine to fall vpon the iuſt and vniuſt. *Et ſerui debent ingenium Domini ſui imitari,* and it becomes ſeruants to imitate the manners of their Lord.

The example of Chriſt teacheth vs patience.

*Aug. de temp. ſerm. 223.*

Beſide that, wee are the ſouldiers of that Captaine, who obtained the greateſt victory that euer was conquered, by patient ſuffering. The Samaritans held him at the port, the Diſciples, inflamed with ire, called for fire from heauen, but patient Ieſus reprooued them; *Ye know not of what ſpirit ye are.* The Phariſes reuiled him, and ſaid, he had a diuell, but our Lord reuiled them not againe. *Iudas* came to betray him, and our Sauior went out and imbraced him: O wonderfull Patience! *Quod doloſis prodito-*

*ris labijs non negauit oſculum pacis*: that to the deceitfull lips of the falſe traitor, he denyed not the kiſſe of his mouth. The men of warre buffeted him, ſcourged him, mocked him, but hee, like the Lambe, was dumbe before the ſhearers: ſo hee who by his word requires patience, by his example teacheth vs patience, as that ſingular grace whereby wee are able to get moſt glorious victory, yea, to become more then Conquerours through him that loued vs.

True Chriſtians, after Chriſts example, haue aduanced his Kingdome by patience.
*Iuſt. Mart. in dialogo cum Tryph.*

v. His Saints in like manner following the example of their Lord, haue aduanced his Kingdome, more by the patient ſuffering of the ſhedding of their owne blood, then euer any Monarch of the world could aduance his Kingdome by the ſhedding of the blood of others: *Quo acriora ſupplicia in Chriſtianos adhibita fuerint, eo plures alij fideles comparantur, quemadmodum ſi quis partes Vitis præcidat, vt aliæ fructuoſiores rurſus germinent*: The ſharper puniſhments be vſed againſt Chriſtians, the more is the number of faithfull ones encreaſed: as men cut off the branches of the Vine-tree, that others more fruitfull may come in their roome, ſo is it with the Church. Who knowes not, ſaith *Cyprian*, how the Corne of the Church hath brought out moſt abundant increaſe, being watered with the blood of the Apoſtles, and other Martyrs? *Quo plus ſanguinis effuſum eſt, eo magis effloruit fidelium multitudo, hoc latius ſparſit ſuas propagines, illa beata Vitis à Chriſto ſtirpe ſurgens*: The greater quantity of blood was ſhed, the more flouriſhed the multitude of beleeuers, and the more largely did that bleſſed Vine-tree, ſpringing from the root, Chriſt Ieſus, ſpread out her branches. For this cauſe, ſaid *Tertullian*, that *Sanguis Martyrum eſt ſemen Eccleſiæ*: The blood of Martyrs is the ſeed of the Church. And this the Aduerſary is forced to confeſſe, that albeit in the Primitiue Church there were as many thouſand Chriſtians as were able to haue giuen battell to the perſecuting Emperours, yet they had rather ouercome by patient ſuffering, then violent ſhedding of the blood of any other: *Ita vere Catholicos pia quædam tenuit miſericordia*: ſuch was then the tender compaſſion of true Catholikes.

*Cyprian. de dupl. Mart.*

The blood of Martyrs, the ſeed of the Church.

*Tertul.*

*Coſt. Enchyrid.*

The cruelty of the Romane Church ſhewes it to bee Antichriſtian.

*Cyprian. de ſimplicitate Prælat.*

But how vnlike the Church of Rome now is to the Church Primitiue, let any indifferent man diſcerne by their fruits. If they bee the flocke of Chriſt his ſheepe, what is the cauſe their teeth are ſo bloody? *Quid feritas pectore Chriſtiano, Luporum feritas, & Caninæ rabies*? Should the fierceneſſe of Woolues, and fury of Dogges be in the breſts of Chriſtians? Were not ſuch Woolues and Dogges, actours of that Tragicall Murther of Paris, and Plotters of the Powder-Treaſon? Thus euen their workes doe bewray them. It is a ſhame to ſhroud ſuch beaſtly cruelty vnder a Chriſtian name: It is a double ſinne to *couer the iniury vnder the garment of God*. This may well prooue them ſucceſſours to Romane Perſecutors, but not to the patient ſufferers of the Church Primitiue: *Non enim conuenit vt hoc argumento nos Chriſtianos declaremus, ſi quamplurimos occiderimus, ſed ſi quam plurimos ſeruauerimus*: For it is not an argument to prooue our ſelues to bee good Chriſtians, if wee ſlay many, but rather if we ſaue many. If wee be otherwiſe minded, *Fieri poteſt, vt citius in Turcas degeneremus, quam Turcas in partes noſtras pertrahamus*: It may come to paſſe, that wee degenerate into Turkes, then draw Turkes to bee of our Religion: For by the ſhedding of blood, *Fiet vt latius fortaſſe regnet Pontifex aut huius Cardinales, non vt latius regnet Chriſtus*: It may (perhaps) that the Popes Kingdome, and of his Cardinalls, may be increaſed, but the Kingdome of Chriſt by ſuch meanes cannot be aduanced. But leauing them, we returne to our ſelues. Our Sauiour here forewarneth his Diſciples of great troubles they were to ſuſtaine for his names ſake, the armour he recommends vnto vs, is not the Sword; the Pope may vſe it, becauſe Peter did it without a warrant; but the watch-word giuen by our Lord vnto vs all is; *Poſſeſſe your ſoules by your patience*. This is the weapon whereby I ouercame, and this ſame doe I recommend to you.

*Malach.*

*Eraſm. enchyr. militis Chriſt. Epiſt. ad Volſ.*

The Popes Kingdome, and his Cardinals may be aduanced by blood-ſhedding, not ſo Chriſts.

As the Thunder (ſaith *Pliny*) ouerthrowes any tree but the Lawrell; ſo perſecution and tentation ouercomes any man; but not a patient man. Impatience makes a man a prey to euery one that purſueth him, but he who hath patience is inuincible. Euery iniury offered to a patient man, returneth backe to him that did it: *Eodem exitu, quo telum aliquod in Petram conſtantiſſimæ duritiæ libratum & obtuſum*: No other way then a Dart ſhot at a hard Rocke, either falleth downe blunted, or is beaten backe vpon him who ſhot it: *Impatientia cathedra eſt omnium delictorum*: Impatience is the receptacle and right lodging-place of all ſinnes: *Malum enim eſt impatientia boni*: For euill is but the impatience of good: who would commit Adulterie, if hee were patient of Chaſtity? *Patientia vere Charitatis eſt firmamentum, vndique Diſcordia, Simultas, locum in pectore non habent, in quo dominatur Charitas*: But Patience is the moſt ſure keeper and ſtabliſhment of Charity: Anger, Diſcord, Hatred,

Patience compared to the Lawrell tree, which canno be thunder-ſlaine.

*Tertul. de patientia.*

Impatience the mother of all euill.

*Ibid.*

hatred, haue no place in that heart, in the which, Charity ouer-ruleth: Though all the world were againſt ſuch a man, hee reſteth quiet in his owne mind, and poſſeſſeth his ſoule in Patience.

Impatience driues a man out of his wits.

Iob 18.4.

Mar. 5.5,6.
The Image of an impatient man.

Where by the contrary, the impatient man at euery light offence, is carried out of his owne wits, and put beſide himſelfe, and becometh like one who *teareth his owne ſoule*, as *Bildad* ſpake of *Iob*. He that would ſee the right Image, and liuely portraiture of an impatient man, let him conſider this Hiſtorie ſet downe by S. *Marke: There met him a man, who had an vncleane Spirit, who had his abiding among the graues, and no man might binde him, no not with chaines, becauſe that when he was often bound with fetters and chaines, hee plucked the chaines aſunder, and brake the fetters in pieces, neither could any man tame him. Both night and day he cryed in the mountaines, and in the graues, and ſtrucke himſelfe with ſtones.* But here is the great inconſideration of men: A man this way bodily poſſeſſed, is pittied of all that behold him: but though he bee ſpiritually poſſeſſed, and oppreſſed by the enemies of his ſoule, to raging, railing, blaſpheming, whoring, and all ſort of impiety, who doth regard it? Alwaies, to returne, great is the praiſe of Patience, that it makes a man poſſeſſor and maſter of himſelfe.

Patience is neuer alone without the reſt of the Graces.

The order, how the Graces march in the ſpirituall warfare.
1. Truth, with Foreſight and Feare.

2. Faith, with Loue and Holineſſe.

The reaſon of this, is, becauſe Patience is neuer alone, all the remanent Graces of the Spirit frequent the Palace of Patience, there are they preſerued, and entertained. As vices are linked together, ſo are Vertues: they march in battaile againſt the ſpirituall Enemy, in comely order, after this manner: Truth goeth before, and leadeth them, bearing in her badge, the Lanterne of the Word, to ſhew them the way wherein they ſhould walke againſt the Prince of darkneſſe: At the one hand of Truth ſtands Fore-ſight, as in a Watch-tower, euer looking out to diſcouer the approaching of the Enemie; at the other hand ſtands Feare, with this Watch-word in her Banner, *Walke circumſpectly*. In the ſecond ranke after Trueth followeth Faith foot for foot; for Faith followeth *No deceiueable Fables*: and Faith hath in the right hand, *the ſword of the Spirit*, and in the left, *A Buckler, able to quench the fierie darts of the Deuill*. Vpon the right hand of Faith, ſtandeth Charity or Loue; for *Faith worketh by Loue*, and Loue carries in her Banner, *The complement of the Law*; on the other hand ſtands Holineſſe; for *The heart is purified by Faith*, and Holineſſe beareth in her Banner, *The Image of GOD*. In the third ranke, at the backe of Holineſſe ſtands Humility, hauing in her badge the ſimilitude of a man, mortified and dead with Chriſt. Beſide Humilitie at the backe of Loue, ſtandeth her ſiſter Meekeneſſe, bearing in her badge the ſimilitude of a Lambe. In the fourth ranke ſtandeth Patience, *Domina & Regina vertutum*: the Lady and Queene of Vertues, bearing a high Standard, not vnlike that of *Conſtantine* the Great, hauing in it this name, χρ̅ς, with this *Dictum* ἐν τούτῳ νίκα, for in Chriſt, and through him, Patience ouercomes at the length. In the fift ranke at the backe of Patience ſtands Experience, for *Patience brings foorth Experience*; and Experience beareth in her badge an open written Booke, containing a Regiſter of the Lords manifold former deliuerances: Experience hath vpon the one hand, Hope, whoſe badge is a brazen piller: and on the other hand Fortitude, in the ſimilitude of an armed man, hauing on his head *the Helmet of ſaluation*, and on his body, *the Breaſt-plate of righteouſneſſe*. When Patience is ſore put at, and ſomewhat mooued out of her place by vehement trouble, ſhee leanes backe vpon the piller of Hope, and Hope ſuccours her with this *Dictum, ſpera meliora*: From Hope ſhee lookes ouer, and reades the Booke of Experience, whoſe firſt *Dictum* is, *Remember the dayes of old*: betweene theſe two, Patience begets Fortitude, by whom the battle is againe renewed. In the laſt roome followeth Perſeuerance, hauing in her badge, a Crowne holden vp on high with both her hands, with this *Dictum*, *Hee that perſeuereth to the end, ſhall bee ſaued*. Through all theſe, flyes Prayer like a winged Cherub. When Truth is ſore impugned, and Faith begins to faint, Loue languiſheth: when Patience is ſore put at, and Hope beginneth to houer, or any other of the remanent Graces waxe weake, then Prayer goes vp, as a ſpeedy meſſenger to the great Captaine of the Lords Army, Ieſus Chriſt, and procures for helpe to bee ſent from him, which without failing, comes alway in the time of need. And this is the way, whereby the Saints of God poſſeſſe their ſoules in Patience.

3. Theſe are attended by Humility and Meekeneſſe.

*Philo de congreſſu, &c.*
4. Patience bearing the Standard.

*Rom. 5.*
5 Experience, with Hope and Fortitude.

6. Perſeuerance

Round about all theſe, flies Prayer.

No true Patience can bee, where Truth, Loue, & Faith, &c. are not.

Of this it is euident, that no true Patience can be, where Truth, Faith, Loue, and the reſt of theſe Graces are not: and therefore the greateſt ſufferings of Ethnikes, Heretikes, and others voyd of Faith, Truth, and Loue, and iuſtly excluded from the *praiſe of Patience*: *Ethnici multa tulerunt animo forti, nulla tamen cum ſolida conſolatione*: Ethniks haue ſuffered many things with a ſtrong, or rather an obſtinate heart, but without any ſolide conſolation. *Curtius* a Romane Knight, armed and

*Aug. de ciuit. Dei. l. 5. c. 18.*

vpon horſebacke, precipitated himſelfe and his Horſe head-long into a gulfe of the earth, for a good, which in his ignorance hee ſuppoſed might thereby come to the Citie of Rome: this was fury, not fortitude. And many other naturall men, out of the like madneſſe, to ſhew their magnanimity, and ſtoutneſſe of mind, haue not onely indured horrible paines inflicted by others vpon them, but haue made an end of themſelues by poiſon, by fire, and many ſorts of cruell death: this is not to poſſeſſe their ſoule in Patience: this is not, ſaith *Auguſtine*, magnanimitie, but Puſillanimitie, the Daughter of Impatience, which becauſe it cannot endure, it ſeeketh to eſchew that which grieueth it. *Soli Chriſtiani ſicut veram Sapientiam, ita & veram habent Patientiam:* Onely the Chriſtian, as he hath true Wiſdome, ſo hath hee true Patience. And of all other Patience, beſides Chriſtian Patience, that is true which Saint *Iames* ſpeaketh of all other wiſedome: *Non eſt iſta Patientia deſurſum deſcendens. ſed terrena, animalis, diabolica: cur enim non ſit ſuperborum falſa Patientia, ſicut ſuperborum falſa Sapientia?* This Patience comes not from aboue, but is earthly, ſenſuall and deuilliſh: ſeeing proud men haue their owne falſe ſapience, what maruell they haue alſo their owne falſe and deceitfull Patience?

Patience of Ethnikes is not worthy to bee called Patience

*Aug. de ciuit. lib. 1. cap. 22.*

*Cyprian. de Patientia.*

*Aug. de temp. ſer. 223.*

And of this ſame nature is the Patience of Heretikes: they may make a ſhew of voluntarie Religion, in *not ſparing the body*, but ſeeing they haue not the truth of GOD, how can they haue true Patience? The Baalites of Idolatrous Iſrael, launcing themſelues with kniues: the Gymnoſophiſts of India, vvho pine and diſtreſſe their bodies with labour, not required at their hands: The Pœnitentiaries of Rome (ſo much boaſted of) who ſcourge themſelues, and ſpare not their owne fleſh: the foure religious Orders of ſuperſtitious men among the Turkes, who in hard vſing of their bodies, goe beyond theſe I haue ſpoken of: yet are they all ſtrangers from this *Praiſe of Patience. Cum ergo videris aliquem patienter aliquid ferre, noli continuo laudare Patientiam, quam non oſtendit niſi cauſa patiendi: quando illa bona eſt, tunc iſta vera eſt:* When therefore thou ſeeſt any man ſuffer any thing patiently, praiſe not thou incontinent his Patience, for patient ſuffering cannot bee commended, vnleſſe the cauſe of the ſuffering bee knowne: if the cauſe bee good, then the Patience is good alſo.

Sufferings of Heretikes in like manner, are not to bee eſteemed Patience.

*Aug. ibid.*

A ſort of Heretikes, who ſought the praiſe of Martyrdome by murthering themſelues: *Aug. de Hæreſ. ad Quod-vult-Deum.*

Circumcelliones, a moſt pernicious branch of the Hereſie of the Donatiſts, were ſo deſirous to obtaine by ſuffering, the praiſe of Martyrdome, that they would throw themſelues downe head-long from high places, or caſt themſelues into fire or water: But *Auguſtine* in his learned Diſputes, pulleth from them the *Praiſe of Patience: Quid miſeri faciunt, qui cum non ſolum impietatis aduerſus Deum, ſed etiam ipſius, quam in ſe exercuerunt crudelitatis, luant pœnas, inſuper & quærunt Martyrum glorias?* What doe theſe miſerable men, who when they ſuffer puniſhment of their impiety toward GOD, and cruelty toward themſelues, yet out of ſuch ſuffering ſeeke the glorie of Martyrdome? *An impatiens paſſio coronabitur?* Shall an impatient paſſion be crowned? *Aut quomodo innocens iudicabitur, cui dictum eſt, Diliges proximum ſicut teipſum, ſi homicidium committit in ſeipſo, quod committere prohibitur in altero?* Or, how ſhall hee bee iudged innocent, who is commanded to loue his neighbour as himſelfe, if he commit murther in himſelfe, which hee is forbidden to commit in another? *Si enim parricida eo ſceleratior eſt, quam quilibet homicida, quod non tantum hominem, verum etiam propinquam necat, & quo propinquiorem quiſque necat, tanto immanior iudicatur: ſine dubio peior eſt, qui ſe occiderit, quia nemo eſt homini ſeipſo propinquior:* For if a parricide be ſo much the more wicked then another homicide, becauſe hee not onely ſlayes a man, but a kinſman, and the neerer the man be to him whom hee ſlayes, the more beaſtly is hee that ſlew him eſteemed to bee of all men: then out of doubt, much worſe is hee that ſlayes himſelfe, ſeeing there is none neerer to a man, then a mans himſelfe.

*Aug. de temp. ſerm. 223.*

The worſt ſort of homicide, is ſelfe murther.

But how is it, that our Sauiour calleth Patience ours: for ſo, ſaith hee, *By your Patience poſſeſſe your ſoules?* Patience is ours, euen as the ſoule is ours, to wit, by the gift of God, we haue it not of our ſelues: *Hee is the Father of lights, from whom deſcends euery good gift.*

In what ſenſe Patience is ſaid to bee ours.

The Pelagians of old, attributed this grace to the power of mans free will: the Papiſts of our time affirme the ſame. But as *Auguſtine* ſaid to the one; *Error iſte ſuperbus eſt:* This is a proud errour: ſo ſay vvee to the other. For, vvhat is the Creature, wandring from the Creator, vnleſſe the Lord bee mindefull of him; *Et eligat eum gratis, & diligat gratis:* and chooſe him of his free grace, and loue him of his free grace? Otherwiſe, *Præ cæcitate non videt eligenda, & præ languore faſtidit diligenda:* Such is his blindneſſe, that hee ſeeth not what he ſhould chooſe, and ſuch his languiſhing weakeneſſe, that hee loatheth that which

*Aug. ibid.*

Neither Patience not any other grace haue we by the power of our owne free-will.

Concil. Araus. [illegible] to poſſeſſe our ſoules in patience.

which hee ſhould loue. *Si quis per naturæ vigorem bonum aliquod, quod ad ſalutem per-tineat* [illegible] *eligere poſſe, aut affir-mat abſque illuminatione & inſpiratione Spi-ritus ſancti, hæretico fallitur ſpiritu.* If any man affirme, that man by the ſtrength of na-ture can either choose, or thinke any good pertaining to ſaluation, he is deceiued by an Hereticall ſpirit. *Nulla tibi facultas vel eſſe poteſt voluntatis aut operis, niſi id gratuito munere diuinæ miſerationis acceperis:* There is no ability in thee, either to a good will, or a good work, vnleſſe thou receiue it by the free gift of diuine commiſeration. *Dei eſt omne quod poſſumus:* It is God, who worketh in vs both the will and the deed. *Falluntur ergo qui Patientiam tribuunt viribus voluntatis humanæ, non quas habent ex diuino adiutorio, ſed quas ex libero arbitrio.* They are therefore faire deceiued, who attribute Patience to the ſtrength of man, not that which he hath by heauenly helpe, but that which he hath of his owne free will.

*Fulgent. ad Gallam vid.*

*Cyp. l. 2. epiſt. 2.*

*Aug. ibid.*

Patience a ſingular preſeruatiue to keepe the heart in peace.

But becauſe we haue at length ſpoken of Patience, in our *Anatomy of a Chriſtian*, we contract our ſelves, and ſhortly conclude this. Our Sauiour hauing forewarned his Diſciples of manifold troubles abiding them, armes them againſt all with this one, *Poſſeſſe your ſoules in Patience.* Here is a Preſeruatiue able to keepe peace in thy heart, and to baniſh all perturbation: And is ſerues for all tentations, for all places, for all perſons. Are thy tentations immediately from God? remember, *All his paths are mercy and truth, to ſuch as keepe his Couenant and his Teſtimonies:* his worke can neuer come againſt his Word. The way wherein he walkes, may ſeeme rough and vnpleaſant to thee for a time, but wait thou for the end, and thou ſhalt ſee it comfortable. This mooued *Iob* to reſolue, *Though the Lord would ſlay me, yet will I truſt in him:* and by it, *Dauid* alſo did ſtrengthen himſelfe in his great extremitie of trouble, *Why art thou caſt down, my ſoule? and why art thou diſquieted within me? Waite vpon God: I will yet giue him thankes.* In the beginning of the thirteenth Pſalme, how greatly *Dauid* was troubled, ye may perceiue by his owne words, *How long wilt thou forget me, Lord, for euer? How long wilt thou hide thy face from me?* But how comfortable an end his trouble had, ye may ſee by the laſt Verſe: *But I truſt in thy mercy, my heart ſhall reioyce in thy ſaluation. I will ſing to the Lord, becauſe hee hath dealt louingly with mee.* And if thy trouble come from men, remember the anſwere *Dauid* gaue when *Shimei* curſed him: and that which our Sauiour ſaid vnto *Pilate*, *Thou couldeſt haue no power at all ouer mee, if it were not giuen thee from aboue.* And ſo knowing it is not man, but God, with whom thou haſt to doe. *Poſſeſſe thou thy ſoule by thy Patience.*

In tentations inward, immediatly comming from God *Pſal. 25. 10.*

*Pſal. 43. 5.*

*Pſal. 13. 1, 5.*

In tentations outward, comming from men *2 Sa. 16. 11, 12.*

In all places, this watchword ſhould be found in our eares, *Poſſeſſe your ſoule.*

Againe, in all places keepe in minde this warning of our Sauiour, *Poſſeſſe your ſoules in your Patience.* Thou knoweſt not in what place Satan hath laide his ſnare to intrappe thee, or how ſuddenly the occaſion may ariſe, which may driue thee to Impatience. Arme thee therefore before it come, and remember thy Watch word, not onely when thou goeſt abroad, but euen at home in thine owne houſe: *Sit tibi domus tua, quaſi quidam Certaminis locus, & palæſtra virtutis.* There is no place free from the Tempter: when the calme is greateſt, then is a contrary winde moſt to bee feared: Suppoſe thou knoweſt not from what airth, yet it is great wiſedome before the blaſts of perturbations breake out vpon thee, to prouide patience, by which thou maieſt poſſeſſe thy ſoule in peace.

Euen in our owne houſes. *Chryſ. in Mat. hom. 11.*

This Watchword in like manner ſerues for all eſtates of men:
1. Maſters and Seruants.
2. Kings and Subiects.
3. Husband and Wife.
4. Brother and Brother.
5. Father and Sonne.

And laſt, it ſerueth for all perſons and ſtates of men. It is not poſſible that any man of any rancke, can liue a peaceable life, without this grace of Patience. There is a conſciencious ſeruant like *Iacob*, and he hath a churliſh Maſter, like *Laban*, who defrauded him of his wages. There is againe a ſimple and honeſt hearted Maſter, like *Mephiboſheth*, and hee hath a trayterous knaue to his ſeruant, like *Ziba*. There is a good King, like *Dauid*, and hee hath a falſe Counſeller, like *Achitophel:* there is againe a faithfull Counſeller, like *Obadiah*, and he hath aboue him an Idolatrous King, like *Achab*. There is a diſcreet Wife, like *Abigail*, and ſhee hath a fooliſh Husband, like *Nabal*. There is a religious Husband, like *Iob*, and he hath a prophane Atheiſt to his Wife, like *Iobs* Wife. There is a Brother like *Iacob*, meeke and mercifull, and hee hath a Brother, like *Eſau*, cruell and mercileſſe. There is a Father, like *Abraham*, faithfull; and hee hath a Sonne, like *Iſmael*, faithleſſe. There is a godly Son, like *Ezekiah*, and he hath a wicked Father, like *Manaſſes*. In all theſe eſtates, great is the vſe of Patience, yea, moſt needfull. Let not him that is good, put out his hand to doe euill, becauſe they are euill with whom he hath to doe: Let him not walke with the wicked in their way. Shall *Iacob* bee falſe to *Laban*, becauſe *Laban* was vniuſt to *Iacob*? Shall *Abigail* forget her dutie to her Husband, becauſe he was a drunken foole? Or will *Obadiah* plot Treaſon againſt King *Achab*, becauſe he was an Idolater? No, he kept a better Conſcience: he did all the good he could in ſo corrupt a time, but did not euill to his Maſter, notwithſtanding that he was not good. When thoſe ſeruants in the Parable, demanded of

We ſhould not be wicked, becauſe wee haue to doe with wicked men.

their

Mat.13.28, 29.

their Maſter, *Wilt thou then that we goe, and gather vp the tares,* to wit from among the good Wheate? they receiued this anſwere: *No, leſt while yee goe about to gather the Tares, yee plucke vp alſo with them the good Wheate. Sinite vtraque creſcere in meſſem:* Let both grow to the day of Harueſt. *Oportet patienter ferri, quod feſtinanter non licet auferri:* It ſhould bee borne with Patience, which by impatience ſuddenly may not lawfully bee taken away. If wee haue to doe with the wicked, whether they bee ſtrangers, or of our Kindred, let vs take heede wee poſſeſſe our ſoules by our Patience. Now *the God of Patience ſtrengthen vs with all might, through his glorious power, vnto all Patience, and long ſuffering with ioyfulneſſe,* Amen.

Aug. de temp. ſerm.223.

But ſtill take we care of our Patience to poſſeſſe our ſoules in patience.

Coloſ.1.11.

FINIS.

# GOOD NEWES FROM CANAAN:

## FVLL OF HEAVENLY COMFORT AND CONSOLATION, FOR ALL THOSE that are afflicted either in body or mind.

## *WITH A PROOFE OF TRVE* Repentance for the ſame.

*By* William Covvper, *Biſhop*
*of Galloway.*

*LONDON,*
Printed for Robert Allot. 1629.

[illegible]

# TO THE RIGHT VVORSHIPFVLL, IOHN MVRRAY, ONE OF his Maieſties Bed-chamber.

R*ight Worſhipfull, being ſo farre obliged to his Maieſties fauour, as I confeſſe I am neuer able to requite it, I can of dutie doe no leſſe, then with* Dauid, *ſhew ſuch kindnes as I may to* Mephiboſheth, *for* Ionathans *ſake, that is, take me to the loweſt, where I cannot reach to the higheſt, endeauouring to loue and honour all ſuch, as I can know are beloued of his Highneſſe, ſpecially whom God hath called to ſerue and attend his Maieſtie, and the more neerely by calling they ſtand in this ſeruice, the more entirely ſhall mine affection bee towards them. Among theſe, as God hath honoured you to be one; ſo is there reaſon why thoſe, who loue you, ſhould thanke God for you, not ſo much for your place of preferment, as for your fidelitie in it theſe foure and twenty yeares, by which haue deſerued the commendation of a faithfull ſeruant, and encreaſe of your Maſters fauourable affection towards your.*

*It is a common ſpeech, that familiaritie breeds contempt, and moſt excellent things by conſuetude, become the leſſe regarded: but this holds not alwayes true, for of ſuch as are wiſe, a knowne and tried good is liked, euer the longer, the better. And I doe ſo verily thinke of all his Highneſſe loyall ſeruants which attend his Maieſty, that as they know better then others by long experience, the rare qualities, wherewith his Highneſſe is endued from aboue; ſo they eſteeme much more of his Maieſtie then others can: yet is it not amiſſe they ſhould ſtill be wakened with warnings, who haue ſuch an incomparable Iewell in their keeping, as is called by the Prophet,* The breath of our noſtrils; *and in whom, not onely theſe famous Kingdomes vnder his Highneſſe dominion, but all the Churches in Chriſtendome haue ſuch intereſt. In the conſeruing of this* one, *in whom vnder God we are all conſerued; no circumſpection, no care, no vigilancy, no ſeruice can be ſufficient.*

*It was a iuſt imputation of* Dauid *to* Abner, *and his fellow Captaines, that their Maſter King* Saul, *being ſleeping, they were careleſſe of him, and ſuffered* Abiſhai, *who both would and might haue ſlaine him, if Dauid had not ſtayed him, to take away his ſpeare and pot from his head:* Yee are worthy (*ſaid he*) to die, becauſe yee haue not kept your Maſter, the Lords Anoynted. *But here, as there is no compariſon betweene that curſed King, and our ſacred Soueraigne: ſo the ſuperexcellency of his perſon makes the leaſt omiſſion of any dutifull attendance in ſuch as are called vnto it, a double offence.* 1 Sam. 26.16.

Alexander *the Great, being inquired of, where his treaſure was, pointed with his finger to his friends and domeſtique ſeruants: and indeed, where they are faithfull they are ſingular bleſsings of God: for as* Salomon *ſaith,* The pleaſure of a King is in a wiſe ſeruant. *And againe:* Righteous lippes are the delight of Kings, and the King loues him that ſpeakes right things. Amicus aut ſeruus fidelis protectio fortis, munitum palatium, viuus theſaurus: *A faithfull friend or ſeruant, is a ſtrong protection, a fenced palace, a liuing treaſure, ſaid* Nazianzen. *Neither doe I thinke that euer* Alexander, *or any Monarch, or King in the World, did countenance and credit ſuch as ſerued them, more confidently and louingly, then the King of Britaine doth ſuch as attend his Highneſſe, which cannot but oblige euery loyall heart the more carefully and willingly to ſerue his Highneſſe againe.*

Prou. 14.35.
Prou. 16.16.

Nazianzen. Orat. 22.

*And this, as in regard of your Christian profeſsion, is moſt ſeemely for you, it being a dutie the Apoſtolique Canon requires of all Christian ſeruants,* That they ſhould pleaſe their Maſters in all things, ſhewing all good faithfulneſſe, that they may adorne the doctrine of God our Sauior, *ſo is it alſo fitting for that place wherein ye ſtand in the World, that ye may be anſwerable to that fidelity in his Highnes ſeruice, for which your Honorable predeceſſors haue bin greatly praiſed before you: for it is known, that the Honourable Houſe of* Cokepoole, *whereof yee are a ſonne, being a principall family of that ancient, populous and floriſhing Tribe of* Murray, *notwithſtanding their dwelling be in a part of the Kingdome, of old greatly giuen to miſorder, troupes of rebels compaſsing them on euery ſide; yet did they ſtill retaine the Honourable ſtate and faſhions of other Honourable Houſes in the Land, their Houſe euer being a terror to the euill, a refuge to the good, a barre to the aduerſarie, and a publike example in moſt turbulent times, of loyalty to their Soueraigne. Thus haue they liued vnſtained in Honor, feared of the worſt ſort, loued of the beſt, euer gracious to their King, neuer blotted with the remiſsion of any offence done againſt his Crown, but alway beautified with manifold proofes of their fidelity in his Highneſſe ſeruice; wherein ſundrie of them haue borne Honourable Offices both in Court, and out of it, vnto this day. And all theſe, by their example prouoke you to leaue the name of that Houſe as Honourable for your part, as you haue receiued it from them: which as hitherto you haue done, ſo I hope for the time to come, it may happily be inlarged, but ſhall neuer be impayred by any deed of yours.*

*And hereunto (Right Worſhipfull) remember, it is pietie and the true feare of God muſt aduance you. God hath conioyned theſe two precepts together;* My ſonne, feare God and the King: *he cannot keepe the one, who violates the other; therfore your loue, feare, reuerence, and fidelitie toward the King, muſt be grounded on your loue and feare of God. Keepe alway within you a humble heart: for, beſide that it is the way to Honor, it will keepe you from falling. Among many priuiledges, wherewith humilitie indues ſuch as poſſeſſe it, this is one,* Humilis non habet vnde cadat. *Thinke frequently vpon your end, make ready ere it come vpon you; it is no wiſedome to begin to prepare when of neceſsitie we muſt remoue. The fooliſh men of the World* de mortalibus immortalia cogitant, *dreame of immortalitie in mortall things: but looke you to others who haue beene great before you, and now are not, and by them learne to be wiſe. Liue at continuall enmitie with ſinne; this is the onely enemy that is able to hurt you, ſubdue it, and yee ſhall feare none other. Such ſinnes as you haue done, vndoe them by godly ſorrow; ſuch as of weakeneſſe you may doe, preuent them with godly care. Keepe ſo your Court on earth, that you ſtill learne to be a Courtier in Heauen, holy in life, feruent in prayer; by theſe hath a man fellowſhip with God, and acceſſe to the Throne of the heauenly King, to ſpeake to his Maieſtie when he pleaſeth. In this holy diſpoſition, if this my little Treatiſe may ſerue any way to confirme you, I ſhall bee abundantly contented. I haue dedicated it vnto you as a token of my loue, for the good which is in you toward all that feare God, and your courteous fauor ſhewed to my ſelfe in particular. And ſo hoping, that with as good an heart ye will accept it, as I doe offer it, I reſt,*

Prou. 24. 21.

*Your owne in Chriſt Ieſus,*

**William Cowper,**

*B. of Galloway.*

# GOOD NEVVES FROM CANAAN:

## OR,

## AN EXPOSITION ON THE 51. Pſalme.

*My helpe is in the Name of the Lord.*

*To him that excelleth. A Pſalme of* Dauid, *when the Prophet* Nathan *came vnto him, after that he had gone in vnto* Bathſheba.

This Pſalme is a Pſalme of Repentance, and the vſe of it is threefold.

THe inſcription of this Pſalme being conſidered, will let vs ſee that it is a Pſalme of Repentance, made by *Dauid*, after he had defiled the wife of *Vriah*, and murthered *Vriah* himſelfe. It ſerues vnto vs for this threefold vſe. Firſt, as a preſeruatiue to keepe vs, that wee fall not into the like ſinnes; for why ſhall wee commit that, which we ſee by example of others, will either commit vs to eternall damnation, or at leaſt breed vs much griefe, paine, and dolor, before wee can be quit of it? This ſinne of *Dauid*, through Gods mercy, preuailed not againſt him to damnation: yet we ſee what anguiſh of Spirit, what terrour of minde, what ſighing, what teares, what roaring night and day he ſuſtained, before he could be deliuered from it, and finde himſelfe reſtored to his former ioy! thus ſhall all fleſh find it, that the falſe, momentanie, and periſhing pleaſures of ſinne ſhall haue ſorrow in the end. For the motions thereof are like theſe Locuſts of the bottomeleſſe pit, hauing faces of men, and their haire like the haire of women, but a taile like a Scorpion which ſtingeth vnto the death.

Firſt, a peſeruatiue to keepe vs that we ſinne not.

Reuel.9.

Next, it ſerues as a corroboratiue to keep ſuch as haue falne into the like ſinne, that they fall not further into the deepe of deſperation: ſo the Apoſtle Saint *Paul* ſaith, that the mercy of God ſhewed vnto him after that he had beene a blaſphemer, perſecutor, and oppreſſor, was for an enſample vnto all them, who ſhall in time to come beleeue in Chriſt vnto eternall life. Thus the Children of God, when they looke to the ſinnes of others Gods Saints, recorded in holy Scripture, doe not hereby confirme themſelues in ſinne, but comfort themſelues againſt deſpaire. It is true of them all, which *Baſil* ſpake of *Peters* threefold deniall, they are regiſtred, *Ut tu quoque conſolationem haberes*. Let vs meditate vpon the ſinnes of others, as *Bernard* did; *Omnino propter manſuetudinem qua in te eſt, Domine Ieſu, currimus poſt te, audientes quòd non ſpernas pauperem peccatorem, non horruiſti confitentem latronem, non lacrymantem peccatricem, non Cananæam ſuplicantem, non deprehenſam in adulterio, non ſupplicantem Publicanum, non negantem diſcipulum, non perſecutorem diſcipulorum: In odore horum currimus:* Surely, Lord Ieſus, for the meekneſſe which is in thee, we runne after thee, hearing that thou deſpiſedſt not the poore ſinner, thou abhorredſt not the penitent thiefe, the mourning ſinfull woman, nor the woman of Canaan whē ſhe requeſted thee, nor the woman apprehended in adultery, nor the Publican praying vnto thee, nor the Diſciple that denyed thee, nor yet the Diſciple who perſecuted thy Diſciples: in the ſmell of theſe thine oyntments we run after thee.

Secondly, a corroboratiue, to keepe ſuch as haue falne into ſin, from deſpaire.
1 Tim.1.16.

Baſil.de pænit.

Bernard.

Thirdly, it ſerueth as a reſtoratiue to raiſe vp ſuch as haue falne in the ſame manner; *Non cadendi exemplum, ſed ſi cecideris, reſurgendi propoſitum eſt.* There are many who delight to heare or reade the ſinnes of God his Saints, as if they were vnto them *patrocinia peccati*, defences of their ſinnes. But alas, what folly is this, to loue that in *Dauid*, which he hated in himſelfe? *Hoc non eſt defenſionem parare animæ tuæ, ſed comites inquirere ad gehennam:* This is not to prepare a defence for thy owne Soule, but to ſeeke companions to goe with thee into Hell, flattering thy ſelfe that

A reſtoratiue to raiſe vp ſuch as haue falne.
*Auguſt.*

thou art in ſtate good enough, becauſe thou art not matchleſſe: but remembreſt not, that albeit thou haddeſt neuer ſo many inuolued with thee in the guiltineſſe of thy ſinnes, what comfort can that bee vnto thee, *Non enim propterea minus ardebis, quia cum multis ardebis*, Shall thy fire in hell be the leſſe, becauſe many will there burne with thee? Nay by the contrary, the more matter, the bolder fire.

Great wiſedome, to make other mens ſins a medicine for vs. *Chryſoſt. in Mat. hom.* 27.

It were great wiſedome to embrace that counſell of *Chryſoſtome*, that wee ſhould not ſo much looke to *Dauid* his fall, as to his riſing. Conſider what hee did after his fall, how he put on ſackcloth, how he watered his bed with teares; how hee roared night and day, ſighing and crying continually, till hee found the forgiueneſſe of his ſinnes. *Sic medicamenta nobis de alienis vulneribus faciemus*: ſo ſhall wee make medicaments to our ſelues of the wounds of others, and not bee like vnto frantike perſons, who ſlay themſelues with the Irons of the Chyrurgion, by which they haue ſeene him cut the fleſh of others: hee did it of skill for curing, and they of their madneſſe for killing.

Three things conſidered in the inſcription of this Pſalme.

In this inſcription of the Pſalme, we conſider three things: Firſt, how *Dauid* goes in to *Bathſheba*, and commits adultery with her. Next, how *Nathan* comes to *Dauid* ſleeping in his ſinne; wakens him, and raiſeth him vp by repentance. And thirdly, how he makes this Pſalme, and giues it to be ſung publikely in the Church as the firſt fruits of his repentance.

1 The conſideration of Dauid his perſon, who ſinned, ſhould make vs feare our owne weakeneſſe.

In the firſt of theſe againe, there are three circumſtances to be conſidered. The perſon, the ſins which he commits, & the time. The perſon that fals, is *Dauid*, a man indued with moſt notable graces of the Spirit, a man highly commended of God. A man who before had indured ſtrong tentations, and preuailed victor in them all, now is ouercome, & fals moſt fearfully: this ſhould waken vs to take heed vnto that warning of the Apoſtle, *Hee that ſtands, let him take heed that he fall not.* In him, let vs conſider our ſelues: ſhall we preſume of our ſtrength, when we ſee a ſtronger then we ouercome? Nay, rather let vs feare our weakeneſſe, and worke out our owne ſaluation in feare and trembling. *Sic lapſus maiorum, tremor minorum*: Let the fall of the greater ones, make the weaker afraid; *Ille hodie, & ego cras*: He hath ſinned this day, and we may ſin to morrow: let others as they liſt draw on ſin by examples; but let vs learne, it is a great point of wiſedome to become wiſe by example of others, rather then by experience in our ſelues, thus, *Si maiorum caſus ad humilitatem nos accingat*, we ſhall not readily fall in the like ſnare of the deuill.

1 *Cor.* 10.

*Aug.*

*Bern.*

*Greg. mor. lib.* 2.

2 Dauids ſinnes are Adultery, Murther, careleſſe Securitie.

As for the ſins he commits, they are very hainous: firſt Adultery, next Murther, by the one thinking to couer the other: And thirdly, with them both hee fals into no ſmall contempt of God, that for the ſpace of nine moneths hee keepes cloſe his ſinne, frequenting the externall ſacrifices of Gods worſhip, but not touched in his conſcience, with a ſenſe or remorſe for his ſinne, for he was ſo farre from being troubled for it that when he wrote to *Ioab* to expoſe *Vriah* to the ſword of the enemie, he willed him not to be troubled for the matter. Thus we ſee from one ſinne he goes to another: *Erranti enim nullus terminus*, and ſo for any thing wee can perceiue in him, had ſtill walked in his ſinnes, till hee had falne into the bottome of hell, if the Lord by grace had not recalled and recouered him.

Of the fellowſhip and combination that is among ſins.

There is ſuch a fellowſhip among ſinfull affections, they are ſo combined together, that if wee giue place to any one of them, many mo perforce ſhall enter vpon vs: they are like the ſeruants of a Tyrant, who finding one that hath beene fugitiue from their Lord, doe ioyne themſelues together to bring him backe againe: and euery one of them helpes another to keepe him vnder bondage, hauing once ſubdued him: *Sic ope vicaria fugitivum ſuum vitia retinent, & vbi ſemel amiſſum ſub dominij ſui iure recipiunt, ſibi viciſſim ad vindictam tradunt*: Thus is it a great worke of Gods mercy and power, when any of his Saints are deliuered from their ſeruitude.

*Greg. mor. lib.* 7.

3 The time when Dauid ſinned, warnes vs how perillous is proſperitie.

As for the third, the time when *Dauid* fals into theſe ſins, it is noted, 2. *Sam.* 11. being at peace and quietneſſe at home himſelfe, new ariſen from his afternoones ſleep, walking vpon the roofe of his Palace, hee ſees *Bathſheba* waſhing her ſelfe in the garden, and by vnſanctified looking vnto her, is ſnared. His people are fighting againſt *Ammon*, himſelfe is ſleeping at home, and pampering his body, and *Bathſheba* forgetting her husband in the battell, falles to her pleaſure, and bathes her ſelfe; and that not ſecretly at home, but euen in proſpect of the Kings Palace. In all the perſecutions which *Dauid* ſuffered by *Saul*, in all his troubles by *Abſalom*, he receiued not ſuch a wound. As a man, the ſtronger the Wind bloweth, holds his garments the faſter about him; whereas the beating heat of the Sun makes him to lay them aſide: ſo *Dauid*, vnder tentation, was the more feruent in Prayer, the more hee was troubled by men, the faſter did hee cleaue to the Lord his God: but now being freed from trouble, and liuing in proſperity, what a great aduantage doth Satan get ouer him?

A man hath moſt cauſe of feare, when hee is leaſt croſſed

Sure it is, a man hath neuer more cauſe

to feare, then when he finds his eſtate moſt quiet. It is a moſt dangerous thing to liue without ſome croſſe or tentation, that may chaſe a man to God. As an Idle man readily fals aſleepe, and being aſleepe, any Iewell hee hath in his hand doth eaſily fall from him: ſo carnal proſperity caſts mē into careleſſe ſecurity, whereby ſpirituall graces are greatly weakened in them. *Facilior cautio, vbi manifeſta fortitudo, & ad certamen animus ante præſtruitur, quando ſe aduerſarius confitetur*: When our aduerſary ſhewes himſelfe moſt plainely, then is it moſt eaſie for vs to beware of him: *Plus metuendus eſt inimicus cum latenter obrepit, cum per pacis imaginem fallens occultis acceſſibus ſerpit, vnde etiam illi nomen ſerpentis*: But when haue we moſt cauſe to feare him, when (beguiling vs with the ſhew and Image of peace) he creepes in by ſecret wayes, inſinuating himſelfe craftily to get vantage ouer vs, for the which cauſe alſo the name of a Serpent is attributed vnto him.

*Cyprian. de ſimp. prælat.*

Nathan viſites David like a whole Phyſitian, comming to cure a ſicke Phyſitian.

The ſecond thing to be conſidered in the inſcription, is, how *Nathan* comes to *Dauid*, and raiſeth him vp: *Aſtat poſt peccatum propheta prophetæ, veluti medicus medico ægrotanti*: Heere one Prophet comes vnto another, like one Phyſitian viſiting another Phyſitian in his diſeaſe. This is the duty of Chriſtians, ſince they are of one communion, to edifie one another in the moſt holy faith, to exhort one another. Hee that is ſtronger in the faith, ought to confirme the weaker; and he that ſtands, ſhould raiſe vp with the ſpirit of meekneſſe, him that hath falne, conſidering alſo himſelfe. It was the voyce of *Caine, Am I my brothers keeper?* and it ſhould be farre from Chriſtians. That Law pertaines to vs all, *Thou ſhalt not hate thy brother in thine heart, but thou ſhalt plainely rebuke him, and ſuffer him not to ſinne*: for it is no loue, but hatred, to know thy brother in a ſinne, and not to rebuke him. And truly it is no ſmall bleſſing of God, when among Chriſtians, ſuch inſtruments of grace as *Nathan* was, doe abound, who being indued with grace from aboue, are able by grace to comfort the feeble minded, to ſtrengthen the weake, and to raiſe them vp that haue falne.

Euery Chriſtian ſhould edifie another.

*Leuit.* 19.17.

Man ſinnes by nature, but cannot riſe without grace.

Againe, that *Dauid* hauing ſinned, riſeth not, till the Lord ſent *Nathan* to raiſe him, learnes vs a leſſon, which ſhould humble vs all, and bind vs to acknowledg the great mercy of God towards vs, hee fals by himſelfe, he riſeth not by himſelfe. Nine months lies he as it were dead in that graue of ſinne, till the Lord who called vpon *Lazarus*, called vpon him alſo, and made him come out of it. It is eaſie for any man to fall into a pit, but not ſo eaſie for him to come out of it: *Si ſtare non potuit humana natura adhuc integra, quanto minus, poteris per ſeipſam reſurgere iam corrupta?* As it was with him, ſo is it with vs all, *perditio tua ex te, ô Iſrael*: thy deſtruction is of thy ſelfe, O Iſrael; but our ſaluation is of the Lord, & from the Lambe that ſits with him vpon the Throne.

*Bern.*

Reprobate men ſin, and repent not, not ſo the godly.

Thirdly, we ſee this difference betweene the godly and the wicked; the one fals and riſeth not; *Iudas* betrayed Chriſt, *Peter* forſwore him; the one goes on in his ſins, and periſheth, the other is renewed by repentance. The difference then is not in ſin; wherein we are alſo as deepe as they; but in this, that the Lord hath had mercy vpon vs. O how are wee obliged to bleſſe him, who hath put a difference by grace betweene vs and them, where there was no difference by nature! And this is to be marked for them who haue an eye to ſee, how *Dauid* ſinned euen as they haue ſinned, and therefore account the leſſe of their ſins, but haue not an eye to ſee that they haue repented, as *Dauid* repented, and that therefore being farre vnlike him in repentance, they can haue no comfort that he was like them in ſinne.

The order of ſinging Leuites vnder the Law Leuiticall.

The third point of the inſcription is in theſe words, *To him that excelleth: A Pſalme of Dauid.* Wherein we ſee how he dedicateth this Pſalme, as the firſt fruit and teſtimonie of his repentance, to be ſung publikely in the Church: for vnderſtanding whereof we muſt know how *Dauid* ordained ſome of the Leuites, skilled in Muſicke, to praiſe the Lord by ſinging, and playing vpon Inſtruments; theſe were in number foure thouſand, who by courſe ſerued the Lord in his Sanctuary. They were diuided in ſeuerall claſſes, and ouer euery one of them, ſome that were Maſters of Muſicke, Precentors, who in ſinging and playing excelled the reſt, ſuch as *Aſaph, Heman, Idithun, &c.* and to theſe it is that *Dauid* dedicateth this Pſalme to bee ſung publikely; for the word *Natſeah* in *Piel*, ſignifieth one that is an ouer-ſeer, or preſident ouer others, for his excellency in ſtrength, or skill, or otherwiſe: And ſo here, and in other Pſalmes *Dauid* vſeth it, to ſignifie a maſter of Muſicke.

*1 Chron.* 23.5.

Two ſorts of muſicall Inſtruments vſed in the Leuiticall Law.

The Inſtruments they vſed in praiſing the Lord, are moſt of them reckoned vp in the laſt Pſalme: all of them may be reduced to two ſorts, whereof the one is called *Neginoth*, ſuch as made a ſound by touching, from the word *Nagan, pulſauit*; the other called *Nechiloth*, ſuch as being hollow, made a ſound by breathing, from the word *Halal*. Sometime the muſicall Inſtrument was premitted, and the ſinging voyce followed, and then the Song was called, *Canticum Pſalmi*; for *Pſalterium* properlie is a kinde of muſicall Inſtrument, called of the Hebrewes, *Naula,* but is tranſlated, to ſignifie the Pſalmes. Sometime againe, the Song was firſt ſung with the voyce, and the muſicall inſtrument followed, and then it is called *Pſalmus cantici.* What vpon this is to be obſerued, ſee our notes vpon the one hundred and nineteenth Pſalme.

The godly are content to ſhame themſelues by confeſſion of ſin, that they may giue glorie unto.

Only now we marke, how *Dauid* careth not to take ſhame to himſelfe, by confeſſing his Murther and Adulterie publikly in the Church, that he may giue glorie vnto God. So is it with all Gods children, who haue felt the terrour of an accuſing conſcience for ſinne, who are grieued in themſelues for diſpleaſing the Lord, and are earneſtly ſeeking to be reconciled with God: they refuſe not to maniſeſt their owne ſhame, yea, and as it were, with that filthy Leper vnder the Law with his clothes rent, with his head bare, with a couering vpon his lips, to cry out before all the world, *I am vncleane, I am vncleane,* that ſo they may get peace from God, and may giue him glory by their repentance; as they diſhonoured him by their ſinne. I ſpeake not this of priuate ſins, the example whereof hath not offended thy neighbour; ſuch ſinnes I rather wiſh to bee buried, as Iſrael with their paddles buried their filth without the Campe vnder the earth, then laid open to the eyes of others, but of Publike ſinnes: it is not our ſhame to confeſſe theſe for remouing of the ſlander, but double ſinne and ſhame to conceale them: howſoeuer it be currant now, as an vndoubted axiome among carnall men, that no man is bound to ſweare to his owne ſhame, ſure wee are, it is not warranted by any Diuine authority: for ſo *Achan* might haue excuſed himſelfe, when *Ioſhua* willed him by confeſſing of theft, to giue glorie to God: and ſo *Dauid* here might haue ſhifted himſelfe from this publike confeſſion. Where the conſcience is ſleeping, any warrant is thought ſufficient, to excuſe a ſinne, and man feares not to defraud the Lord of that glory he ſhould haue by confeſſing of it: but where the Lord wakens the conſcience, all excuſes are ſet aſide, and man is glad to disburthen himſelfe, by confeſſing his ſinne vnto the Lord. This the Lord will haue of all fleſh at the length: for ſo hath he ſworne, *As I liue, ſaith the Lord,* euery tongue ſhall confeſſe to me: he ſhall then force them to giue him glorie by confeſſing, who now wickedly defraud him of it by concealing. But happy and wiſe is hee who doth it in time, when Mercy is to be found with the Lord.

*Leuit.* 14 45.

This is not to be vnderſtood of priuate ſins.

A ſleeping conſcience excuſeth ſin.

Pſalme

## Pſalme 51. Verſe 1.

***Haue mercy vpon me, O God, according to thy louing kindneſſe, according to the multitude of thy compaſsions, put away mine iniquitie.***

The ſum and order of this Pſalme.

Hitherto, the inſcription or preface of the Pſalme: Now followes the Pſalme, wherein *Dauid* firſt prayeth for himſelfe, to the 18. Verſe; Next, for the Church of God, Verſe 18. In the prayer for himſelfe, he hath firſt a generall Petition, *Haue mercy on me, O God*, Verſ. 1. then three particular Petitions: Firſt, the remiſſion of his ſin, which he expreſſeth, by putting away, waſhing, purging, to the 8 Verſe. Next the reſtitution of peace and ioy to his conſcience, which by his ſin hee had ſore impaired, Verſe 8, 9. Thirdly, the renouation of his heart & Spirit within him, which moſt fearfully he had altered from the loue of God, to the loue of iniquity, Verſe 10, 11, &c.

They cannot rightly vſe the words of this Pſalme, who want Dauids diſpoſition.

This Pſalme is frequently ſung in the mouthes of many men, but ſure it is, theſe words which were true, when *Dauid* ſpake them, are but lies when they are pronounced by many men, for ſo they pray, O Lord, conſider my diſtreſſe, when as in very deed they had neuer ſuch a thing, as a diſtreſſed ſoule for ſinne. Is not this a mocking of God, to pray him to look vpon that, which is not in thee, to pray him conſider that which thou neuer conſidereſt thy ſelfe? Learne therefore when ye ſing this Pſalme of *Dauid*, to take on, ſo neere as yee may, *Dauid* his diſpoſition: though ye haue not ſinned, as he did, yet looke vnto your other ſinnes, and be ye humbled for them, otherwiſe your confeſſion of ſinnes ſhall bee but a profeſſion of ſinne, to ſay with *Dauid*, Againſt thee onely haue I ſinned, and then either to haue no remorſe for ſinne, or no confidence in Gods mercy, ſhall profit thee no more then the confeſſion of *Saul* or *Iudas*; I haue ſinned ſaid the one; I haue ſinned in betraying innocent blood, ſaid the other: their confeſſion was ſomewhat like *Dauids*, their hearts no way like *Dauids*; And it is certaine, that the Lord, *Radicem attendit, non florem.*

Where ſinne purſues, no refuge, but to mercy.

***Haue mercy on me.*** What was *Dauids* eſtate, when he brake out in theſe words, ye may ſee out of the 32. Pſalme, his conſcience being wakened by the miniſtry of *Nathan*, hee is ſo terrified with the liuely ſenſe of his ſinne, and ſight of that wrath which by it he had deſerued, that his bones were conſumed, and the moiſture of his body turned into the drought of Summer; In this perplexed eſtate, the firſt comfort that he finds, is by looking vp to the mercy of God.

No externall comfort can ſuſtaine a man troubled for ſinne.

Naturall men may maruell what is this that ſhould haue troubled *Dauid* ſo ſore: was he not King of Canaan? his ſinnes were murther, and adultery; but was there any in the Land to put him to an Aſſiſe? was there any to puniſh him? what needed he to feare? But he himſelfe tells thee what ailed him: the hand of God was heauy vpon him night and day, the Lord had erected a Tribunall in his owne conſcience, and did there ſit and iudge him: where no man might iudge him, there the Lord conuicted him of ſinne, and threatned him with terrours: for ſure it is, all the comforts of the world, if thou hadſt them in one, cannot ſuſtaine thee, when God in thy owne conſcience perſecutes thee for ſinne: examples are *Balthaſar* and *Dauid*: *The ſpirit of a man will ſuſtaine his infirmity, but a wounded ſpirit, who can beare it?*

Dauids appellation from God to God.

And therefore *Dauid*, ſore ſtraitned with the iudgement of God, turnes him to the mercy of God, hee finds no other thing whereupon to relie his faith, he can get no other gripe whereby to hold him, that he fall not into the pit of deſperation, but this mercy. O Lord, in regard of thy power, thou art inuincible, who can reſiſt thee? who can endure the ſtroke of thine hand? In regard of thy wiſedome, thou art all-ſeeing, nothing can be hid from thee. In regard of thy Iuſtice, thou art moſt holy, and canſt not be corrupted, in none of theſe can I find comfort, the onely hope of mine

Chryſoſt.

heart is in thy goodneſſe and mercy: ſo that now hee flees *ad communem peccantium portum*, to the common harbour of all poore penitent ſinners, who are toſt to and fro, with the tumbling thoughts of an accuſing conſcience, threatning more fearfull death, then the raging waues of the Sea to *Ionas*, neuer can ſettle nor reſt, till they come within the Port of Gods mercy: euen ſo here doth *Dauid*, terrified with Gods iudgement, before which, hee could not ſtand, he appeales to Gods mercy, *tanquam ab inferiori ſede ad ſuperiorem*, as the higher Bench, wherein the glory of God ſhineth moſt eminently, *for mercy reioyceth againſt iudgement*.

Iam.2.15.

Nothing in the world to be eſteemed miſery, but onely iniquitie.

When we heare that *Dauid*, and other of Gods Saints cry for mercy, wee muſt remember, that this includes an humble confeſſion of their miſery; and what was *Dauids* miſery, which he craues to be cured by Gods mercy; hee tells you in the end of the Verſe, no other but the miſery of ſinne: *Nathan* had threatned him with the ſword, and that hee ſhould make his ſonne, who came out of his bowels, a ſcourge vnto him: but *Dauid* counts none of theſe his miſery, for which he craues mercy: his miſery, is his iniquity, and the mercy he craues, is, the putting away of his iniquity. This blind age counts bodily infirmities & want of temporall things, miſery, but ſinne they count no miſery, blinder then the Egyptians of old, who eſteemed Shepheards abominable, but Idolaters not abominable: but indeed it is farre otherwiſe: wert thou ſo poore as *Lazarus*, filled with biles in thy body from head to foot, as *Iob* was, yet if thou be freed from ſinne, thou art freed from miſery; and bee the contrary, wert thou ſo rich as that glutton, clad in purple, and faring delicately euery day; hadſt thou health and honour, and all the comforts of the world after the deſire of thine owne heart, if yet thou bee in thy ſinnes, the end ſhall declare, thou art a miſerable creature.

2 Sam.12.10.

Euen the wicked, at the laſt, ſhall feare ſinne more then death.

This will be manifeſt at the length, in all the wicked, that their miſery is not in ſickneſſe, nay, not in death it ſelfe, but in an euill conſcience, guilty of ſinne, though now they abhorre nothing but death, and eſteeme ſinne but a paſtime: the day is comming, wherein they ſhall ſeeke death, and not find it, ſaying, Hills & mountaines, fall vpon vs, and couer vs: they ſhall be glad to be ſmothered to the death, and to ſuffer the greateſt miſery that can come to their bodies, vpon condition they were freed from the miſery of an euill conſcience, which ſinne hath brought vpon them.

A comfortable meditation of Gods mercy.

But howſoeuer this miſery of *Dauid* was exceeding great, he eſpies in God, by the eye of faith, a greater mercy to cure it, and therefore cryes he for mercy, according to the multitude of his commiſerations; O Lord, I know that whatſoeuer is in thee, is thy ſelfe, thy mercy is no leſſe then thy ſelfe.

Hier. Sauonarola.

*Cum ſis miſericors, quid es, niſi ipſa miſericordia?* ſeeing thou art mercifull, what art thou but mercy it ſelfe? and what can mercy do but thine owne worke? canſt thou deny thy ſelfe? canſt thou depart from thine owne nature? what is the worke of mercy, but to take away miſery? here am I, Lord, before thee, a miſerable man, and my greateſt miſery is my ſinne, do thy owne worke, O Lord, cure my miſery with thy mercy, ſhew the vertue of thy mercies vpon me, *abyſſus abyſſum inuocat, abyſſus miſeriæ inuocat abyſſum miſericordiæ*; one deepe calls vpon another, the deepe of miſery calls vpon the deepe of mercy; greater is the deepe of mercy, then the deepe of miſery: Let therefore the deepe of thy mercy ſwallow vp the deepe of my miſery, and put thou away mine iniquity.

The humilitie of a penitent, thinkes not his name worthy to be named.

*On me*] *Dauid* doth not now as at other times, expreſſe his name, as when hee ſaid, Lord, remember *Dauid, &c.* neither takes he here to himſelfe the name of Gods ſeruant, as cuſtomably hee doth in other places, but concealeth his name, aſhamed of himſelfe, not vnlike that forlorne child, I haue ſinned againſt heauen and againſt thee, and am no more worthy to be called thy ſonne.

Luk.15.

Dauid depends on Gods mercy, not on his owne merit.

*According to thy louing kindneſſe.*] Wee haue heard *Dauids* Petition in generall: Now the reaſon whereby hee will mooue the Lord to grant it, is not from any merit in himſelfe, hee vtterly diſclaimes that, but onely from Gods louing kindneſſe and commiſeration; vpon theſe two doth hee now faſten his gripes, and by the meditation of them, hee conceiues ſome hope of fauour in the Lord, euen when in himſelfe he had receiued a condemnatory ſentence of death, by reaſon of his ſinne.

The two eyes of a penitent ſinner, and what loſſe it is to want either of them.

Two things are requiſite in a ſinner that would haue mercy; Firſt, an eye, to know his ſinnes, that being aſhamed of himſelfe, he may reſolue, there can bee no life for him, if hee reſt in himſelfe. And next, an eye to ſee Gods mercy: many haue not the firſt, and therefore thinke, that either without a Sacrifice, or with a ſmall Sacrifice, God will be pleaſed; they cannot mourne for ſinne, eſteeming their ſinnes ſo ſmall, that they need no great mourning: Others againe, haue not the other eye, whereby to ſee Gods mercy in Chriſt, they ſee their owne ſinne, but ſee not Gods mercy, and therefore are caried, either to a temporall deſperation, which may befall the godly, that for a time they

ſeeme

ſeem to themſelues vtterly vndone, or then to a finall, as all the reprobates doe: examples whereof, we haue in *Cain, Saul,* and *Iudas*, from whoſe miſerable condition, the Lord preſerue vs.

Two things in God, Dauid grounds vpon.

1. His benignity or kindneſſe, this is either generall,

Now *Dauid* finding nothing in himſelfe to comfort him, when he looks vp to God, he ſees two things, as I ſaid, that ſuſtaine him; Firſt, the kindneſſe of God: Next, the manifold compaſſions of GOD: the word expreſſing his kindneſſe, is *Cheſed*, the benignity of God; and this is either generall, whereby hee loueth his creatures, conſeruing them, as hee made them, and delights to doe good vnto them, in ſo farre they are the workes of his hands. *Thou Lord, ſaueſt man and beaſt: hee maketh his Sunne to ariſe on the euill and the good, and ſendeth raine on the iuſt and vniuſt.* And this, howſoeuer it rendreth ſome comfort, yet could it not giue full comfort to *Dauid*, conſidering that ſinne, the poyſon of the Serpent in him, made him iuſtly abominable to God. And therefore he caſts his eye further, vnto that ſpecial benignity of God, which in effect is his mercy, whereby hee loueth his owne in Chriſt, redeemeth them from their ſinnes, and ſaueth them by his grace, when they haue loſt themſelues by their iniquitie.

Mat. 5.45.

Or ſpeciall.

The ſpeciall, is in effect, Gods mercy & tender compaſſion.

And this is euident, by the other word immediately he adioynes to God his compaſſion, which is the other ground, whereupon the faith of *Dauid* repoſed: for the word *Racham*, ſignifies to loue, from the very bowels and inward affection, being deduced from the name *Rêchêm*, which ſignifieth the wombe or matrice, that with moſt kindly and tender affection, compaſſe and nouriſh the Infant within it, ſuppoſe it cannot be thankefull for the preſent, nor doe the dutie wherein it is bound, but rather be offenſiue to the mother that carries it, *Dauid* knew, that the like tender affection was in God, toward his owne poore children, yea, and much more greater, then the heauens are higher frõ the earth; ſo farre are the thoughts of Gods loue and compaſſion, aboue all that can be in vs: it is poſſible the mother may forget the birth of her wombe, but the Lord cannot forget them who are his.

What good comfort we haue in it.

Compaſſions in the plurall number, are aſcribed to God. 1. Becauſe where he ſheweth mercy, he ſheweth many mercies together.

Therefore doth he not onely aſcribe vnto God compaſſions, but great compaſſions, or a multitude of them, and ſo he ſpeaketh, for two cauſes; Firſt, becauſe where God ſhewes mercies, he ſhewes many mercies together, a heape, and a very maſſe of mercies. The royall heart of *Alexander*, thought it not honourable for him to giue a ſmall thing; what then ſhall wee thinke of our God? The ods is ſo great, that there can be no compariſon. But ſure, where hee giues any of his chiefe bleſſings, there hee giues ſuch a treaſure forth of his infinite riches of mercy, as wee are not able to ſpeake of.

Sixe rankes of mercy.
1. Preuenting mercy.

Bern. de Euang. 7. Panum. Ser. 1.

Aug.

Yet for our comfort in our meditation, his mercies ſhewed vnto vs, ſince wee could know what mercy was, wee may reduce them to ſixe rankes: the firſt, I call preuenting mercies, whereby the Lord did vs good, when wee knew him not; and kept vs from many ſinnes, which otherwiſe wee would haue committed; *O quanta dignatio pietatis, quod ingratum ſic gratia conſeruabat*: Many ſinnes haue we done againſt him, but farre more ſhould we haue none, if his mercy had not preuented vs: *Agnoſce ergo gratiam eius cui debes, etiam quod non admiſiſti. Mihi debet iſte quod factum eſt, & dimiſſum vidiſti, mihi debes & tu quod non feciſti*: Acknowledge therefore Gods mercy toward thee, euen in thoſe ſinnes which thou haſt not done. If thou ſeeſt one who is debtor to mee for a ſinne, which he did, and I forgaue him; vnderſtand alſo, that thou art debtor to mee, for keeping thee that thou didſt not the like; for there is no ſinne which any man hath done, but another man would doe the like, if GOD by grace did not preſerue him from it.

2. Sparing mercies.

The ſecond ranke hath in it his ſparing mercies, or the mercies of his patience: though we haue beene kept from the doing of many ſinnes, yet haue we done enough to condemne vs. There is another ſort of mercy, *Peccabam, & tu diſſimulabas, non continebam à ſceleribus & tu a verberibus abſtinebas*; I ſinned, & thou heldſt thy tongue, I tranſgreſſed, thou ſparedſt and killedſt mee not. When wee looke to *Zimri* and *Coſbi*, ſlaine in the act of harlotrie; to *Ananias* and *Saphira*, ſtricken to death in their ſinne, what ſhall wee ſay, but it is a great mercy of God, that hitherto wee haue not beene taken away in the middeſt of our ſinnes?

3. Pardoning mercies.

In the third ranke, we place his pardoning mercies: for a man may thinke, What benefit is it to me to bee long ſpared, ſeeing at the laſt, iudgement will come, *& quo diutius expectat, eo diſtrictius iudicabit*? But this feare is taken away from the godly, by Gods pardoning mercies, hee forgiues their ſinnes in Chriſt, he will neuer impute their iniquity vnto them, but taketh them vtterly away, *Peccatum non imputatum, eſt quaſi nunquam fuerit commiſſum.*

4. Renewing mercies.

But with theſe, is alſo giuen vs the fourth ſort, that is, his renewing mercies. There are many, *quorum infructuoſa eſt pœnitentia*, who repent of their ſinnes, but are not renewed by amendment of life, in whom *nouiſſimus error peior eſt priori*, their returning like Dogges to their vomit, is worſe then their firſt tranſgreſſion: but the Lord, when hee giues to his owne children the grace of remiſſion, doth alſo giue with it the grace of renouation, whereby hee makes them new creatures, abounding in the fruits of righteouſneſſe, to Gods glory, the edification of their brethren, and the comfort of their owne conſciences in Chriſt.

5 Corroborating and continuing mercy.

And yet all theſe were nothing, if it were not that the fifth ranke of mercies were alſo heaped vpon vs, which I call continuing mercies, whereby wee perſeuere in that eſtate of grace, whereunto we are once called. *Adam* in his beſt eſtate of innocency continued not: and would wee ſtand in grace, if perſeuerance, which hee wanted, were not communicated vnto vs? As mercie brought vs to this ſtate of grace, ſo it is by mercy alſo that we are kept in it.

6 Crowning mercies.

And the laſt ranke is, of Gods crowning mercies, whereby he ſhall perfect his owne worke, finiſh that which hee hath begunne in vs, he ſhall performe to vs his promiſed Kingdome, feare of euill ſhall be farre from vs, in that Paradiſe no tempter ſhall bee to ſnare vs, mercy ſhall compaſſe vs, no good ſhall be lacking to vs, the Lord ſhall bee all in all vnto vs, and from that bleſſed fellowſhip and communion with him, ſhall wee neuer be diuided againe.

Compaſſions in the plurall number are aſcribed to God, becauſe the proofe and practice of them is manifold.

And as this way Gods mercies are manifold, ſo likewiſe are the prayſes of them in reſpect of innumerable perſons, on whō they haue beene declared, for *miſerationes Dei ſunt opera & proceſſus miſericordiæ eius*; and ſo his meditation is, O Lord, thou haſt ſhewed compaſſion to many a penitent ſinner, ſince the beginning of the world, thou neuer reiectedſt any that ſought thee with a penitent heart. For number, they cannot be told to whom thou haſt beene mercifull, *quot enim iuſti, tot miſerationes*: let them all be gathered that are in heauen and earth, if it be demanded of them, how is it they haue bin ſaued? they will all anſwer, *Not vnto vs, O Lord, but vnto thy Name be the praiſe*. And therefore ſeeing thou, O Lord, art the ſame; and *no ſhadow of change is with thee*, I beſeech thee cloze not that doore of mercy on me, which hath opened to receiue ſo many ſinners before me, and thoſe Riuers of compaſſion which haue flowed ſo abundantly toward others, let them not be dryed vp to me.

Feeling of our wants makes earneſt Prayer.

Baſil.

This earneſtneſſe of *Dauids* prayer, flowes from the feeling of his great ſinnes, he knew, his ſins were great, and therefore craues he great mercies, *magna ſiquidem vulnera paribus indigent Pharmacis*, yea that in this one tranſgreſſion, manifold ſinnes were included, and that therefore he needed not one, but a multitude of diuine commiſerations: *Vniuerſam in ſe Dei gratiā effundi, & totum miſerationum fontem in peccatis ſui vlcera euacari orat.*

The mercies of God are plentifull, yet not extended to all, and why.

But howſoeuer the mercies of God bee plentifull, yet are they not extended vnto all, they are free indeed; *I haue mercy* (ſaith the Lord) *on whom I will haue mercy*: but ſo, that if there bee any man to whom they flow not, he may alwayes find the cauſe in himſelfe, in his hard heart that cannot repent: it holds true in all the reprobate, which the Apoſtle ſpeaks of the rebellious Iewes; *Yee put it from you*, meaning the word of the Goſpell, wherein mercy and grace is offered, *and iudge your ſelues vnworthy of euerlaſting life*: therefore that mercie which is here craued by *Dauid*, by a moſt fearefull decree was denied vnto them: God gaue that people a name *Lo-Ruchamah*, I will no more haue pitie on them: whereupon followed another name, expreſſing their miſery, after that once God for their ſinnes had caſt them away, *Lo-Ammi*, that is to ſay, they are not my people, and I will not bee theirs. No tongue can expreſſe the miſerie of that man, who for his proud continuance in ſinne, and contempt of grace offered vnto him, receiues moſt iuſtly from the Lord, that decree of *Lo Ruchamah*, I will haue no mercy on him: where the Fountaine is ſtopped, the Springs of neceſſitie muſt drie vp; where mercy is denyed, all good things flowing from it muſt decay. This will bee the curſed condition of the damned: *All fat and excellent things ſhall depart from them*: from which the Lord deliuer vs.

*Acts* 13.46.

*Hoſea* 1.6: Such as will not be Gods people, ſhall not finde Gods mercy.

*Reuel.* 18.14.

### *Put away mine iniquities.*

*Dauid* enters to his particular petitions.

Hitherto wee haue heard *Dauid* his generall petition for mercy: now followes his three particular petitions, expreſſing what mercy it is hee craued, as wee ſhewed in the beginning of the Verſe.

Whereof the firſt is a petition for the remiſſion of his ſinnes.

His firſt particular petition, is, for forgiueneſſe of his ſinnes, the fact was paſt, but the guilt remained; the pleaſure of it was ſoone done, but the terror of it vexed him: all the comfort of his Kingdome could not make him merry, the tormēt of an accuſing conſcience for ſin was more ſtrōg to deiect him, then all the pleaſures of Canaan were to ſuſtain him, yea it is moſt ſure, that externall comforts are ſo farre from comforting a troubled conſcience, that by the contrarie, they encreaſe the trouble thereof, and the more worldly comforts bee preſented, the greater is the heauineſſe of that ſoule, which is afflicted for ſinne; and therefore now when hee comes to the point, he tels where his ſore was, what grieued him

moſt

The griefe of ſinne cannot be aſſwaged by any worldly comfort.

moſt, iniquitie, iniquitie: he cryes out for this in the 32. Pſalme; *Bleſſed is the man whoſe wickedneſſe is forgiuen, whoſe ſinne is couered, and to whom the Lord imputes not iniquitie.* As if he would ſay, He that hath not this, hath no bleſſing, all comforts without this are comfortleſſe.

What a feare-full euill ſin is.

Where we haue to take vp, what a curſed and miſerable thing ſinne is, a ſparkle of fire come from hell, that burnes vp all the pleaſures of the Paradiſe of a good Conſcience, a ſeede of Satan, a piece of leauen that ſowreth and infecteth all it comes among, turning ſweeteſt things into bitter. It is but a ſmall thing to looke too, ſoone done in the twinkling of an eye, but hath an enduring ſting, and produceth manifold and great euill effects: it perturbeth all, being but one, and ſpoyles man of the comfort of all Gods creatures: miſerable men bewitched with the deceit of ſin, drunken with the preſent falſe pleaſures thereof, cannot beleeue this: it is but a paſtime to them to doe wickedly: but let them know, it ſhall turne to bitterneſſe in the end. But of this more in the third verſe, where hee complaines that his ſinne was euer before him.

God hath his account Booke wherein the debts of men, that is, their ſinnes are regiſtred.

Ier. 17.

The word that in this petition *Dauid* vſeth, is *Machah*, ſignifying a ſcraping and a blotting out; he alludes, as it ſeemes, to the manner of them, who haue their account Bookes, wherein they write vp their debts, whereof they purpoſe to haue payment, although they ſpare for a time. Whereupon *Dauid* ſayth, I know, Lord, thou haſt thine owne account Booke, wherein thou writeſt the trangreſſions of them, with whom thou mindeſt to enter in iudgement according to that, *The ſinne of Iuda is written with a Penne of Iron, and the point of a Diamond.* Let not, O Lord, my debt ſtand regiſtred there, but of thy mercy put it and blot it out, I haue done enough for my part to put my owne name out of the Booke of life, and inſert it in the Roll of them that muſt come to iudgement. I know there is a ſtanding decree in thy Booke; *That death is the wages of ſinne*; If my ſinne ſtand in thy Regiſter, I am but a dead man; *Lord, quicken mee, forgiue me my treſpaſſe, and put away the hand-writing of thy ordinance, which is contrarie to mee.*

Coloſ. 2. 13.

The bookes are two, the booke of his Science, and the booke of our Conſcience.

But here let vs marke, how it is that the Lord putteth ſinne out of his two-fold Regiſter: Firſt, out of the booke of his owne ſcience, hee putteth the ſinnes of his children vtterly, both the guilt and the memorie of them hee putteth away, ſo that out of his account Booke hee ſcrapes our debt cleane away, that it appeares not againe, according to his promiſe, *I will remember their ſinnes no more.* But out of the Regiſter of our conſcience, he putteth the guilt, the accuſing, and tormenting power of it, but aboliſheth not vtterly the remembrance of it. Hee reſerues ſome monument of our ſinnes in our memorie, after that they are forgiuen, partly to humble vs, when we looke backe vnto them, and partly to preſerue vs from committing the like in time to come.

Blinde are they who thinke they can make ſatisfaction to God for their debts.

And furthermore, wee ſee how *Dauid* acknowledgeth his debt was more then he was able to pay: and therefore diſclaiming his owne ſufficiency, he appeales to Gods mercy, beſeeching the Lord to blot it out, for hee had not to pay it. It is a pitifull blindeneſſe in the aduerſaries of the truth, that teach poore people to leane vnto mans ſatisfactions; which they muſt make to God for their ſins, either here or in Purgatorie: how wilt thou ſatisfie that infinite Maieſtie of God for thy manifold ſinnes? *Ille figulus, tu figmentum.* When thou haſt giuen vnto him all that thou art able, either by doing or ſuffering, *Nonne iſtud eſt, ſicut ſtella ad ſolem, gutta ad fluuium?* What is it, but as if one ſhould compare a Starre with the Sunne, or a drop with a riuer? *Nemo eſt qui milleſimæ, imo nec minimæ parti debitorum ſuorum valeat reſpondere.* I ſee, it was blindneſſe, and ſo it is, whatſoeuer ſhew of learning bee in them, who maintaine it: if they knew how great is the debt that man oweth vnto God, they would ſay with *Bernard*, There is none in the world able to anſwer the thouſand part, nay, not the ſmalleſt part of that debt, which man oweth vnto God. Away therefore with that blaſphemous word of humane ſatisfaction: for except the Lord haue compaſſion on vs, and forgiue the debt, there remaines nothing for vs, but to be pined in priſon for euer.

*Ber. Ser de quadrup. debito.*

*Math.* 18. 27.

By three words, *Dauid* expreſſeth his ſinne, to ſhew the greatneſſe thereof.

And this alſo is to bee obſerued, how *Dauid* making mention of his ſinne, contents him not with one word, but changes three ſundry words to expreſſe it, whereof the one *Paſhang*, ſignifieth defection and rebellion; the other *Gnauah*, ſignifieth peruerſeneſſe or crooked doing; the third *Chatta*, ſignifieth to erre or wander from the marke. Men who doe weigh ſinne in the ballance of conſuetude, can neuer know the weight of it, they eſteeme it but a light thing: but godly men who weigh it in the ballance of the Sanctuary, and examine it according to the rule of the Word, finde it ſuch a horrible euill, as wherein manifold euills doe concurre.

Verſe 2.

### Verſe 2.

*Waſh mee throughly from mine iniquitie, and cleanſe mee from my ſinne.*

Three things which make feruent Prayer.

DAuid inſiſts, and in other termes he repeates his former petition: There are three things which make earneſtneſſe and feruencie in prayer. Firſt, Conſcience of ſinne, Secondly, feare or ſenſe of wrath. Thirdly, ardent deſire of mercy; theſe three were at this time ſtrong in *Dauid*, and therefore ſends hee vp feruent and ſtrong petitions to God.

Sinne, a vile vncleanneſſe.

More particularly wee learne here, that Sinne is a filthineſſe which defiles a man: there is no vncleanneſſe can make vs ſo vile, and abominable in the eyes of man, as ſinne maketh vs in the eyes of God; what more vile thing in the world then a Menſtruous cloth? If euen our righteouſneſſe bee like vnto it, as *Eſay* witneſſeth, I pray you whereunto ſhall our vnrighteouſneſſe bee compared, or what ſimilitude can be gotten ſufficiently to expreſſe it? Now as it is an vncleanneſſe indeed, would to God we could ſo eſteeme of it; wee can ſuffer no vncleanneſſe in our bodies, but incontinent wee waſh it away; neither can abide it in our garments, but without delay we remedie it: yea, the ſmalleſt vncleanneſſe in the veſſells that ſerue vs for meate and drinke, makes our very food lothſome vnto vs; But alas, wee haue not halfe of that care to keepe our Soules and Conſciences cleane, from the filthy pollution of ſinne, nor yet to waſh them in that Fountaine, opened to *Dauids* houſe for ſinne and for vncleanneſſe, when we haue defiled them.

No part can we haue with Chriſt, if hee waſh vs not.

*Iohn* 13. 8.

And yet a great neceſſitie to doe ſo, lies vpon vs, for wee are warned that no vncleane thing can enter into heauenly Ieruſalem. That anſwere giuen by the Lord Ieſus vnto *Peter*, ſtands for a warning to vs all; If I waſh thee not, thou ſhalt haue no part with mee. Oh that it moued vs, as it moued him, that we might alſo pray with him: O Lord, rather then my vncleanneſſe baniſh me from thy fellowſhip, waſh, I beſeech thee, not my feet onely, but my hands and my head alſo. Waſh my feet, that is, my vncleane affections: Waſh my head, that is, my vnclean imaginations and ſenſes. And waſh alſo my hands, that is, vncleanneſſe of mine actions.

A comfortable meditation of Gods manifold mercies.

Since he will haue vs to forgiue another ſeuen times in the day, what will he doe himſelfe?

But the word that *Dauid* vſeth, imports much waſhing: hee knew his ſinne was a deepe ſpot, not eaſily rubbed away, and therefore craues hee much waſhing: ſo then, his meaning is, Many ſinnes haſt thou Lord forgiuen mee, now I pray thee yet further, waſh me from this ſinne alſo. Are thy mercies numbred, or are they ſo narrow that they cannot couer this tranſgreſſion among the reſt, how great ſo euer it be? So that here *Dauid* doth ſtill depend vpon the greatneſſe of Gods compaſſion, and by it is hee ſuſtained, that the greatneſſe of his tranſgreſſion driueth him not to deſpaire. When the Apoſtle Saint *Peter* enquired at the Lord Ieſus, how oft ſhall I forgiue my brother in the day? if hee offend mee, ſhall I forgiue him ſeuen time? Our Sauiour anſwered, Not ſeuen times onely, but ſeuenty times ſeuen times alſo. O word full of conſolation, how doth it animate vs to repoſe on the Lords mercy? *Nonne maior Deus homine? nonne melior homine?* Is not the Lord greater then man? is he not better then man? If hee will haue ſo great compaſſion in a man, to forgiue his brother ſo often in a day: what compaſſion is in himſelfe to forgiue his owne poore penitent creature, that proſtrates himſelfe for mercy before him?

### Verſe 3.

*For I know mine iniquity, and my ſinne is euer before mee.*

Confeſſion from a penitent heart, obtaines mercy.

HEre is ſubioyned a reaſon of his former petition. O Lord, I doe not hide and conceale the iniquitie of my boſome, I ſeeke not how to couer it as I did before, but now I acknowledge it, and I confeſſe it to thee againſt my ſelfe; therefore, Lord haue mercy vpon mee, and forgiue it: this is a good reaſon, for it is grounded on the Lords promiſe: *Hee that hideth his ſinnes, ſhall not proſper: but hee that confeſſeth, and forſaketh them, ſhall haue mercy.* And againe, *If wee confeſſe our ſinnes, God is faithfull and iuſt to forgiue them.* Or otherwaies we may take vp theſe word, as *Vatablus* doth, Lord, thou knoweſt that I ſeeke not mercy from thee diſſemblingly, or for faſhion, as the manner of hypocrites is, who make ſupplication for mercy, of cuſtome rather then of contrition, nay, Lord, I feele my ſinne a burden which troubles me, the very ſight of it terrifies and affraies me, therefore Lord take it away from mee.

Pro. 28.

1 Iohn 1. 9.

So long as ſin is in the affection that a man loueth it, there is no remiſſion of it.

So long as ſinne is in a mans affection that he likes it, and hath pleaſure in it, it is but a mocking of God, to deſire him to forgiue it: ſhall hee forgiue that which thou wilt not forgoe? ſhall he pardon thine offences, ſo long as thou haſt pleaſure to offend? Nay no, vnleſſe thou put thine iniquity from thee out of thine affection, vnleſſe thou find it a burden vnto thee, whereof thou art weary, goe not to him to ſeeke mercy: for his promiſe is, *Come vnto mee* *all yee that are weary and laden, and I will refreſh you.* But alas, it is farre otherwiſe with many, who vſe in babbling manner theſe words of *Dauid*; O Lord, conſider my diſtreſſe, when as they had neuer ſuch a thing as a diſtreſſed ſoule for ſinne; and cannot ſay with *Dauid*, I know mine iniquity, and my ſinne is euer before me.

An example of that deepe ſecuritie wherein Gods children may fall

But when is this, that *Dauid* comes to know his ſinne? after that *Nathan* had reproued him without, and God had wakened his owne conſcience within to accuſe him, and this was nine moneths after the committing of the ſin: all this time he ſlept in a carelesse ſecuritie, albeit he haunted the exerciſes of religion, and had ſome generall knowledge of his ſinnes, yet it moued him not, till now God lets him ſee another ſight of his ſinnes, then he had before.

To ſinne, is of our ſelfe, to repent, is of grace.

In him wee ſee an image of our corrupt diſpoſition; we fall eaſily into ſin, and when we haue falne, wee can doe nothing but lye ſtill in ſinne, except the Lord put vnder his mercifull hand, and raiſe vs vp. As *Adam*, when he had ſinned, ranne away from the Lord: ſo is it the manner of *Adams* children; after ſinne, in ſtead of running to the Lord, to runne away alwaies, the longer and the further from him, if the Lord doe not follow and recouer them.

Satans policie firſt drawes a man to ſinne, then keepes him vnto it.

For this is a piece of Satans policie, that as hee is ſubtill in alluring man to commit ſinne, ſo when he hath done it, he labours to blind the minde, that man ſhould neuer come to the knowledge of his ſinne, till hee be paſt remedy; a fearfull example whereof we haue in *Iudas*. And therefore it is a great mercy of God towards his owne, that he opens their eyes in time to ſee their ſinne, ſo long as he ſits vpon his mercy-ſeat to pardon and forgiue them. Satan knowes he hath no vantage by ſinne, when true repentance followeth it. *For, where ſinne hath abounded, there grace hath much more ſuperabounded.* It is not ſinne ſo much which condemnes men, as impenitency that deſpiſes mercy, and therefore Satan contents not to draw his miſerable captiues into ſin: but when he hath done it, hides the ſight of it from them alwayes, till the time of grace be expired, and they be paſt recouery, then lets he them ſee the vglineſſe of their ſinne, and with reſtleſſe torments diſquiets their ſoules for it.

A twofold knowledge of ſinne: One, that is idle, and workes no conuerſion; another, that worketh repentance.

Further, wee ſee here, that there are two ſorts of the knowledge of ſin: one which is but generall, idle, and workes no reformation, and another which is effectuall to worke conuerſion. *Dauid*, as I ſaid, before that *Nathan* came to him, hee knew, that murther and adulterie were ſinnes, but that troubled him not. But now God workes another knowledge of ſinne in him, he ſees his ſinne in another manner; he feeles now the iuſt weight of them, he taſtes now the bitter fruits of them, his ſpirit is filled with anguiſh for them, and his ſoule abhorres them. It is to be lamented, that the knowledge of ſinne, which now is in moſt part of the World, is but like that knowledge of ſinne which *Dauid* had in time of his ſecuritie; they confeſſe they are ſinners, they know that blaſphemy, drunkenneſſe, fornication, and ſuch like, are ſinnes, but their conſcience being ſleeping, they walke ſtill on in their ſinnes, and thinke it is Chriſtianitie good enough, if euery morning they ſay, God be mercifull to mee, for I am a poore ſinner. But alas, poore art thou indeed, and pittifully deceiued, this knowledge will but make thee inexcuſable, becauſe in thy words confeſſing and condemning ſin, in thy works thou practiſeſt it: but there is another knowledge of ſinne, which the Lord ſhall once diſcouer vnto thee, either in mercy for thy amendment, as he doth here to *Dauid*, or in wrath, as he did to *Iudas*. Pray vnto the Lord, that this knowledge of ſin may be giuen you in his mercy for your conuerſion, and not in his wrath for your confuſion.

### *And my ſinne is euer before mee.*

How ſin lookes not alway with one face.

VVHat meanes *Dauid* by this? was not ſinne before him ere now? It was indeed ere he committed it, it ſtood before alluring him, and hee liked it, and ſought occaſion to commit it; when he had committed, it was before him alſo: but it looked with ſo ill fauoured a face, that hee ſought to hide it; and now when his conſcience is wakened, it ſtood before him, directly to accuſe him; and it troubles him ſo, that he would faine bee quit of the ſight thereof. Oh that men could conſider this in time, how ſinne will change her countenance! Before the action, ſinne comes like a laughing enemy, purpoſing to ſtay, but in flattering manner pretending friendſhips in the action, like ſweet poyſon, deadly, and yet delights the ſenſe; but after the action, a ſtinging Scorpion, leauing no other fruit behind it, but guiltineſſe in the conſcience, terror in the mind, anguiſh in the ſpirit. *Si cupis peccati cognoſcere turpitudinem, commiſſum conſidera, cùm liber non amplius eius perturbaris affectibus.* If men could thinke of this in time, they would not bee much moued with the beautifull face of ſinne, at the firſt comming to them, becauſe it is certaine, that ſinne, which at the firſt is before a man to tempt him, and will not let him to reſt, till he doe it; that ſame ſinne at the next time ſhall ſtand before him to tor-

*Chryſ. in Ioan. 8. hom. 51.*

ment him, and not let him reſt, becauſe hee hath done it.

The action of ſinne is momentanie, the effects of it remaine.

*Baſil.*

And this he further amplifies, when hee ſaith, it is euer before him, both night and day, ſleeping and waking, goe where I will, it goes with me; no change of place changes my trouble. *Sine intermiſſione videt malorum meorum imagines*: and it is ſo before me, that it is againſt me; *Semper coram me, opponens ſe mihi, ne ad te transeat oratio mea*, Sinne is ſoone committed, in a moment paſſeth the pleaſure of it, but the guilt and terror is not ſo ſoone done, *Paruum eſt ad horam peccatum, longæua autem eſt ex eo, & æterna verecundia.* That for which a man ſins, ſhall not abide with him: try when ye will, ye ſhall finde it ſo. Wilt thou ſlay *Naboth* for his Vineyard; thou muſt goe from it; wilt thou incurre the curſe with *Achan* for a wedge of gold; thou ſhalt not keepe it, the curſe bides with thee, the guilt of ſinne remaines, but that for which thou didſt ſinne, ſhall be taken from thee, and thou from it. The remembrance of this were a ſingular preſeruatiue againſt ſinne.

*Sana.*

*Cyril. Catechiſ. 12.*

Sinne is not alwayes done when it is ended, as the fooliſh thinke.

It is an opinion of carnall men blinded with the deceit of ſinne, that when ſinne is committed, they thinke it done, and away, and ſo caſt it behind their backe, as a thing neuer any more to bee remembred; but truth ſhal teach them by experience, when they are iudged, that it is before them. It is now nine moneths ſince *Dauid* ſinned; yet he findes his ſinne before him: the cruelty of *Iacobs* ſonnes againſt their brother *Ioſeph*, which they committed in Canaan, met them twenty yeeres after that, in Egypt, though for a long time, they beleeued it had beene done and forgotten. No length of time can weare ſinne away, if it bee not taken away by repentance: the ſinnes we haue done many yeares ſince, if we mourne not for them till we get mercy, ſhall ſtand vp as freſh and yong againſt vs, when wee come to bee iudged, as they were the firſt houre that we committed them. The Lord make vs wiſe to thinke vpon it. Our ſelues waxe old, our bodies are declining to the graue, our yeeres are neere an end, and will we take no paines to weare away our ſins, to make them as if they had neuer beene? or ſhall wee let them ſtand in their ſtrength and vigour againſt vs? this were a pitifull folly, which will not faile to trouble vs at the laſt. Happy are they who are iudged in this world, that they be not condemned in the world to come.

No length of time takes away ſinne, without repentance.

The folly of ſinners, they redeeme a periſhing pleaſure with an enduring paine.

Further, we note here the folly of ſinners; and iuſt manner of the Lords dealing with them: their folly is here, that they redeeme a periſhing pleaſure with an enduring paine: Gods iuſtice is here, that hee puniſheth the wicked with their owne ſinfull deedes, and lets them eate the fruit of their owne labours. This hee threatneth by *Ezekiel*; I ſhall turne your wayes vpon your owne heads; and truely it were a puniſhment greater then men are able to beare, if the Lord ſhould ſet their iniquities before them, and let them ſee them as they are.

*Pſal. 50.*

Let wicked men conſider this; that while they are multiplying ſinnes, they are but pleating coards, wherewith they ſhall bee whipped the next day with their owne hands; they are heaping vp wrath to themſelues. No place of complaining againſt the Lords iuſtice ſhall bee left vnto them, when they ſhall clearely ſee, it is their owne iniquitie that vexeth and tormenteth them.

*Rom. 2.*

Remembrance of ſinne remaines after remiſſion in the godly, and why?

But now ſeeing *Nathan* the Prophet had proclaimed to *Dauid* the remiſſion of his ſinne, how is it, that yet it is before him? I anſwer; In his deareſt children, after remiſſion of ſinne, hee will haue the remembrance of ſinne to remaine: Firſt, to keepe them in mind of Gods great mercy, who ſlew them not in their ſinnes, as hee hath done many, that ſo hee may make them the more thankfull: *Vt gratior ſit miſericordia Dei, vt ſentias quid tibi conceſſerit. Si enim ſemper memor fueris cumuli peccatorum tuorum, eris etiam memor magnitudinis beneficentiæ Dei.* Next, the memorie of ſinne paſt, ſerues as a preſeruatiue to keepe Gods children from the like ſinnes in time to come. And thirdly, it teacheth vs to haue compaſſion on others, when they fall in the like ſinnes, and to reſtore them with the ſpirit of meekeneſſe, conſidering alſo our ſelues.

*Chryſoſt.*

## Verſe 4.

*Againſt thee, againſt thee onely haue I ſinned, and done euill in thy ſight, that thou mayeſt be iuſt, when thou ſpeakeſt, and pure, when thou iudgeſt.*

Confeſſion of ſinne moſt needfull.

NOw *Dauid* breakes forth, and giues glory to God, by an open and plaine confeſſion of his ſinnes; hee knew it was needfull for him to doe ſo, because remiſſion of ſinnes is promiſed vpon a condition of the confeſſion of them: *Hee that hideth his ſinnes ſhall not proſper: but hee that confeſſeth, and forſakes them, ſhall haue mercie.* And againe, *If we confeſſe our ſinnes, God is faithfull to forgiue them.*

*Prouerb.*

*1 Iohn 1.9.*

But here we haue firſt to conſider, why is it that God requires confeſſion: is it to get knowledge of that which wee haue done? or to get out of our owne mouth, a point of Dittie againſt our ſelues? *Nouit omnia Deus, ſed expectat vocem tuam, non vt puniat, ſed vt ignoſcat.* Hee knowes all things:

Before man confeſſion defileth, before God it cleanſeth, [illegible] *Ambroſ. de pœnitent. lib. 2. cap.* [illegible]

Auguſt.

things: when thou committedſt thy ſinne in ſecret, he ſaw thee: what then craueth he? nothing but that thou in thy heart mayeſt know thy ſinne; in thy mouth mayeſt confeſſe it, to the end that hee may forgiue it. *Optat ſoluere confitentes, ne contumaces puniré cogatur:* The beſt medicine for a ſinne, is not to hide, or excuſe, or extenuate it, but humbly to confeſſe it. *Quemadmodum nobis peccatorum vulnera nunquam deſunt, ſic & confeſſiones medicamenta deeſſe non debent:* For it is not with the Lord as it is with men; before earthly Tribunals, confeſſion of ſinne defileth the confeſſor, makes him guiltie and culpable; but before the heauenly it abſolues him. And this is the cauſe why the Lord requires confeſſion of a ſinne from man.

Priuate ſinnes in what caſe ſhould they be publikely confeſſed.

Aug. in Gene. ſer. 42.

Now we haue to ſee, what ſort of confeſſion pleaſeth God, ſeeing it is certaine, confeſſion of ſinne hath beene made by many, which the Lord hath not accepted: here firſt we muſt diſtinguiſh the ſinnes to bee confeſſed; publike ſinnes whereby God is openly diſhonoured, and his Church ſlandered, out of all doubt require a publike confeſſion to God, and before men. In priuate ſinnes, the confeſſion is required to God onely: *Plerumque non expedit innoteſcere omnibus; omnia quæ nos ſcimus de nobis, atque ipſa charitatis veritate, & veritatis charitate vetamur, palam fieri velle, quod noceat agnoſcenti:* yet, with this exception, that when the priuate ſinne is done in ſuch a manner, as that the euill thereof redounds to the hurt of many, and that for this cauſe alſo God purſues it to bring it to light; in this caſe priuate ſinnes committed by thee, knowne to none but to thy ſelfe, ſhould be publikely confeſſed, that thou mayeſt giue glory to God, and doe good to his Church, as is euident in the example of *Achan* and *Dauid*.

Three things required in the true confeſſion of ſinne.

Bern.

1 Contrition.

2 Faith.

3 Correction.

Next, we muſt take heede to the manner of the confeſſion; if it be true, it muſt haue theſe three properties: Firſt, it muſt proceed from contrition of the ſpirit for ſinne: *Primum opus fidei per dilectionem operantis, compunctio cordis eſt, è quo ſine dubio eijciuntur dæmonia, cum eradicantur è corde peccata:* confeſſion of ſinne in the mouth, which proceedes not from contrition for ſinne in the heart, will neuer draw downe mercy to thee, more then it did to *Saul*, whoſe mouth ſaid, I haue ſinned, but his heart was not grieued for ſinne. Secondly, true confeſſion proceedes from faith in Chriſt Ieſus; for there is a confeſſiō which is the daughter of deſperation, and cannot profit thee. An example whereof we haue in *Iudas*, *I haue ſinned in betraying of innocent blood*, but wanting faith, hee got no remiſſion of his ſinne. And thirdly, true confeſſion hath alway with it an amendment of life: otherwiſe, *Confeſſio ſine emendatione vitæ, eſt profeſſio peccati:* confeſſion of ſinne without amendment, is a profeſſion of ſinne; thou that euery day confeſſeſt ſin, and yet walkeſt on in the ſame ſins, art no other, but a plaine profeſſor of ſinne.

A threefold happy fruit of true confeſſion.

Auguſt. in Ioan. Tract. 12.

1 It reconciles thee with God.

Ibid.

Now confeſſion of ſinne with theſe properties, brings downe to the penitent ſinner, a threefold fruit: firſt, vnion and reconciliation with God enſues; for ſinne, the cauſe of diuiſion betweene God and man, is now remoued, *quaſi duæ res ſunt homo & peccator, quod audis (homo) Deus fecit, quod audis (peccator) homo ipſe fecit, dele quod feciſti, vt ſaluet Deus quod fecit:* Man and ſinne are two ſundrie things; deſtroy ſinne, which is mans worke, and God cannot but loue, and embrace man, as his owne worke. So long as man keepes his ſinne, he workes directly againſt the Lord, hiding that which God will diſcouer, and harbouring within him the Rebell whom God is purſuing: but when man turnes againſt ſinne, confeſſing it, bringing it to light, that it may bee deſtroyed, then workes hee with God. *Qui confitetur peccata ſua & accuſat, iam cum Deo facit, accuſat Deus peccata tua, & ſi tu accuſas, iam coniungeris Deo.* Yea, hee that in humble manner confeſſeth, giueth to the Lord the prayſe of iuſtice, that knowes, if he did continue in theſe ſinnes, the Lord ought to puniſh him; hee giues him alſo the praiſe of wiſedome, that no ſecret thing can bee hid from the Lord, and the prayſe of power, he knowes there is no way to flee from the Lord; and therefore in time he flies to him, and at laſt he giues him the prayſe of mercie, that he is gracious and ready to forgiue.

*Bis Deum laudamus,*
*vbi pie nos accuſamus.*

2 It brings confuſion to Satan.

The ſecond fruit of it, is confuſion to Satan; it is a chiefe point of his labour, to accuſe vs night and day: for in one of theſe three he is alway exerciſed, either to tempt, or to accuſe, or to torment: when he tempts let vs reſiſt him, that we ſinne not; if wee haue ſinned, let vs preuent the accuſer, and be the firſt accuſers of our ſelues: ſo ſhall we ſtop the mouth of our aduerſarie, that hee ſhall haue nothing to ſay: *Non circumuenit te ante Iudicem: cum enim tu ipſe fueris accuſator, & Dominus liberator, quid erit ille niſi calumniator?*

It brings peace and quietneſſe to a mans owne heart,

The third is, that true confeſſion which brings comfort, peace, and quietneſſe to a mans owne heart. As a ſicke ſtomacke is eaſed by vomiting, ſo a guiltie conſcience by confeſſion: They who will not

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ſow, how can they reape? wee muſt ſow in teares the humble confeſſion of ſinne, if wee looke to reape the ſweet conſolation of the Spirit: let vs not do the one ſparingly, if we hope to inioy the other abundantly, *Modica Sementis detractio, non modicum meſſis eſt detrimentum*: So long as we keepe in the heart the pleaſures of ſinne, wee cannot taſte of the ioyes of God. *Vis vt intret mel, vnde acetum nondum fudiſti? funde quod habes, vt capias, quod non habes*: no more then it is poſſible to powre ſweet hony into that veſſell which is filled with ſowre vineger already: but as after great ſhowers of raine, the aire becomes more calme and cleare; ſo after that ſinne is powred out with confeſſion and teares, the heart is pacified and freed from her former perturbations.

Publike ſinnes would haue publike repentance.

Furthermore, wee perceiue here, how *Dauid* contents not himſelfe with a ſecret confeſſion of his ſinne to the Lord, and to *Nathan* the Prophet, but will haue his repentance declared in publike, and a memoriall of it extant for benefit of the Church of God. No doubt many impediments had *Dauid* to hinder him from ſo cleare a confeſſion; but ſuch is the force of true repentance, that it ouercomes all impediments, and maketh the penitent man heartily wel content to giue glory to God, although it were with neuer ſo great ſhame to himſelfe.

The forme and order of publike repentance in the Primitiue Church. *Amb. de pœnitent. l. 1. c. 16.*

Such as had falne in publike offences, were not receiued but vpon their publike repentance, yea and their ſupplication made to all the aſſembly of Gods people; *Petat veniam reus cum lachrymis, petat gemitibus, petat populi totius fletibus, vt ignoſcatur obſecret, & cum ſecundo, aut tertio fuerit dilata eius communio, credat ſe remiſſius ſupplicaſſe, fletus augeat*: Let him that is guilty, ſeeke pardon with teares, ſeeke it with grones, let him ſeeke, that all the people may mourne for him; and if twice or thrice his receiuing to the Communion be delayed, let him thinke he hath prayed but ſlackly, and hath neede to augment his teares: and becauſe many then thought ſhame to doe this, hee giues them a notable admonition, *Si homini ſatisfaciendum eſſet, multos obſecrares vt dignentur interuenire; hoc in Eccleſia facere faſtidis, vt Deo ſupplices, vt patrocinium tibi ad Deum obſecrandum Sanctæ plebis requiras*: If thou haddeſt to doe with men, thou wouldeſt requeſt many to ſue for thee, thinkeſt thou euill to doe that in the Church, to make there ſupplication to God, and to ſeeke the helpe of the Saints of God? *Vbi nihil eſt quod pudari eſſe debeat, niſi non fateri, cum omnes ſimus peccatores, vbi ille laudabilior, qui humilior, & iuſtior qui abiectior, flente itaque pro te matre Eccleſia*: Where there is nothing whereof we ſhould thinke ſhame, except not to confeſſe our ſinnes, ſeeing wee are all ſinners, and hee is moſt worthy of prayſe who is moſt abiect: let therefore thy mother the Church mourn vnto God for thee.

Lib. 2. cap. 10.

Satan takes away ſhame where it ſhould be, and brings it in where it ſhould not be.

It is a common policy of Satan, to take away ſhame where it ſhould be, namely, in the committing of it, and to bring it in where it ſhould not be, to wit, in the confeſſing of ſin. But if men bee moued with ſhame, I would wiſh they were moued with the greateſt ſhame; for it is a greater ſhame to confeſſe ſinne before the Angels and the whole world, God ſitting in his Iudgement ſeate to condemne it, then to confeſſe it before his Church, God ſitting in his Mercy-ſeate, ready to forgiue it. Concealed can it not bee, for the Word of God hath confirmed it with a ſolemne oath: *As I liue* (ſaith the Lord) *euery tongue ſhall confeſſe vnto me.*

By two arguments Dauid amplifieth his ſinne,

Two wayes in this verſe, doth *Dauid* amplifie his ſinne: firſt, that it was done againſt God; next, in the ſight of God. To ſin againſt a Kings lawfull commandement, is a great ſin, but to ſinne againſt him in his owne face, is a double rebellion. Sinne is counted a light thing among men, becauſe they commonly weigh it in *Statera ſuarum conſuetudinum doloſa*: The deceitfull ballance of cuſtome: but if wee come and waigh it in the ballance of Gods Word, we ſhall finde it heauie, which otherwiſe wee thinke light.

*Aug. cont. Parmen. lib. 3. cap.*

That it was done againſt God.

This firſt circumſtance that it was againſt God, doth greatly aggrauate his ſin: Whether ye looke to the goodneſſe, or to the greatneſſe of God. The Lord was good many wayes to *Dauid*; of a ſhepheard he made him a King, and did in euery ſtate of life ſo bleſſe him, that as hee himſelfe confeſſeth, hee was loaded with the benefits of God. Now it cannot be but a great ingratitude to offend ſo louing and gracious a God, who daily delights to doe good vnto vs.

What a fearfull thing it is to fight againſt God.

Or otherwiſe, if we conſider his greatneſſe, we muſt ſay, It is a fearfull thing to fall into the hands of the Lord. *Are wee ſtronger then hee? why then doe wee prouoke him to anger?* This is a great Argument of his power, that he turnes againſt vs thoſe things which we doe againſt him, and puniſheth vs with our owne deedes. *Thine owne wickedneſſe ſhall correct thee, and thy turnings backe ſhall reproue thee, and thou ſhalt know that it is an euill thing, and a bitter, that thou haſt forſaken the Lord thy God, and procured this vnto thy ſelfe.* The Sidonians ſought peace from *Herod* when hee intended warre againſt them, and all becauſe they were nouriſhed by *Herods* lands, and might not want his fauour: and fooliſh man

*Ier. 2. 19.*

*Verſ. 17.*

thinkes it nothing to fight againſt GOD, who is offering him peace, which is ſo great a good, that he is able to driue backe mans weapons vpon his own face, and confound him with his owne thoughts.

How ſaith Dauid he ſinned againſt God onely, ſeeing he ſlew Vriah, and defiled Bathſheba?

But here it is to bee demanded, How ſaith he that hee ſinned againſt God onely, ſeeing he ſinned againſt *Bathſheba*, intiſing her to the ſnare of Satan? he ſinned againſt *Vriah*, whom he ſlew with the ſword of the Ammonite, & he ſinned againſt the whole Army, caſting them into danger for *Vriah* his ſake: and laſtly, againſt the whole Church in his Kingdome, by his euill example. The anſwer is, that to ſpeake properly, In all ſin, properly God is the party offended; whether it be done immediatly, as in ſinnes againſt the firſt Table; or mediately, as in ſinnes againſt the ſecond Table: and ſo the wrong done to the creature, is not for the hurt of ſuch a creature, but for the interceding command of God, which is broken, for ſin is the tranſgreſſion of the Law: and were it not for that, no wrong were done to the creature.

1 In all ſinne, God properly is the party offended.

2 David ſpeaks this according to his ſenſe, for at this time hee had no party but God.

Chryſoſt.

Euthym.

Next, *Dauid* ſpeakes this according to his owne ſenſe and feeling, at this time he had no party that troubled him, but the Lord; for as to him that got the wrong, *Non timebam eum, miles meus erat, non poterat me iudicare*: Hee was my ſeruant, he could not iudge me. As for others, *Rex ſum, cæterorum omnium Dominus, te ſolum commiſſorum a me ſcelerum iudicem habeo*: I am their King and Lord, and find nothing in them to trouble me, but thou, O Lord, art he, to whom all creatures muſt render an account, thou art higher then the higheſt, and iudgeſt the King and the ſubiect alike, What peace then can be to me, ſo long as thou art againſt me, purſuing me for my ſinnes?

Let not men thinke the leſſe of their ſinnes, becauſe they are done againſt weake men.

Hereof firſt ariſeth a leſſon to men of power in the world: let them not thinke the leſſe of their ſins, becauſe they haue to doe with a weake party, that hath neither power nor meanes to redreſſe their wrongs; let them remember, that God is their party, who will iudge the cauſe of the poore, the widow, and the fatherleſſe: this ſhould reſtraine them from doing wrong to any, albeit they might do it vncontrolled of men. This was a meanes of awe to *Ioſeph*, hee might haue reuenged the wrong in Egypt, which his brethren had done him in Canaan, but he would not, becauſe hee feared God, and conſidered that hee himſelfe was alſo vnder God.

No diſcharge of ſinne is ſufficient but the Lords.

Secondly, we learne of this, that ſeeing in all ſin, God is the party offended, the remiſſion and diſcharge of the ſinne ſhould be ſought from him. This is for thoſe carnal Atheiſts, who if they can obtaine pardon from the earthly Iudge; or a diſcharge of the party, care nothing for the Lords part: but hee will ſtand to his owne part, and make thee find by experience, that albeit all the world would forgiue thy ſinne, yet if the Lord forgiue thee not, it ſhall nothing auaile thee.

Men of meane eſtate ſhould haue patience when they are wronged, becauſe the offence is done vnto God.

Laſt of all, let this learne them of meane eſtate, patience, for no wrong can bee done vnto them, which firſt of all is not done to the Lord, hee is the principall party offended. If men could, as I haue ſaid before, ponder this, it might learne them with patience to commit their cauſe to the Lord, and not raſhly to ſtep in into his roome, either by imprecation, or railings, or any other ſuch carnall meane, but to reſerue vnto the Lord his owne honour: *Vengeance is mine, and I will repay it, ſaith the Lord.*

*And done euill in thy ſight.*

2 The other argument whereby he amplifies his ſin, is, that it was done in Gods ſight.

THe other circumſtance whereby he amplifies his ſinne, is, that it was done in the ſight of God: when hee did the ſinne, God ſaw him, but he forgot then that God was looking vpon him: but now, when his conſcience is wakened, and he lookes backe againe to his former iniquity, he ſees now that he did it in the ſight of God.

Satans deceit is, to make man conceiue that God ſeeth him not.

This is alſo one of Satan his cuſtomable policies whereby he drawes men vnto ſin, to couer their minds with a vaile, to darken their vnderſtanding, to ſteale out of their hearts the remembrance, at leaſt, the reuerence of the diuine Maieſtie, ſo that hee is brought to thinke for a time, that either God ſees it not, or then doth not regard it. But this is a pitifull blindneſſe, like the folly of children, who when their owne eyes are cloſed that they cannot ſee, doe therefore conceit that none other ſees them: ſo is it, I ſay, with them whoſe affections are captiued by a ſinne, they are blinded, and haue not an eye to looke vp to God, and therefore thinke that hee is not looking downe vpon them.

The remembrance of God is a new band to ſinne.

The beſt remedy for this is, to ſanctifie the Lord alwayes in our hearts, let vs ſet the Lord alwayes in our ſight, eſteeming of euery place, as *Iacob* did of Bethel, The Lord is in this place, and I was not aware, that ſo his countenance may be a new band to keepe vs from ſinne; otherwiſe, it cannot be but a deepe contempt of God, when in our eſtimation wee ſet him inferiour to his creature, not aſhamed to do that vnder the eye of God, which we would bee aſhamed to doe vnder the eye of man.

*That thou muſt be iuſt.*

The Lord ſtrikes not without a cauſe.

HIs meaning is not, that hee ſinned for this end, that God might be iuſtified, *Quod dicit vt iuſtificeris, non habet cauſa ſignificationem, non eam ob cauſam peccauit Dauid, vt Deus iuſtificaretur:* No, but that for this end he confeſſed his ſinne, that the Iuſtice of God, iudging, reprouing, and threatning him by *Nathan*, might be manifeſted to others. It is not, Lord, without cauſe, that thou haſt denounced ſo ſharpe puniſhments againſt mee by thy ſeruant *Nathan: Ego hæc mihi mala conciliaui*, I haue deſerued them all, and giuen thee iuſt cauſe to ſpeake and iudge againſt mee as thou haſt done: and now I humbly confeſſe it before the world, that thou mayſt haue the praiſe of righteouſneſſe in all thy ſpeaking and iudging.

Men viſited with his rods, ſhould giue him the praiſe of righteouſneſſe.

The children of God, humbled with a ſenſe of their ſins, ſpare not to ſhame themſelues, that they may glorifie God. So *Daniel* aſcribeth ſhame and confuſion to himſelfe and his people, but giues the praiſe of righteouſnes to the Lord. Where the Lord ſtrikes with his rods which men may ſee, and if hee that is ſtricken will not acknowledge his ſins, in effect he blames the Lord, as if hee did ſtrike without a cauſe: therfore *Ioſhua*, when *Acan* was taken by lot for his ſin, and the wrath of God on Iſrael was manifeſt, but the cauſe procuring the wrath was hidden from them, exhorted him to giue glorie to God; Thou ſeeſt, doth he ſay, that God is angry with Iſrael, hee hath ſuffred his people to fall before their enemies, this cannot be without a cauſe: ſeeing the lot is falne vpon thee, and the finger of God points at thee, that thou haſt procured this euill, I pray thee, giue glory to God, by confeſſing the ſinne thou haſt done; that all the people may know, that the Lord is not angry without cauſe. It is a dangerous thing to hide our ſinnes, where the hiding of them may hide and obſcure the glory of God: as the manner of hypocrites is, who grudge and murmur when God ſtrikes them with his rods, as if either they were puniſhed without a cauſe, or then worſe handled then they had deſerued.

Happy are they whom God iudgeth now, in ſuch ſort that he corrects them.

Againe, let vs marke here the manner of Gods dealing with his owne, hee iudgeth them in this life, that they ſhould not bee condemned hereafter. This he doth, partly by his Word, reprouing them of ſinne: partly by his rods correcting them. Happy are they who now are ſo iudged; for they who profit not, neither by his rebukes, nor his rods, what elſe doe they, but reſerue themſelues to a ſharper iudgement?

### Verſe 5.

*Behold, I was borne in iniquitie, and in ſinne hath my mother conceiued me.*

Dauid ſearcheth out the firſt originall of his ſinnes.

HEE ſtill proceeds in the amplification of his ſinne, and now hee rippeth it vp from the very fountaine and firſt originall thereof, entring into a deepe conſideration of the vniuerſall corruption of his nature. It is not in this fact onely, will hee ſay, that I am culpable: I confeſſe my whole nature to bee ſo corrupt from the very wombe through ſinne, as moſt iuſtly making mee odious and abominable in the eyes of God, yea now when by occaſion of this one ſinne, which hath broken out in externall action, I tooke to my inward diſpoſition, and conſider the originall corruption of my nature containing all ſorts of ſinne within it, proceeding from the want and priuation of originall righteouſneſſe, I am aſhamed of my ſelfe in the ſight of God.

How originall ſin is expreſſed by Dauid.

To expreſſe this, hee vſeth two words; the firſt, *Cholel*, ſignifying to create or forme, whereby he will declare, that euen in his forming in the wombe hee was infected with ſinne; the other is, *Iacham*, ſignifying to warme: thereby declaring, that while hee was warmed, foſtered and nouriſhed in his mothers wombe, hee was defiled with ſinne originall; at the beginning he was but an vncleane creature.

Mariage is not blamed, when it is ſaid that man was conceiued and borne in ſinne.

Where wee are not to thinke that hee accuſeth the formation or foſtering of a birth in the mothers wombe, theſe are the great and maruellous workes of God. Neither yet that he reiects the blame on his parents, or condemnes mariage, or the vſe of the mariage bed, theſe are the ordinances of God. *Non eſt malum quod natus es, ſed cum quo natus es.* And agane, *Natura humana quæ de coniugio naſcitur, opus eſt Dei.* And to this ſame purpoſe ſaid *Baſil*, *Non accuſat hic nuptias, ſicut quidam ſtultè ſunt ſuſpicati. Sed præuaricationem, quæ ab initio mundi à progenitoribus noſtris eſt commiſſa, in medium producit, & hanc fontem eſſe factam ipſorum fluentorum dicit*: Hee doth not here accuſe mariage, as ſome haue fooliſhly ſuſpected: but the tranſgreſſion committed by our firſt Progenitors, hee brings out as the fountaine of all theſe floods of iniquity, that ſince ſin hath broken out in our nature.

*Aug. cont. Pelag. lib. 3. ca. 1. De nupt. & concupiſcent. Baſil.*

The Rhetoricke by which godly men moue the Lord to mercy.

Here firſt we may perceiue, what is the Rhetoricke, which godly men vſe, whereby they would moue the Lord to bee mercifull vnto them, namely, to preſent to the eyes of his compaſſion, their heauie diſeaſes, and the deepe, wide, and inueterate wounds which they haue receiued from their deadly enemy. Let vs learne by their example not to couer nor hide our ſinnes, if we would haue mercy. A wiſe man deſires his wound to bee ripped vp, and not to bee ouer-plaiſtred, albeit the Phyſitian would forget it, he will remember and requeſt him to doe it. How much more ſhould we lay open our wounds to Chriſt, that he may cure them? he is that ſweet Samaritan, who at the firſt ſight of the wounds of that poore Traueller betweene Iericho and Ieruſalem, was mooued to compaſſion, and powred wine and oyle into his wounds, when Prieſt nor Leuite had pitie vpon him: what mercy here hee preached in that Parable, he hath it ready to practiſe vpon all, that from a penitent and beleeuing heart, preſent their miſeries vnto him.

Particular ſins moue the godly to a deteſtation of the whole corruption of nature.

Secondly, we ſee here how theſe particular ſinnes of *Dauid*, leade him to a narrower inquiſition, and greater deteſtation of the whole corruption of his nature: thus the children of God are mooued by ſome particular ſinnes, wherein they are falne, to grow in the hatred of all ſinnes whatſoeuer: whereas by the contrary, carnall men excuſe their particular ſinnes, by the common corruption of mans nature: as if their ſinnes were the leſſe, becauſe all men by nature are ſinners: but they deceiue themſelues, for the leſſe they thinke of their ſinnes, the more ſhall God thinke of them when hee ſhall viſit them: let vs not ſparingly iudge our ſelues, if we would haue the Lord mercifull vnto vs.

What great need man hath to bee changed out of natures eſtate.

And laſtly, ſince this is true in vs all, that we were conceiued, and borne in ſinne: What great need haue we of regeneration? *for vnleſſe a man be borne againe, hee cannot ſee the Kingdome of God.* Let naturall parents, who haue beene inſtruments to their children of a naturall generation, whereby they are borne heires of the wrath of God, doe what lies in them by prayer and good education, to make them partakers of regeneration; otherwiſe they will curſe the loynes that got them, and the wombe that bare them: And children againe, who glory in the externall priuiledges of blood and heritage, which they haue gotten from their parents; let them remember, vnleſſe they bee borne againe, it had beene farre better for them neuer to haue beene borne.

## Verſe 6.

*Behold, thou loueſt truth in the inward affections, and haſt taught me wiſedome, in the ſecret of mine heart.*

The vileneſſe of ſin appeares in this, that it is contrary to Gods holy diſpoſition.

HE proceedes ſtill to amplifie his ſinne, by conſideration of that contrary holy diſpoſition which is in God. The Lord is holy, his eye is ſo pure that it cannot behold iniquity, hee loueth truth, and delights in the holineſſe and cleanneſſe of the heart: But alas, I am vncleane, and therefore ſo much the more miſerable; that my diſpoſition is contrary to his.

The true knowledge of God workes true humility.

Of this wee learne, that the beſt way to humble vs, in regard of that ſinnefull corruption which is in vs, is the knowledge of GOD. When *Eſay* a viſion ſaw the Maieſty of GOD, as it pleaſed him to ſhew it, when he cryed out, Woe is me, I am a man of polluted lips: he new before that he was a ſinfull man, but a new ſight of Gods holineſſe, diſcouers to him a deeper ſight of his owne corruption: the ſpots of the face not perceiued in darkneſſe, are manifeſted in the day; and then doe men thinke ſhame of them, when they are diſcouered by the light. So long as the eye lookes to the earth, and creatures which are in it, it ſeemes to bee quicke enough, but turne it vpward toward the ſun, the weaknes of it is ſoone perceiued: when wee looke to our ſelues, and compare our ſelues with our ſelues, and with men like our ſelues, we ſeeme to be ſomething: but if our eyes were open to ſee the Lord, and that moſt excellent purity and holineſſe which is in him, then would wee cry out with Iob, *Now mine eyes haue ſeene the Lord, therefore I abhorre my ſelfe.* The holy Angels couer their faces at the brightneſſe of his glorie: what ſhall man doe, who is duſt, and dwels in lodgings of clay?

Sinne is but a lying vanity.

Againe, ſeeing God loues truth in the inward affections, let vs alſo ſtudy to loue it: for in a conformity with God ſtandeth mans felicitie. By *truth* here wee vnderſtand two things; Holineſſe, and Sinceritie, oppoſite to Sinne and Hypocriſie: Sinne is in very deede but a lie, a falſhood, and a vanitie, and therefore it is ſo named by the holy Spirit of God. It ſeemeth to bee another thing then it is indeed: all that to this day haue beene inamoured with it, haue found it in the end to bee but a lying vanity, and yet vaine man cannot learne to deſpiſe the deceit thereof.

Then is it worſt, when it is couered with hypocriſie.

And this euill becometh ſo much the worſe, when it lurketh vnder a ſhew of holineſſe: hypocriſie is a generall lie of the whole man: In a common lie, the tongue lies againſt the heart onely, but in hypocriſie, not the tongue onely, but the eye, the hand, the feet lie alſo, when the hand is lifted vp to heauen, and eye lookes vp, but the heart followes them not, when the knee is bowed, but the heart is not bowed before the Lord.

Nothing diſtinguiſhes a true Chriſtian

from a counterfeit, but this truth, and ſincerity in the inward affections: the baſtard Chriſtian can counterfeit the true Chriſtians behauiour in all things, but hee cannot follow him in this one, the ſinceritie of his heart. As a Painter can paint the colour of the fire, and the forme of the flame thereof, but cannot paint the heate of it: ſo an hypocrite can reſemble a Chriſtian in any thing, but not in his heart. *Eſau* can mourne and weepe bitterly like *Ezechia*: *Ahab* can put on ſackcloth, like *Mordecai*: *Saul* can confeſſe in word, I haue ſinned, like *Dauid*, but none of their hearts were vpright in the ſight of God.

If the Lord require truth in vs, how much more is he true himſelfe?

Thirdly, when wee heare that God loueth truth, wee may conſider that hee is true, or rather Truth it ſelfe: what he loueth in his creature, is but a ſparkle of that goodneſſe which is in himſelfe. We haue here then ſtrong conſolation againſt our naturall doubtings, and diſtruſts, if we conſider how God is Verity. Of his nature he cannot breake his promiſe. If he require ſuch conſtant truth in his creature, that when he ſweares, he will not haue him to change, but to performe the good which hee promiſes, how much more may we looke to find this truth in himſelfe?

*Pſal.*15.

*Therefore thou haſt taught me wiſedome.*

Another amplification of Dauids ſinne, it was againſt knowledge.

THis is the laſt argument whereby *Dauid* amplifies his ſin, that he had done againſt that knowledge, wherewith God had indued him: for the Lord had dealt fauourably with him, and had taught him the knowledge of his will, but hee, like a beaſt, ſuffered that light to bee ſuffocated by the fury of his owne affections.

A fearefull thing to ſinne againe knowledge.

Of this wee ſee, that the light which God giues men if they doe againſt it, is a great augmentation of their ſinne: *The ſeruant that knoweth his maſters will, and doth it not is worthy of double ſtripes.* If I had not come, and ſpoken to you, yee ſhould haue had no ſin: the Gentiles who had no more but the light of nature, are conuinced, becauſe that when they knew God, they glorified him not as God: what then ſhall become of vs, who beſide the light of nature, haue alſo the light of the Goſpell? If ſtill we walke in darkeneſſe, it ſhall certainely aggrauate our ſinne and make our condemnation more fearefull, then that of Sodom and Gomorrah. From which, the Lord of his great mercy preſerue vs.

*Rom.* 1.

Verſe 7.

*Purge me with Hyſſope, and I ſhall be cleane, waſh me and I ſhall be whiter then ſnow.*

After confeſſion the godly ioyne Petition for mercy, not ſo the wicked.

AFter that *Dauid* had made a confeſſion of his ſinne, and that not coldly, or for faſhion, as they doe, whoſe conſciences are not wakened with the ſight of their ſinnes, but had by all circumſtances aggrauated his ſinne, now hee returnes to his Petition of mercy.

The Hyſſope by which Dauid craues to bee purged.

This Hyſſope, wherewith *Dauid* craueth to be purged, it is, as *Baſil* cals it, *Alterius rei ænigma.* Naturall Hyſſope, is an hearbe *humilis, calida, & odorifera*, of excellent vertue in medicine, *Eſt enim in Hyſſopo vis purgatoria, maxime pulmonum.* The typicall vſe of it in the ceremoniall Law, was three-fold. Firſt, the Iſraelites ſprinkled the poſts of their doores, with a bunch of Hyſſope dipped in the blood of the Paſcall Lambe. Secondly, a bunch of Hyſſope dipped in blood, was vſed in the beſprinkling and clenſing of the Leper. And thirdly, in the Sacrifice for ſinne, Numbers 19.

*Aug. de doct. Chriſt. lib.* 2.

*Exod.* 12.

*Leuit.* 14.

Al typicall purgations figure the blood of Chriſt.

All theſe were typycall, and did ſignifie no other, but that all his people ſhould looke for purgation from all their leproſie and vncleanneſſe in the Blood of the Lambe, Chriſt Ieſus, who takes away the ſinnes of the world, and his blood clenſeth from all ſinne. *Dauid* knew that theſe were types and figures, inſtituted for ſignification of better things, and therefore did hee not neglect them, yet on the other part, he would not leane vnto them, as if remiſſion of ſinnes were to bee gotten by theſe Legall purgations, but by them hee aſcended to the ſpirituall thing ſignified by them: hee had enough of the typicall Hyſſope at his commandement, and the Prieſt ready to ſprinkle him with it, when it pleaſed him, but hee knew, this would not ſerue his turne, hee looketh to the Spirituall Hyſſope, and hee prayeth that God would purge him; without which no Leuiticall waſhing could make him cleane.

The purging vertue of Chriſts blood

The ſpirituall Hyſſope then, full of blood, is Ieſus Chriſt: *Qui humiliauit ſe ad mortem, qui calore ſuæ immenſæ charitatis nos dilexit, qui odore manſuetudinis, & ſuauitatis totum mundum repleuit.* His blood ſprinkles not the bodies ſo much as the ſoules and conſciences of men, for ſo the purging vertue which is in the naturall Hyſſope, is internall, and by it is ſignified, *Coram Deo opus eſſe non externa, ſed interna purgatione.*

How carnall Papiſts are, who place ſo great ſanctification in externall things.

Seeing ſo it is that the godly Iſraelites, in vſing the externall types, which were not ordained for themſelues, but for other things, had a ſpirituall diſpoſition, looking euer to the thing ſignified by them. It is not a ſhame for Papiſts to be ſo groſſe and carnall, as to place any ſanctification in the like externall ſprinkeling of their bodie with their holy water, as they call it? With as great reaſon might they bring in againe all that ceremoniall Law, which was but for a time, and now is abrogated. But now ſeeing the truth is come, which is Chriſt Ieſus, it is good reaſon the type and figure ſhould ceaſe. The fountaine is opened to *Dauids* houſe, for ſinne and for vncleanneſſe. Hee hath made a perfect purgation of our ſinnes by his owne blood. Now to retaine the ceremonies of Iudaiſme, or to bring in from Paganiſme their ſuperſtitious waſhings of ſinne, as Papiſts borrow from *Pompilius* theſe Heatheniſh Purgations, by ſprinkling of water which they vſe, is to offer wrong to Chriſt Ieſus. For the firſt, in effect, importeth that Chriſt the Veritie, is not yet come, and therefore they will ſtill retaine the figure. The ſecond inports, that albeit hee bee come, he hath not made a perfect purgation of our ſinnes by himſelfe, but his wants muſt be ſupplied by a purging with water on earth, and a purging by fire in the ſecond houſe of hell.

Sinne not imputed, is as if it had not been committed.

But here it is to be demanded, how it is that *Dauid* ſayes, If the Lord waſh him, he ſhall be cleaner and whiter then the ſnow? doth he meane, that after ſinne is forgiuen, there abideth no more any remainder of ſin vnto him? No, this is not his meaning, but that if the Lord forgiue him his ſinne, hee ſhall be in as good eſtate with the Lord, as if he had neuer done it; *Peccatum enim non imputatum, eſt quaſi non commiſſum*; A ſinne not imputed, is, as if it had neuer been committed.

A two-fold purging of ſin. 1. One by Chriſts Blood, this is our iuſtification.

2. The other by his Spirit, this is our ſanctification.

That we may vnderſtand this the better, we are to conſider how there is a two-fold waſhing, or taking away of ſinne: One, that is made by the Blood of Chriſt: Another, by the Spirit of Chriſt. The taking away of ſinne by the Blood of Chriſt, is perfect euen now: For they to whom the merit of the Blood of Chriſt is imputed, haue preſently all the guiltineſſe of their ſinne remoued fully and perfectly; this in effect, is the benefit of our iuſtification. The other taking away of ſinne, by the Spirit of Chriſt, is imperfect: his vertue hath begun in vs a mortification of our earthly members; his Spirit daily weakneth and ſubdueth in vs the life and power of ſinne, that it raigneth not to command vs, as it was wont to doe: and this in effect, is the benefit of ſanctification, but this taking away of ſinne in this life, is not perfect: for ſome remainders of ſinne, euen in them, to whom ſin is forgiuen, will the Lord haue remaining, for the exerciſe of our faith, and daily humiliation, as more at large we haue ſhewed in our Treatiſe vpon the eighth to the Romanes.

## Verſe 8.

*Make mee to heare ioy and gladneſſe, that the bones which thou haſt broken, may reioyce.*

The ſecond ranke of Dauids Petitions, is for peace of Conſcience.

Hitherto *Dauid*, with his confeſſion of ſinne, hath ioyned Petitions for mercy. Now hee proceeds, and craues, that thoſe euils which his ſinne had brought vpon him, may bee remooued. Sinne hath many euill effects: at the firſt, it offends God, and grieues his Spirit; but at the laſt, it ſhall grieue the ſoule of him that did it. Let vs learne to beware of it.

Sinne ſpoiles man of inward peace and ioy.

This Petition of *Dauid*, is to be oppoſed to his preſent diſpoſition, ſo ſhall wee vnderſtand it. O Lord, I heare within me an accuſing voyce of conſcience, which terrifieth and diſquieteth me: I beſeech thee, Lord, let mee heare the contrary voyce of ioy and gladneſſe. Here then hee confeſſeth that which all the children of GOD may finde in their owne experience, that ſinne impaires the peace of conſcience. If we could remember how ſweete is the ioy and peace which wee looſe, for the vaine and periſhing pleaſure of ſinne, wee would be loth any more to make any ſuch exchange.

Mans teſtimony of the remiſſion of ſins, is nothing, without the teſtimony of Gods Spirit.

Secondly, wee ſee here, that there is not any teſtimonie, ſaue onely the teſtimony of GODS Spirit, that can bring peace to the troubled conſcience. *Nathan* had before this witneſſed to *Dauid*, that his ſinnes were forgiuen him, but *Nathans* word pacified not his conſcience: the miniſtration of the Word of God hath credit with men; the miniſtration of the Spirit, that bringeth conſolation, hee hath reſerued to himſelfe. When *Martha* and *Mary* mourned for dead *Lazarus*, many godly Iewes came out of Ieruſalem to comfort them, but they neuer got comfort til Chriſt Ieſus came: and ſo the godly may mourne for their ſinnes, and for the deadneſſe of their heart, but there ſhall be no comfort, till the Comforter come and refreſh their ſoules.

The Miniſteriall comfort of Gods ſeruants, greatly to bee regarded, and why.

But here it will bee obiected, What then auailes the Miniſtery of the Word, and the conſolations of the ſeruants of GOD giuen out of it? Yes, very much indeed: for where the teſtimonie of the Word, pronounced by Gods ſeruants, goes before, to witneſſe mercy, there the teſtimonie of Gods Spirit confirming it, followes after, for the bleſſing of peace, pronounced by the ſeruants of God vpon the children of peace, abides vpon them: this we ſee cleerly here in *Dauid*: *Nathan* pronounced to him vpon the knowledg of his repentance, the remiſſion of his ſinnes: hee could not feele it for the preſent, but the Lord followes and iuſtifies *Nathans* Miniſterie, witneſſing that to *Dauids* heart, which *Nathan* had witneſſed vnto his eare.

Remiſſion of ſinnes may bee thine, ſuppoſe thou feele it not,

And this wee haue to marke for a comfort againſt thoſe ſpirituall deſertions, whereunto the children of God are ſubiect. Remiſſion of ſinnes may be thine; the ſeruants of God with a warrant may witneſſe vnto thee that thy ſinnes are forgiuen thee, as here *Nathan* doth vnto *Dauid*, and yet thou not feele that it is ſo: we muſt not therefore bee ſo diſcouraged, as to thinke wee want that grace alway, which we cannot feele.

Therefore Dauid craues not onely mercy, but ſenſe of mercy.

It is now cleare, what is the benefit which *Dauid* here craues: to wit, not mercie onely, that hee hath ſought before, but the ſenſe of mercie alſo: Make me to heare ioy, ſo that I may feele it. For all the inward ſenſes of the ſoule are in feeling; to heare the Lord, to ſee him, to taſte how good hee is, is no other but to inioy him, and to feele his conſolations. It is thy praiſe, O Lord, that thou ſpeakeſt peace to thy Saints; among the reſt, ſpeake peace vnto mine heart alſo. O what a ioy was it to that man ſicke of the palſie, when hee heard that voice, Thy ſinnes are forgiuen thee! And ſuch like to that ſinfull woman when ſhee heard, Goe in peace, thy faith hath ſaued thee. And how was the ſoule of that conuerted ſinner comforted in the middeſt of the dolours of death, when hee heard that voice, This night thou ſhalt bee with me in Paradiſe!

Great comfort, that God not onely forgiues our ſins, but tels vs they are forgiuen.

This is the exceeding great loue of the Lord toward his children, that he hath not onely prouided a ſure ſaluation for them through the remiſſion of their ſinnes in Chriſt Ieſus, but alſo ſeales vp in their hearts the teſtimonie therof by his Holy Spirit of adoption, and that for their preſent conſolation, leſt they ſhould bee ſwallowed vp of heauineſſe through continuall temptations. Though hee ſpeake not to all his children, as he did to *Daniel* by an Angell; O man, greatly beloued of God: nor as he did to the bleſſed Virgin *Marie*, Haile *Marie*, freely beloued; yet doth hee witneſſe the ſame to the hearts of his children by an inward teſtimonie: when they heare it, they are aliue; when they want it, they are but dead, their ſoules refuſes all other comfort whatſoeuer.

*That the bones which thou haſt broken, may reioyce.*

A troubled minde ſore weakneth the body.

BY theſe *Baſil* vnderſtands, *Oſſa animæ ſpiritualia*, that is, as ſaith *Sauanarola* and others, *vires animæ rationalis*. But as this agrees not with this ſenſe, ſo there is no reaſon why it ſhould be inforced. *Dauid* his words, Pſalme 32. ſerue for a Commentary to this: there he complaines, that through extremitie of the anguiſh of his Spirit, the moiſture of his bodie was turned into the drought of Summer. Now the marrow, we know is the ſtrength of the bones: theſe being ſo extenuate, no maruel, his fleſh conſumed, his skinne was parched, his face withered, his ſight dimmed, his knees enfeebled, and the whole externall man greatly weakened. The ſpirit of a man, ſayes *Salomon*, will ſuſtaine his infirmitie, but a wounded ſpirit who can beare it?

The miſerable ſtate of the wicked, who muſt beare the burden of their ſinnes.

Of this let vs learne, that if the ſight of ſinne preſented to the godly from a iuſt accuſing conſcience, doth ſo terrifie them, and breeds them ſuch exceſſiue trouble, as for a time doth ſorely torment them: in what ſtate ſhall the wicked bee, when the Lord ſhall preſent their ſinnes to them, and wake their conſcience vpon them, not in mercie, as hee doth to his owne, but in wrath, not for a time, but for euer? O what anguiſh and remedileſſe tribulation ſhall bee vnto them! The dayes of wicked mens ſinning, are compared to the time of a womans conceiuing, but the dayes of their puniſhment, are compared to the time of her trauelling: they conceiue their ſinnes with wantonneſſe and pleaſure, but ſhall beare them with dolour vnſpeakeable, their dolours ſhall exceed the dolour of a woman, for ſhe knowes once to bee deliuered of her paine either by life or death, but the wicked ſhall neuer bee lighter of their ſinnes, nor be deliuered from the anguiſh of their accuſing conſcience: from which moſt miſerable condition the Lord deliuer vs for Chriſt Ieſus ſake.

### Verſe 9

*Hide thy face from my ſinnes, and put away all mine iniquities.*

Guiltineſſe of ſinne ſoone contracted, not ſo ſoone put away.

DAuid yet from God the fourth time ſeekes the remiſſion of his ſinnes. The guilt of ſinne is ſoone contracted, but not ſo ſoone gotten away: wee are happie if the examples of other men may learne vs to be wiſe: hee was a man dearely beloued of God, and yet how many requeſts makes he, before he can get his heart

aſſured

Fooliſh are they, who thinke they may get mercy for a word.

aſſured of mercy? But preſumption of this age is ſo great, that men feare not to offend the Lord, becauſe they thinke mercy may be gotten for a word. But let them remember that fearefull ſentence, which the Lord pronounced vpon the people of the Iewes, for the abuſe of his mercy; *When they faſt, I will not heare their cry*: And againe; *Though Moſes and Samuel ſtood before mee, yet mine affection could not bee toward this people*; that ſo our hearts may be humbled with holy feare, which may reſtraine vs from offending our God, vpon preſumption of mercy.

### *Hide thy face.*

He that ſeekes to hide his ſin, prouokes the Lord to inquire it.

ALL *Dauids* care, when hee had committed his ſinne, was to hide it from the Lord: for this cauſe he committed murther and ſlew *Vriah*, thinking if hee were not aliue to perceiue it, his iniquitie ſhould neuer come to light. Now hee ſees it was a vaine labour: *Vriah* is dead, but the angry countenance of God looking vpon his ſinne, troubles him. As the fiſh called Sepia, caſting forth a blacke liquor out of her mouth, of purpoſe to lurk vnder it, doth thereby giue notice to the fiſher of the place wherein they ſhall finde her? ſo fooliſh man, while hee thinkes to hide one ſinne by another, doth but caſt himſelfe the more open to the eye of GOD, who then lookes moſt narrowly to a ſinne, which man moſt craftily labors to conceale it. Euery ſinner in ſinning takes from God the praiſe of righteouſneſſe, as if the Lord were like him, and were not a God that loues righteouſneſſe, and hates iniquity.

He that ſeekes to hide his ſin from the Lord, makes an Idoll of him.

But hee that thinkes to hide his ſinne from the Lord, when hee hath done it, takes alſo from him the praiſe of wiſedome and makes the Lord ſo farre as he may, like an Idoll of the Nations, that hath eyes and ſees not. And therefore the Lord as hee will bee auenged of euery one that offends, ſo principally vpon them who ſcorne him, by hiding their ſinnes from him. *Woe be to them that ſeeke in deepe to hide their counſell from the Lord, their workes are in ſecret, and they ſay, who ſees it?*

Woe to ſuch

[illegible] knew [illegible] ſinne, [illegible] but hee knew that God knew it. Ambroſ. de pœnitent. lib. 2. c. 11.

At this time *Dauids* ſin was vnknowne to the World, no liuing creature but himſelfe, *Bathſheba* and *Nathan* were priuie to it, yet this terrifies him, that hee ſaw the Lord looking vpon it. It is no comfort to a man, to haue his ſinne hidden from all the world, vnleſſe hee know that the Lord alſo hath couered and forgiuen it, *Adeoque ita grauis eſt culpa conſcientiæ, vt ſine Iudice ipſa ſe puniat*. So heauie is the ſinne of an euill conſcience that albeit no creature were to iudge it, it iudges and puniſhes it ſelfe.

God will looke to our ſinnes if we looke not to them.

Hee ſaid in the third verſe, that his ſin was alway in his ſight; and now he prayes that GOD would put it out of his ſight. This is a very good order; if wee hold our ſinnes in our eyes to purſue them, God will caſt them behind his back to pardon them; if wee remember them and repent, hee will forget them and forgiue; otherwiſe *peccatum vnde ſe homo non auertit, aduertit Deus, & ſi aduertit, animaduertit*, the ſin from which man turnes not, GOD lookes to it; and if hee looke to it, ſure he will puniſh it.

### *Thy face.*

The face of God put ſometime for his mercy, ſometime for his iuſtice.

THe face of GOD is ſometime put for his fauour, and with this hee lookes on the perſons of them, who are the Children of his good will: this *Dauid* praies may be lifted vp vpon him, Pſalme 4. that God would not hide it from him, Pſalme 27 the hiding of his face did trouble him ſore, Pſalme 30. therefore it is his cuſtomable prayer, *Lord, cauſe thy face to ſhine vpon vs*, Pſ. 4. Sometime againe it is put for his anger or angry face, whereby hee lookes on the perſons of the wicked, when he will vexe them in his diſpleaſure, or vpon the ſinnes of his owne children, when he will humble them.

How fearefull a ſight Gods angry face is.

How fearefull a ſight this angry face of God is, ſee it in *Dauid*, for his good: the Lord who loued *Dauids* ſelfe, looked with an angry countenance at *Dauids* ſinnes, but hee proteſts hee may not endure it, and prayes God to hide it from him. See it againe in Chriſt Ieſus, who endured the lookes of that angry face, not for himſelfe, but for vs: How did it make his ſoule heauy, and his fleſh ſo weary, that he did ſweat blood? How miſerable then are the reprobates, who muſt endure for euer the ſight of Gods angry face looking vpon them? for they and their ſins are one; no maruell they ſhall cry, Hills and Mountaines fall vpon vs, and hide vs from the face of him that ſits vpon the Throne. Let vs feare and looke with anger vpon our ſinnes in time, that God in his mercy may looke vpon our ſelues, and wee may finde ioy in his face, wherein the wicked ſhall ſee nothing but terrour.

### Verſe. 10.

*Create in me a cleane heart, O God, and renew a right ſpirit within me.*

The third ranke of Dauids petitions.

NOw ſollowes *Dauids* third petition, wherein he craueth the Grace of ſanctification: hee ſought before the forgiueneſſe of his ſinne, now he ſeekes to bee deliuered from it in time to come: for it is for this end that he praies for a clean heart and a renewed ſpirit, that hee ſhould not any more fall to the like vncleanneſſe: This is a good order in our prayer, when firſt wee ſeeke the grace of remiſſion, and then the grace of renouation; for theſe two goe inſeparably together: to whom the Lord giues remiſſion, them hee makes new creatures, ſo that renouation of the heart is alway an vndoubted token of the remiſſion of thy ſinnes: and by the contrary, he whoſe heart is not renewed, but abides ſtill in his former vncleanneſſe, he deceiues himſelfe, if ſo be hee thinkes that his ſins are forgiuen.

Remiſſion of ſinne and renouation goe together.

They who ſeek forgiueneſſe and not ſanctification, ſeeke but libertie to ſinne.

This is to bee marked for the common ſort of prophane men in this age, who ſeek from God mercy to forgiue, for feare of his plagues, but not grace to renew them to his Image, for loue of himſelfe: this in effect is no other, but to ſeeke a libertie to ſinne, while as men ſeeke ſinne to bee forgiuen, but not to bee reſtrained, it is an argument, they haue not the right hatred of ſinne: But wee ſee in *Dauid*, what the diſpoſition of the godly is, as they deſire mercy for by-gone ſinnes, ſo alſo grace to renew them, and preſerue them from the power and deceit of ſin in all time to come: otherwiſe, to craue that the Lord would pardon thoſe ſinnes, which thou art of purpoſe to commit, it is but to mock the Lord, by turning his grace into wantonneſſe.

The vncleanneſſe of ſinne originall, encreaſed by actuall.

*Iob.*

*Baſil.*

*Dauid* his heart was two wayes vncleane, firſt, by reaſon of originall ſinne, wherein hee was conceiued and borne: *Who can bring a cleane thing out of that which is vncleane?* And this vncleanneſſe of heart is common to all mankind: but beſide this, he had defiled it with many actuall ſinnes, ſpecially this foule adultery and murther: for euery ſinne polluteth the heart, and leaues a new guiltineſſe vpon the conſcience, wherewith now *Dauid* finding his heart ouergrowne: that it is not like the heart hee had before, hee prayeth the Lord, to giue him a new heart. Hee had now not onely ſinned but falne, as *Baſil* expounds it, *in Senium peccati*, into the very old age of ſin, and therefore hee deſires, that the Lord would begin with him again, and make him to renew his youth like the Eagle.

Sinne ſeeks the very life of the ſoule.

Many circumſtances are to bee marked here, whereby *Dauid* aggrauateth the greatneſſe of his miſery: as firſt, that his diſeaſe was in his heart, which is the fountaine of life. As the naturall heart is the life of the bodie, which when it is not well, vitall humour, health, beauty, abilitie, and all decaies in the bodie: ſo is the Lord the life of the ſoule. So *Dauids* meaning is, O Lord, by my ſinne I haue grieued thy holy Spirit, and forced thee to forſake me, *Tu propriè cordis mei proprium es cor & vita*: thou properly art the proper heart and life of mine heart. Come againe, Lord, and reſtore life vnto me, without thee I am dead and ſenſeleſſe, and an abominable creature, like a body, which wanting an heart, is an vncleane carrion, thou art the light of my minde, the peace of my ſoule, the life of my heart. I haue loſt life by my ſinne, I am like a man wanting his quickning ſpirit: when thou wenteſt away, my life went away: Lord, come againe, and create a new heart within mee.

The heart of any Chriſtian his heart.

Repentance is a new creation and ſo aboue the power of nature.

*Seuan.*

Againe, in that hee craues a cleane heart may be created in him, hee acknowledgeth that his ſinne had not onely wounded him, but ſlaine him, and that hee ſtood in need not of any reparation, but of a new creation, wherein he vtterly diſtruſteth the power of his nature: yea, the abilitie of his owne free will, notwithſtanding grace once reſumed, he finds it ſo oppreſſed by the power of his corruption, that he is forced to craue from God the benefit of a new creation, *Vt cor eius tale fieret per gratiam, quale non potuit eſſe per naturam*. Of our ſelues we fall, but of our ſelues we riſe not againe. Not onely is our firſt conuerſion a worke of Gods grace altogether and alone, but the works of our reſtitution by repentance, after wee haue falne: as it is in the Lords praiſe, *Hee quickned vs when wee were dead*: ſo it is his praiſe, *that hee keepes our ſoules in life. The Lord made vs, we made not our ſelues.* Wee are content to giue him the glorie of our firſt creation, let vs alſo giue him the glorie of our ſecond creation. Yea, ſo oft as we fall into ſinne, let vs conſider, that our riſing againe, is no leſſe a work of the great power and mercy of God, then was the raiſing of *Lazarus* out of the graue; for otherwiſe wee ſhould haue lien ſtill with others, rotting and periſhing in our ſinnes. And ſo haue we to praiſe the Lord, not onely for our firſt and ſecond creation, but for the renewing of that benefit vnto vs, as oft as we by our tranſgreſſion haue loſt that life, which the Lord did once communicate vnto vs.

Pſal. 100.
As we created not our ſelues, ſo we cannot renew our ſelues.

A proper comparation of our firſt creation with the ſecond.

And this, that our ſanctification, or reſtitution by repentance, after that we haue ſinned, is called new creation, renders vs vnto

vs

Ys a profitable inſtruction, if wee compare our new creation with *Adam* his firſt creation. When ſhall we ſay, that *Adam* was made a naturall man? neuer till the Lord breathed the breath of life into him: the Lord firſt formed his body of clay, after the ſame ſhape and ſimilitude, that now ye ſee the body of man in all the proportion of the members thereof. No Image can bee made by mans wit ſo liuely repreſenting a man, as did that portraiture of clay, which the Lord at the firſt formed with his owne hand: but all this time it lay vpon the ground, hauing eyes that ſaw not, eares that heard not, a mouth that could not ſpeake, and feet that could not walke: he was then very like vnto that which now man is; but (as I ſaid) was not a naturall man, till God breathed the breath of life vnto him. Let vs conſider the like in the new creation: how many ſhall ye find very like vnto Chriſtians, baptized in the name of Ieſus, who haue a mouth to ſpeake, and an eye to look vp vnto heauen, and an eare, as a man would thinke, to heare very reuerently the Word of the Lord: who, when all is done, what-euer they ſeeme in the eyes of men, are no other in Gods ſight, but as the carcaſſes of Chriſtians, ſo to ſpeake, deſtitute of that quickning Spirit of grace, which onely giues life to the actions of men? Let vs take heede to our ſelues that we bee not of that number; for then onely haue we this comfort, that wee are Chriſtians indeed, whẽ we find that quickning Spirit of grace, which is in Chriſt Ieſus, communicating life vnto our ſpirits, that what we doe in the workes of Chriſtianitie, ſtand not in externall ſhew, but may proceede from inward ſenſe and feeling.

**Many profeſſed Chriſtians are but carkaſes of Chriſtians.**

## Verſe.11.

*Caſt me not away from thy preſence, and take not thine holy Spirit from me.*

**Dauids feruency in ſupplication.**

STill *Dauid* continues his ſupplications, ſeeking a remedy for thoſe manifold miſeries which he found by experience, his ſinne had brought vpon him. For we muſt remember, that all theſe petitions proceeded from a ſenſe of a contrary euill, which by his ſinne hee had incurred, and craues, that God of his mercy would diuert it. He lamented before, that ſinne had ſlaine him, and made him like a dead man wanting a heart, or quickning ſpirit; and now hee feares, leaſt as the dead are abhorred by the liuing, ſo the Lord ſhould caſt him out, as a dead and abominable thing out of his preſence.

**The pleaſures of ſinne are deare bought.**

Whereof we learne, this is one of the iuſt puniſhments of ſinne, it procures the caſting out of a man from the face of God, and it may let vs ſee how deare bought are the pleaſures of ſinne, when a man to enioy the face of the Creature, depriues himſelfe of the comfortable face of the Creator, as *Dauid* here for the carnall loue of the face of *Bathſheba*, puts himſelfe in danger to be caſt out for euer from the preſence of the Lord his God. If man could remember this in all Satans tentations, what it is that the Deceiuer offers, and what it is againe that he ſeekes, he would be loth to buy the periſhing pleaſures of ſinne, vpon ſuch a price as Satan ſelleth them, but would anſwere him as the Apoſtle did *Simon Magus, Thy money with thy ſelfe goe into perdition: thy gaine, thy glory, thy pleaſure, and what euer thou wouldeſt giue me to offend the Lord my God, goe with thy ſelfe into perdition; for what canſt thou offer vnto me comparable to that, which thou wouldeſt ſteale from me?*

For Satan ſeekes from man better then hee can giue him.

A two-fold preſence of God.

No caſting out from the one.

But how is it that he praies, *Caſt me not out from thy preſence?* May a man be caſt any way from it? Saith he not himſelfe, *What way can I flee from thy preſence?* This is ſoone anſwered by diſtinguiſhing his two-fold preſence: one in mercy wherewith he refreſheth and comforteth his owne; and this without intermiſſion they enioy, who are in heauen: another, in wrath, whereby hee terrifies and torments without intermiſſion, the damned in hell. As to them who are vpon earth, certaine it is, he is diſpleaſed with many, who becauſe they ſee not his angry face, regard it not, borne out with temporall recreations of the creature, which will faile them; and there are many againe, to whom he lookes as a louing Father in Chriſt, and yet they ſee not his mercifull face, by reaſon of many interiected vailes: but to them who once haue felt the ſweetneſſe of his fauourable face, it is death to want it. *Abſalom* proteſted, hee could not want the ſight of *Dauid* his Father: hee ſpake it out of his hypocriſie; but to ſuch as are truly godly, there can be no puniſhment ſo heauy as to debarre them, and it were but for a ſhort time, from the comfortable face of their heauenly Father.

2 *Sam.*14.32.

What an al-ſufficient good the Lord is.

Thirdly, let vs learne how the all-ſufficiency of the Lord our God, and his great power appeares in this. It is puniſhment enough to a man, ſuppoſe he were Monarch of the World, and had all comforts earthly to vphold him; to want the countenance of God.

It is life to ſee his fauourable face, and death to want it.

O what an infinite good, what an al-ſufficient Maieſtie is hee in himſelfe? a looke of whoſe countenance refreſhes his creature; and no comfort can comfort him that wants it, as yee may ſee in *Baltaſar*: how did he tremble in the midſt of all his pleaſures, at the ſight of Gods angry? And here, in *Dauid*, who once debarred from the ſight of Gods ioyfull face for his ſinnes, could neuer reſt till he got it againe. All the ſports and delights of his Kingdome could not refreſh him. Doubtleſſe he is an all-ſufficient GOD, who liues by himſelfe, whoſe only countenance comforts his creatures; and without whoſe fauour, life, yea, the moſt honourable life that can bee deuiſed on earth, is worſe then death.

The godly feare when they remember Gods iudgments on others.

But what mooued him to feare caſting out from Gods preſence, who had ſo many both externall and internall teſtimonies of Gods fauour toward him? Out of queſtion the example of *Cain*, caſt out for murthering his brother, and the example of his predeceſſor *Saul* iuſtly reiected of God, did terrifie him, leſt he for mercileſſe murthering his owne ſeruant, and fearefull backeſliding from the Lord, ſhould alſo bee reiected. He remembred well the examples of Gods iudgements on others for their ſins, and his conſcience told him within, he was guilty of the like or greater: and this made him afraid.

Yet their feare is neuer without hope, if they feare God as a iudge, they hope in him as a Sauiour.

Yet was not his feare without hope, but ſuſtained by conſideration of GOD his vnchangeable loue, by the inward conſcience of his owne vnfained repentance, and by the manifold examples of Gods mercy ſhewed to penitent ſinners. If *Cain* was caſt out from thy face, it was becauſe he ſought not thy fauour: and *Saul* was reiected, becauſe he repented not. But Lord, I haue opened my heart to thee; thou ſeeſt what griefe is in my ſoule, for grieuing thee by my ſinnes; thou neuer reiectedſt any, that from a penitent heart ſought thy mercy: *Quis unquam venit ad te & confuſus abijt?* Who euer came to thee, and went away aſhamed? Shall I bee the firſt that ſought thy face, and was reiected? Nay, Lord, *Caſt me not, I beſeech thee, out of thy preſence.* Thus we ſee, how *Dauid* at one time, *Et timet à Iudice, & ſperat à Saluatore,* is both afraid of GOD as his Iudge, and hath hope in God as his Sauiour; ſometime feare oppreſſeth his hope, but at the length hope ouercommeth feare: *Fœlix conſcientia, in qua eiuſmodi luctamen.*

*Sauan.*

*Bernard.*

*And take not thy holy Spirit from me.*

The vncleanneſſe of ſinne, grieues Gods Spirit.

THE Spirit of God will not dwell in a polluted ſoule. Euery vncleanneſſe diminiſheth his preſence, the Apoſtle warneth vs hereof, when he ſaith, *Grieue not the Spirit:* And againe, *Quench not the Spirit. Dauid* felt it by his owne experience, and therefore makes he his prayer to God, that the grace of his Spirit, which was weakened by his ſinnes, ſhould not vtterly be taken from him.

Without the Spirit, no fellowſhip with God.
*Rom.* 8.

*Gal.* 5. 22.

This is a petition neceſſary alway to be vſed vnto God: for without this Spirit we can haue no fellowſhip with God. *If any man haue not the Spirit of Chriſt, the ſame is not his:* and this Spirit, he is known by his fruits, which are, *Loue, Peace, Ioy, long ſuffering, Gentleneſſe, Goodneſſe, Faith, Meekneſ, Temperance.* Where we finde the preſence of this Spirit by his fruits, we are to cheriſh him; where wee finde a want or decay of them, we are to pray for thẽ: but many prophane men in this age are like thoſe, who know not whether there be ſuch a thing as the Holy Ghoſt, or not: they neuer felt his preſence, neither had they euer experience of his renuing and comforting grace; and therefore feele no loſſe by his abſence. Let them enioy ſuch things as they loue, they care not for him, becauſe they know him not: moſt like vnto brute beaſts, to whom pearles and moſt excellent iewels are of no price; onely ſuch things as affect their ſenſuall appetite, are moſt pleaſant vnto them.

Yet prophane men cannot diſcerne his preſence from his abſence.

What an excellent gueſt and worthy intertainment the Spirit of God is!

*Bern. in ſeſt. Pentecoſt ſer.*

But how excellent a gueſt this Spirit is, and how worthy to bee harboured in our hearts, may bee gathered from this proper Epithete, which alway is attributed to him, *A holy Spirit;* both becauſe in himſelfe hee is ſo, & doth alſo make them holy in whom he dwels. What notable effects hee workes in his owne children, is ſummarily compriſed by *Bernard* in three words; he is *Pignus Salutis,* the pledge of ſaluation: all ſpeakeing of ſaluation without him, is but babling: he is *Robur vitæ,* the ſtrength of our life: without him, we haue no ability to any ſpirituall action: and he is *Scientiæ lumen,* the light of knowledge: for without his ſanctifying grace, all knowledge whatſoeuer, is but darkeneſſe.

Whether Gods Spirit once giuen, may be taken from his children or not.

But here it is demanded; May the Spirit of God, once giuen to Gods children, be taken from them? I anſwere: There are ſome of his gifts which may be giuen and taken away againe: theſe are ſecondarie and common, ſuch as God giues indifferently to good men and euill. So *Achitophels* wiſedome, and *Saul* his gift of Kingly gouernment, were at length taken from them: but there are other gifts, which once giuen, are neuer taken away againe. Theſe are principall and proper, communicated onely to Gods elect, as the grace of regeneration, adoption, ſanctification: theſe graces are crowned with that great grace of Perſeuerance.

The reaſon whereof is not in vs, nor in our ſtabilitie, but in the vnchangeable counſell and will of him who loued vs: for *whom he loues, hee loues to the end: his gifts* *and calling are without repentance.* Wee may fall after grace receiued, but the Lord puts vnder his hand, and raiſes vs vp againe: *Becauſe I am not changed, therefore yee are not conſumed,* ſaith the Lord. And truely euen at this ſame time when *Dauid* makes this prayer, it is euident, he wanted not this Spirit of grace, reſtoring him by repentance after he had falne, and making him thirſt for mercy: *Nullum enim certius praeſentiae Spiritus teſtimonium, quàm deſiderium amplioris gratiae.*

## Verſe 12.

*Reſtore to me the ioy of thy ſaluation, and ſtabliſh me with thy free Spirit.*

Three great euils Dauids ſinne brought vpon him.

His remedie againſt them all three.

THree great euils did *Dauid* bring vpon himſelfe by his ſinne; a guiltineſſe which empaired the ſenſe of Gods mercy; an vncleanneſſe which peruerted and corrupted all the powers of his ſoule; vpon which two, followed horror of a iuſt accuſing conſcience. Againſt theſe three hee frames his ſupplications. Againſt the firſt he ſeekes mercy to pardon and forgiue his ſinne: againſt the ſecond, he ſeekes grace to renew him, and that God would create a cleane heart within him: againſt the third, he ſeekes to be reſtored to the ioy of Gods ſaluation.

The way of a penitent ſinner.

Bern. in Cant. ſer. 3.

From mourning at Gods feete, to goe vp to the kiſſes of his mouth.

But as this is the laſt and greateſt petition that a ſinner can ſeeke, to be comforted with the ioyes of God; ſo are we to remember, that in this petition we cannot preuaile, except ſome other goe before it: there then is the order to be obſerued by a penitent ſinner, let vs firſt fall downe at his feet, and mourne; *ploremus coram Domino qui fecit nos, ea quae fecimus nos:* let vs therefore continue a long time, lamenting our manifold ſins, and taking a view, if poſſible we may, of euery one of them, that as by committing them, we contracted guiltineſſe; ſo by mourning particularly for them, we may enfeeble their teſtimonie againſt vs. Then let vs look vp out of the aſſurance of faith, and require the helping hand of the Lord to raiſe vs vp; theſe two being rightly done, we ſhall find him like that mercifull father, embracing the forlorne ſonne in his armes, and kiſſing him; from his feet, we goe to his hands; from his hands, to the kiſſes of his mouth: ſuch as fall not downe to mourne at his feet, how can his helping hand raiſe them vp, or the kiſſes of his mouth comfort them?

Satan in tempting makes faire offers, but indeed is a robber.

See here what a deceiuer, and ſupplanter Satan is, in temptation he ſeemes to be a giuer; for he makes great offers to men, if they will obey him; but indeed he is but a robber, and ſo ſhall euery man finde him, when they are deliuered from the deceit of ſinne, and get their eares opened, they ſhall ſee that Satan by alluring them to ſin, hath taken excellẽt things from them, for which they haue neede to pray earneſtly to God, as *Dauid* here doth, that he would reſtore them. Let vs not therefore hearken to him when he flattereth vs the faireſt. Where God gets loue and obedience from man, there man gets comfort in his God: but Satan, like a ſubtill diuider, doth what he can, to depriue GOD of that obedience which his creature ſhould giue him; that ſo he may depriue the creature of that ioy and comfort, which otherwiſe he might haue in his God.

No ioy can comfort mans ſoule, but the ioy of Gods ſaluation.

And againe, we ſee how there is no ioy can content *Dauid*, but the ioy of Gods ſaluation; he was a King and wanted none of thoſe earthly comforts wherein worldly men reioyce; but none of them can comfort the heart of *Dauid*: it is the ioy which ariſes to the conſcience from the feeling of Gods ſaluation that hee craues. And indeed what other ioy can there be, albeit the Lord would giue vs all things that he hath made? vnleſſe we feele himſelfe our Father and Sauiour in Chriſt, what can they helpe vs? It is true of them all, which *Iob* in his trouble ſpake of his friends; *Miſerable comforters are yee:* and yet many ſuch miſerable men are there in the World, who know no ioy, but that which ariſes of meate and drink, ſiluer and gold, and ſuch like things. This is but a bruitiſh ioy: for euen the beaſts haue their owne delight, when ſuch obiects are preſented to them, as are agreeable to their nature; and thou, if thou knoweſt no other, in reſpect thou waſt made for greater things, art more beaſtly then they.

*And ſtabliſh me with thy free Spirit.*

Three great graces ſeekes Dauid in this petition.

IN this ſhort petition, many notable benefits *Dauid* ſeeketh from the Lord; for by this free ſpirit *Vatablus* vnderſtands, *Spiritum libertatis, qua proni & faciles reddimur ad faciendum quae Deus praecipit,* that Spirit of libertie which inclines our hearts willingly to doe what the Lord commands: according to that of our Sauiour, Iohn 8. *Then ſhall yee be free, if the Sonne make you free.* So then the benefit *Dauid* here craued, is, that he might find reaſon commanding affection, as *Baſil* expounds it; and that his carnall affections haue no power to draw his heart toward externall and vnlawfull obiects, away from his God, as they had done: for affections once let looſe, are not eaſily bridled and reſtrained againe, but after a furious and inordinate manner, carry away the heart of man, ſuffocate light, captiue reaſon, whereby they themſelues

1: That reaſon may command affection.

ſhould be ruled; and this *Dauid* feeling in himſelfe, prayes againſt it, that the Lord would eſtabliſh him with his free Spirit.

2 That the ſenſe of Gods loue may ouercome the terrour of his accuſing conſcience,

Secondly, hee is called, *Ruah, Nedibah*, the ſpirit of libertie, for another effect which he worketh in our hearts, whereof the Apoſtle ſpeaketh, Rom. 8. *Yee haue not receiued the ſpirit of bondage to feare againe, but the Spirit of adoption, whereby yee cry, Abba Father.* This effect is to comfort our heart with the ſenſe of Gods Fatherly loue: *Dauid* was troubled with terrours of mind, which his guilty conſcience had wakened, and now he craues the confirming Spirit of GOD, or as *Tremellius* tranſlates it, *Spiritum ingenuitatis*, thy kindly Spirit, which in Regeneration thou giueſt to thy owne children, whereby I may know that I am one of them. Euery ſinne impaires in our heart the teſtimony of the Spirit of Adoption, witneſſing Gods loue; and therefore *Dauid* craues it might againe bee renewed vnto him.

3 That a Princely minde may be giuen him according to his calling.

Thirdly, the word *Nadab* ſignifies to bee willingly moued to giue; therefore among the Hebrewes their Princes were called *Nedibim*, for their free munificence and liberality, and out of this ſenſe hee ſeekes a new benefit. *Dauid* was not a priuate man, but a publike; and therefore craues ſo to bee gouerned by the Spirit of God, that hee might be made anſwerable to his calling: For the pride of *Nebuchadnezzar*, the heart of a man was taken from him, & the heart of a beaſt giuen; and *Dauid* hauing miſruled himſelfe, found his gift decaied, by which hee ſhould haue ruled his people: and therefore now prayes, that as the Lord had called him to be a Prince of his people, he would not caſt him away for his ſinnes, but reſtore to him the meaſure of GODS Spirit, whereby he might doe that worke according to the excellency of his calling.

An admonition for men in authority.

Oh that all Kings and Rulers of people could euer remember this! what ſhall purchaſe them reuerence of their ſubiects? Is it not the Image of God? what ſhall make them able to gouerne others? Is it not the Spirit of God gouerning themſelues? This was *Pharaoh* his reaſon why hee made choyce of *Ioſeph, where can we finde ſo meete a man as this to rule, in whom the Spirit of God is?* And therefore aboue all other men ſhould they bee moſt inſtant to pray, that God would eſtabliſh their hearts by his Spirit, making their affections ſeruants to their reaſon, that ſo themſelues being ruled by God, they may the better rule his people.

It is an honouring of God, when we ſeeke great things from him. *Sauan.*

Alwayes we ſee it is not a ſmall thing, which *Dauid* here ſeeketh from GOD, but he ſeeketh the greateſt gifts that GOD giueth on earth to his children, *Rem magnam à te peto Domine, quia tu es Deus magnus dominus, iniuriam tibi facit, qui à te paruum petit:* O Lord, I ſeeke great things from thee, becauſe thou art a great God: they diſhonour the Lord, who ſeeke ſmal things from him, and they are moſt welcome to him, who ſeeke greateſt things from him; as is euident by *Salomons* petition: hee offers himſelfe to be our Father, his Sonne to be our Sauiour, his Spirit to be our Comforter, to confirme and eſtabliſh our hearts. Theſe are his moſt excellent gifts, let vs couet theſe.

### Verſ. 13.

*Then ſhall I teach thy way vnto the wicked, and ſinners ſhall be conuerted to thee.*

With petitions Dauid ioynes promiſes.

Hitherto wee haue heard *Dauids* petitions, now followes promiſes, which are of two ſorts: in the firſt, he promiſeth to be a good inſtrument to conuert others vnto the Lord: in the next, that he ſhall publiſh the praiſes of his God.

Before remiſſion of ſins, goeth repentance.

There is a duty that goeth before remiſſion of ſinne, and that is a godly ſorrow for ſinne, which cauſeth repentance to ſaluation; for how ſhall the Lord remit the ſin whereof man will not repent? And there is another duty that followes it, and that is thankfulneſſe to God, and a louing care of the ſaluation of others.

And after followes thankefulneſſe.

Our Sauiour collected well, that many ſinnes were forgiuen to that penitent woman that did waſh his feete with her teares, becauſe ſhe loued him much. But alas, if it be conſidered, how ſmal is our loue towards God; how little is our regard of the ſaluation of our brethren? It may be ſaid of many in this age, they haue but ſmall or no warrant that their ſins are forgiuen them, who haue ſo little, or no loue toward God, and their brethren: for the argument holds ſure, they cannot but loue the Lord greatly, to whom great and many ſinnes are pardoned and forgiuen.

### *Then.*

He is not meet to ſpeake of peace and pardon to others, who is vnder the power of his owne ſinnes. *Niceph. lib. 5. cap. 32.*

Marke his words, when will *Dauid* teach others? when God hath deliuered him from his ſins. A man, vnder the power and guiltineſſe of his owne ſin, is not meet to ſpeake of peace and pardon vnto others. *Obmuteſcit facundia, ſi ægra ſit conſcientia:* Eloquence is ſilent where the conſcience is ſicke and diſeaſed. A pitiful proofe whereof wee haue in *Origen*, who being compelled either to ſuffer the abuſing of his body by an *Æthiopian*, or to ſacrifice vnto Idols, made choiſe of the laſt, and offered Incenſe vnto Idols; wherewith his conſcience was ſo troubled, that afterward comming to Ieruſalem, and there being firſt requeſted, and then, vpon his refuſall, forced to teach, he went to the Pulpit, and read there theſe words of the 50. Pſalme, *What haſt thou to doe to take my ordinances in thy mouth, ſeeing thou hateſt to bee reformed? when thou ſeeſt a theefe, thou runneſt with him, and art partaker with the adulterers.* When he had ſo done, he cloſed the booke; and becauſe hee found his mouth cloſed by the guilt of his conſcience, he fell to weeping and mourning, whereby he prouoked all the Congregation to mourne with him, but was not able to teach any. Whereof al Preachers haue their warning, that with great care they ſhould keepe their conſcience cleane, if they would ſpeake to the conſcience of others: and if at any time they haue hurt their conſcience, without delay ſhould they heale it by repentance. *Cum eradicantur ex corde peccata, exinde qui in Chriſtum credunt, linguis loquuntur nouis*: Then doe they, who beleeue in Chriſt, ſpeake with new tongues, when old ſinnes are rooted out of their hearts.

A warning to Preachers.

*Bern. in Aſcenſ. Dom. Ser. 1.*

The Talent of mercy we haue receiued, becauſe it is greateſt, ſhould be moſt vſed in the edification of others.

Againe, we ſee our duty craues, that when we haue receiued mercy from God for our ſelues, we ſhould make vantage of it, for the edification of others. Euery Talent receiued from God, ſhould be put to profit, but ſpecially the Talent of mercy; as it is greateſt, ſo the Lord requires greater fruit of it, both for his own glory, and for the edification of our brethren. Seeing wee are the veſſels of mercy, ſhould not the ſent and ſweet odour of mercy goe from vs to others? This duty Chriſt craued from *Peter*, and *thou, when thou art conuerted, confirme thy brethren.* And this duty, as *Dauid* here promiſeth, ſo we may reade how he did performe it, *Come vnto me, all yee that feare God, and I will tell you what God hath done to my ſoule.*

*Baſil.*
How we are bound to haue care of the ſaluation of our brethren.

The propertie of a Chriſtian is, *fides per dilectionem efficax,* faith worketh by loue. What auaileth it to pretend faith toward God, where there is no loue toward thy neighbour? and wherein can thy loue be declared more then in this, to draw thy neighbour to the participation of that ſame merit whereunto God hath called thee? By the Law, a man was bound to bring home his neighbours wandering beaſt, if he had met with it before: how much more then to turne againe his neighbour himſelfe, when he wanders from the Lord his God? If two men walking on the way, ſhould both fall into one pit, and the one being relieued out of it, ſhould goe his way and forget his neighbour, might it not iuſtly be called a barbarous and inhumane cruelty? Wee haue all falne into one and the ſame myre of iniquitie: ſith the Lord hath put out his mercifull hand to draw vs out of this priſon of ſinne, ſhal we refuſe to put out our hand to ſee if poſſibly wee may draw vp our brethren with vs?

### *Thy wayes.*

Prophane men not onely commit ſinne, but teach the way of ſinne to others.

HE ſaith not, that he will teach ſinners his wayes: the wayes of ſinne can be learned without a teacher? but hee will teach them Gods waies. There are many prophane men in the world, who thinke it not enough to commit ſinne with greedineſſe, but will boaſt of their ſinnes when they haue done them, teaching and alluring others to commit the like iniquitie. Theſe are but like vnto dogges, and other ſuch bruitiſh beaſts, who when they haue auoyded their dung, turne about their face vnto it, delighting in the ſent thereof: and yet blinded man will glory in ſuch a beaſtly qualitie.

Theſe are like beaſts.

Some waies of God are vnſearchable, theſe a man ſhould not learne.
*Leuit.*

But what are theſe waies of God, which *Dauid* ſaith he will teach? Some of Gods wayes are vnſearchable: of theſe we ſhould beware, neither to teach nor learne that which God firſt hath not taught vs. But there are other of his wayes which he hath manifeſted, as, the way of iudgement, whereby hee walkes ſtubbornely againſt them that walke ſtubbornely againſt him, going far from them that depart from him: and the way of mercy, wherein he ſhewes himſelfe vpright, with the vpright man, & comes neer vnto them, who with an humble and contrite ſpirit draw neere vnto him. Theſe are thy waies, O Lord, which I ſhall teach, ſaith *Dauid*, when I ſhall learn them: I haue learned the way of thy Iudgment: I haue felt thou art terrible to ſinners, and that it is a fearfull thing to fall into thine hands; let me alſo feele thy ſweet mercy forgiuing my ſinne: then ſhall I teach the way of thy mercy to ſinners alſo, and ſhall let them know how gracious thou art, how ready to forgiue, and what they muſt doe, if they would bee receiued into thy fauour.

*Pſal.18.*
But the way of iudgement and mercy we ſhould both teach it to others, and learne it our ſelues.

The way of Gods mercy naturally is vnknowne.

All the wayes of God are vnknowne to men by nature, but ſpecially the way of his mercy. Nature could neuer haue dreamed of that way of mercy, which GOD hath diſcouered: it ſurpaſſeth all light that is in nature: if God had not reuealed it, man ſhould neuer haue knowne it. Experience may confirme this: for we ſee it is an eaſie thing to inſtruct a man in the knowledge of Gods Power, Prouidence, Iuſtice, and all: but to bring a ſinner to the knowledge and aſſurance of Gods mercy, is a difficult thing. It is eaſie to preach iudgement by the Law, not ſo to perſwade mercy by the Goſpell: this is the higheſt, and moſt difficult poynt of a Paſtours calling.

*And ſinners ſhall bee conuerted vnto thee.*

Conuerſion of a ſinner is Gods worke.

Marke the words of *Dauid*; I, ſaith he, ſhall teach, and they ſhall be conuerted. When the conuerſion of a ſinner is aſcribed to man, we muſt vnderſtand, he is not the worker, but the inſtrument of it. He ſhall not want his owne recompence: *For they who conuert many to righteouſneſſe, ſhall ſhine like the Starres in the Firmament.* But the glory of the conuerſion is proper to the Lord: men may plant and water, but God giues the increaſe: *Paul* preached at Philippi, but God opened the heart of *Lydia*: *Peter* preached to *Cornelius* and his kinſmen, but the holy Ghoſt brought downe the vnction, which made them Chriſtians. Repentance is a worke full of miracles: it makes the dead to riſe, the blind to ſee, the dumbe to ſpeake; and who can worke theſe but the Lord? *Vera Sanitas à Domino ſolo proficiſcitur*, πρόβατον δὲ πρόβατον θεραπεῦσαι οὐ δύναται: As one ſheepe cannot heale another, but their health commeth from their Shepheard; ſo the true health of our ſoules commeth from the great Paſtour and Shepheard of Iſrael, *Qui Leones manſuefecit, & igni vim adurendi ademit, &c.* He that tamed the Lyons, and reſtrained the fire from burning, he it is that muſt tame our wild affections, and moderate the fire of our deſires. Let Preachers, when they goe to any ſuch worke, require the helping hand of the Lord to worke with them: and let people anſwere, and pray with *Ieremy*, *Conuert vs, Lord, and we ſhall be conuerted.*

*Macar. hom.* 44. Repentance a worke full of miracles.

An vnpenitent ſinner is a peruerſe and monſtrous creature, and how.

As ſinne auerts man from God, ſo it peruerts him: repentance by the contrary turnes a man to God againe, and rectifieth all that is in him. An vnpenitent ſinner is a peruerted or monſtrous creature, for in him, that part is vndermoſt which ſhould be aboue. The ſoule that came from heauen, cleaueth to the duſt, by his body which was made of the earth: he can looke vp to heauen but in regard of his ſoule, he is but earthly-minded. Againe, he hath his face where his backe ſhould be, and by the contrary, the world which ſhould be behind him, is euer before him, and the price of the high calling of God, euen the riches of that glorious inheritance, which ſhould be before him, hee caſteth it behind his backe, and hath no thought of it. And where a wiſe man hath alway his heart at his right hand, *Ecclef.* 10. That is, for vpon beſt, and moſt neceſſary things, a fooliſh foole by the contrary, hath his heart at his left hand, buſie about vaine and vnprofitable things, neglecting that one thing which onely is needfull. And laſtly, he hath that without, which ſhould be within; for he ſhould be more beautifull within, then without. But the beſt ſight you will ſee in him, is that which is outmoſt; there hee lookes like a painted Sepulchre, but within is full of rottenneſſe. So confuſed a creature is miſerable man in his ſinnes, all is diſordered in him, he is *Tartarus*, a little hell on earth, a terrour to himſelfe, a trouble vnto others, euer vexed with reſtleſſe and fruitleſſe perturbations.

But by grace, he is rectified and renewed.

But from this time, by the grace of repentance, he conuerteth and turneth to the Lord his God, then a comfortable change, and comely order is wrought in him, then the body becomes ſubiect vnto the ſoule, then the affections begin to follow reaſon, and order reſtored, makes him a quiet and peaceable heart, by the which he begins his heauen vpon earth.

## Verſ. 14.

*Deliuer me from blood, O God of my ſaluation, and my tongue ſhall ſing ioyfully of thy righteouſneſſe.*

David cannot ſatisfie himſelfe in ſeeking mercy for his ſinne,

In the middeſt of his promiſes, we ſee how he interlaceth a new petition for mercy, for ſtill he found his conſcience preſſed with the greatneſſe of his ſin, and therefore ſo oft as he feeles it, ſo oft cals hee for mercy. Sinne is ſoone committed, as I ſaid, but the guilt, the terror, and the ſecret accuſing voyce thereof not ſo eaſily diſcharged.

A generall confeſſion of ſinne is not ſufficient.

And that now he deſcends in particular, it is to teach vs, that a generall confeſſion of ſin is not ſufficient, we muſt come to a particular: for it may truely be ſaid, that he hates no ſin, who hates not one aboue the reſt; the ſin which hath wounded our conſcience deepeſt, will grieue vs soreſt. This is manifeſt in *Dauid*, who hauing committed two abominable ſins, Adulterie and Murther, in his particular confeſſion makes mention of the blood, not of the adultery: for as in griefes of the body, the greater paine makes the leſſe not to be felt: ſo is it in the griefe of conſcience, though there be a griefe for all ſin in the penitent, yet the griefe for the greateſt ſin exceeds al the reſt.

Shedding of innocent blood a fearefull ſinne.

How heauy a ſin the ſhedding of innocent blood is, may appeare, if we conſider theſe particulars: Firſt, it is a deſtroying of the Image of God, which cannot be without a great contempt of the diuine maieſty. When *Theodoſius* had reſolued to ſlay many Citizens of Antiochia for caſting downe the Image of his wife, the Empreſſe *Placilla*. It was a notable warning which a certaine Macedonius ſent to him: If thou be ſo moued for demoliſhing of the Brazen Image of

Becauſe it is demoliſhing of Gods Image.

of *Placilla*, how ſhall God bee offended at the deſtruction of man, who is the liuely Image of God? the loſſe of the one may ſoone be repaired, but the loſſe of the other can neuer bee recouered: a Brazen Image caſt downe, may be ſet vp againe in the ſame or a better eſtate, let a man once be ſlaine, and who can reuiue him?

2. It puts out the life of man for whom Chriſt died, and ſo is iniurious to Chriſts death,

Secondly, if a man be conſidered as he is a Chriſtian, hee is a part of the price of Chriſts Blood. I am commanded not to offend my brother for whom Chriſt died, in a matter of meate and drinke, which otherwiſe is lawfull; how then dare I ſlay him? Oh, what a horrible crime is this, to put out the life of that man for whom Chriſt died, that he might purchaſe life vnto him!

3. It makes a man more vnnaturall then beaſts,

Thirdly, the ſimilitude of nature makes it a grieuous ſinne for a man to deſtroy his owne kinde. Euery hearbe that growes out of the earth, hath a ſeede or ſome other equiualent vertue, whereby it ſeekes the conſeruation of his owne kinde: and brute beaſts forbeare one another: onely vnnaturall man deſtroyes his kinde: yea, we reade that Lyons and Beares haue ſpared Chriſtians presented naked before them; but whom the beaſts did ſpare, them man, more beaſtly then vnreaſonable beaſts did cruelly deuoure.

Cent.4.l.1.c.5.

4. It is puniſhed with fearefull plagues.

And laſtly, the fearefull puniſhment of it declares how fearefull a ſinne it is. As in the firſt plague of Egypt, all the waters thereof were turned into blood; ſo is it with a murtherer, all is turned into blood to him; at his table, his meat is ſeaſoned with the thought of it; in his reſting bed, he is troubled with the dreames of it; euery one whom he ſees, he deemes to be a reuenger of blood, and euery noiſe which he heares, he feares, as a meſſenger or fore-runner of blood.

In what ſecurity are they, who thinke innocent blood no burthen.

This ſinne then being ſo grieuous as it is, wee may eaſily conſider how it comes to paſſe, that prophane men thinke nothing of it: the reaſon is here that their conſcience is ſleeping, and cuſtome of ſinne hath taken away ſenſe: ſo long as *Dauids* conſcience was aſleepe, hee thought nothing of it, as appeares by his letter of *Vriah*, Let not this trouble thee: hereof it is, that men ſleeping in ſinne, count ſhedding of innocent blood, ſome of them, but a paſtime, & others to be a piety & religion.

Ethnikes eſteeme it a paſtime;

Of the firſt ſort were Ethnikes, who vſed combats betweene men vpon publike Theaters, that by the ſlaughter of ſome men they might make ſport vnto others: Of theſe ſaid *Cyprian*, *Scelus non tantum genitur, ſed geritur*. Of the other ſorts are bloody Papiſts, who thinke it good ſeruice to God, to murther, and ſlay ſuch as are contrary minded to them in Religion, to whom at this time I am content to ſpeake with *Eraſmus*,

Cypr. Epiſt. 2.
Papiſts thinke it good religion

*Eraſ. Epiſt. ad. Volſium.*

*Non conuenit vt hoc argumento nos Chriſtianos declaremus, ſi quamplurimos occiderimus, ſed ſi multos ſeruauerimus, alioqui citius futurum eſt, vt nos in Turcas degeneremus, quam Turcis in partes noſtras pertrahamus. Et vt fœliciter cadat Martis ſemper ancipitis alea, fiet vt latius fortaſſe regnet Pontifex aut huius Cardinales, non vt latius regnet Chriſtus*; It is not a good argument to prooue our ſelues good Chriſtians, becauſe we haue ſlaine many, but rather that we haue ſaued many: otherwiſe it ſhall ſooner come to paſſe, that wee ſhall degenerate into Turkes, then turne Turkes into Chriſtians: And albeit the euent of battell which is alway doubtfull, ſhould ſucceed as we would wiſh, it may well be that by blood-ſhedding that kingdome of the Pope and his Cardinals be increaſed, but the Kingdome of Chriſt ſhall not by ſuch meanes be inlarged.

A great mercy to be kept from ſhedding innocent blood.

But howſoeuer to ſuch blinde Infidels the ſhedding of blood, bee either pleaſure or piety, yet to the godly, whoſe conſcience is wakened, it is an abominable ſinne; how ioyfull was *Dauid* when *Abigail* kept him from ſhedding of the blood of *Nabal*? How heartily did he thanke God for keeping him from it? And when he had ſhed the blood of *Vriah*, how earneſtly prayes he, that GOD would deliuer him from it?

Proofe hereof in Dauid and Conſtantine.

When it was told *Conſtantine*, there was no way to cure his leproſie, but by bathing him in the blood of an infant, (vpon what reſpect I know not) it was a notable anſwere he gaue, *Malo ſemper ægrotare, quam tali remedio conualeſcere*. Let vs flee the burthen of innocent blood, and this prayer for pardoning mercy that *Dauid* makes, let vs turne it into a prayer for preuenting mercy; *Deliuer vs from blood, wee are the ſheepe of Chriſt Ieſus, let vs leaue the ſhedding of blood to rauening wolues.*

*Deliuer me.*

Sinne hath firſt a commanding power, after an accuſing or controuling power.

NO doubt *Dauid* powred out theſe words from his ſenſe and feeling: his ſpeech imports a captiuity, he was not a free man, but bound with the cords of his ſinnes; the commanding power of it, at this time he was freed from, though before it bound him; but he ſeekes to be deliuered from the controuling, and accuſing power thereof; this vexed him ſo, that he thinkes no ſhame publikely to aske GOD mercy for theſe ſinnes, by which he had offended God, and giuen euill example to the Church, and men, who haue falne with him in publike ſinnes, and yet cannot be induced to giue glory to God, and remooue offence from his people by as publike repentance, doe plainely declare that they were neuer touched with the conſcience of their ſinne.

The manner of publike repentance in the Primitiue Church.
*Ambr. de pœniten. l. 1. c. 16.*

In the Primitiue Church, ſuch as had giuen publike offences, were not receiued without publike repentance, and humiliation, yea, they made ſupplication to all the aſſembly. *Volo, veniam reus ſperet, petat cum lacrymis, petat populi totius fletibus vt ignoſcatur obſecret, & cum ſecundo vel tertio fuerit dilata eius communio, credat remiſſius ſe ſupplicaſſe:* I will, that he that is guilty, hope for mercy, that hee ſeeketh it with teares and mourning of the whole people; and if twice or thrice his receiuing to the Communion bee refuſed to him, let him thinke that hee hath prayed more ſlackly then hee ſhould, and ſo humble himſelfe more intirely then he hath done. And againe to the ſame purpoſe, hee ſayes, If thou hadſt adoo to ſatisfie a man whom thou hadſt offended, how many wouldſt thou requeſt to ſue for thee at his hands? Now ſeeing thou haſt to ſeeke reconciliation with GOD, why imployeſt thou not the prayers of all his people, *Vbi nihil eſt quod pudori eſſe debeat, niſi non fateri, cum omnes ſimus peccatores?* For among vs, nothing ſhould bee a matter of ſhame, ſeeing wee are all ſinners, but not to confeſſe our ſinnes. *Vbi ille laudabilior qui humilior, & iuſtior qui abiectior:* Here hee is moſt worthy praiſe, who is moſt humble, and he is moſt iuſt, who is moſt contrite and deiected for ſinne: *Fleat itaque pro te mater Eccleſia:* Let therefore thy Mother, the Church mourne for thee.

How fooliſh are they, who hauing committed publike ſinnes, refuſe to make publike repentance?

This is becauſe they are not touched with the ſenſe of ſin.

But if men who haue offended, were touched with the ſenſe of ſinne, as *Dauid* was, they would not be aſhamed as publikely to confeſſe it, and ſeeke mercy as hee did. For as I ſaid, hee found himſelfe ſtraited with his owne ſinnes. *Infernus quidam animæ reæ eſt Conſcientia,* a guilty conſcience is a hell to the ſoule, and a ſore priſon, not like other priſons: for whereſoeuer the guilty man goes, hee carries his priſon with him: and this is the equitie of Gods iudgements, who inwraps ſinners in their ſinnes, and bindes them with the coards of their owne tranſgreſſions, whereof they cannot complaine.

How ſin binds and captiues a man.

And this appeareth out of his own words, when he ſayes, *Deliuer me.* His ſpeech tels, he found himſelfe captiued. Two manner of wayes doth ſinne ſtrait, and binde any man; firſt, by the commanding power of it, for then it oppreſſeth a man in ſuch a ſort, that he can neither eate nor ſleepe, till he obey it. An example of which tyrannie wee haue in *Amnon,* and many moe. Next, by the controlling or accuſing power thereof, whereby in ſuch ſort ſinne committed, ſo ſtraites a man, that it ſuffer him not to heare nor thinke of any other thing, but of her accuſations only, whereby the ſoule of man is filled with reſtleſſe feares, and horrible perturbations. Now at this time *Dauid* was not troubled with the commanding power of ſinne, but onely with the tormenting and accuſing power thereof; and from it here he prayes the Lord, to deliuer him.

### *From bloods.*

Innocent blood, when it is ſhed, fals not to the ground, but bides on the head of him that ſhed it.

THe word is plurall, *from bloods;* noting vnto vs, how *Dauid* found euery drop of *Vriahs* blood a burthen vnto him. By the phraſe of holy Scripture, the blood of him that is ſhedde, is ſaid to lie upon his head that ſhed it. It ſeemeth vnto men, that the blood of the man ſlaine, is ſpilt on the ground: but the Spirit of God ſaith, that it lieth on the man-ſlayer. A fearefull thing: the blood which before was in the body of thy neighbour, to conſerue his life, thou haſt now taken it vpon thy head, to procure thy death, and to cry vnto God for a vengeance againſt thee. If this were conſidered, it might ſerue for an awe-band to keep murtherers from haſting as they do, to ſhed innocent blood.

Many wayes may men be guilty of ſinne, albeit by their owne hands they doe it not.

And albeit *Dauid* was farre from *Vriah,* when he was ſlaine; for the one was in Ieruſalem, the other in Rabbah of the Ammonites, yet the burthen of that blood lieth heauy on him, becauſe he was the man who counſelled *Ioab,* how to ſlay him with the ſword of the Ammonites. Many waies haue men, wherby to excuſe themſelues in their ſinne: ſpecially, if they did not euill with their owne hands, if they were farre off, when the turne was done: but you ſee how little all theſe auaile, where the conſcience cannot excuſe a man.

### *O God of my ſaluation.*

Praiſe of our ſaluation properly belongs to God.

SO the godly ſtile the Lord, not only becauſe he is the author of the beginning, but of the progreſſe alſo, and perfecting of our ſaluation: hee not onely gaue life to our ſoules, when wee were dead in ſinne, but he keepes our ſoules in life: we fall, and he raiſeth vs vp: we wander, and he recalls vs: we ſin daily, and he forgiueth vs. And it is for theſe renewing mercies, whereby the Lord ſaues vs euery day from a thouſand deaths, in which otherwiſe we ſhould periſh, that we praiſe the Lord, as the God of our ſaluation: giuing him this glory with the Apoſtle: *The Lord hath deliuered vs from ſo great a death, hee doth deliuer vs: in whom alſo wee truſt, that yet hereafter hee*

2. Cor. 1.

will deliuer vs. For the time paſt, hee hath deliuered, for the preſent he doth deliuer, and for the time to come, he will deliuer vs; in all theſe reſpects we reioyce in him, as in the God of our ſaluation.

Many great deliuerances receiue the godly, but the greateſt is deliuerance from ſin.

Againe, he acknowledges that the deliuerance of a man from his ſinnes, is not a worke of mans Power. No, it requireth the powerfull hand, and ſtrong health of the mightie God of our ſaluation. Many great deliuerances hath the Lord giuen to his Anointed; he ſaued *Noah* from the deluge of waters, *Lot* from burning in Sodom, he ſaued Iſrael in the red Sea, and *Ionas* in the Whales belly, he ſaved *Daniel* from the Lyons, and *Peter* that hee did not ſinke, when he walked on the water: but the deliuerance of a man from the hands of Satan and ſinne, is a greater worke then any of theſe: Let vs be thankefull to our God for it.

*So ſhall I ſing.*

God hath fitted the exerciſes of his worſhip for our ſtate.

Pſal.97.

A Soule oppreſſed and borne downe with the terrours of ſinne, cannot ſing to the praiſe of God: A Chriſtian in that eſtate, anſwers all that finde fault with him, as the Iſraelites of old did the Chaldees, *How can we ſing a ſong of the Lord in a ſtrange Land?* And how can I (ſaies the Chriſtian) ſing ioyfully, ſo long as the Comforter that ſhould refreſh my ſoule is away? But bleſſed bee the Lord, who in euery ſtate hath prouided a remedy for vs, that when we are not diſpoſed for one exerciſe of Gods worſhip, the Lord ſhould licence vs to goe vnto another. Are we ſo afflicted that we cannot ſing? at leaſt, let vs pray that wee may be comforted.

Luk.

In ſinging Pſalmes, our affection ſhould be conformable to the word we ſing.

And in that he ſayes he will ſing ioyfully, it learnes vs how wee ſhould alway conforme our affections to the words which GOD puts either in our eares or in our mouthes. If the Word of the Lord, when we heare it or ſing it, haue a promiſe of mercy, or a ſong of thankſgiuing, ſhould we not receiue it, and vtter it with ioy? and if on the other hand it containe a threatning, or a confeſſion of ſinne, ſhould wee not heare it with griefe & contrition? This is it which is taught vs in that Parable, if the Lord pipe, we ſhould dance; if hee mourne, wee ſhould ſorrow: and as his Word is, ſo ſhould we conforme our affections. But this diſcouers the Atheiſme of this age, whether they heare the Word or reade it, no change of the Scripture changes their heart: one Chapter or Pſalme makes them not to reioyce, and another to be ſorrowfull: becauſe they heare all, they ſing all after one manner, that is, for faſhion ſake, without any ſenſe or feeling.

*Of thy righteouſneſſe.*

A two-fold righteouſneſſe in God, worthy praiſes.

BVT how is this, that Gods righteouſneſſe is the matter of our thankeſgiuing? are not his righteous iudgements fearefull and terrible to ſinners? But we muſt know the ſorts of Gods righteouſneſſe: there is one whereby he puniſheth the wicked and impenitent, another whereby hee pardoneth the beleeuing penitent. And of this ſpake *Abraham, God forbid, that the Iudge of all the world ſhould doe vnrighteouſly;* He meant in condemning godly *Lot* with the vngodly Sodomites. And this is greatly for our comfort, that the Lord, whē he pardoneth our ſinnes, he is a righteous God, both becauſe he hath ſo promiſed, as alſo that our ſins are already puniſhed in Chriſt Ieſus: ſo that the mercy which we get, doth no way violate his righteouſneſſe. And we, whom he hath receiued into mercy, are in ſuch ſort to praiſe him for his mercy, that we may alſo ſing ioyfully of his righteouſneſſe.

Verſe 15.

*Open thou my lippes, O Lord, and my mouth ſhall ſhew forth thy praiſe.*

The tongue to ſpeake, a great benefit of God.

THis Verſe containeth a new Petition, wherin he craues that God would open his tongue, which his ſins had cloſed, that he might praiſe God as hee was wont to doe. The naturall vſe of the tongue is Gods great benefit, yea, and a miraculous worke, that a member of fleſh ſhould bee an Interpreter of a heauenly minde, and as it were, a Trunchman whereby the Spirit of one man knowes what is the meaning of another.

Diſ-eſteemed now, becauſe it is common.

But as Conſuetude drawes Gods moſt excellent workes in contempt: ſo among the reſt, this is thought nothing, to ſpeake with a tongue onely, becauſe it is common; yet Gods children acknowledge it to be Gods benefit, and the Lord glories in it, as in his owne worke. When *Moſes* complained that he was not meet to be the Lords Ambaſſadour, becauſe hee was not eloquent, but ſlow of ſpeech, hee receiued this anſwere, *Who hath giuen the mouth to man? or who hath made the dumbe or the deafe, or him that ſeeth, or the blinde? Is it not I the Lord?* When he will, he maketh the dumbe to ſpeake, and the eloquent to be ſilent: *Out of the mouthes of babes, hath he ordained ſtrength:* he openeth the mouthes of children to confeſſe his Name, and cloſeth the mouthes of ancient men, as we ſee in *Zacharie;* and all to teach, that the benefit of the tongue is from the Lord.

Exod.

Pſal.

Sin takes away vſe of the tongue, that man cannot ſpeake as hee ſhould.

This benefit ſin tooke away from man, that now naturally when hee opens his mouth, and moues his tongue, he ſpeakes to the offence and diſhonour of God who made him: the benefit to ſpeake, he hath it giuen of God, but abuſeth it ſo through the corruption of his nature, that he ſpeakes not as he ſhould; like vnto a man ſicke of the palſie, who by naturall ſtrength moues his hand, but through his corrupt humours moues it inordinately: and as this way the mouing of the hand is a paine to the one, ſo is the mouing of the tongue without order, both a ſinne and puniſhment to the other. Of theſe it may bee ſaid, that Satan opens their mouthes, and not God, and good had it beene for them to haue beene ſtricken with naturall dumbneſſe all their dayes, for ſo ſhould their ſins haue been the fewer, and their puniſhment the leſſe.

It had beene good for many that they could neuer haue ſpoken.

And this is the loſſe of the tongue, whereof now *Dauid* complaines, and which he craueth to bee redreſſed. Where wee haue to marke, how many fearefull euils his ſinne had brought vpon him: it had ſtolne away his heart, peruerted his ſpirit, ſtopped his eares, cloſed his mouth, that hee could not thinke, nor will, nor heare, nor ſpeake as hee was wont to doe; therefore praies he againſt all theſe in ſeuerall petitions, that God would create a cleane heart in him, and renew a right ſpirit in him; that God would make him heare ioy and gladneſſe, and open his mouth to ſpeake againe the praiſes of God.

The manifold euill effects of ſinne.

Such are the miſerable effects of ſinne; it takes from man all ſenſes both inward and outward, and leaues him without feeling; ſo that he is not more moued when hee doth euill, then if it were good, yea, not touched with feare of the judgement due to ſinne: but as *Lots* kinſmen made a mocke of Gods judgements, when they heard it, ſo doe they make a mocke of ſinne, and of all that may follow it; but one day they ſhall feele the bitter fruits thereof. Men in their ſinnes are like vnto fooles or young children; when their parents or friends periſh, they mourne not, for they know not the loſſe, and they care not to exchange the charters of their inheritance with trifles: but when they come to yeares of diſcretion, and feele the loſſe, then they mourne, and lament for that which in their ignorance they little regarded. It is euen ſo with men, who, as long as their ſin blindes them, cannot mourne, but when God ſhall waken them, and they ſee the euill of it, then they take vp a bitter lamentation for it, and can get no reſt night nor day, till God of his mercy pardon and forgiue it.

Sinne takes away ſenſe of miſery, duty and all. *Ephe.*4.

Againe ye ſee, that if wee bee gouerned by the Spirit of God, we will acknowledge that we are ſtricken with dumbneſſe, when we cannot ſpeake to the praiſe of God. Many are ſuch in this age, who haue a tongue for euery purpoſe, but none for the praiſes of God; they are ſtricken with a ſore plague, and yet they feele it not; their heart is bound by Satan with the cordes of their ſinnes, and ſo their tongues cannot bee looſed to glorifie God; from this moſt miſerable eſtate the Lord deliuer vs.

They who cannot ſpeake to the praiſe of God, are ſtricken with a ſore plague.

## Verſe 16.

*For thou deſireſt no ſacrifice, though I would giue it, thou delighteſt not in burnt offerings.*

IN this verſe *Dauid* giues a reaſon, why he promiſed no other dutie of thankefulnes to the Lord, but to praiſe him, as he proteſted he would doe in the former verſe: the reaſon is, becauſe the ſacrifice in man, or from man, which God likes beſt, is the ſacrifice of a contrite ſpirit. Then ye ſee, that *Dauid*, when he ſacrificed praiſe, ſacrificed alſo a contrite ſpirit. What is it to giue thankes for GODS mercies, if at the ſame time we be not ſorrowfull, that wee ſhould haue offended ſo mercifull a God? The thanks giuen by many, is taſteleſſe to God, becauſe when they are touched with ſome ſenſe of that God hath done to them, they feele no remorſe of that euill they haue done againſt him: happie is the ſoule wherein theſe two meete together, a ioy for Gods mercies toward vs, and a ſorrow for our ſinnes againſt God.

Ioy for Gods mercy, and ſorrow for our owne ſinnes, agree well in the godly.

And againe, yee ſee that if a man praiſe God truely, he offers with praiſes, himſelfe and all that he may doe: *My ſoule praiſe thou the Lord, and all that is within mee, praiſe his holy name*: As hee hath ſhewed in the ſubſequent verſe; *The ſacrifices of God are a contrite ſpirit*. Wherein hee declares that in thankeſgiuing to God, hee offered a thankefull heart for by-gone mercies, a ſorrowfull heart for by-gone ſinnes, a reſolute heart in time to come to amend: And this is the praiſe wherein God delights.

What praiſe is acceptable to God. *Pſalm.*103.

But here ariſeth a threefold doubt; firſt, ſeeing the legall ſacrifice is commanded by God, how can it be ſaid, the Lord deſires not that which he commanded? ſecondly, is not the Apoſtles precept, *To doe good and diſtribute forget not, for with ſuch ſacrifices God is pleaſed*? And thirdly, are not wee commanded to *offer vp our bodies a liuing ſacrifice, holy and acceptable to God*? How is it

A three-fold doubt moued.

*Heb.*13.

*Rom.*12.

it then, that here *Dauid* ſpeakes that God deſireth no ſacrifice?

The firſt is anſwered, Dauid doth not ſimply reiect legall ſacrifices.

To theſe it is anſwered, that *Dauid* ſpeakes not ſimply, but by way of compariſon: theſe externall ſacrifices, if they bee alone, wanting the internall ſacrifice of a contrite ſpirit, are not acceptable to God: and of this for the firſt doubt, wee learne that if vnder the Law, externall worſhip without the inward, pleaſed not the Lord, farre leſſe will it now pleaſe him vnder the Goſpell: *Curſed* (ſaid Malachie) *is the man who hath a male in his flocke, and vowes and ſacrifices a corrupt thing to the Lord:* And this curſe is now double vpon them, who giue not the beſt they haue to the Lord, drawing neer him with their lips, but farre from him in their hearts.

The ſecond anſwered: almes and ſuch ſacrifices are accepted of God, if they flow from faith.

As for the ſecond, externall ſacrifices of almes and ſuch like now commanded, pleaſe the Lord out of all doubt, if they proceede from faith in Chriſt, offered out of a contrite ſpirit, not puft vp with conceit of merit; the humble heart makes a ſmall gift to be great: an example whereof we haue in the widowes mite, it was a ſmall thing, but becauſe it proceeded from a great affection, Chriſt accounted it the greateſt gift was offered that day: and the want of a good heart, on the contrary makes a great gift to be ſmall: an example whereof we haue in *Cain* his ſacrifice, in it ſelfe rich enough, but becauſe it proceeded from a poore affection, it was not acceptable to God: Ten thouſand riuers of oyle, and all the beaſts on thouſand mountaines, yea in all the Foreſt of Lebanon, are nothing to the Lord, if the heart bee not rightly ſet that offers them.

The third anſwered: we are bound to offer our bodies: but euery offering of the body is not acceptable to God.

1 Cor. 13.

And as for the third, we are bound to offer vp our bodies vnto him; but remember, euery offering of the body pleaſes him not; ſome of a blinde zeale become the buriers of their owne bodies, like *Baal* his Prieſts, Turkiſh Derbies and Popiſh Penitentiaries, cutting, lanceing and renting their fleſh, or elſe defrauding their bodies of that due, which they owe vnto him, prodigall of them in their blinde zeale, not moderately ſubduing them by diſcipline. If euery ſuch ſacrifice had pleaſed God, the Apoſtle would not haue ſaid, *Though I feed the poore with all my goods, and though I giue my body to be burned, if I haue no loue, it is nothing.* Wee muſt firſt ſee, that the heart be ſacrificed to the Lord, and then the body in the reaſonable ſeruice thereof; for no vnreaſonable ſubduing of the body pleaſes God.

Atheiſts conuinced, who do not ſo much as offer externall ſeruice to the Lord.

But what ſhall be ſaid of many prophane Atheiſts, who now doe not offer ſo much as externall ſacrifices? they will not reſort to the aſſemblies of Gods Saints, to giue God in his houſe externall prayer and prayſe? neither offer they to the poore externall almes, nor to God the externall ſeruice of their bodies: they bow not the knee, they lift not their hand; they vſe not the members of their body as weapons of righteouſneſſe: and how then ſhall wee thinke they make conſcience of Gods internall worſhip? But now to the words in particular.

### Verſe 17.

*The ſacrifices of God are a contrite ſpirit: a contrite and a broken heart, O God, thou wilt not deſpiſe.*

Some offer to the Lord that which is theirs, but not themſelues.

*Sauan.*

WEE firſt learne, that if any man would offer a ſacrifice conuenient for the Lord, let him prepare the ſpirit and the minde: God himſelfe is a Spirit, and will bee worſhipped in Spirit: hee loueth truth in the inward affection. *Corpora fecit propter ſpiritus, ideque etiam ſpiritualia, non corporea quærit:* He made alſo the bodies for the ſpirits, and therefore ſeekes he not bodily without ſpirituall ſeruice. Some there are *qui ſua dant, non ſeipſos,* who offer to him not themſelues, but that which is theirs, but it is a blind folly to think thou canſt pleaſe him with gifts, when thou wilt not giue the ſeruice of thine heart and ſpirit vnto him.

Contrition of ſpirit, many wayes expreſſed in Scripture.

But leſt wee ſhould thinke, that euery ſpirit is acceptable to God, hee addes this Epithet, That a Contrite ſpirit is Gods ſacrifice, or as after he calls it, a broken heart: It is called by *Ioel*, A rent heart: by *Eſay* it is alſo called, a pricking of the heart, and a melting heart: ſuch as was in *Ioſiah.* All which imports none other, but that inward vnfained ſorrow, which is in a penitent ſoule, for offences done againſt God.

As beaſts in the Law, were 1 bound, 2 ſlaine, 3 ſacrificed, ſo muſt our ſpirits be.

Then were beaſts vnder the Law ſaid to be ſacrificed to the Lord, when they were taken from common and prophane vſes, bound with cords to the hornes of the Altar, afterward ſlaine and offered by fire vnto God. And ſo is it to be done with our affections: if we mind to ſacrifice them to the Lord, we muſt firſt ſeparate them from their wonted wanderings, wee muſt bind them with the cords of Gods Word, and lay them downe at the feet of Chriſt as his captiues, by godly ſorrow: wee muſt ſlay that ſinfull pleaſure which was the former fire of our affection, and then become they ſacrifices vnto God.

But in theſe ſacrifices beaſts offered loſt their liues, here men ſacrificed recouer their liues.

But here the difference is great: for beaſts ſacrificed vnder the Law, loſt their liues, and became dead creatures, that they might be ſacrificed. But we, when we are ſacrificed, of dead creatures are made liuing: we being dead in ſinnes and treſpaſſes, then begin to liue when ſinne is ſlaine, and ſinfull luſts mortified in vs. Oh that we could remember this, that the ſtrife betweene vs and ſinne, is here, Who ſhall ſlay other? If ſinne liue, we muſt die: if we ſlay it, we ſhall liue: except wee binde our affections, and deliuer them captiues to Christ, they ſhall bind vs, & deliuer vs captiues to Satan.

Three things concurre to a contrite ſpirit.

I.
An inward ſorrow.

And that yet better wee may know the quality and valew of a contrite ſpirit, let vs conſider theſe things in it: firſt, an inward ſorrow for ſinne, which cauſeth repentance to ſaluation, not to bee repented of. Sinne is contracted with carnall pleaſure, but is diſſolued with ſpirituall diſpleaſure: euen as the cauſe of ſickneſſe is remoued by medicine, which is contrary to it. And this godly dolor is not onely profitable to cure ſinnes paſt, but alſo to preuent them in time to come. *Cum dolemus admiſſa, admittenda excludimus, & fit quędam de condemnatione culpę, diſciplina innocentia*: for when we mourne for ſinnes done, we cloze the doore vpon ſinnes to be done, and the damning of our former faults, becomes a diſcipline, whereby wee are inſtructed to amend in time to come.

*Ambroſ. de pœnitent. lib. 2. c. 11*

2.
Sincerity without diſſimulation.

Secondly, in a contrite ſpirit there is a great ſincerity: it is that *bleſſed Spirit wherein there is no guile*, no couering nor diſſembling of ſinne: for as in a thing which is brayed and ſtamped, the very inward parts of it are made manifeſt, and that which before was within a skin or ſhell, is now preſented to the eye of man; ſo is it in a ſoule truly humbled: thoſe ſinnes which were ſecret and couered, the contrite ſpirit caſts them out, and makes them open to God and man, fearing no ſhame in the eyes of man, if ſo bee it may finde mercie in the eyes of GOD. And therefore ſaid *Auguſtine* of contrition, that it was *Sanitas animarum, holocauſtum medullarum*, a health of the ſoule, and an offering to God, not of any outward matter, but of the inward marrow.

3
True faith with an earneſt deſire of mercy.

And thirdly this true contrition is neuer without faith, which cauſeth ſuch a vehement deſire of mercie, as maketh the ſoule of man to long, to waite, to faint, to crie, to hunger, to thirſt for Gods conſolation: the delay whereof makes the ſoule of the creature pine away with inward griefe, and he becomes like that booke, wherein *Ezechiel* ſaw written, lamentations and woe: for ſtill hee cries, Woe is me, alwaies till the Comforter come, and aſſure him that his ſinnes are forgiuen him.

*Aug.*
*Ezech. 2.*

A contrite ſpirit called ſacrifices in the plurall, and why.

Now this being ſpoken of the contrite ſpirit, wee are to ſee, why he calles it ſacrifices in the plurall number: the reaſons hereof are two, firſt, becauſe this is more worth in Gods eyes, then all the legall ſacrifices; though they were ioyned in one, this one excelleth them all: and next, becauſe in the contrite ſpirit are many ſacrifices, for it ſtrikes the life of euery ſinfull affection, and ſo ſacrifices many beaſts to the Lord: *Dum ſe vis compunctionis in intimis afficit, omnis ſtrepitus praua ſuggeſtionis obmuteſcit*, for if once the ſting of godly compunction touch the heart, incontinent the whiſpering of wicked ſuggeſtion is ſilenced.

*Gregor. Moral.*

As Princes vnder the Law multiplied externall ſacrifices: ſo now powerfull Chriſtians are diſcerned by manifold internall oblations.

*2 Chron. 7.*

Vnder the Law ſuch as were Nobles and Princes offered great oblations, which farre exceeded the offerings of the poore. Wee reade at one time, *Salomon* offered many thouſand ſacrifices, the common people contenting themſelues with the offering of Pigeons and ſuch like more ſimple ſacrifices: But now Princes among Gods people in Gods eſtimation are they, who ſacrifice moſt of their ſinfull affections vnto him. If the Lord ſhould ſend vs to the boſome of the earth, to the deepe bottome of the ſea, to the vttermoſt ends of the world, to ſeeke a ſacrifice for him, we might moſt iuſtly bee aſtoniſhed, and ſpecially the poorer ſort, whoſe meanes may not extend to the furniture of ſo great a ſacrifice: but now O man, ſince the Lord requires nothing, but that which is within thee, or at leaſt may bee and ſhould bee, if thou haue not to offer him, a contrite ſpirit, a ſorrowfull heart for ſinne; is not all excuſe taken away from thee? God hath proclaimed to men, what is the Sacrifice that pleaſeth him, and if any man offer it not vnto him, it is not becauſe hee may not, but becauſe hee will not: for in this ſacrifice, the poore may excell the moſt rich and honourable men in the world.

They are inexcuſable, who ſacrifice not to God, ſeeing that which he craues is within them.

A contrite ſpirit is called Gods ſacrifice, becauſe he is the giuer of it.

And yet further, that he calles the contrite ſpirit the ſacrifices of God, imports that he is the giuer of this grace: he powres vpon his people the Spirit of Grace and compaſſion, which cauſes them to mourne: hee takes away the ſtony heart, and giues them a heart of fleſh. Euen as he prouided a ſacrifice for *Abraham*, when hee called him to worſhip on Mount Moriah, ſo doth hee not onely honour his children to bee worſhippers of his Maieſtie, but alſo giues vs grace, whereby wee doe it: that ſuch wormes as we are, haue place to ſtand before ſo great a Maieſtie as hee is, it is of his fauour: that wee haue hearts diſpoſed to pray to him or praiſe him, is of his Grace: and that hee anſwers vs, is of his owne vnſpeakeable mercy. And in theſe reſpects is the ſacrifice wee offer, called Gods ſacrifice.

Earthly Kings loue mirth better then mourning: the Lord doth not ſo.

He is not like vnto other Kings, for commonly they loue mirth better then mourning: *Ioſeph* mourning for *Iacob* his Father, might not come before *Pharaoh*: *Nehemiah* with his ſad countenance was afraid to ſtand before his maſter: *Mordecai* with his mourning weedes entred not the Courts of *Ahaſhuerosh*, but we are moſt welcome to the Lord, when we come with our mourning weedes: *Ahabs* ſackcloth profited him ſomething; but *Iezabels* attiring and painting of her face auailed nothing, ſhee was caſt to the dunghill, and a portion for dogges: Our face is neuer ſo pleaſant as when it is watered with the teares of a penitent heart. *My Doue that mourneſt in the clefts of the rocke, let me ſee thy face.*

Cant.

Now in this that wee haue ſpoken concerning the ſacrifices of God, let vs remember, that there is one great and principall ſacrifice, which for the valew of it ſelfe is acceptable to God, that is, the ſacrifice of Chriſt once for all offred vpon the Croſſe, all other, onely in this, and for this, are acceptable to him.

The great ſacrifice of Chriſtians which makes al others acceptable, is Chriſt.

*Thou wilt neuer deſpiſe.* What fruit ariſeth of a mourning heart for ſinne, he now ſubioynes: the Lord neuer deſpiſeth it, at no time, in no perſon. It renders comfort not onely for the time to come, but alſo for the time preſent, *Ipſæ lachrymæ ſunt vice delectationis*, for euen teares are in ſtead of delights, and Gods children finde more ſolid ioy in their preſent mourning, then worldlings can in their mirth and greateſt ioyes. And as for the time to come, wee know that our mourning will bee turned into ioy, and all teares ſhall be wiped away from our eyes, *Oriri poſt vehementes imbres [illegible] puritas aſſequitur, ita lachrymarum [illegible] ſerenitas mentis ſequitur.* For as after the ſhowers of raine, the ayre is clearer, ſo after the teares of repentance the mind becomes calme, perturbations ceaſe, and the ſoule is pacified.

The end of godly mourning is ioy.

[illegible] hom. 15.

Chryſ. in Math. hom. 6.

Since a contrite ſpirit is ſo excellent a grace, as brings comfort preſently, and much more for the time to come: for *They that ſow in teares ſhall reape in ioy: Bleſſed are they that mourne, for they ſhall be comforted.* What a folly is it that we cannot mourne? how ſhall the Lord gather our tears which we ſcatter not? or how ſhall he wipe thoſe teares from our eyes, which we neuer ſhed? or ſhall he comfort vs that mourne not? No ſacrifice is more acceptable to him, none more pleaſing to him, none more profitable for our ſelues: and why then are we not carefull to be more abundant in it? *Nemo poteſt [illegible]* [illegible] No man can [illegible] pleaſure here, & [illegible] [illegible] *[illegible] ſame che eſſe is be comforted, and thou tormented;* And againe, *My ſeruants ſhall eate, and ye ſhall be hungry: my ſeruants ſhall drinke, and ye ſhall be thirſty: my ſeruants ſhall reioyce, and ye ſhall be aſhamed: my ſeruants ſhall ſing for ioy of heart, and ye ſhall cry for ſorrow of heart, and ſhall howle for vexation of minde.* God make vs wiſe, that we may make choiſe of the beſt, to mourne now with Gods ſeruants, & hereafter alſo be comforted with them.

[illegible] is an excellent grace, and we ſhould delight in it.

Eſay 65.13.

## Verſe 18.

*Be fauourable vnto Sion for thy good pleaſure: build vp the walles of Ieruſalem.*

NOw followes the ſecond part of the Pſalme, wherein hee prayes for the Church of God, after that hee hath prayed for himſelfe. His order is very good; to haue done the ſecond, and neglected the firſt, had been vnprofitable: for with what ſucceſſe canſt thou pray for others, who art not reconciled with God thy ſelfe? And againe, if he had contented him with the firſt, and neglected the ſecond, he had bin vnthankfull.

The ſecond part of the Pſalme, containing a prayer for the Church.

For all they who are liuely members of the Church, preferre the good of the whole body vnto their owne particular welfare; as was ſeene in good *Nehemiah*: all his honour and preferment in the Court of *Artahſhaſt*, was not ſo pleaſant vnto him, as the deſolation of Ieruſalem was grieuous. The wicked by the contrary, like *Tobiah* and *Sanballat*, with the reſt of theſe Samaritanes, are grieued, when they heare that Ieruſalems walles are building: and miſerable *Haman* made a plaine confeſſion, that all his honour, whereunto hee was aduanced, did him not ſo much good, as the welfare of *Mordecai*, & of the people of the Iewes, did him euill. Woe be vnto all them that are of ſuch a diſpoſition, not onely ſtrangers, but enemies, to Iſraels Commonwealth, they ſhall neuer reioyce with the ioy of Gods children: but we will pray for Ieruſalem, *That proſperity may be within her walles, and peace within her Palaces.*

The godly preferre the welfare of the Church to their owne priuate weale.

*David* had hurt his people, not onely by giuing them an euill example, and by wakening Gods wrath againſt them, but by deliuering a number of them to the ſword of the Ammorites for *Vriah* his ſake: and now he benefits them by his prayers. This true repentance will teach vs, firſt to pray to the Lord to his glory, and then to [illegible] the wrongs we haue done to any man [illegible]

Repentance teacheth vs to repaire wrongs we haue done.

Againe, we haue to marke *Dauid* his [illegible] loue to his people: hee had hurt them [illegible] by his adultery

An example of happie loue betweene a good King and his people.

and murther, and after by numbring the people, for the which God diminiſhed their number by peſtilence. And both the times his heart was ſore grieued for them, as he declares by his prayer, that both here and there he makes for them: *It is I* (ſaid he) *that haue ſinned, and committed the euill, but theſe poore ſheepe, what haue they done? O Lord God, let thine hand be on me, and on my fathers houſe, and not on thy people for their deſtruction.* What a loue is here? he wiſheth himſelfe to be ſtriken, that his people may be ſpared: and they againe repayed him with the like louing affection: for when he would haue gone out to battell againſt *Abſalom*, they would not let him hazard himſelfe: *Thou art* (ſaid they) *more worth then ten thouſand of vs.* A happy harmony, where a King with tender affection embraceth his people as his owne children, and they againe eſteeme and reuerence him as their father.

### *For thy good pleaſure.*

The Church is preſerued by Gods mercy, not their merit.

HE neither pretends his merits, nor his peoples innocency, but appeales to Gods mercy: the good pleaſure of his owne moued him to chuſe a Church, and it is the ſame that moues him to conſerue it. Euen when the ſins of his people procure that he ſhould deſtroy it, if there were no more to preſerue the Church, but her owne deſeruings, or the fauour, fidelitie, and conſtancie of Kings, protectors thereof, it could not continue long: but God is the builder of Ieruſalem, his fauour is the wall thereof, and therefore is it, that neither the ſinnes of them who are within, nor malice of them who are without it, can ouercome it.

### *Build vp the wals.*

Ieruſalems materiall wals were foure.

HE prayes both for the materiall and ſpirituall wals of Ieruſalem. In regard of materiall wals, Ieruſalem was a ſtrong Citie, of foure quarters, euery one of them by wals deuided from another. The firſt and higheſt was Mount Sion, and it was the Citie of *Dauid*, called by *Ioſephus* the ſuperiour Citie, exceeding ſtrong, in regard of the naturall ſituation thereof: the ſecond was called the daughter of *Sion*, becauſe it ſeemed to come out, as it were, of the boſome of the other. In this was the Mount Moriah, whereupon the Temple ſtood: this Citie was compaſſed with a ſtrong wall, wherein ſtood threeſcore of ſtrong towers. The third was beautified with many ample ſtreets, pleaſant Ports, and compaſſed with a wall, whereupon were fourteene Towers. The fourth was inhabited by all ſorts of Artificers, compaſſed with a thicke wall, which was twenty and fiue cubits high, and had in it fourſcore and ten Towers ſtrong, high and foure-cornered: bus

Externall ſtate of Citie depends on Gods bleſſing
Pſal. 127.

And albeit in *Dauids* dayes, the Citie was not as yet brought to this perfection, but was rather in the building, yet *Dauid* knew, *Except the Lord build the houſe, they labour in vaine that build it; and except the Lord keepe the Citie, the keeper watches in vaine*: and that many flouriſhing Cities and ſtrong Caſtles haue beene made deſolate for the ſinnes of them that dwell in them: and therefore fearing leſt his ſinne had procured a curſe in Ieruſalem, like the curſe of Iericho, he prayes euen for the externall ſtate thereof.

Ieruſalems ſpirituall wals.

Firſt, Gods protection.

Secondly, holineſſe and vnitie.

But much more, may we thinke, he had regard to the ſpirituall wals thereof, which his ſinne had demoliſhed, and hee prayes God to repaire againe. The firſt, innermoſt, and ſtrongeſt wall of Ieruſalem, is the Lords fauourable protection: this is called by *Zacharie*, a wall of fire compaſſing Ieruſalem, which will burne and conſume the enemies that inuade it. The ſecondary walles are Holineſſe and Vnitie: for an vnholy people are naked, like the idolatrous Iſraelites, after their worſhipping of the golden Calfe; and this breach of holineſſe euer procures breach in vnitie among people, and makes a rupture in the wal, whereby the aduerſary may eaſily get vantage. Now *Dauid* knew, that by his ſinne he had procured to bee depriued of Gods fauour, and that his ſonnes and ſeruants ſhould rebell againſt him, as he had rebelled againſt the Lord his God: and therefore he craues, that theſe euils may be remoued, his filthie ſinne pardoned, the fauourable protection of God continued, and vnitie betweene him and his people preſerued. And this for Ieruſalems wals.

No enemies can deſtroy the wals of Ieruſalem, onely the ſinnes of inhabitants.

Whereof let vs learne what it is, that makes the Church a prey to her enemies: What deſtroyes the wals of Ieruſalem? No force, no multitude, no policie, nor engine of the enemy, only the ſinnes of them who dwell within it. God make vs wiſe to take this to heart, leſt our ſinnes make a breach in Ieruſalems wals.

### Verſe. 19.

*Then ſhalt thou accept the ſacrifices of righteouſneſſe, euen the burnt offering and oblation: then ſhall they offer Calues vpon thine Altar.*

An heart to offer prayſe and prayer to the Lord, is an argument of mercy.

HIs petitions are concluded with a promiſe of thankſgiuing. When thou ſhalt be fauourable to vs, then ſhall we offer, and thou ſhalt accept. Multiplication then of ſacrifices is an effect of Gods fauour: to haue a heart rightly ſet to pray, to thanke and praiſe him, is an argument of mercy. When God was angry with Iſrael, he ſent vpon them the Caldeans, who tooke away their daily ſacrifices: but it is an effect of a farre more fearefull wrath, when God deliuers vp men to the hardneſſe of their owne heart, ſuffering them ſo to bee captiued by Satan, that they can neither repent of their ſins, nor pray for graces which they want, nor yet giue thankes for benefits that they haue receiued: where the Heauens become braſſe, and ſend downe no dew, what maruell the Earth be like iron, and can render no fruit? but if the Lord looke on vs in mercy, as hee did on *Peter*, then ſhall wee mourne for our ſinnes; and if he be fauourable vnto vs, as here *David* prayes, then ſhall we be willing ſacrificers of praiſe and thankes vnto him.

**If our perſons be not firſt in fauour with God, our actions cannot pleaſe him.**

The order of his words makes this cleare vnto vs. When thou ſhalt be fauourable to vs, then ſhalt thou accept our offerings. Except firſt our perſons bee in fauour with God, our actions, were they neuer ſo good in ſhew, will not be acceptable to him. Examples hereof wee haue in *Abel* and *Cain*: God looked firſt to *Abel*, and then had reſpect to his ſacrifice. Let vs therefore aboue all things haue a care, that we may be in fauour with our God, reconciled with him in Chriſt; otherwiſe all our prayers and oblations whatſoeuer, are but an abomination to the Lord.

Thankſgiuing, an eternall dutie we muſt diſcharge to the Lord,

And laſt of all, we ſee here, how the greateſt and moſt enduring dutie we owe vnto God for all his benefits, is thankſgiuing, he is content the profit of them all be ours, he craues no more but praiſe. We want not matter for which we ſhould praiſe him, only wee want affection: and therefore haue wee to pray, that the Lord, among all the reſt of his great goodneſſe, wherein hee is daily abundant toward vs, would alſo bleſſe vs with a thankfull heart, that in this dutie alſo we may abound toward the Lord our God. To whom be prayſe, glory, and honour for euer.

*Now vnto the King Immortall, Euerlaſting, Inuiſible: Vnto God onely wiſe, be honour and glorie for euer. Amen.*

FINIS.

# A MOST COMFORTABLE AND CHRISTIAN DIALOGVE BETWEENE THE LORD AND THE SOVLE.

*By Maſter* WILLIAM COVVPER, *Miniſter of Gods Word.*

MATTH. 11.28.
*Come vnto me all ye that are weary and heauy laden, and I will refreſh you.*

*LONDON,*
Printed for ROBERT ALLOT. 1629.

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# TO THE RIGHT VVORSHIPFVLL S^r DAVID MVRRAY, Knight, ſpeciall Gentleman of the Prince his Bed-chamber.

*IT is (R. Worſhipfull) the common condition of all Chriſtians, howſoeuer diſioyned in place, that they are militant in one warfare againſt Satan with his Principalities, Powers, & ſpirituall wickedneſſe, whoſe ſtratagems are innumerable, and the manner of his aſſaults manifold; hee troubleth not all Gods children one manner of way; for ſo euery one might eaſily eſpie wherein his ſtrength lyeth, but makes choice of the temptation, as by long experience he hath learned it may be moſt effectuall to worke vpon our naturall diſpoſition. Like as on the other hand, the grace by which God ſtrengtheneth his children to reſiſt him, is much more manifold; whereby they are inſtructed to vſe the Armour of God with ſuch variety of heauenly wiſedome, that it is a wonder to ſee, how by one and the ſelfe-ſame ſentence of Gods word, at ſundry hands, ſundry maner of wayes, Satan is confounded: and therefore it is very needfull, that in the ſpirituall warfare there ſhould be a mutuall intelligence among the Souldiers of Chriſt, as well for diſcouering of Satans ſeuerall ſleights, in aſſaulting; for the more his policie is detected, the better may we eſchew it; as alſo for the manifeſtation of Gods rich mercy in aſſiſting.*

*For this cauſe haue I beene induced to communicate vnto others theſe Meditations, as it pleaſed God by experience to communicate them vnto me; for in the middeſt of darkneſſe which couered the mind, and reſtleſſe feare which diſ-*

*quieted the conſcience, the Lord made them ſuddenly to breake out like ſparkles of light, ſent from his owne Throne of Grace, bringing with them light, peace, and ioy, which in a moment remoued the former feares, and pacified the perturbations of my troubled ſoule. As they were vnto me, ſo I wiſh they may bee meanes of comfort vnto others: but I know that the ſame argument of comfort, which hath comforted one in temptations, doth not alwayes comfort another: Nay, not in the ſelfe-ſame temptation; for the Lord will haue his praiſe reſerued to himſelfe, that he onely is the God of all comfort. It is not the Word (ſaith* Dauid*) but God by the Word that did quicken him, Pſal.* 119. 9. *Yea, the moſt comfortable promiſe of the Goſpel is moſt terrible to the troubled conſcience, except the Lord by it worke in the heart a ſenſe of his mercy: and therefore ſuch as want comfort, let them ſeeke it from the God of comfort. Neuertheleſſe, that which we haue, we giue euen as we haue receiued it, that it may ſtand as a memoriall of my thankefulneſſe to God, who ſhewed his great mercy vpon me, when within my ſelfe I had receiued the ſentence of death; and a teſtimony of my loue toward them who are militant againſt Satan: And ſpecially of that Chriſtian remembrance I haue alway of you in the Lord Ieſus; to whoſe grace I commend you now, and for euer.*

Your Worſhips in the Lord Ieſus,

WILLIAM COVVPER,

Miniſter at Perth.

# A RIGHT COMFORTABLE DIALOGVE BETWEENE the LORD and a troubled SOVLE.

### *The Lord*

O My beloued, why feareſt thou, and art ſo caſt down and diſquieted within thy ſelfe? doeſt thou well to bee angry with my chaſtiſements? and why art thou offended, that I ſhould make thee like to my ſelfe, cauſing thee to walke in that way of inward and outward grieues, which I did tread before thee? why refuſeſt thou to take vp my croſſe and follow mee, and to taſte of that cup which I dranke before thee, and for thee?

### *The Soule.*

*O Lord, giue me of thy Spirit, & all trouble with thee, or for thee, ſhall bee ſweet vnto mee: what euer thou didſt beare, O Lord, it was for me: and if I were ſo diſpoſed as I ſhould, then would I be content to beare all that thou, my God, ſhouldſt pleaſe to lay on me. But alas, it is my curſed corruption that makes me thinke thy croſſe my burthen. Lord therefore vphold mee with thy grace, that I may count thy yoke eaſie, and finde ioy in theſe ſufferings with thee.*

### *The Lord.*

I Know the cauſe of thy griefe and terrour, to be the conſideration of thy ſins: but I pray thee, why lookeſt thou ſo to thy ſins, that thou lookeſt not alſo to my mercies? why wouldeſt thou ſo extoll thy euill deeds, that thou ſhouldeſt extenuate my rich mercies; or in any way compare the one with the other? was it for thy good deeds that firſt I entred into friendſhip with thee? and thinkeſt thou now, that for thy euill deeds, I will vtterly forſake thee, ſeeing it is among my praiſes, that the worke which I begin, I perfect it? I like it well indeed, to ſee thee grieued for the ſinnes thou haſt done againſt mee; but I would haue thee alſo comforted in the mercies that I haue ſhewed thee. Call to mind my workes of old, and what I haue done to thee ſince thou canſt remember: how cared I for thee in thy yong and tender yeares? Looke backe now and ſee; did not the Angel of my preſence lead thee, when thou hadſt no wiſdome nor ſtrength to gouerne thee? did I not then begin to acquaint thee with the knowledge and feare of my Name? canſt thou deny now that my mercy preſerued thee from many ſinnes, whereunto thy nature was prone, and ready to haue declined? and when thou ſinnedſt, with what long patience haue I waited thy turning? and how louingly haue I winked at thy tranſgreſſions? and when I had giuen thee grace to repent of thy ſins, and to ſeeke my fauour and mercy for the ſinnes of thy youth, with a melting heart, and a mourning eye, canſt thou deny that I haue filled thy heart with my ioyes, and made thy tongue burſt out in glorying ſpeeches? and why then wilt thou not truſt in my mercies to the end?

### *The Soule.*

*I Were, O Lord, moſt vnthankefull, if I ſhould not confeſſe, that many a time in the multitude of my thoughts, thy mercies haue comforted me: but alas, I haue not anſwered thy louing kindneſſe: for after many mercies receiued, I haue ſinned againſt thee, contrary to my light, and my ſinnes are now before mee, witneſſing that I am vnworthy to taſte of the ſweetneſſe of thy mercy any more.*

### *The Lord.*

IS my mercy only for a day, or for a yere? or is it for euer and euer toward thoſe whom I haue made mine in Chriſt Ieſus? wilt thou reſtrain my mercies, & limit them within ſo narrow bounds, as to thinke they cannot be extended ouer all thy tranſgreſſions? wilt thou meaſure my mercies with ſo narrow a ſpan, as to thinke I haue no more to giue, then thou haſt an heart to receiue? Is it not among my prayſes, that I am able to do exceeding abundantly aboue all that my Children can aske or thinke of mee? Knoweſt thou not, that as the heauens are aboue the earth, ſo my thoughts are aboue thine? Haſt thou not conſidered, that my mercy is aboue all my workes? how much more then is it aboue thee, who art nothing in compariſon of my workes? And if it be aboue thee, how much more aboue all that thou canſt doe? Why then wilt thou match thy ſinnes with my mercies? If I require ſuch mercy in my children, that I will haue one of them to forgiue another, not onely ſeuen times, but ſeuenty times ſeuen times; what pitty, and compaſſion, and readineſſe to forgiue is in my ſelfe?

Therefore my beloued, deſpaire not for the multitude of thy ſinnes; but be comforted with my promiſes of mercy: I haue made them without any exception of time; For, *At what time ſoeuer a ſinner doth repent him of his ſinnes, I haue promiſed to put away his wickedneſſe out of my remembrance.* I haue made them without exception of ſinnes; *for albeit your ſinnes were as ſkarlet, they ſhall be made as white as ſnow.* I haue made them without exception of perſons; for, *whoſoeuer ſhall depart from his wicked wayes, and turne to me, I ſhall receiue him.* Let this threefold vniverſalitie of my promiſes ſuſtaine thee, that thy infidelitie contract not my mercies into narrower bounds then I haue extended them.

### *The Soule.*

*BE mercifull (O Lord) to my infidelitie: I beleeue in part, Lord, help my vnbeleefe, ſtabliſh and confirme my vnſtable heart with thy good and holy Spirit. My conſcience doth in ſuch ſort condemne mee, that I ſtand in feare of thy iuſtice, for thou art greater then the conſcience, and wilt much more condemne me, if thou doſt enter into iudgement with me.*

### *The Lord.*

O My beloued, conſider that the cauſe of thy preſent vnquietneſſe, is becauſe with the one eye thou lookeſt to thy ſins, and my Fathers iuſtice: and with the other lookeſt not to mee, in whom his iuſtice is ſatisfied, and thy ſinnes puniſhed already. Tell mee (I pray thee) thinkeſt thou to get in thy ſelfe and the holineſſe of thy diſpoſition, that which ſhall exempt thee from the feare of his iuſtice? Or art thou content to ſeeke it in mee? If in thy ſelfe thou ſeekeſt it, remember what thou art doing: wilt thou haue the Lord bound and obliged to thee? wilt thou bee thine owne Sauiour? or ſhall it be ſaid, his mercy ſaued thee not? If no miſery were in thee, where-vpon ſhould his mercy bee maniſeſted? and if thy diſpoſition in the earth were ſuch as it ſhould be, then what remaineth, but that the praiſe of his mercy ſhould fall to the ground? turne thee therefore to mee, and ſeeke thy life in me.

If thou wilt know what is thine: thou art a ſinner; let my praiſe bee reſerued to my ſelfe, I am thy Sauiour. Eſteemeſt thou that my wounds are ineffectuall? or that there is no force in my ſufferings? counteſt thou thy ſinnes ſo deadly, that my merit and vertue cannot cure them? Will a Phyſician powre out a rare oyntment, either where no neede is, or elſe, where it cannot profit? and thinkeſt thou, that my Father would haue my blood to be ſhed in vaine? If his iuſtice terrifie thee, remember, his iuſtice was ſatisfied in mee, and that hee pronounceth this ſentence himſelfe, *This is my welbeloued Sonne, in whom I am well pleaſed*, I came into the world, not to call the righteous, but ſinners to repentance.

Tarry not from me, becauſe thou art a ſinner, but for that cauſe come to me, and I will refreſh thee.

### *The Soule.*

*O Lord, I know that there is a clenſing and reconciling vertue in thy blood; that life is in thy death: but ſtill I feare my ſinnes deſerue thou ſhouldeſt neither apply thy vertue, nor thy merit to mee: for, alas, I finde that yet the old man is ſtrong and liuely in mee: and that yet the motions of ſinne haue power in mee to bring forth fruit vnto death.*

### *The Lord*

BE not, I pray thee, iniurious to the worke of my Grace in thee; complaine not ſo of thy corruption, but that thou maiſt giue vnto me mine owne praiſe. Canſt thou deny, but that thou haſt felt my power working in thy Soule? Haue I not ſprinkled thy conſcience many times with the pacifying blood of Chriſt; from which hath flowed to thee ſuch a witneſſing of good things; ſuch a ſenſe of mercy, as for the time, hath filled thy heart with ioy, and thy mouth with ſongs of praiſe? Haue I not ſometime ſtirred thee vp in great feruency, to call on the Name of the Lord? Haue I not made thee to giue Chriſts name a publike teſtimony, with thine owne diſaduantage? and how oft hath thine heart beene effectually moued at the hearing of my

Word, in ſuch ſort, that it hath wrought in thee an holy remorſe, and an inward contrition for thy ſinnes, which hath broken out into teares? Haue I not made thee a wreſtler againſt thy inordinate luſts? haue I not giuen thee ſtrength many a time to ſtand againſt Satans temptations, whereas if I had left thee to thy ſelfe, how often haddeſt thou beene made a prey to thine enemy?

Remembreſt thou not that the Tempter hath aſſaulted thee, but I haue withdawne the occaſion of ſinne? and when the occaſion ſerued, did not I reſtraine and hold backe the Tempter? Yea, when both the Tempter and occaſion were preſent, had I not filled thy heart with the feare and loue of my name, and ſo kept thee from ſinning againſt mee? and whereas many times of thy weakeneſſe thou haſt offended, did I not with a melting heart, and mourning eye, raiſe thee againe, and renew my former familiarity with thee; ſo that thou canſt neuer ſay, from the firſt houre that I begun to renew thee, that I ſuffered thee to lie in thy ſinne, as I haue done others that are ſtrangers from my Grace? And many mo notable effects of my working in thee thou canſt not deny.

Are not theſe the vndoubted tokens of my Grace in thee? will Nature doe ſuch things? maiſt thou not feele by theſe, that I haue begun to apply to thee Chriſts merit for the remiſſion of thy ſinnes, and Chriſts vertue for quickning thee to a new life? Therefore thinke of thy ſelfe as baſely as thou wilt, but let the worke of my Grace bee eſteemed of thee, according to the excellency of it: bee humble and caſt downe, when thou lookeſt to thine owne corruption; I finde no fault with thee, but I reioyce, and am glad at the new Workemanſhip which I haue begun in thee. Indeede, if there were nothing in thee, but that which thou haſt of nature, thy eſtate were miſerable: but ſeeing thou feeleſt a new workemanſhip in thee, bee comforted: art thou ſo in darkeneſſe, that there is no light in thee? or doth ſinne ſo poſſeſſe thee, that beſide it, alſo there is not in thee a will to doe good, and a loue to righteouſneſſe? If thou ſaiſt thou haſt no ſinne in thee, thou art a lyer: and if thou ſaiſt that there is no other thing in thee but ſinne, thou art alſo a lyer. And thinkeſt thou, that ſeeing I haue begunne to tranſlate thee from darkeneſſe into my light, and to make thee a new Creature, thinkeſt thou that I will leaue thee, vntill I haue done my worke in thee? Therefore, my beloued, giue not ſuch eare to Satan, or thine owne corruption, as to take their [illegible] againſt mee, but [illegible] and

my pledges which I haue giuen thee, are not worthy of credit, that by them thou ſhouldeſt be aſſured of mercy?

*The Soule.*

*I Confeſſe, O Lord, but that many times I haue felt the ſweetneſſe of thy heauenly conſolations, which haue greatly refreſhed my Soule. But alas, my griefe is ſo much the greater, that by mine owne default I ſhould now bee depriued of them: for I haue grieued thy holy Spirit; yea, I haue done what I could to quench him: and therefore now is hid the Comforter, who was wont to refreſh my ſoule, is away, nor can I feele his preſence with me as before.*

*The Lord.*

BEcauſe I am not changed, therefore is it that yee, O Sonnes of *Iacob*, are not conſumed. Many indeede are the changes whereunto yee are ſubiect, but I remaine the ſame, and there is no ſhadow of alteration with mee, Iam. 1. 17. Bee not therefore afraid (O my Wel-beloued) neither eſteeme thy ſelfe to be reiected of mee, albeit that ſometime I hid my face from thee; all my wayes are mercy and truth to thine. It is for thee, that ſometimes I goe from thee, and it is for thee, that againe I returne vnto thee: for if I come, it is for thy conſolation, that continuall heauineſſe, through thy manifold temptations, ſhould not oppreſſe thee. How oft haſt thou found this, when thou were ſicke of loue, I haue ſtrengthened thee with the Flagons of my Wine, and comforted thee with my Apples? My fruit hath beene ſweete in thy mouth, and I haue put my left hand vnder thy head, and with my right hand I haue imbraced thee, Cant. 2.

But leſt the greatneſſe of my conſolations ſhould exalt thee to diſdaine thy brother, and offend mee, by imputing that to thine owne diſpoſition, which thou haſt of my diſpenſation: I haue againe withdrawne theſe glorious feelings from thee: giue me the praiſe that I know beſt what is expedient for thee. Had my Seruant Saint *Paul* neede to be humbled with the buffets of Satan, leſt he ſhould haue beene exalted out of meaſure, by the greatneſſe of his reuelations; and haſt not thou neede that by thy inward exerciſes I ſhould hold thee humble? If my comfort were alwayes preſent with thee, thou wouldeſt thinke thy heauen and permanent City were no earth, and ſo ceaſe to enquire for a better to come: thou wouldeſt take the place of thy baniſhment for thy home and the earth hell, for the principall summe which I haue promised thee. Consider this wisely with thy selfe, that albeit I laugh not alike on thee at all times, and fill thee not alway with my ioyes, yet I alwaies loue thee; for whom I loue, I loue vnto the end. If I cloze the doore of my Chamber vpon thee, it is not to hold thee out, but to learne thee to knock. If I couer my selfe with many vailes, that thou canst not see a glance of louing countenance, it is onely to stirre thee vp to seeke me: and if sometime I seeme to goe from thee, it is to prouoke thee to follow me, that thou mightest make haste from the earth to heauen, where thou shalt inioy me without intermission. Was *Ioseph* so wise, as to conceale his tender affection from his Brethren, till hee had brought them to an humble acknowledging of their sinne? and was hee againe so louing, that when hee saw them humbled, his affection was inflamed, and compelled him to reueale himselfe vnto them? and thinkest thou that I am lesse wise and louing in dealing with mine?

I gaue at the first, sharpe answeres to the Petitions of that Woman of Canaan: and so will I sometimes seeme to deale roughly with those whom I loue, and to be angry euen at their prayers; but in the end I will make my loue manifest to them, and with my endlesse mercies embrace them.

### *The Soule.*

*Suffer me yet once againe (Lord) to speake vnto thee, that thou maiest answer me, and I shall complaine no more. If we saw that such were our dispositions, as thy holy word doth require in vs, then should thy comforts reioyce vs; but alas, how farre am I from that which I should be! My strength is infeebled, therefore doe my inordinate affections, oft-times ouercharge me: if I am come to pray, I cannot for the hardnesse of my heart. The contrite spirit, the melting heart, the weeping eye, is gone from mee. If I seeke comfort in thy Word, I finde it not; I am troubled also with doubtings, [illegible] of feare and sorrowes are against me, [illegible] weaknesse of my faith; [illegible] partly for want of that light that should informe me, [illegible] [illegible] [illegible] [illegible] [illegible] O Lord [illegible]*

### *The Lord.*

Let not (my beloued) the consideration of thy wants, defects, and imperfections discourage thee: remember that the measure of Grace which I haue giuen to my Saints vpon earth, I haue called it an earnest penny, and first fruites of the Spirit, to tell them, that whatsoeuer grace they haue gotten, it is nothing in comparison of that which they will get. Seeke not therefore that in the earth, which I haue resolued to giue thee no wayes, till thou dost come to heauen: thy blessednesse in this life stands not in a sacietie and full inioying of that which thou wouldest haue, but in an hungring and thirsting for it. If I had pronounced them blessed that are now satisfied with righteousnesse, then thy wants might most iustly haue discouraged thee; but I called them blessed that hunger. If therefore thou doest follow after sanctification, and art weary of the seruitude of thy sinne; If thou doest seeke comfort in my Word, and canst finde none of these at the first, as thou wouldest; yet remember I haue promised to fulfill the desires of them that feare me.

If it grieue thee, that thou canst not pray at all times alike, remember that my children are oftentimes euill Iudges of themselues, and that their estate is not alway to be measured according to their feeling, for many prayers may be made in them to me, by my Spirit, with sighes and sobs, which they themselues are not able to expresse, yet are knowne to me, and are like loud crying voyces, which I cannot but answere.

### *The Soule.*

*O My Soule, content thee with the Lords dispensation, and doubt not, but all thy wants and holy desires shall once bee satisfied: remember how carefull thy Sauiour was of those people that followed him:* I haue compassion (saith he) on this people, because they haue continued with me now already three dayes, and haue nothing to eate: I will not let them depart fasting, lest they faint in the way. *O most sweete and comfortable speeches! [illegible] to satisfie their bodily necessities, [illegible] the spirituall necessities of his people? They followed him [illegible] [illegible] [illegible] [illegible] [illegible] him.*

*him, not three dayes, but many yeeres? and will he let thee faint in following him, who would not let them faint, who were to goe from him? O ſweet Sauiour, happy are they who truſt in thee. (Lord) therefore increaſe my faith in thee, that nothing be able euer to ſunder me from thee.*

### The Lord.

AS for the weakeneſſe of thy faith, which I ſee is the ground of all thy trouble, it proceedeth either from the want of knowledge, or elſe from the want of application. It is indeed a ſpeciall benefit to haue the minde enlightned with true light. Seeke therefore my light to ſhine vnto thee by continuall prayer and ſearching the Scriptures, that thou bee not troubled with the errour of Conſcience, as if it were a iuſt accuſation. I haue ſet conſcience indeed to be a warner vnto thee; but then ſhalt thou take heed to her warnings, when they are warranted by my Word. If the errour of thy conſcience terrifie thee in any thing, and make thee thinke that thy croſſes and viſitations doe come from mine anger, goe and informe conſcience better by the Word: remember whom I chaſtiſe, I loue; and when I chaſtiſe thee, I am not ſeeking a ſatisfaction to my iuſtice: what maruell ſuch thoughts diſquiet many? Conſider, I pray thee, that notable promiſe of mine, made to my ſeruant *Dauid*, and in him to all the reſt of my Saints: *If they breake my ſtatutes, I will viſit their tranſgreſſions with my rods, yet my louing kindneſſe will I not take from them, neither alter my Couenant.*

### The Soule.

*O Word full of comfort! my Soule, forget ti neuer, that euen when his rods are laid on thee, yet his louing kindneſſe is not taken from thee; and though thy tranſgreſſions be many, yet will he not alter his Couenant with thee: remember it (I ſay) that in thy trouble thou giue no more place to theſe miſconceptions of Gods working with thee. As godly* Iob *thought in his trouble, that the Lord was purſuing him for his ſinnes, and making him to poſſeſſe the iniquitie of his youth, which as yet appeares by the courſe of that Hiſtorie, was not the Lords intention: ſo haue I thought many times, that the heauy hand of the Lord laid on me, had proceeded from his wrath, as if he had ſhut vp his tender mercy in diſpleaſure from mee for euer: but (Lord) let thy light abide with me, that I ſinne no more with ſuch diſtruſtfull motions againſt thee: and now (Lord) ſpeake on yet further to thy Seruant, for thy comforts haue reioyced my ſoule.*

### The Lord.

NOw concerning the weakeneſſe of thy faith, in the apprehenſion and the application of my promiſes, remember that I am hee who will not breake the bruiſed Reede, nor quench the ſmoking Flaxe: what ſmaller thing is there then a graine of Muſtard-ſeed? albeit the meaſure of thy faith were no more, yet haue I not excluded it from the participatiō of my promiſes.

A louing Father wil delight to be holden by the hand of his tender Child; & knoweſt thou not, that as a father ſpareth his ſonne, ſo will the Lord ſpare them that feare him? haſt thou not read, that although the faith of my ſeruant *Iacob* was very weake, as thou maiſt perceiue by the great feare he conceiued of *Eſau*, yet his weake faith was able to hold mee till I bleſſed him? Be not therefore diſcouraged; for albeit thou canſt not lay hold on me with the hand of ſtrong faith, if thou canſt but touch the hem of my grament with thy finger, thou ſhalt draw vertue out of mee. Conſider alſo with thy ſelfe, that the Faith of my Children is neuer greater, then when their feeling is weakeſt, and leaſt perceiued. It is eaſie for euery one to beleeue in the middeſt of glorious feelings, and vnſpeakeable ioyes: but when a man can feele no ſenſible comfort in mee, and yet beleeueth in me, and waiteth on me for comfort; certainely the faith of that man is great. And ſuch was the Faith of my ſeruant, who in his greateſt trouble gaue mee this anſwere; *Albeit thou wouldeſt ſlay mee, O Lord, yet* both againe ſence and feeling *will I truſt in thee.* And did not alſo that woman of *Canaan* with inuincible Faith cleaue to my mercy, euen then when ſhe had no feeling of mercy; and I gaue her no fauourable anſwere? for which in the end I called her faith a great Faith.

### The Soule.

*O My Sauiour thou art the ſtrength whereby I ſtand in temptation: curſed bee hee that would make my Soule to conceiue wrongfully of thee. Bee mercifull, O Lord, vnto mee, and neuer let the malice of mine enemie preuaile ouer mee. Sweet Ieſus, keepe the heart that through thine owne Grace would faine keepe thee. And now my Soule, remember that this is but the time of fighting; the time of triumphing will come: why then ſhall the continuance of theſe reſtleſſe aſſaults diſquiet thee? If thou haddeſt neuer beene victorious but once in all thy life-time, yet what mercy had it beene, that the Lord, in the middeſt of the battell, ſhould make thee to triumph? but thou canſt not* *deny, that many ioyfull victories, now and beefore, hath the Lord giuen thee.*

*Therefore now, my Soule, reioyce and returne to thy former reſt: For the Lord hath beene beneficiall to thee, and account thou euery one of theſe temporall victories a pledge to thee of that full and finall victorie, that once thou ſhalt enioy ouer all thine enemies, when the God of Peace ſhall tread downe Satan vnder thy feet.*

### The *Soule* reioyceth in the *Lord.*

*O Lord, if ſuch comfort be in thy Croſſe, what is in thy Crowne? and if thou doeſt giue vs ſuch ioy, when thou takeſt vs into thy hand, to correct vs with thy rods; Lord, what wilt thou make vs to finde, when thou ſhalt imbrace vs in thy armes, to kiſſe vs with the kiſſes of thy mouth? Oh that theſe feelings might for euer abide with me: what trouble would not be eaſie, where thy comforts are preſent? Surely, O Lord, all trouble vaniſheth, ſo ſoone as thou doeſt begin to glance vpon my ſoule. Therefore, O my Loue, my Light, my Life, my Ioy, my Crowne, my Glory, my ſtrength, my Helpe in the time of neede, ſtand thou by my ſide, and I will not feare what my enemy can doe to me. O happy time that euer I knew thee! Bleſſed bee the Name of the Lord for euermore.*

### The *Soule* doth triumph ouer Satan.

*O Enemy Satan, albeit thine enmitie bee troubleſome vnto me; yet I thanke my God through Ieſus Chriſt, that thou art againſt me, and that he hath put me in his warfare to fight againſt thee.*

*When I conſider, that in Paradiſe the Lord proclaimed irreconcileable enmitie betweene thee and my bleſſed Sauiour, the Seede of the Woman, Chriſt Ieſus, I account my hope happy, that thou art againſt me: and that grace is giuen vnto mee to fight againſt thee, for thereby I know that I am none of thine: but I doe ſtand on that ſide, whereof Chriſt is the Captaine, all his Saints are Souldiers, and the victorie is moſt certaine.*

*O deceitfull Serpent! if I haue found ſuch errour ariſing of thoſe ſinnes, which fooliſhly I did by thy inticements: what ſhould I haue found, if I had followed thee in all the reſt, from the which, the Lords preuenting mercies did keepe me? I haue learned by experience that thou art a faithleſſe Traytor, thou doeſt tempt a man to ſinne, and for the ſame ſinnes, which he did by thy inſtigation, thou art the firſt that doth accuſe him.*

*The Lord confirme this good purpoſe of my heart, that I neuer harken any more to thy lying words, and ſuffer not my Soule to bee circumuented with thy deceitfull ſnares. And as for the worke of my ſaluation, ſeeing it is a worke that my God will worke in deſpite of thee, wherefore ſhall I regard thy teſtimonie? Thou didſt put it in queſtion to my Sauiour, whether or no he was the Sonne of God: and what maruell if thou dareſt ſay to his Children, that they are none of his? Is there any truth ſo vndoubted, but thou dareſt deny it at any time? why therefore ſhall I enter into diſputing with thee any more? My ſaluation ſtandeth neither in thy queſtioning, nor in my anſwering, but vpon the Lords vnchangeable Decree of Election.*

*If thou ſhouldeſt ſpeake for mee, yet ſhould I not be the better; neither if thou ſpeake againſt mee, am I the worſe. When thou didſt confeſſe, that Ieſus was the Sonne of God, hee rebuked thee, and thought it no honour to him to haue thy teſtimonie. When thou didſt crie out, that* Paul *and* Silas *were the ſeruants of the moſt High God, albeit thou ſpakeſt the truth, yet did they not accept of thy teſtimony: ſo although thou wouldeſt ſay to mee, that I were the elect child of God, ſhall I thinke my ſelfe the ſurer for that? and if on the contrary thou doeſt denie it, am I therefore the more vnſure of ſaluation? Speake what thou wilt; thou art alwayes like thy ſelfe, thou haſt beene a lyer from the beginning. Curſed of the Lord art thou in all thy waies, and with all thy confederates: Curſed are they that are in friendſhip with thee: and bleſſed for euer bee the Lord, who hath deliuered me from thy deceit and tyranny.*

### *The Concluſion of the Dialogue.*

BLeſſed bee thou (O Lord) for that it hath pleaſed thee to viſit the baſe eſtate of thy ſeruant, to ſuccour me in my diſtreſſe, and to comfort mee with thy mercies: Lord, euermore feede mee with this Manna: and refreſh me with the Springs of the Water of Life. Shew at all times ſome ſigne of thy mercy on mee, that mine enemy Satan, who laboureth to diſquiet mee, may be aſhamed, because thou art with me to ſuccour me.

### *A comfortable Meditation.*

IF yee will marke and conſider, ye ſhall finde, that the children of God, in all their temptations, are not ſo much doers, with their will, as ſufferers againſt their will. This Cogitation comming to my minde, ſuddenly comfort did ſpring in the middeſt of trouble, God giuing mee Grace to vnderſtand, that theſe motions wherewith I am troubled, were not ſo much actions done by mee: for in truth, neither doe I like or allow of them, but as ſpirituall oppreſſions of mine enemy, who ſtill warreth againſt mee, ſometimes with armies of feares; ſometimes with armies of doubtings; and ſometimes with bands of vncleane and wandring motions; & ſometimes with troopes of worldly cares, making inuaſion vpon my Soule, and labouring to quench the ſparke of ſpirituall Life, which the Lord had begun in me: therefore anſwere for mee (O Lord) for I ſuffer violence. My enemy would oppreſſe me, but Lord, my hope for euer is in thee: ſuccour me with thy ſtrength, and I ſhall liue: and Lord, impute not to me any of thoſe ſinfull motions, which my enemy rayſeth in me againſt my Soule.

Conſider this wiſely, O my Soule, and remember it: God that hath entred thee into this warfare, and is thy ſpectator and helper, will neuer reckon vp to thee Satans deeds for thine: and learne thou wiſely how to diſtinguiſh them, and faint not for them, but comfort thy ſelfe as long as thou art able to ſtand to thy proteſtation, that thou doeſt ſuffer violence in them, and canſt ſay with the Apoſtle: *This is not I, but ſin which dwelleth in me.* O Lord, deliuer me from the rage of this ſpirituall tyranny. Many a time haue I looked to haue been ſwallowed vp; but thou haſt ſuſtained mee. Bleſſed be my God for euer, and the Lord by my ſtrength to the end.

### *A Prayer.*

O Lord, how can it be poſſible, that my Soule can liue here in this abſence from thee? or walke in the middeſt of theſe continuall ſnares, or ſtand againſt theſe raging temptations, except it pleaſe thee now & then to ſhew thy face vnto mee? *Ioſephs* ſtate in priſon was not ſo heauy as mine; his temptations in *Potiphars* houſe, were not ſo continuall as mine are. And *Daniels* feare in the middeſt of Lyons, was no greater then mine, who euery day taſtes of a thouſand deaths. *Ieremy* in his darke dungeon was not vexed with ſuch horrors, as daily gather themſelues againſt mee. The onely comfort of my Soule is in thy mercies: thou wert with *Ioſeph*, and therefore the priſon was more pleaſant to him then *Potiphars* Palace: thou wert with *Daniel*, and therfore the raging Lions were peaceable to him. Lord, be with me, and increaſe thy ſtrength in my Soule, and I ſhall liue. Though the time bee not yet come, wherein I ſhall appeare in thy preſence and ſee thee; yet, Lord, let me haue in this Land of my Pilgrimage, thoſe glances of thy ſweete and louing countenance, that may ſuſtaine mee: for thou, Lord, art able to let me ſee as much ioy in thy ſweete face in one houre, as may ſuſtaine mee for euer: and without this ſight, how can my Faith but faile, my Hope but houer, and my Life but languiſh? Therefore, O Lord, hide not thy face from my Soule from euer; but as thou doeſt acquaint me with troubles, ſo let me ſee at all times, that as my ſufferings doe abound in mee, ſo my conſolations may abound through Chriſt Ieſus. I know, thou alwaies beholdeſt me in mercy; but, Lord, let me ſee that thou lookeſt vpon me, that I may feele thy mercies ſweete vnto my Soule. *Amen.*

## *FINIS.*

S

PRE

# TVVO SERMONS PREACHED IN SCOTLAND BEFORE THE KINGS MAIESTIE.

The one, in his Chappell Royall of Holy-Roode-houſe
*at his Highneſſe comming in:*

*The other, in the Church of* DVMFREIS *at his*
Highneſſe going out.

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*By* WILLIAM COVVPER, *Biſhop of Galloway, and*
*Deane of his Maieſties Chappell Royall.*

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*LONDON,*
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# TO THE RIGHT REVEREND FATHER IN GOD,

IAMES, Lord Biſhop of Winton, Deane of his
*Maieſties Chappell-Royall, and one of his Maieſties*
moſt Honourable priuie Councell.

My Lord:

*SHortly after his Maieſties departure from* Dumfreis, *to* Carleel, *I poſted away theſe two little Sermons, vnder hope they might ſerue for witneſſes of my willing affection to haue attended his Maieſtie in the reſt of the iournie, if the condition, either of my perſon, which is infirme, or of the place, which was no longer pertinent to me, could ſo haue permitted. How they were miſcarried, I know not, belike they haue taken in the* Weſterne *way, wherein their father and* fellowes *had not beene accuſtomed to walke before them: alway, after long wandring, they returned backe againe vnto mee, but not without good tydings; for the one of them told me, he was certainly informed, to finde fauour with my Lord Duke of* Lennox *his Grace, who ſtill kept in minde that* Welcome, *giuen to his Maieſty in the Royall Chappell of the Palace of* Holyroode-houſe, *at his Maieſties comming in. The other ſeemed to me no leſſe confident that he would be countenanced by my Lord Marques of* Buckingham, *who did likewiſe remember the admonition giuen to the worthy Nobles of* England, *as alſo, that hearty* Acclamation *of the people, who ſeemed to powre out their hearts with their voyces, and cryes, for his Maieſties preſeruation in the Church of* Dumfreis, *at his Maieſties going out.*

*Both theſe I eaſily beleeued, when I called to minde the continuall and conſtant kindneſſe, which through long expe-*

rience I had found of the one, and that rare humanity of the other, euident toward all, and whereof it pleaſed his Lordſhip when he was here, to giue mee a ſpeciall proofe. Yet could I not preſume to preſent ſuch baſe, and vnapparelled Pilgrimes to ſo Noble, and high Perſonages.

Sure I am, if they could haue ouertaken that Reuerend, Graue, and moſt learned Prelate, my Lord Biſhop of Ely, they had not wanted a Patrone; for I knew from himſelfe, that nothing comming from the B. of Candida Caſa, would be vnwelcome to his Lordſhip for Amphibalus ſake, harboured in Mona, by Crathlint King of Scots, and protected there, with the Chriſtians that fled with him from the bloody perſecution of Diocleſian. But when I had conſidered all, I thought it moſt kindly, ſince they come from the Deane of his Maieſties Chappell here, they ſhould take their courſe directly to your Lordſhip, Deane of his Highneſſe Royall Chappell there. My Lord, they are Strangers; I truſt your Lordſhip will vſe them kindly; all the fauour I craue, is, that your Lordſhip would once bring them vnder his Maieſties eye, there to receiue their ſentence, whether they ſhall be committed to the Preſſe, that they wander no more; or then returned home againe, vntill they gather further ſtrength to doe for themſelues. So reſts

Your Lordſhips owne in Ieſus Chriſt.

W. B. of Galloway.

# HIS MAIESTIES COMMING IN.

*My help is in the Name of the Lord.*

## PSAL. 121. VERSE 8.

*The Lord ſhall preſerue thy going out, and thy comming in from henceforth, and for euer.*

Summe of this Verſe.

THis verſe containes an Oracle or heauenly anſwere giuen from the great King IEHOVA, to *Dauid* his Deputy-King in Canaan: & it commeth this Day to another King, the Succeſſour of *Dauid*, and Deputie alſo of IEHOVA in Britaine, bringing with it a heartie welcome, and a moſt ſure promiſe of a Safe-conduct to our Soueraigne in His *comming in, and going out.*

Dauid was the heart, the tongue, and pen of the great King.

*Euthymius* ſaid of the one, to wit, of *Dauid*, that he was *Primi Regis, & cor, & lingua, & calamus*, the heart, the tongue, and the pen of the firſt King. And who can deny this in the owne ſort competent to our Soueraigne? A King whoſe heart hath proued indiuertible from God, *qui nec minis, nec muneribus à vera fide flecti poſſet*: a King, whoſe tongue doth pleade the cauſe of God, that they who ſtand about him to miniſter vnto him, may daily heare, and ſee *Regem Philoſophantem, & Philoſophum regnantem*: a King, whoſe pen, though it hath not penned Canonicall Scripture, (that Canon was completed by S. *Iohn*) yet hath it explained Canonicall Scripture, and propagated to many Kings and Nations the knowledge of God his Eternall Truth, vnknowne to them before. The preſent Age admires it, the ſubſequent ſhall bee forced to acknowledge it, there reigneth this day in Britaine, and long may he raigne in it, a King, who in his owne degree, is alſo *primi Regis & cor, & lingua, & calamus* and vnto whom that ſupreme Maieſty, who is βασιλεὺς τῶν αἰώνων κ̓ μόνος δυνάστης commeth this comfortable promiſe of protection, *The Lord ſhall preſerue thy going out, and thy comming in &c.*

How this is alſo competent to our Soueraigne.

1. Tim. 1. 17.

This verſe is to be reſolued in a promiſe.

This verſe, by ſome of the Diuines, is reſolued in a Prayer, by others in a promiſe, both agreeable to the analogie of Faith, but the ſecond moſt conſonant to the courſe of this Pſalme: for in the firſt two verſes, *Dauid* ſendeth vp his Prayer to the Lord; in the remanent ſixe, the Lord ſends downe his anſwere to *Dauid*, full of comfortable promiſes, whereof this is the laſt, and hath in it theſe circumſtances to bee conſidered.

Foure circumſtances to bee conſidered in this verſe.

Firſt, who is it that makes the promiſe, *the Lord*. Next, to whom is the promiſe made, it lurkes in this word, *thy*. He who in the beginning of the Pſalme lifted vp his eyes to the Lord, proteſting that his helpe came from him, who made the heauen, and the earth, receiues this anſwere, *The Lord ſhall preſerue thy comming, and thy going.* Thirdly, the benefit promiſed, is Preſeruation. Laſt, the qualities of this preſeruation, theſe are two-fold; Firſt, it is totall, *Hee ſhall preſerue thee in all thy wayes, both comming and going.* Next, it is perpetuall, *From henceforth, and for euer ſhall the*

*Lord preſerueth thee.* Thus haue wee the little body of this Text ſhortly anatomized, both the method and matter thereof explained.

Firſt circumſtance is who makes the promiſe, to wit, the Lord, 1 Sam.2.9. *Mat.*10.30.

The firſt circumſtance then is carried in the firſt word, *The Lord.* This praiſe belongeth to the Lord, that Hee, and none but Hee preſerueth ſuch as are his: *The Lord keepeth the feete of his Saints*, ſaid *Anna* the Mother of *Samuel. He numbreth the haires of our head*, ſaid our Sauiour. O what a care! O what a vigilance is this! from the ſole of our foote to the haire of our head, doth the protection of the Lord ouerſhaddow vs. *Et ſi ſic cuſtodiuntur ſuperflua tua, in quantâ ſecuritate eſt anima tua?* And ſeeing the Lord hath ſuch care of thy ſuperfluities, that a haire of thy head falls not to the ground, but by his prouidence; what great care hath hee of thy ſoule?

*Aug*

All the godly referre to the Lord the praiſe of their preſeruation. *Pſal* 91.11. *Cyrill. Alexand. cont. Julian.*

And as this is the Lords praiſe, that hee preſerueth his Saints, ſo they reſerue it vnto him, and will not giue it to any other, they know *hee hath giuen his Angels charge ouer them, to keepe them in all their waies*, not for any neede hee hath of them, but for our comfort. *Deus Angelis vtitur, non quòd ipſe ad ſaluandum ſit infirmus*; he vſes them, not as if hee were weake himſelfe without them, but to helpe our weakeneſſe, that we may know, howſoeuer our enemies bee many (yet as *Eliſha* ſaid to his ſeruant) *Feare not, for they that bee with vs, are moe, then they that bee with them. David* had the ſtrong City of Ieruſalem, the glory of the earth, as the Pſalmiſt calles it, *Inter vrbes totius orbis miraculum, ideoq́, ſilentio magis, quàm infirmo ſermone honoranda*, a Citie among al the Cities of the world a wonder, and therefore to be praiſed rather with ſilence then infirme eloquence. There *David* had his reſidence. In the higheſt part of it he had the ſtrong fort of Sion, but the Towre wherein he truſted, was higher then it. Hee had a guard of Cherethites, and Pelethites, with ſeuen and thirtie valiant Worthies to attend his Royall perſon; theſe he vſed to ſerue him, but abuſed them not to truſt in them. *I truſted not in my bow, nor my ſword. Thou, Lord, ſaueſt mee from my aduerſaries.* Many a time all ſecondary helpes failed him: his ſonne *Abſalom* roſe againſt him; his Counſellour *Achitophel* betrayed him; his Subiects forſooke him; the Ziphims diſcouered him; in his neede *Nabal* refuſed him; yea, his owne heart fainted in him: but (ſayes hee) *God, the portion of my ſoule, failes me neuer: though my Father and my Mother ſhould forſake me, the Lord will gather me vp.* Nothing can ſecure that ſoule, which runnes not *to the Name of the Lord, as vnto a ſtrong Towre*

2.*Kings* 6. Though they haue all ſecondary helps yet doe they not truſt in them. *Adrichom.* deſcrip. Hieruſa.

2 *Sam.*23.39.

*Pſal* 44.6.

*Pſal.*73. *Pſal.*27.10.

*Prou.* 18.

*Omnia timet, qui Vnum non timet*; hee feareth all things, who feares not One. Among many, let the Romane Monarch *Tiberius* ſtand for an example: he wanted no worldly pillar that might vnder-prop him; yet becauſe hee made not the Lord his refuge, he was neuer in ſurety, *Timeo incuſtoditos aditus, timeo ipſos cuſtodes*: I feare, ſaid hee, the paſſages, which are not kept, yea, I feare them who are ſet to be keepers of me. But the ſoule which truſteth in the Lord, finds reſt in him, and reioyces with *David, The Lord is the ſtrength of my ſoule, of whom ſhall I be afraid?*

*Ambroſ.* They can neuer be ſecured, to whom the Lord is not a ſuretie.

*Pſal* 27.1

But let vs ſtand a little here, and for our greater comfort, conſider what a Lord this is, who makes the promiſe: he is called in the Text, *Iehoua.* This name the Iewes called *nomen ineffabile.* No maruell, the word it ſelfe is eaſily pronounced, the Maieſtie named by it, is more then can be manifeſted, or perceiued; it imports Him to be that onely true ſubſiſting Lord, who hath his Being of himſelfe, & giues Being to all things which are. Some preſumptuous ſpirits, out of their idle ſpeculations, are bold to talke of the Trinitie, as they doe of their A.B.C. As if nothing were in the Diuine Maieſtie, which their narrow braine could not comprehend, or the Lord were no more, then they conceiue him to bee: but the Lord ὑπεροχὴν ἔχει ἀπερίληπτον, he hath a ſupereminence inutterable; they who will ſearch his glory, ſhall be oppreſſed with it: if the eye content not with the light which the Sunne ſends downe, but will needes looke vp to the Sunne it ſelfe, it is dazeled incontinent, and loſeth the ſight which it had before; and the mind which mounts vp to ſearch the ſecret of the Diuine Maieſtie, many a time in Gods righteous iudgment becomes witleſſe τοῖς τὴν οὐσίαν αὐτοῦ ζητοῦσι πολλὴν ἀτιμίαν ἔσπειραν. He ſendeth great darkneſſe on ſuch as curiouſly dare enquire of his Eſſence. We ſhould be in ſuch ſort thankfull for that which God hath reuealed to vs of himſelfe, that we be alſo fearefull to ſearch out that which is ſecret.

What a great Maieſty the Lord Iehoua is

Myſterie of the Trinitie to be reuerenced.

*Piſida*

Dangerous to ſearch in the diuine Maieſty more then is reuealed.

*Piſida*

This name *Iehoua* wee find it in holy Scripture ſometime contracted, ſometime enlarged: the Lord himſelfe giues this to *Moſes* for his name, *I Am hath ſent thee.* Neither Man nor Angell can in truth ſpeak ſo; for Man is a mutable creature, his life is but momentanie, and he liueth, ſo long as he liueth, in a paſſing moment onely, one goes away to giue place vnto another, the moments which are paſt ſince his firſt mouing, returne not againe vnto him; and thoſe which are to come, he cannot be ſaid to liue in them. In this name (*I Am*) there are but two ſyllables: before a man can pronounce the ſecond, he is changed from that

The name of Iehoua ſometime ſhortly ſet downe in Scripture, 1.*Cor* 4.

that which hee was, when hee pronounced the firſt: how then can hee ſay (*I am?*) *Quomodo enim eſt, quod in eodem ſtatu nunquam permanet?* for how can that bee ſaid to be, which neuer abides in one eſtate? And as to Angels, albeit they bee now ἀκίνητοι immutable, *propter gratiam angelis quæ iam illis ab Ieſu tributa eſt*, for that Grace of vnchangeableneſſe, which by Ieſus is now giuen vnto them, yet are they of their owne nature ἐθελότρεπτοι changeable by will, or of their owne accord, and as is to be ſeene by them, who fell: for if the nature of Angels had beene vnchangeable of it ſelf, then none of them had falne from their firſt eſtate.

Bern. in Cant. Ser. 31.

Nazian. Orat. 2. de Theologis

Sometime againe this name *Iehoua*, wee finde it in holy Scripture enlarged by this *Periphraſis* frequently vſed in the Reuelation, ὁ ἦν, καὶ ὁ ὢν, καὶ ὁ ἐρχόμενος. The learned Doctor *Zanchius* hath obſerued, that this name *Iehoua* noteth the Being of this true ſubſiſting Lord, in reſpect of all times, *Camets* being a note of the time paſt, *Holem* of the time preſent, & *Iod* of the time to come; but wee haue this ſame Doctrine better warranted by this circumloquution of the holy Ghoſt; *Iehoua* is the Lord, who was, who is, and who will be: *Solus verè eſt qui non præciditur à (fuit) nec expungitur ab (erit) fuit non tollit illi eſſe in æternum, nec (erit) eſſe ab æterno*; None can bee ſaid to bee, but hee of whom, when I ſay that he was, it takes not away that hee is, and will be; and when I ſay that hee will bee, it takes not away that he was, and he is. No Angell, no man, no creature can claime this; it is a glorie proper to the Lord, *One generation paſſeth, and another generation ſucceedeth, but the earth remaines for euer*: Much more doth hee remaine, who *hath laid the foundation, and eſtabliſhed the pillers thereof. The heauen ſhall waxe old, as doth a garment, but thou, O Lord, art the ſame, and thy yeeres ſhall not faile.* O what a great Lord is our God, and what a comfort haue wee in this, that he was, and he is, and he will be! Can that people be deſtroyed by death, whoſe God is the Lord? *He is not the God of the dead, but of the liuing.* In the myſticall body all the life is in the head: ſo long as the head keepes life, the body, yea, no member of the body can periſh. Therefore ſaid our Sauiour, *Becauſe I liue, ye ſhall liue alſo.* Onely let our care bee to be found in Him; ſo ſhall wee bee ſure of a happy being for euer and euer.

The ſame name ſometime enlarged by circumloquution.
Zanch de diuinis attributis l. 1. c. 13.

Bern. in Cantica Ser. 31.

Eccleſ. 1. 4.

Heb. 1, 11, 12.
What a great comfort we haue in this, that our God was, is, and will be?
Matth. 22. 32.

Iohn 14.

The ſecond circumſtance points at the perſon to whom the promiſe is made, and is lurket, as I ſaid, in this word (*thy*). In the beginning of the Pſalme, *Dauid* prayed vnto the Lord, and here the Lord anſwers him with a promiſe of preſeruation. The Prayer of Saints is not powred out in vaine: *it auaileth much, if it be feruent.* It is a ſweet gradation which our Sauiour vſes to that woman of Samaria, *If thou kneweſt, thou wouldeſt aske; if thou askedſt, I would giue.* Therfore ſaid *Auguſtin, Oratio clauis eſt cœli,* That prayer was the key of heauen: *aſcendit oratio, & deſcendit Dei miſeratio.* Praier goes vp, and mercy comes downe. Neither can it be otherwiſe, for hee to whom wee pray as to our King, praies in vs, as our Prophet, teaching vs to pray; and prayes for vs, as our Prieſt: *Orat in nobis, vt Propheta, orat pro nobis, vt ſacerdos, oratur à nobis, vt Rex.* And hereof comes this efficacie of Prayer, that it is *Deo ſacrificium, Dæmonibus flagellum, oranti ſubſidium*: a ſacrifice to God, a ſcourge to the Diuell, a ſubſidie and helpe to him that vſes it.

The ſecond circumſtance: to whom is this promiſe made.

Iames. 5. 16.

Iohn 4. 10.

Aug. de temp. Ser. 226.
Prayer of Saints is neuer powred out in vaine.

The Elephants ſnowt ſerues him for all offices, and all armour: *Elephantus, cùm aquas ingreditur, attollit promuſcidem in altum, ac ea reſpirat*: when the huge beaſt the Elephant enters the water, and the body thereof is depreſſed by the weight of it ſelfe, he lifts vp his ſnowt on high, & thereby drawes in breath to conſerue his life. It fareth euen ſo with a Chriſtian, when he is ouerwhelmed with waters of many tribulations, then hee ſtretches out his Prayer on high, and drawes downe grace; which vpholds him that he lye not downe vnder temptation, *quod corpori eſt reſpiratio, id animæ eſt oratio*; what breathing is to the body, that ſame is Prayer to the ſoule. No life in the bodie without breath: no life to the ſoule without Prayer: no time vnmeete for breathing, and no time vnmeete for praying.

Prayer compared to the Elephants ſnowt, and why?
Pier. Hierogl. de Eleph.

Chryſoſt. in Mat. hom. 23.

Prayer is a maruellous kinde of husbandry, it ſoweth ſeed in the heauen, and reapeth fruit in the earth and heauen alſo. It is a common thing to ſee the earth watred by the heauens, but a rare thing to ſee heauen watred by the earth. When *Iſrael* faſted at *Mizpeh*, they drew water, to wit, out of the ciſterne of their hearts, and powred it out before the Lord. There is a ſhowre that aſcends and goeth vpward. When thou from a contrite, and melting heart, ſendeſt vp teares to the Lord, as witneſſes of thy vnfained repentance, they fall not to the ground; for *the Lord gathers them in his bottle*, then doth the earth water the heauen. If thou wert (ſaid *Chryſoſtome*) to labour a fruitfull land, wouldſt thou ſpare ſeed vpon it? what then ſhould we doe τοὺς ἐργάζεσθαι μέλλοντας οὐρανόν, who are called to be Laborers of the heauen, a fruitfull *Canaan*, not flowing with milke and honey, but ouerflowing with peace, ioy, and glory? Seeing the earth rendreth to vs with manifold encreaſe ſuch as we giue vnto it, wil the heauens faile? No, be

ſure,

Prayer a maruellous kind of husbandry.

1 Sam. 7. 6.

Pſal. 5. 68.

A notable encouragement to prayer.

*Pſal.*126.5.
2. *Cor.*9.6.

ſure, *they that ſow in teares, ſhall reap in ioy:* and otherwiſe, *Qui parcè ſeminat, parcè metet:* he that ſoweth ſparingly, ſhall reape ſparingly. And in this we haue all neede to rebuke our owne hearts, that wee ſpare ſeede vpon ſo fruitfull a Husbandry, and defraud our ſelues of ſo great and glorious things promiſed, onely becauſe wee doe not more frequently and feruently aske them.

Dauid his Prayer is in two verſes: God his anſwere is in ſix.

*Epheſ.*3.20.
*Aug.de Temp.*

*Bern. in Cant. Serm.*83.

The Lord alwayes giues more then we can craue.

1. *King.*3.11.

*Gen.*18.23.24.&c.

Againe, *Dauid* his Prayer is abſolued in the two firſt verſes: the Lords Anſwere is in the ſubſequent ſixe: There is no equality betweene that which wee ſeeke, and that which the Lord will giue: for his praiſe is, that he is *able to doe abundantly aboue all that wee can aske or thinke. Semper maiora tribuit, quam promittit?* Seeing hee giueth alway more then himſelfe promiſes, what maruell hee giues more, then we can aske? *Non pari vbertate fluunt amans & amor, Creator & creatura:* the loue of the Creator, who loue it ſelfe, and the loue of the creature, flow not a like plentifully, no more then the ſtrand and the great Ocean. Out of our loue toward him, wee may ſeeke him, but it is nothing in reſpect of his loue toward vs, wherewith hee will comfort and repleniſh vs. Our Prayer to him is like the flowing of a little ſtrand, but his anſwere to vs is like the flowing of the Ocean. *Salomon* prayed, and the Lord gaue him more then he ſought. At ſixe Petitions *Abraham* brought downe the Lord from fifty to ten. Euery Petition returned with a vantage: at laſt he ceaſed to pray, or the Lord ceaſed to anſwere; and, which is the point, gaue him more then hee craued; at leaſt, expreſſed in his Prayer, to wit, deliuerance to *Lot*.

The third circumſtance, is of the benefit promiſed, to wit, Preſeruation.
*Pſal.*77.4.

*Pſal.*121.4.

*Zach.*2.8.
The word imports, that as the lid of the eye couers the eye, ſo the Lord preſerues his owne.
*Gen.*15.1.

*Iob.*1.10.

The power of diuine preſeruation moſt euident in our King.

*Pſal.*144.10.

Romiſh Rabſache, and his Tulipantic Frogs not to be feared.
*Pſal.*21.7.

The third circumſtance preſents vnto vs the benefit promiſed; to wit, *preſeruation: The Lord ſhall preſerue.* The word *Shamar* imports a moſt tender preſeruation: from it comes *Shemuroth*, ſignifying the eye lids; becauſe they are the keepers of the eye, as the Lord is called in the verſe preceding, *Shomer Iiſrael*, the keeper of Iſrael. If the lids of the eye open, it is to let the eye ſee; if they cloze, it is to let it reſt, at leaſt to defend it; all their motion is for the good of the eye. O what a comfort is here! The Lord calleth his Church, The apple of his eye. *Qui vos tangit, tangit pupillam oculi mei:* he that touches you, touches the apple of mine eye! ſo deare & tender is his Church vnto him, that he feeleth the leaſt offence done vnto it; The Church is the apple of the Lords eye, & the Lord is the couering of it. O how well are they kept, whom the Keeper of Iſrael keepeth! The Lord was a buckler to *Abraham*, none of his enemies could harme him; for his buckler couered him throughly. The Lord was a hedge vnto *Iob*; Satan himſelfe confeſſed, he could not get thorow it, howſoeuer many a time he aſſayed it, to haue done euill vnto *Iob*. I need not multiply forraine examples. What the power of diuine preſeruation is, neuer King, ſince the daies of *Dauid*, can witneſſe better then our Soueraigne; the Lord hath made his Maieſtie glorious by deliuerances, *hee hath reſcued his Seruant from the hurtfull ſword*; yea thoſe wretched Inſtruments of Satan, who by Sorcery laid ſnares for his Sacred life, being confounded in themſelues, that nothing could ſucceede with them, got this anſwer from their moſt miſerable Maſter, that Hee was *The man of God.* Yet being loth to diſcouer his owne weakeneſſe, ſpake it in ſuch a language, as for the preſent they vnderſtood not. Let therefore Romiſh *Rabſache* raile, as he hath done againſt the Lords Anointed, whom hee hath ſet ouer vs; let his Emiſſaries ſpue out their venemous and blaſphemous boaſtings, *Leo larvis non terretur*, the Lyon is not terrified with Bugs. *Becauſe the King truſteth in the mercie of the moſt High, therefore hee ſhall not fall.* His enemies are forced to lament in ſecret, that none of their attempts haue proſpered. The *Tulipantic* Frogges haue plotted in powder, and laid ſubtill ſubterranean ſnares to accompliſh the malice of their heart: but all in vaine, bleſſed bee the Lord for it; for hee hath preſerued, and will preſerue the comming, and the going of his owne Anoynted.

The promiſe of preſeruation is often repeated.

1. For remedy of our ignorance.
*Abac.*1.16.
*Iob* 31.27.

But ſeeing this ſame promiſe of preſeruation was made before (for from the third verſe to the end of the Pſalme, ſix ſundrie times is this word of keeping or preſeruing repeated;) why is it now made ouer again? not without cauſe: for this doubling and redoubling ſerues firſt for a remedy of our ignorance. Men, if they bee in any good eſtate, are ready to *ſacrifice to their owne net, or to cauſe their mouth to kiſſe their owne hand*, as if their owne hand had helped them: this is to impute their *deliuerance* to *their Calfe*; and therefore often is this refounded, *The Lord, the Lord:* Is thy eſtate aduanced? The Lord hath done it. Haſt thou been preſerued from deſperate dangers? Looke vp to the Lord, thy helpe is from on high, and to him let the praiſe bee returned.

For a remedy of our diffidence.

Secondly, it is for a remedy of our naturall diffidence: the Word of the Lord in it ſelfe is as ſure when it is ſpoken, as when it is ſworne; as ſure ſpoken once, as when it is oftner repeated; yet is not the Lord content to ſpeake onely, but to ſweare alſo; not to ſpeake once, but often, one and the ſelfe-ſame thing. The reaſon is ſhewed vs

by

Heb.6.
Gen, 41. 32.

by the Apoſtle, that hereby he may *declare to the heires of promiſe this ſtability of his counſell.* As *Ioſeph* ſpake of *Pharaoh* his viſion, *It was doubled, becauſe the thing is eſtabliſhed by God, and God haſteth to performe it*; ſo is it with euery Word of the Lord, when it is repeated, it is becauſe it is eſtabliſhed, and God haſtens to performe it.

The fourth circumſtance is, of the qualities of this preſeruation: firſt, it is totall: ſecond, it is perpetuall.
Pſal.121.7.
Arnobius in Pſal.

The fourth and laſt circumſtance ſheweth to vs the qualities of this preſeruation, and they are two: firſt, it is totall, not in one, but *in all thy wayes ſhall the Lord preſerue thee, in thy comming in, and thy going out, from all euill ſhall the Lord preſerue thee.* Next, it is perpetuall, *from henceforth and for euer. Hilarius* and *Arnobius* expound this too ſtrictly: *Arnobus* takes it this way: *Cuſtodit introitum tuum ad pœnitentiam, & exitum tuum de corpore*: Hee preſerues thy comming into repentance, and thy going out of thy body: *Hilarius* againe, *Non eſt huius ſeculi cuſtodia hæc*: this preſeruation (ſaith he) pertaines not to this life, but is to bee vnderſtood of our going out of this life, and of our entrie to the life to come; hee ſeemes to haue forgotten that place of the Apoſtle, *Godlineſſe hath the promiſe both of this life, and of the life to come. Baſil, Chryſoſtome,* and *Euthymius,* take it better vp; by *comming and going out*, they vnderſtand the whole courſe of the life of man.

Hilarius expounds this place too ſtrictly.

1 Tim. 4. 8.
Baſil, Chryſoſt. Euthym. expound it more iudiciouſly.
Man his life is a comming and going.
1. In reſpect of the naturall courſe of it.
Iob 1.21.
1 Tim. 6. 7.
Acts 1.21.

And ſo in holy Scripture our life is called in two reſpects; firſt, in reſpect of the naturall and vniuerſall courſe thereof; ſo patient *Iob* makes a ſhort abridgement of his life: *Naked came I, and naked ſhall I returne.* The like, after him hath Saint *Paul, We brought nothing into the World, and it is certaine, nothing we can carry out.* The whole like of our Lord is compriſed by S. *Luke* in theſe two χρόνον ἐν ᾧ εἰσῆλθε, καὶ ἐξῆλθεν ὁ Κύριος. The like ſhort deſcription hath *Salomon* of our life; *Man commeth into vanitie, and goeth into darkneſſe.* In them all ye ſee, there is a *comming and a going,* no ſtanding nor abiding. *There is no continuing Citie*; yea, which is not obſerued to make vs wiſe as wee ſhould; euen in our comming wee begin to goe away. *Ex quo naſcimur, incipimus mori*: ſo ſoone as we are borne, wee begin to die: for our life is *rapidiſſimus curſus à tumulo ad tumulum*: a moſt ſpeedy courſe from one graue to another; from the belly of our mother, to the boſome of our great Mother. *Vita hæc creſcendo decreſſit*: this life in growing weareth away, as the turning of a wheele drawes a thred from the Wooll, till all be gone: ſo euery reuolutiõ of the Sun in the Firmament, twineth from vs a day, till at length all bee conſumed; *quotidie pars aliqua vitæ demitur*: Euery day ſome part of our life is taken from vs.

Eccles.6.4.
Heb.13.14.
Nazian. de hominis vilitate.
Gregor, moral. lib. 25.
Seneca.

2. In reſpect of the perſonall actions of men in their life.
Deut. 28.6

Next, our life is called *a comming in, and a going out,* in reſpect of the perſonal actions of men in their life ſo is it compriſed in the Law; *Bleſſed ſhalt thou be when thou commeſt in, and bleſſed when thou goeſt out*; that is, in all thy actions, and in all thy wayes thou ſhalt be bleſſed. Our life is ἀναστροφὴ, a turning about from one thing to another, and from that, backe againe to the former: What now wee craue for a recreation, incontinent becomes a wearineſſe: for the moſt deſired pleaſures in the world, if they were perpetuall, ſhould become painefull; and what now we reiect for wearineſſe, in a ſhort time we returne to it for recreation; from reſting, we riſe to walke; from walking, againe wee ſit downe to reſt, and ſo forth of all the actions of our life. *Sola viciſſitudine reuelamur*: wee are onely eaſed by an interchange of them.

For our life is a turning in a circular motion.

Herodot. lib. 1.

So *Herodot* brings in *Crœſus* ſpeaking to *Cyrus*: *Humanarum rerum circulus ſemper eodem rotatus, fortunatos eſſe homines non ſinit*: The circle of humane things tumbled and turned about continually vnto the ſame, lets not men be happy in this life.

Nazian.

The like hath *Nazianzen*, *In morem rotæ volubili vertigine voluuntur ſurſum, deorſum omnia*: After the forme of a Wheele, by a moſt ſpeedy motion are all things turned vpſide downe, ὡς ἐπὶ τῶν ἀνθούντων, νῦν δὲ τῶν ἀπανθούντων; now theſe flouriſhing, now theſe fading and falling away, *vt auris potius ſit fidere, aut ſcriptis in aqua literis, quam hominum fœlicitati*: So that it is better to truſt vnto the windes, which change continually, or to letters drawne in the water whereof no marke, or ſimilitude remaines, then to truſt vnto the felicitie of man vpon earth. Let all men learne to bee ſober, in that eſtate wherein they ſtand, perſwading themſelues; ere it be long, they muſt bee changed into another.

Beſide that which is common to all men, the Office of a King is called, A going in and out before the people.
Deut.31.2.
Numb.27.17.
1 King. 3.7.

But to come neerer, beſides both theſe, which are common vnto all men, here is a promiſe of protection to godly Kings in the doing of their office: for this *comming in, and going out,* is a *Periphraſis* familiarly vſed by the Spirit of God, to expreſſe the Royall function. *I am now* (ſaid *Moſes*) *an hundreth and twenty yeere old, and can no more goe out and in before you*: that is, I can no more doe the Office of a Gouernour vnto you. And againe when hee prayed for *Ioſhua*, *The Lord God of the Spirits of all fleſh appoint a man to goe in and out before the Congregation, that they be not as ſheepe without a Shepheard.* This ſame is more cleare out of that Prayer of *Salomon*: *I am but young, and know not how to goe in and out.* Now what he meanes by this, he expounds himſelfe: *Giue to thy ſeruant an vnderſtanding heart, that I may diſcerne betweene good* *and had, and may iudge thy people.* So that to goe out & in before the people, is to iudge the people rightly, and to diſcerne between the good and the euill.

A godly and religious Ruler, is a great bleſſing to a people.

*Ex Ænea Siluio*

*Liuius decad.* 1. *lib* 1.

*Fulgent. ad Theodor. Senatorem Epiſt.* 6.

2 *King.* 13, 6.

2 *Chron* 30. 9.

*Eccl.* 10. 17.

*Iohn* 8. 7.

*Nehem.* 5. 13.

*Nehem.* 5. 19.

Of this firſt may appeare, what a great bleſſing of God a religious Ruler is, walking himſelfe in the way of righteouſneſſe, and leading his people both by Lawes and example to follow him: when he ſo rules his Subiects, as onely caring how to make them Subiects vnto God. Such was the Princely and moſt Chriſtian diſpoſition of *Frederic* the Emperour, who being demanded, whom of his Subiects hee loued beſt, anſwered, Them who ſo pleaſe me, that in no caſe they wil diſpleaſe God. As the King leadeth, ſo commonly the people follow. *Ipſi ſe homines in Regis velut vnici exempli mores formant:* Men faſhion themſelues to the manners of the King, as their onely patterne, and example. *Qui in ſeculi culmine conſtituti ſunt, aut plurimos ſecum perdunt, aut ad ſalutem ducunt:* They, who are placed into the top of honour, either they ſaue, or deſtroy many with themſelues: if they be euil, they are euil to others, and to themſelues; if they be good, they cannot but doe good vnto others. Alſo a wicked *Ieroboam* will cauſe *Iſrael* to ſinne: but a good *Ezekiah* will turne them againe vnto the Lord. *Bleſſed art thou, O Land, when thy King is the ſon of Nobles:* that is, noble for vertue, wiſdom, and godlines. When the Ruler of the Land dare caſt the firſt ſtone at Adulterers, being innocēt himſelfe: When he dare with *Nehemiah* ſhake his lap againſt oppreſſors, being free of oppreſſion himſelfe: Such a one with a good conſcience may pray as he did, *O my God, remember me in goodneſſe, according to all that I haue done for this people.*

The office of a King is full of labour, and care.

*Pier. hierog. lib.* 1. *cap.* 1.

He is like the Lyon, who ſleeping lookes vp, and is alway mouing, euen when hee reſts.

The Royal Office cannot be born out, without the Royall vnction.

Againe, we ſee here, that the Office of a King is full of labour, it is a *comming in, and a going out*; the end of one buſineſſe, is the beginning of another. The Egyptians were wont to figure vigilancy, by the Lyons head. *Manethon* the Egyptian, in his writs to *Herodotus*, giues out, that the Lyon ſleepes not at all; though *Ariſtotle* with better reaſon affirmes *Nullum animal perpetua vti vigilia:* that no creature can watch continually: yet two things moued them to that opinion; the one was, that when the Lyon reſteth, hee ſtirreth his taile continually: the other is, *Quod Leo magnos habeat oculos, & palpebras adeo paruas, vt non poſſint oculum penitus obtegere:* the the Lyon hath great eyes, and ſo little eye-lids, as are not able to couer the eye fully: therefore is it, that euen in ſleeping, the Lyon lookes as if he were waking. Howſoeuer it be, hereby properly is figured the reſtleſſe care of conſcientious Kings. *They may lie* (as one ſayes) *in beds of Iuory, trimmed with Carpets of Egypt, but ouer-hanged with curtaines of care:* their minds are in a continuall motion day and night, how *to go in, and out* before their people. Neither is it poſſible that any man could be ſufficient for ſo laborious & hard a charge: for it is *ars artium regere hominem*, were not as the calling is ſingular, ſo it hath a ſingular vnction accompanying it. Preſumptuous men, out of their ignorant mindes, may thinke themſelues fit enough for the higheſt places. But let men beware to vſurpe; for a Royall Office without the Royall vnction, is a burden that will beare downe, and oppreſſe the ſtouteſt, the ſtrongeſt, and the wiſeſt. *Damocles* may ſtand for an example, who being ſet in the chaire of king *Dionyſius*, when he looked vp to the ſword hanging aboue his head, loathed all the honour and pleaſure offered to him by ſuch as were appointed to ſerue him, & was wel content quickly to quit his place, & no maruel: for it was not his calling, & therfore had he not that vnction, that only maketh men ſtrong, able, and meet for the calling.

A warning to vſurpers of the Royall calling.

*Sardanapalus, Domitian,* loitering and idle Emperors.

*Plut.*

Good *Iehoſaphat* a conſcientious and laborious King. 2 *Chron.* 19. 4.

But to returne, a conſcientious King (for ſo are they who haue the calling, and the vnction) is full of cares, hee is not like that womanly Emperor of *Aſſyria, Sardanapalus*, of whoſe baſe behauiour, it is ſhame to ſpeake among men; nor yet like that Romane Emperor, *Domitian, qui tantæ fuit deſidiæ, vt in cubiculo ſolus acuto ſtilo muſcas cōfigeret:* who was ſo giuen to idle loytering, that he would ſit alone al day in his Chamber, pricking at flyes with a ſharpe bodkin. But a good King is like that good *Iehoſaphat*, of whom it is written, that *He went and returned through the people from* Beerſheba *to mount* Ephraim, *ſetting Iudges in the Land City by City, and bringing home againe to the Lord God of their Fathers, ſuch as had falne from him:* from one Prouince, one City, one houſe to another, he trauelleth continually, exerciſing his Royall function.

Such a King hath God in mercy ſet ouer vs, trauailing from one end of the Kingdome to the other, for diſcharge of his Office.

*Ioſu.* 10. 12. A wiſh, that his Maieſtie might bide with vs, but limited.

Bleſſed be the Lod, who hath ſet ſuch a *Iehoſaphat* ouer vs, who taketh the paines, and counteth it his pleaſure to trauell from one end of the Ile to the other, for the good of his people. In reſpect of them frō whom he commeth, his Maieſties iourny is *a going out*, they looke after him, not without ſorrow, as vnto the Sun deſcending, comforted onely with aſſured hope, that it will ſhortly riſe againe vnto them. In reſpect of vs, it is *a comming in*, yea, a comming home, & his Maieſties Subiects here of all eſtates looke vnto him with ioy, as a Sunne riſing, which long had beene abſent from them. We wiſh, that as in the dayes of *Ioſua* the Sunne ſtayed in *Gibeah*, and the Moone in the valley of *Aialon*; ſo this Land might for euer enioy the preſence of our Soueraigne; but in this the will of our GOD, and the will of our Soueraigne muſt bee the limits of our deſires.

At leaſt that the tokens of his preſence, in reformation of our euills, may be left behinde him.

Yet as the Sunne rolling in his Sphere, benefits euery place, whereupon hee ſhineth, and leaueth tokens of remembrance till he come againe: ſo is it expected, that his Maieſties *comming into this Land*, ſhall bee *like the raine vpon graſſe new mowne*; where the ſythes of the Sonnes of *Anak* haue cut downe the medowes to the very roote; wee after hope, that *his comming* ſhall be *like the ſhowers that water the earth*, to make it grow and reuert againe, *that in his dayes the righteous may flouriſh, and abundance of peace may be*. Prayſed be the Lord, we do already enioy the fruits of his Highneſſe happy gouernment: *for now the mountaines and the hills bring peace to his people by iuſtice*; and the voyce of wonted Oppreſſors is not heard in our borders.

Pſal. 72. 6, 7.

Pſal. 72. 3.

Sacriledge an euill in the heart of this Kingdome, hurtfull to all the eſtates thereof.

Yet remaines there one euill in the hart of the Land, which I may call the Kings euill, not that the King is either author or allower of it, but becauſe the euill is ſo deſperate as cannot be cured, but by a touch of the Kings hand; this is Sacriledge, a Peſtilence that diſpatcheth the Pillers of the earth, a Canker that corrupteth the whole body, and hurteth all, Great men, Churchmen, and Commons. Many great men embrace the curſe of *Zeba* and *Zalmunna* for a bleſſing, *they will inherite Gods manſions as their owne*: they ſo appropriate all to themſelues, that nothing is ſpared to the Lord for the maintenance of his Goſpell: they will not ſee that it is *deſtruction to deuoure that which is ſanctiſied*, till it haue deuoured them, and their whole eſtate: they are like *Pharaos* leane Kine that deuoured the fat, and were neuer a whit the fatter themſelues: for this ſinne among other, many houſes in the Land ſpew out their old Inhabitants. The Gentry and Commons are heauily endamaged by it. A common thing to ſee the Tithes eate vp the ſtocke, an abuſed Law being made the forcible meane of lawleſſe oppreſſion. But which is worſt of all, a moſt famous, and ancient Church oppreſſed with pouerty in many of her members, is like to languiſh and decay; the Children cry for bread, and in many parts of the Land there is none to giue it, nothing being left in ſundry Pariſhes, not ſo much as the ſmall teinds of the Vicarage for maintenance of a Paſtor.

1. To Nobles and great men. Pſal. 83. 11, 12.

No word here of delection of erections. Gen. 41. 21.

2. To the Gentrie and Commons.

3 Moſt of all to an ancient Church, like to periſh through pouerty.

Antiquity of the Church of Scotland ſhortly touched, and by the way.

I doe [illegible] this Church both famous and ancient: it is now about three thouſand and ſixe hundred yeeres, ſince the Lord promiſed *to giue the ends of the earth in a poſſeſſion to his Chriſt*; and it is now ſixteene hundred yeres ſince the Lord began to performe it: for in the ſixſcore and fourth yeere of our Lord, *Donald* King of *Scots*, and *Lucius* King of South *Brittaine*, embraced the Chriſtian faith. None of the Churches of this Ile, neither that in the South, nor that in the North, receiued the Faith from the Church of Rome. It is true indeed, at the deſire of King *Lucius*, there was ſent to him from the Biſhop of Rome, *Damianus* and *Fuganus* to confirme him in the faith; but *Baronius* the Romiſh Cardinall is forced to confeſſe, *quòd diu ante Euangelium Chriſti illuc perlatum erat*: that long before their comming, the Goſpell of Chriſt was brought thither, that is, to this Ile. And for vs, that place of *Tertullian*, without all exception, proueth the antiquity of this Church: *Brittannorum loca Romanis inacceſſa, Euangelio Chriſti ſubdita ſunt*: that two hundred yeeres after Chriſt, this Church was famous through the world for her Chriſtianitie: and ſhall ſhe now in her old age periſh and decay through pouertie? ſhall *Iulians* perſecution vndo her? ſhall the rents of her Schooles, Colledges, and Churches be reft from her, & nothing or little left to maintaine Learning and Religion? O what an ingratitude is here? The Lord commeth to vs with the abundance of the bleſſing of his Goſpell, offering to vs the riches of his mercy and grace, and wee thinke him not worthy entertainment: *If we haue* (ſaid the Apoſtle) *ſowne vnto you ſpirituall things, is it a great matter if we reape your carnall things?*

Pſal. 2. 8.

The Churches of Scotland and England receiued not the Chriſtian faith from Rome.

Baron. annales.

For the meaning of this place, ſee *Baron. annales, anno Chriſti. 183. Tertul aduerſus Iudaeos, cap. 7. 8.*

1 *Cor.* 9. 11.

But contenting mee to haue pointed at this euill, I leaue the remedy thereof to that rare wiſdome, wherewith God hath endued your Sacred Maieſtie, and conclude as I began. *Iacob* in his iourney to Padan Aram, was comforted with a viſion; hee ſaw a Ladder reaching from earth to heauen, and the Angels of God aſcending and deſcending vpon it, aſſuring him, that the Lord would bee with him both *in his going and his comming*: the like this day commeth from the Lord to our *Iacob* in his iourney: *The Lord ſhall preſerue thy going out, and thy comming in, from henceforth and for euer.*

The concluſion wherein the remedy of ſacriledge, before called the Kings euill, is referred to a touch of the Kings hand. *Gen.* 28. 12.

We lift our hearts, and our hands to the God of Heauen, and beſeech him graciouſly to proſper you in it for Ieſus Chriſts ſake; to whom with the Father and holy Ghoſt, be all praiſe, and honour. *Amen.*

And the King committed to the bleſſing of God.

## A forme of Grace, vſed ordinarily at his Maieſties Table, after meate, in Scotland, by the Deane of his Chappell.

*Praiſed be the Lord, who daily ladeth vs with his benefits. The Lord is our Sunne and Shield, hee giueth grace, and will giue glory, and no good thing ſhall bee withholden from them who loue him.*

*Lord, Saue thy Church vniuerſall.*

*O God, Preſerue thy Seruant our gracious Soueraigne: Grant him long to reigne ouer vs a happy King of many bleſsings to thy people.*

*Bleſſe his Noble Queene, with the hopefull Prince* Charles, *the Prince and Princeſſe Palatine, and their children.*

*Lord, let vs neuer want one of his Highneſſe Royall Race to ſit vpon his Throne.*

*God giue vs all mercy for our ſinnes, with grace, and peace in Ieſus Chriſt.* Amen.

# HIS MAIESTIES GOING OVT.

*My helpe is in the Name of the Lord.*

Pſal. 80. Verſ. 17.

*Let thy hand be with the Man of thy right hand, and the Sonne of man, whom thou haſt made ſtrong for thy ſelfe.*

His Maieſties comming in, was welcommed with a promiſe.
The two Kingdomes, his Maieſtie called his two Twinnes, in his Parliament ſpeech at *Edenborough.*
Now his going out is accompanied with a Prayer.

As your Maieſties comming into this Kingdome to viſit the one of your Twins, was welcomed with a promiſe of diuine protection, *The Lord ſhall Preſerue thy comming in, and thy going out,* which (praiſed bee the Lord) he hath hitherto graciouſly performed: So now your Returning to viſit the other, is accompanyed with a Prayer, which all the Eſtates of this your Highneſſe Kingdome, Nobles, Church-men and Commons ὁμοθυμαδὸν ἐν ἑνὶ στόματι, with one heart and voice ſend vp to the Lord, to goe with your ſacred Maieſtie whereſoeuer you goe: *Let thy hand, O Lord bee with the Man of thy right hand.* Seeing our hands cannot alwaies be with your Maieſtie to attend, and ſerue your Highneſſe as our bounden duty requires, our hearts ſhall not ceaſe to cry vnto heauen, that *the hand of the Lord may be with you.*

This Pſalme hath two Prayers.
1 For the Church.
2 For the inſtruments of her deliuerance, and theſe are of two ſorts.
1 The true and Spirituall Redeemer of the Church.
*Hieron. in hunc Pſal.*
2 The Typicall and temporall Redeemers thereof, *Cyrus, Zerubbabel, &c.*

In this Pſalme are two Prayers; one for the Church, that *the Shepheard of Iſrael, who ſits betweene the Cherubins,* would mercifully looke on her miſery, and bring againe her captiuity: The other is a Prayer for ſuch as the Lord had appointed to bee the inſtruments of her deliuerance, either ſpirituall, or temporall. Principally it is a Prayer for the comming of the *Meſſiah,* the true, and great Redeemer of his people; and ſo Saint *Ierome* expounds this place, *Fiat manus tua ſuper filium hominis, quem confirmaſti tibi, id eſt, ipſum Mediatorem, & Saluatorem noſtrum.* Secondarily, it is a Prayer for all typicall and temporall redeemers, whom this people expected, for perfecting their promiſed deliuerance, as *Cyrus, Nehemiah, Zerubbabel,* and ſuch like: wee will then firſt ſee how this is a Prayer for the comming of Chriſt, and next for his Deputy-Powers here vpon earth, raiſed vp for the comfort of his Church.

Theſe two agree well together.

The one of theſe is not repugnant to the other, nay, they agree very well together, as the Type, and the Truth. Such as were ſpirituall and truly religious among that people, reſted not in the temporall promiſes, which were made vnto them, but by them aſcended vp, and laid hold on the ſpirituall. *Abraham* contented not with earthly Canaan, he dwelt in it, *as in a ſtrange Countrey: for he looked for a better.* And here (no doubt) the godly Iewes doe in ſuch ſort pray for their deliuerance from Babel, that their deſire looketh vp with a higher eye, for their redemption from ſinne and Satan by Ieſus Chriſt.

*Heb.* 11.9, 10.

First then here we haue a prayer for the *Meſſiah.*

*Fulgent. ad Probam.*

The Church in all ages longed for him.

*Galat.* 4. 19.

In all ages the Saints haue greatly longed for their Sauiour. In the Reuelation the Church is figured by a Woman, trauelling of child: for *Eccleſia ſemper & mulier eſt, & virgo:* The Church is alway a Virgin, and alway a trauelling Woman. It is true, one member of the Church; to wit, the bleſſed Virgin *Mary* brought him out a very man, like vs in all things, except ſinne; yet all his Saints, both before and after the Incarnation, haue their owne conception and trauelling, whereby they bring him out; for ſtill *Saints are in trauelling, till Chriſt be formed in them:* yea, they ſhall not reſt, nor bee deliuered, till by his ſecond appearance he perfect them; and as to them who were before the Incarnation, ſure it is, ſo ſoone as the *Meſſia* was promiſed, the Church by faith conceiued him, ſhe trauelled, crying for him by prayer, as earneſtly deſirous to ſee him, as a woman deſires in due time to ſee the birth of her wombe, and at length by patience; in *the fulneſſe of time* ſhe brought him out. *Abraham ſaw his day a farre off*, and reioyced that a childe was to be borne vnto him, *in whom all Nations of the earth ſhould bee bleſſed.* And (which is the point) the godly in this verſe long for him, and pray for his comming, and the neerer the time drew, wherein hee was promiſed to be exhibited, the more deſirous were they to ſee him. All the faithfull of that age *looked for Redemption in Iſrael.* Of that number was *Ioſeph* of Arimathea, *he waited for the Kingdome of God*: alſo *Anna* and *Simeon waited for the conſolation of Iſrael*, then was *Simeon* content to dye, when hee got in his armes the promiſed Seed of the woman, and ſaw with his eyes the ſaluation of the Lord. And thus haue we the firſt and principall meaning of this prayer, which the Church maketh for the *Meſſia*.

But the neerer the time of his exhibition came, the more his ſaints looked for him.

*Luk.* 2. 38.

Hee is heere ſhortly three wayes deſcribed: firſt, hee is called *the Sonne of Gods right hand.* Secondly, he is called the *ſonne of man.* And theſe two eſpecially reſpect his perſon. Thirdly, he is called, *One whom God hath made ſtrong for himſelfe.* And this toucheth his office. As to the firſt, he is called, *the Sonne of Gods right hand*, for three cauſes: firſt, in reſpect of his maruellous generation in both his natures, *Illinc patris expers, hinc matris*: in the one, without a father, in the other, without a mother. *Natus quidem eſt*, he was borne indeed of a woman, but in reſpect of his mother, he was ἀπάτωρ without a father. *Idem etiam genitus eſt*: hee was alſo begotten of his father, but in reſpect of his father, hee was ἀμήτωρ without a mother: thus euery way was he *the Son of Gods right hand.* As God, he is ἀπαύγασμα τῆς δόξης τοῦ πατρὸς, *the brightnes of his fathers glory, and the ingrauen Image of his Perſon.* As he is man, hee was conceiued, and formed by the right hand of God, ſo the Angell told *Mary*, *The power of the moſt high ſhall ouer-ſhadow thee*: therefore in reſpect of his maruellous humane generation, *Irenæus* obſerues theſe three ſtiles to be giuen him. Firſt, he is called, *The ſecond Adam*, a very man as the firſt *Adam* was, yet not begotten by a man, as the firſt *Adam* was not begotten by a man. Secondly, hee is called *Flos campi*: a flowre of the field, not a flowre of the garden, nor ſet or planted by a Gardener, but ſpringing vp of the owne accord, without the labour or induſtry of man. Thirdly, hee is called, *A Stone cut out of the Mountaine without hands*: hee came out of the ſame maſſe whereof mankind is, but no man helped his generation.

The Meſſiah is here three wayes deſcribed.

1 He is called the Sonne of Gods right hand, and that in three reſpects.

1 In reſpect of his maruellous generation in both his natures.

*Nazian. orat.* 4. *de filio.*

His vnſpeakeable generation, as God.

*Heb.* 1.

*Luke* 1. 34.

His maruellous generation, as man, noted in theſe three names giuen him.

1 *Cor.* 15.

*Cant.* 4.

*Dan.* 2.

*Iren. lib.* 3. *cont. Valent.*

Secondly, he is called *The Sonne of Gods right hand*, for that ſingular loue and fauour which the Father carries toward him: for the right hand of God, in holy Scripture, either ſignifies his power, as in the Song of *Moſes* and *Miriam* at the red Sea, *Thy right hand is glorious in power, thy right hand hath bruized thine enemies.* Or then it ſignifies his fauour and his loue. *At thy right hand are pleaſures for euermore*: both theſe are taken vp by *Nazianzen*, *Manus ſymbolum eſt affectionis & actionis*: the hand is a ſigne of his working and will, the right hand put for his good will and pleaſure, the left hand by the contrary, for his diſpleaſure. So ſhall the wicked ſtand at his left hand vnder the reach of his power, but not within the compaſſe of his fauour. It is true, euery Chriſtian man is alſo the Sonne of Gods right hand: by nature his name is *Ben-oni*, the ſonne of ſorrow: but his father hath changed his name with his eſtate, called him *Ben-iamin*, the Son of his right hād. But in a more ſpeciall ſenſe doth this ſtile belong to the Lord Ieſus, for with a note extolling him aboue all his brethren, he is called ὁ υἱός μου ὁ ἀγαπητὸς, *that ſon of mine, that beloued*, ἐν ᾧ εὐδόκησα in whom I am well pleaſed, through whom I accept others to be my ſonnes, and for whom I loue all thoſe whom I loue.

2 The Meſſiah is called the Son of Gods right hand in reſpect of Gods ſpeciall loue towards him.

*Exod.* 15.

*Pſal.*

*Nazian. Orat.* 9. *de compoſ diſſerend ratione.*

Euery Chriſtian is a ſonne of Gods right hand, but not as Ieſus is.

*Mat.* 3. 17.

Thirdly, hee is the Sonne of the Fathers right hand in reſpect of his moſt perfect obedience and ready willingneſſe to doe in all things the will of his Father, *I deſired to doe thy good will, O my God.* When he told his Diſciples that he had meat to eat, which they knew not, they vnderſtood not what he meant: but he expounds himſelfe, *My meat is to doe the will of him that ſent me, and to finiſh his worke.*

3 The *Meſſiah* is a Son of Gods right hand, in reſpect of his willingneſſe to obey his Father.

*Pſal.* 40. 8.

*Iohn* 4. 34.

In the ſecond part of the deſcription they call him, *The ſonne of man*: he is in ſuch ſort the Sonne of God, that hee is alſo the *Sonne of man*, not begotten by man, as wee haue ſaid before, yet formed, and conceiued of the ſeed of man, he is *Gnamith Iehoua*, the companion of *Iehoua*, he is alſo, as *Iob* calleth him, our *Goel* or kinſman. *Iacob* called him *Shiloh*, becauſe hee was ſent into the world wrapped in the like tunicle, which others of the ſonnes of men bring with them when they are borne. He is that incomparable *Vnio* or *Margarita*, a precious pearle, as *Nazianzen* calleth him: and why? *Nicetas* and *Elias* doe tell vs, *quippe qui non niſi ſummo cum labore, atque à perpaucis inuenitur*, becauſe he is not found but with

2 The ſecond point of the *Meſſiah* his deſcription is, The Sonne of man.

*Zach.* 13.

*Iob* 19.

*Nazian. orat.* 3. *ad Iulian.*

*Nicetas Schol. in Nazian.*

great

Elias in Nazi- orat. 8. de pace.

great labour, and few are they who finde him. *Tum etiam (vt ait ille) quia vt margarita ex concha, & aqua conſtatur, ita Chriſtus diuinitate & humanitate conſtat.* O what a matter of vnſpeakeable ioy is here! but I muſt contract my ſelfe. Man for his tranſgreſſion receiued this check from the Lord, *Ecce Adam factus eſt quaſi vnus ex nobis*; but now ſince the reconciliation by *Ieſus, God manifeſted in the fleſh*, man may reioyce and ſay, *Ecce Deus factus eſt quaſi vnus ex nobis*: Doubtleſſe this is a ſtrong bulwarke of our faith, ſince wee ſee that the Sonne of God is become the Sonne of man, clothed with all the infirmities of our nature, except ſinne, ſince wee ſee the God of glory humbled to the ignominy of the croſſe, why ſhall wee doubt that the ſonnes of men ſhall alſo bee made the ſonnes of God, and that theſe *vile bodies of ours ſhall bee changed, and faſhioned like vnto the glorious body of Chriſt*, eſpecially ſince for no other end became hee the ſonne of man, but to make vs the ſonnes of God?

What great comfort haue wee in this, that the [illegible] God is become the Sonne of man!

Philip 3. 21.

3. The third point of the deſcription of the Meſſia is, that God hath made him ſtrong for himſelfe, to doe the office of a Redeemer.

The laſt part of the deſcription is here, *whom thou haſt made ſtrong for thy ſelfe*: this (as I haue ſaid) reſpecteth his threefold office, and his vnction to them all. A Commentary for this place, is that of *Eſay, I will put my Spirit in him, that hee may bring forth iudgement to the Gentiles*. And againe, *The Spirit of the Lord is vpon mee, and he hath anoynted mee, hee hath ſent mee to preach good tydings vnto the poore, and to binde vp the broken hearted, &c.* what the Pſalmiſt here calls *ſtrengthning*, the Prophet here calls it *anoynting*, and St. *Iohn* calls it *ſealing*, *for him hath God the Father ſealed*, and what is meant by all theſe, hee expounds himſelfe yet more cleerely; *The Word was made fleſh, and dwelt among vs full of grace and truth*, and a little after, *God gaue him not the Spirit by meaſure, that of his fulneſſe we might all receiue grace for grace.*

Eſay 61. 1.

Iohn 6. 27.

Iohn 1. 14.

Iohn 3. 34.

Chriſt made ſtrong for his office by anoynting, ſealing and powring of the Spirit vpon him.

Of all theſe it is plaine how the Father is ſaid to haue made his Sonne *ſtrong for himſelfe*, that is, he anointed him, he ſealed him, he put his Spirit into him, not in a meaſure, but communicated the fulneſſe of grace to him, that he might be ſtrengthened to doe vnto vs the office of a King, to deliuer vs from our enemies, of a Prophet, to teach vs the whole counſell of God, and of a Prieſt, to offer himſelfe in a propitiatory ſacrifice for vs. In all theſe appeared his wonderfull ſtrength, *paſſus eſt vt infirmus; operatus vt fortis*, when hee ſuffered like a weake man, then hee wrought like a valiant man, when he darkned the ſunne, then he rent the vaile, then he raiſed the dead, in his death *vide infirmitatem filij hominis*, ſee the infirmity of the ſonne of man; in his victorie *vide fortitudinem filij Dei*, ſee the mighty ſtrength and power of the Sonne of God; *granum ſinapis dum patitur*, in his ſuffering he is like a graine of muſtard ſeed; *dum reſurgit arbor eſt, ſub qua aues cœli nidificant*, in his reſurrection hee is like a tree, vnder which the birds of heauen doe build their neſts. Euery way the mighty ſtrength of our ſtrong Redeemer is to bee admired, but ſpecially his conqueſt by ſuffering, there did appeare *the weakeneſſe of God ſtronger then man*; yea, then all theſe *Principalities, powers, and ſpirituall wickedneſſe*, that were oppoſite to him.

Aug. de Temp. Serm. 107.

The ſtrength of Chriſt appeared in his greateſt weakneſſe.

Aug. Serm. de Sanctis.

Luke 13. 19.

There was neuer ſuch a work committed to Angel or man, as that which was laid on Ieſus.

It was indeed an exceeding great worke, which was committed to our Mediator, *The man Ieſus*, and therefore required a ſpeciall vnction to make him ſtrong vnto it. All the Angels of Heauen, all the men on earth were not able to haue wrought that worke; Such a Law was neuer imponed to man nor Angel, as was imponed to Ieſus, by his Fathers ordination; and willingly accepted by himſelfe.

The Law of a Redeemer was enioyned to him, which requires more then the Law morall.

This was the Law of a Redeemer, wherewith Chriſt was charged, and none but he, more many manner of wayes, then the Law morall whereunto all are ſubiect. The morall Law had two tables, the firſt commanding the perfect loue of God: the next commanding to loue our neighbour, as our ſelues. The Redeemers Law hath alſo two parts, both of them commanding much more, then is commanded by the morall: the firſt part of the Redeemers Law lookes vp to his Father, the ſecond lookes downe to his brethren. In the firſt, this commandement was giuen him; Thou muſt vindicate the glory of thy Fathers mercy and iuſtice. If man be not puniſhed, What ſhall become of the glory of my iuſtice? and if all men periſh vnder that wrath, which is due to their tranſgreſſion, what ſhal become of the glory of my mercy? The Lord Ieſus hath in wonderfull manner preſerued them both, for in him the inuiolable ſtrictneſſe of his Fathers iuſtice hath beene manifeſted, in that he ſpared not his owne Sonne, bearing the burthen of our tranſgreſſion. Many fearfull examples of Diuine iuſtice haue been ſeene ſince the beginning of the world, but neuer one like vnto this. And many great mercies in all ages hath he ſhewed to his ſeruants; *Noah* in the Arke, *Lot* in Zoar, Iſrael beyond the red Sea, may ſtand for examples: but neuer a mercy like this was manifeſted in the world, that the Lord gaue his onely begotten to the death, that ſuch as beleeue in him might haue eternall life. There was the riches of the glory of his mercy wonderfully declared. Thus did the Lord fulfill the commandement of the law of a Redeemer, and preſerue the glory both of his Fathers iuſtice and mercy.

As the Law morall had two tables, ſo hath the Law of the Redeemer two parts.

1. The firſt lookes vp to his Father & binds him to vindicate the glory of his Fathers iuſtice and mercy.

2. The ſecond lookes downe to his brethren, and binds him to vindicate them from all their enemies.

The other part of the Law reſpected his brethren, concerning whom, this commandement was giuen him, thou muſt loue thy brethren, nor as thy ſelfe onely, but more then thy ſelfe; thou ſhalt purchaſe them life by thine owne death, thou ſhalt ſaue them who haue loſt themſelues, thou ſhalt redeeme their inheritance which they haue ſold without a price, and as their neereſt kinſman, and firſt-borne of thy fathers familie (according as thou art bound) thou ſhalt purſue the murtherer that ſlue him, to wit, the Deuill, hee is without all Citie of refuge, reuenge thou their blood vpon him; and like another *Abraham*, thou muſt bring home againe *Lot* out of the hands of that Tyrant *Chedarlaomer*: all this the Lord Ieſus powerfully performed; for the Father fortified him, and made him ſtrong to this worke for himſelfe. And thus haue wee ſeene how theſe words containe a prayer for the comming of Ieſus Chriſt, the great and true redeemer of his Church.

We haue ſeene how this praier is competent to Chriſt, the true and principall Redeemer of his Church.

Now this ſame deſcription is alſo competent in the ſecond roome, to the ſecondary inſtruments, appointed by GOD to ſerue vnder him, for the comfort, deliuerance, and gouernment of his Church. For a King called of GOD to rule his people, and ſet ouer them, not in wrath, as the Kings of Iſrael *Ieroboam* and his ſucceſſors were, of whom ſpake the Lord by *Hoſea*, *Dedi illis regem in furore meo*: but a King ſet ouer a people in mercy, as *Dauid* and *Salomon*, *becauſe the Lord hath loued his people*. Such a King no doubt is a ſonne of the Lords right hand, and for three cauſes ſo called: firſt, *Bleſſed art thou, O land, when thy King is the ſonne of Nobles*: and what greater Nobility then to be the Sonne of Gods right hand, not onely in regard of his perſonall regeneration and adoption, which way all Chriſtians are the ſonnes of God; but alſo in regard of their ſpeciall vnction, proper to the royall calling, whereby God ſeparates him, and ſets him vp as his deputy, to rule others? Secondly, a good King is ſo called for that ſpeciall and maruellous care the Lord hath of him, to preſerue and keep him in moſt deſperate dangers: *Many deliuerances giues the Lord to his anoynted, and reſcueth his ſeruant Dauid from the hurtfull ſword*. As the Lord hath ſet him vp for himſelfe, ſo in ſpeciall manner he preſerues him by himſelfe. And thirdly, a good King is called a ſonne of Gods right hand, becauſe his heart is rightly ſet to doe good in his calling, like *Dauid*, *Ezechia*, and *Ioſia*.

Now it is competent alſo to ſecondary inſtruments raiſed by God for the good of his Church.

For good kings are ſonnes of Gods right hand, otherwiſe then common Chriſtians are.

And it agrees alſo to them that God hath made them ſtrong for himſelfe.

The other part of the deſcription agrees alſo very well vnto him: for the ſpeciall and royall vnction of ſuch a King as I haue ſpoken of, makes *him ſtrong for the Lord*: and here are two things; firſt, *thou haſt made him ſtrong*, next, *thou haſt made him ſtrong for thy ſelfe*. All ſuperexcellency of ſtrength & dignity is from the Lord; *the Lord brings low, and exalts* (ſaid *Anna* the mother of *Samuel*) *To come to preferment is neither from the Eaſt, nor from the Weſt, but from the Lord.* Yet ſure it is, all whom the Lord maketh ſtrong, are not made ſtrong for himſelfe. There are many who abuſe (againſt the Lord) the ſtrength, authority, and honour, which they haue receiued from the Lord. The Princes of Zoan are fooles, and the Princes of Noph are deceiued: ſuch was *Pharaoh*, of whom ſaid the Lord, *I haue raiſed thee vp, that I may ſhew my power vpon thee*: ſuch were the Apoſtate Iſraelites, of whom the Lord complaines, *My people ſay they are Lords, they will not come neere me*. And againe, *as they were filled, their heart was exalted*. A vile ingratitude, that man ſhould become moſt rebellious againſt the Lord, when the Lord hath beene moſt beneficiall to him.

Al ſtrength and dignity is from the Lord.
1 Sam. 2.
Pſal. 144.

But not alway vſed for the Lord.

Ierem.

Hoſea 13.6.

Let men take heed how they vſe the place, whereunto God hath exalted them either by natiue or datiue nobilitie; theſe *Nazianzene* call, *Nobiles ex mandatis, aut reſcriptis principum*: for curſed are they who vſe againſt the Lord, that which they haue receiued from the Lord. Let them bee aſſured, if they will not doe his will out of louing and humble obedience, God ſhall doe his will vpon them out of his iuſtice and power, he ſhall roll them from their ſtation, and turne their glory into ſhame. *Sic fiet ex comœdia, tragœdia. The wind ſhall bind them vp in her wings. A moneth ſhall deuour them with their portions. Their glorie ſhall flye away like a bird. They ſhall be as the morning cloud, or morning dew that paſſes away, as chaffe driuen with the whirle-wind out of the floore, and as ſmoake that goes out of the Chimney.* But there is the lamentable blindneſſe of men, though they ſee that this hath held true vpon others before them, yet they fanſie to themſelues euery man a ſingular priuiledge, that the like iudgement ſhall not come neere them.

Men aduanced to honour by God, haue need to take heed that they be for God.
*Nazianz. orat. 11. de ſeipſo.*

Otherwiſe God will doe for himſelfe, but againſt them.

Hoſea 4.19.
Hoſea 5.7.
Hoſea 9.11.
Hoſea 13.3.

But happy are they, who caſt downe their crownes at the feet of the Lord, and returne vnto him all that they haue receiued from him, vſing for the Lord, that ſtrength, honour, and authority, which they haue gotten from the Lord: theſe are the ſonnes of his right hand, labouring to honour him who hath honoured them, and theſe the Lord *keepeth as a ſignet on his hand; vpon theſe ſhall be raine of bleſſings. The eye of the Lord ſhall watch ouer them for good*, to protect and defend them in all their neceſſities. As they are for the Lord, ſo is the Lord for them, to performe to them that which hee promiſed

Happy are they who returne to the Lord that which they haue receiued from him.

Ezek. 34.26.

Psal. 89. 21, 22, 24.

promiſed to *David*, *Mine hand ſhall be eſtabliſhed with him, and mine arme ſhall ſtrengthen him, the enemie ſhall not oppreſſe him, neither ſhall the wicked hurt him: but I wil deſtroy his foes before his face, and plague them that hate him.* What here is plainely promiſed, hath beene particularly performed to your Maieſty, cōpare the oracle with your owne experience, & then the Lords conſtant and louing kindneſſe, felt in by-gone times, ſhal animate and incourage your Highneſſe ſtill to walke before the Lord in the vprightnes of your heart, *for with the vpright man, the Lord will ſhew himſelfe vpright.* I need to ſpeake no more of this point to a Prince of ſuch vnderſtanding: I am ſure out of theſe places, God hath ſpoken to your heart, and your royall heart hath anſwered him.

Pſal. 18. 25.

The Church of old, when they prayed for themſelues, praied for their Kings.

1 Tim. 2. 1.

Of all this wee ſee, that the Church of old, when they prayed for themſelues, they prayed alſo for their Kings & Gouernours; yea in praying for ſuch as are ouer vs, we pray for our ſelues, the benefit redoundeth to vs. *I will that prayers bee made for all men, for Kings, and all that are in authority, that wee may leade a quiet and a peaceable life:* and for this ſame cauſe the Iſraelites of old were commanded to pray for the King of Babel who captiued them. It is true which *Auguſtine* ſaith, that albeit euill Kings be more hurtfull to themſelues then to their ſubiects, yet *Bonorum regnum non tam ipſis quam illis vtile eſt, quibus præpoſiti ſunt,* yet good Kings are more profitable to their ſubiects, then to themſelues. The vnity and felicitie of a people, ſtands in the good diſpoſition of him, who rules ouer them. *Caput eſt imago Principis in Republica,* the head in the body, is an image of a Prince in the Common-wealth. As an head without a body is inglorious, for *the glory of a King ſtands in the multitude of his ſubiects,* ſaid *Salomon:* ſo a body without a head is much more ignominious, for either elſe it hath no life at all, or if it haue any, euery member beateth and daſheth vpon another, none of them can rightly doe their office. *In thoſe dayes there was no King in Iſrael, and euery man did what was good in his owne eyes.* yea how deare a good King ſhould be to his people, and how heauy a loſſe it is to want him, that one place may teach vs. *The breath of our noſtrils, the anointed of the Lord was taken in their nets, of whom wee ſaid, Vnder his ſhadow we ſhall be preſerued aliue among the heathen.*

For the King his good eſtate brings good to his people.

August. de ciuitate Dei lib. 4. 3.

Elias in Nazian. orat. de compeſc. diſſenſat.

Lament. 4. 20.

Such ſweet harmonie ſhould be betweene Prince and people, as was betweene Dauid and his ſubiects.

A happy thing therefore it is, when Prince and people goe together, as *Dauid* and his ſubiects did, their loue was mutuall, their care mutuall, their praier one for the other mutuall: when the people were ſtricken with peſtilence, *Dauid* their King prayed for them, and wiſhed that the puniſhment might be turned on him, and his houſe, and the people ſpared; *O Lord, I beſeech thee, let thy hand bee on mee and my fathers houſe, and not on thy people for their deſtruction.* And againe, when *Abſolon* rebelled againſt his father, King *Dauid*, the people interponed their liues for their King, they would not let him goe out to the battell, they accounted him *the light of Iſrael, more worthy to be preſerued, then many thouſands of them.*

1 Chron. 21. 17.

2 Sam. 18. 3.

The concluſion, wherein this prayer is applyed to our Soueraigne.

But now muſt I contract my ſelfe. Since all other things requiſite for your Maieſties iourney, are in readineſſe, attending your Highneſſe forth comming, it is alſo time that our prayer ſhould betake her to her wings, and let goe to her flight, to accompany your Maieſtie, whereſoeuer yee goe. As I ſaid in the beginning, ſo now ſay I in the end, in the name of all your Highneſſe ſubiects of this Kingdome: Since our hands cannot be with your Highneſſe, to waite on, and ſerue your Maieſtie, as our hearts would, *The hand of the Lord bee with you.* *That hand* which preſerued you in the womb of your Mother, and brought your Highneſſe ſafely into this world: *That hand* of the Lord, which made your armes ſtrong to wreſtle with the Gowrian Traytour, before the hands of your ſeruants came neere you: *That hand* of the Lord, which deliuered you Maieſtie from that abominable Powder-treaſon, and firſt reuealed to your ſelfe the counſell of your enemies: In a word, *That hand* of the Lord, which hath made your Maieſtie glorious by many deliuerances, that ſame hand of the Lord bee with your Maieſty in this iourney and for euer.

Ancient Iſraelites prayed for their rulers, and we ſhould vſe it for our King.

The ancient Iſraelites vſed this prayer, for *Cyrus*, *Nehemiah*, *Zerubbabel* and ſuch others, that were to be the inſtruments of their comfort, before euer they receiued any cōfort from them: how much more ſhould we vſe it for your Highneſſe, ſince we doe ſo abundantly inioy the fruits of your Highneſſe moſt happy gouernment? For your Maieſtie hath bin vnto vs another *Cyrus*: when he came to the Kingdome, then came deliuerance to Iſrael from their ſeuentie yeares bondage in ancient Babel: and with your Maieſties comming into the world to inioy theſe Scepters, whereunto your Highneſſe was borne a lineall and lawfull heire, then came our deliuerance from myſticall Babel.

Since both hi word & worke witneſſe that he is giuen vs, ſonne of God right hand.

And your Maieſties moſt Chriſtian care to eſtabliſh our Church by prouiding portions for the Leuites, who ſerue the Lord in his Sanctuary, and to free the common people from oppreſſion in the Tithes, hath ſhewed that your Maieſtie is to vs that *Nehemiah* and *Zerubbabel*. Yea, your Highneſſe words and workes are witneſſes, that yee are vnto vs a King giuen of God in his mercy, *A [illegible] of his right hand: Patriæ parens, & publicus paſtor*, a publike Father of the country and a Paſtor of the People.

A notable ſpeech vttered by his Maieſtie in the Caſtle of Edenbrugh witneſſes him to be ſuch a one.

Among innumerable words, and diſcourſes, royall, philoſophicall, and theologicall, deliuered almoſt euery meale, & moſt worthy to be remembred, I doe only make mention of one vttered by your Maieſty, on your birth-day after ſupper in the Caſtle of Edenbrugh: when your ſeruant had ſaid the Grace, and a little more then cuſtomably I vſed, had prayed for the continuance of many ſuch dayes, wherein wee might with Ioy celebrate the remembrance of your Highneſſe moſt happy natiuitie, your Maieſty aroſe from the chaire with this ſpeech in publike audience of the whole houſe; You haue ſaid the Grace for mee, and now will I pray for my ſelfe, which your Maieſty with all reuerence and zealous affection deliuered in theſe words:

THE *Lord grant me, no longer to liue, nor [illegible] yeares beſides, to aduance the glory of God, and to procure the good of his Church.*

Pſal.20.4.

All that heard it were affected, yea rauiſhed with great ioy, ecchoed it with their prayers vnto God, *The Lord grant thee according to thine heart.* For in this did your Highneſſe open the integritie and ſinceritie of your ſoule, that your Highneſſe deſired to liue, *Non vt præeſſes, ſed prodeſſes,* not for your ſelfe, but for the glory of God, and benefit of his Church.

Workes witneſſes alſo throughout the Kingdome.

But moſt euident in Dumfreis and the whole South border,

1 For reſtitution of true Religion.

And as to your Maieſties workes, all places of this Kingdome, Highland, Inland, and the Borders are ſtored with ſeuerall teſtimonies of your Highneſſe wiſe, and happy gouernment, but leauing them all, this Countrey and Towne wherein your Maieſty now is, reioyceth aboue others in the ſweet fruits, firſt of Religion, and Piety, next, of ſingular and vnaccuſtomed peace, which now by your Highneſſe prudency and fatherly care they enioy. As to the firſt, the time hath beene, as your Maieſtie doth well remember, wherein this Towne and Countrey about it, was like to a field all ouergrowne with the weeds of Papiſtry, the little remnant that then was of the Religion, were but like to the gleanings, & after-gatherings of the Vintage. But now by the care [illegible], there is here a flouriſhing Church. God hath ſo bleſſed the labours of the Preacher, Overſeer of this people, that there is not to be found three Recuſants in all this Towne, & I am informed, that the countrey about it is filled with good wheat in ſtead of poppie, ſo that they who are of the Popiſh ſort, are like vnto the grapes which remaine after the vintage, here one, and there one, ſcarſe [illegible]ned. And for this cauſe I haue heard ſundry of their ancient men bleſſe the Lord, for that he had ſent the Light of his Goſpell among them to illuminate them, profeſſing that without it they had died in moſt pitifull ignorance.

2 For ſingular peace they enioy now being deliuered from their oppreſſors.

The other fruit of ſingular peace is ſo apparent to you all, that I neede not to point at it. Ye who ſtand here in great multitudes, beare witneſſe your ſelues before the *Lords Annointed*: Tell as the truth is! Are yee troubled now with any frayes in the night? Are yee wakened from your reſt by the *Alarum*, or ſound of the drumme? Is there crying now for armour to repreſſe the incurſion of robbers? Doe yee not ſit peaceably euery one of you in your owne houſes without moleſtation of the oppreſſor? May yee not now, as the prouerbe is, *porrectis dormire pedibus*, in reſpect of ſecurity ſleepe ſoundly? Is not that promiſe made by the Lord, accompliſhed now, *Hee ſetteth peace in thy borders?* Now are [illegible], wherein euery good ſubiect may peaceably labour in his calling, and that which beaſtly men called *Man [illegible]*, is away. What cauſe haue yee then for this to bleſſe the Lord our GOD, and this happy King, whom he hath ſet ouer vs, and who this day ſitteth before you, by whoſe Fatherly care wee enioy this quiet, and peaceable life?

Pſal.147.4. Plin.lib.10. cap.32.

Theſe bleſſings were acknowledged with ſuch publike acclamations, as forced the Preacher to ſtay, till the people had ended.

A ſpeech to the Nobles of England.

With an exhortation.

Now muſt I in the end turne me a little toward you, moſt worthy Nobles of *England*, not for any doubt we haue of your loyall affection, or any neede your *Honours* haue to be exhorted to your duty by our weakeneſſe, farre be it from me, *vt officij ſui ſatis memores, immemores facere videar*, yet remembring that of the Poet,

Plaut. in Pſeud.

*Qui monet vt facias, quod iam facis ille monendo*
*Laudat, & hortatu comprobat acta ſuo.*

Ouid.3.triſt.

I hope, what I am to ſay, will not be vngracious, but rather very welcome to you. Haue a care wee beſeech of that incomparable Iewell, yee haue receiued from Scotland, both ye and wee haue our mutuall intereſt in him, when the Sun riſeth to you, it ſhineth to vs alſo; if it decline and fall downe vpon any of vs, (which I pray God we neuer ſee) it bringeth a darke night vpon vs both; yea all Chriſtendome, in reſpect of the good they enioy by his Maieſtie, doth cry for a carefull conſeruation of this Iewell.

It is true, your willing and hearty acceptation of your natiue King, hath inlarged his Diadem without [illegible], and as true, his royall Diadem hath increaſed the glory and fame of your Kingdome through the world; but all theſe and many more, your Honours of wiſe, and vnderſtanding hearts haue pondered better, then I can

poyne

point them out: I will therefore content me with this one, which, when I haue ſaid, I know wil be leſſe then I ſhould haue ſaid, or your Honours haue iuſtly deſerued.

3 A commendation.

Plat. lib. 3 de Rep.

The Noble and comely behauiour yee haue vſed in attending our Soueraigne in al this iourney, did preſent to him, who could obſerue it, that which *Plato* calls *pulcherrimum ſpectaculum*, when mannerly mindes appeare in beautifull bodies, Your kindneſs, and intire loue among your ſelues, liuing together, *ac ſi omnes eiuſdem muſæ eſſetis æmuli & voto viueritis vno*, which the Poet ſaid was rare to be found, for *velle ſuum cuique eſt*. Your conuerſation in all things anſwerable to your place, and ſtation, *in ipſa regia, non ſine regula incedentes*. Your courteſie, and great humanity towards vs. In a word, all ſorts of graces pertaining either to learning, or piety moſt eminent in you, ſhall binde our hearts to a louing and honourable remembrance of you, by our mentall Pyramides & Pillars, ſo long as wee can remember our ſelues. Now our bodies in reſpect of place muſt be diuided, but I hope our hearts and affections ſhall neuer diuide any more, God hauing ſo many manner of wayes conioyned vs, that in one Ile, with one language, and one Religion, wee are now the coniunct ſubiects of one natiue King, and Soueraigne to vs both.

Perſ. Satyr.

[illegible]ing to [illegible] Maieſties [illegible]culars [illegible] Domeſtikes.

And as to you, who haue that happe and honour beyond others, to bee his Maieſties Cubiculars and Domeſticks, conſider with your ſelues, what is the weight of your charge, and how the place whereunto, aboue others, otherwiſe not your inferiors, yee are promoted, bindes you to a daily tribute of daily vigilance, and attention. Remember that word, which *Dauid* cryed to *Abner*, for a rebuke to him and the reſt of *Sauls* ſeruants, becauſe they were ſleeping when their maſter was in danger of his life by *Abiſhai*, if *Dauid* had not ſtayed him, *Ye are all* (ſaid hee) *worthy to die, becauſe yee haue not kept your Maſter the Lords Anoynted.* If they were thus threatned, and moſt iuſtly, becauſe they were remiſſe and careleſſe in conſeruation, euen of an euill King; what a ſinne is it to be negligent in attending ſuch a King as God hath giuen vs! it cannot but procure heauy iudgments both from God and man. But we perſwade our ſelues the beſt things of you, that conſcience more then commodity, will ſtir you vp to be faithfull in their calling, *not wit*[6] *eye ſeruice as men pleaſers; but in ſingleneſſe of heart, fearing God.* Col. 3.22.

Alwaies ſince the ſureſt ſafety of Kings is the protection of *Iehoua, for his name is a ſtrong tower, and the righteous runne vnto it*; Sir, let him euer be, as you haue found him, your rocke and refuge. Continue ſtill in that reſolution of King *Dauid, I will ſet no wicked thing before mine eyes, I hate the worke of them that fall away, it ſhall not cleaue vnto mee*: ſo ſhall the word which *Amaſa* (from the Spirit of the Lord) ſpake vnto *Dauid*, bee eſtabliſhed in your Maieſtie: *Peace, peace be vnto thee, and peace be vnto thy helpers, for thy GOD helpeth thee.* To this effect, that we may end, we will now againe turne vs to our prayers, from which wee ſhall neuer turne ſo long as wee liue, and yet I am ſtill ſtayed, or rather forced to ſtay: I would make an end, but am pearced with the ſorrowfull lookes of this people, who deſire no ending, not ſo much for delight of any thing they heare from mee, as for that which they ſee in your Maieſty; they cannot be ſatiate in looking to your face; the ſhorter time they haue to behold it, the ſtronger is their affection. O how hardly comport they to part with their Soueraigne! But, deare Soueraigne, let it not bee offenſiue to your Maieſty, that you are compaſſed here with an aſſembly of mourners, whoſe faces are watred with ouerflowing teares of their heart. Can they part with their Prince without ſorrow? Can they want the light of their eyes, and *breath of their noſtrils*, and not lament for it?

Pſal. 101.3.

1 Chron. 12. 18.

Yet what ſpeake I of wanting? Be of cõfort, good people, we ſhall not want him, wee cannot want him, God hauing now ſo enlarged his Royall Armes, that they can reach from one end of the Ile, to the other, to bee at vs, to ſuccour and helpe vs, as we need them. Let vs therefore moderate our mourning, let our paſſions giue place to his Royall pleaſure, let our hearts with ioy and cheerefulneſſe ſend vp theſe our prayers. The hand of the Lord bee with our moſt Gracious Soueraigne, *the name of the God of Iacob defend him.* The Lord be to your Maieſtie, as hee was to *Abraham*, a buckler in this life, and your *exceeding great reward* in the life to come. God grant it for Ieſus Chriſts ſake. Amen.

Pſal. 20.1.

Geneſ. 15.

## FINIS.

# ΦΩΣΦΟΡΟΣ

OR

# A MOST HEAVENLY AND FRVITFVLL SERMON

Preached the Sixth of AVGVST 1615.

AT THE TRANSLATION OF THE RIGHT REVEREND FATHER IN GOD
the Archbiſhop of Saint *Andrewes* to the
See thereof.

---

*By* WILLIAM COVVPER, *Biſhop of Galloway.*

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DAN. 12. 3.

*They that turne many to righteouſneſſe, ſhall ſhine as the ſtarres for euer and euer.*

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*LONDON*,
Printed for ROBERT ALLOT. 1629.

# ΦΩΣΦΟΡΟΣ

OR

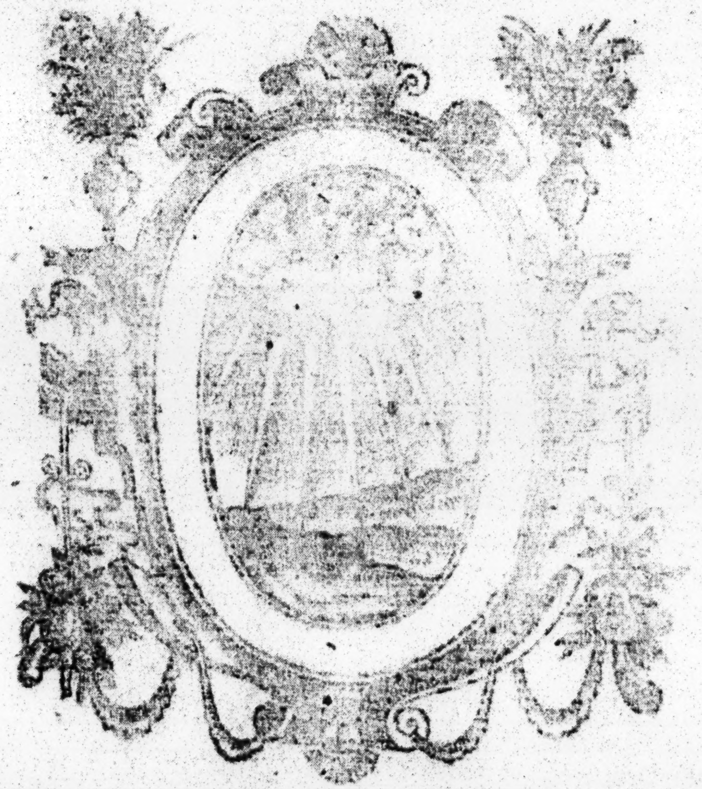
# A MOST HEAVENLY AND FRVITFVLL SERMON

Preached the sixth of August 1614.

AT THE TRANSLATION OF THE
RIGHT REVEREND FATHER IN GOD
[illegible] to the [illegible]

By WILLIAM COWPER, Bishop
of Galloway.

Dan. 12.3.
They that turne many to righteousnesse, shall shine as the Starres for euer and euer.



LONDON,
Printed for ROBERT ALLOT. 1629.

Yy

# TO THE RIGHT HONOVRABLE, MY LORD SANCHAR.

My Lord:

*THere is one Starre, which from diuers offices, receiueth ſundry names (ſaith* Piſida Conſtantinopol.) *It is* κῆρυξ νυκτὸς, *a nunce of the night, and therefore called* ἕσπερος. *It returneth againe, and declares the approaching of the day, then is it* προφήτης ἡμέρας, *and therefore called* φωσφόρος. *Such a one haue I beene at this time. The funerall of the late Archbiſhop of Saint Andrews, the new function of his ſucceſſor, gaue occaſion of both. I was inuited vnlooked for to the enterring of the one that I might ſpeake to the liuing for the dead, and from him. There* Heſperus *ouer-ſhadowed vs with darke and dolefull countenance. Inioyned againe to preach at the entrie of the other, there* Phoſphorus *proclaimed the comming of a bright and ioyfull day, which I pray God may long continue.*

χορηγεῖ

*Bleſſed be the Lord, who ſtill conſerues a Miniſtery in his Church.* One generation paſſeth, & another commeth, but the earth remaineth; *much more* he who formed it; *for in him falleth no ſhadow of change. Before the* Ruler of the VVorld *ſtandeth theſe* Oliues, *which furniſh oyle to his Candleſticke. In his hād are the ſeuen ſtarrs: no ſmoke of the bottomleſſe pit can vtterly quench their light. If one of them goe downe from our Horizon, another aſcends.* Elijah *may be taken away, but one commeth after him in* the Spirit and power of Elijah. Moſes died, *but* The God of the Spirits of all fleſh *raiſed vp* Ioſhua, *with whom he wrought no leſſe powerfully, then with* Moſes. *By* Moſes *he brought Iſrael out of Egypt; by* Ioſhua *he entred them in Canaan. By* Moſes *he deſtroyed one Nation of the Egyptians, by* Ioſhua *he diſcomfited ſeuen Nations of the Canaanites.*

*Eccleſ.* 1. 4.
*Iames* 1. 17.
*Zach.* 4.
*Rev.* 1. 12.

Moſes *diuided the red Sea, and* Ioſhua *parted Iordan into two.* Moſes *darkened the Sunne that it ſhined not:* Ioſhua *detained it, that it went not downe according to the ordinary courſe.* Nimrod *for all his might cannot build vp, where* Iehouah *will caſt downe. Neither can* Sennacherib *for all his pride, preuaile againſt the City which God will protect. They are fooles who fight againſt heauen. Sidonians in their* Act.12.20. *treaty with* Blaſtus *for* Herod *his peace, might learne them more wiſdome: they imagine* to quench the light of Iſrael *by cutting away comfortable inſtruments from the Church: but they are deceiued; for the Church is like a tree, whoſe branches hang down to the earth, and may be cut off, though not without diuine permiſsiō, but the root is in heauen, which ſtill ſendeth out others in their roome. I haue penned this Sermon, to ſtop the mouthes of miſ-reporters, as I preached it, without paring or adding any thing, except a little diſcourſe of the Religion of our* Antipodes: *And doe now dedicate it to your Lordſhip as one who being a preſent Auditor thereof, can beſt beare witneſſe to the trtuh of my relation. And I truſt, your Lordſhip will alſo accept it as a teſtimonie of that loue which I owe vnto you, for your conſtant profeſsion of Gods eternall truth, in this declining age, and your moſt ſincere affection, in all your ſpeeches euer auowed to his Maieſties ſeruice: whereunto as your Lordſhip acknowledgeth your ſelfe to be bounden beyond others of your ranke: So I pray God your Lordſhip may continue faithfull in both vnto the death.*

Your Lordſhips owne in Chriſt,
W. B. of Galleway.

# A MOST HEAVENLY AND FRVITFVLL SERMON,

## PREACAED THE SIXTH of Auguſt, 1615.

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*My helpe is in the Name of the Lord.*

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Titus 2.7.8.

*In all things ſhew thy ſelfe an enſample of good workes, with vncorrupt doctrine, with grauity and integrity,*

*And with the wholſome Word, vnreproueable, that he which withſtandeth may be aſhamed, hauing nothing concerning you to ſpeake euill of.*

Two parts of this Text.

1. Duty of Paſtors.

2. Duty of people.

THeſe words read in your Honourable and Chriſtian audience (beloued in our Lord and Sauiour Chriſt Ieſus) containe two things. Firſt, the duty of a good Biſhop or Paſtor toward his people. This is plainly ſet downe: he ſhould be *an enſample*, in word, in work, in doctrine, in life. Next, the duty of Chriſtian people toward their Biſhop, or Paſtor: and this is cloſely ſet downe, or (as we ſay) by way of conſequence; for this ſame precept, which bindeth the one to be an exemplar, bindeth the other to bee conformable to the exemplar.

Warning in the entry.

In the entry, wee are to warne you, that wee come not here this day to ordaine a new Biſhop in the Church, but to enter an old and approoued Biſhop vnto a new charge in the Church. Neither haue I choſen this Text ſo much for him, as for the edification of vs all, who are in this holy calling: I wiſh vnto all the reſt the like wiſdome in gouernment, dexterity in doing, and feruent zeale againſt the common enemy, that hath been euident in him. I bleſſe them, as the *Elders of Iſrael* bleſſed *Ruth* the wife of *Booz*, and mother of our Lord, *God make them like Rahel, and like Leah, which twaine did build the houſe of Iſrael*; and I pray for the performance of that promiſe in them, which God hath made to his Iſrael

Ruth.4.11.

Church by *Zachary*, that the meaneſt ſeruant in the houſe of God this day may become like *Dauid*, and they who now in light and grace are like vnto *Dauid*, *may increaſe with the increaſings of God, till they become like an Angel of God.*

Zach.12.

This Epiſtle was written by Saint *Paul* from *Nicopolis* in *Macedonia*, to *Titus*, whom the Apoſtle had taken from another charge in the Church; for he was his companion in his peregrinations, and fellowhelper in the worke of the Lord, and now had bound him, and burthened him with a particular care of the Churches of Creta, and ſet him downe Biſhop there. Creta is an Ile in the Mediterranean Sea, famous for this, that it had in it an hundreth Cities. The charge not of one, but all of them, is committed to *Titus*, to teach and gouerne them, and to plant Preachers in euery one of them: the ſubſcription of the Epiſtle ſo ſtiles him; *Titus, the firſt elect Biſhop of the Cretians.* Some of the contrary-minded, as namely, Maſter *Cartwright*, confeſſe this ſubſcription to bee taken from the Greeke Scholiaſt. Of this ſame iudgement are the auncient Fathers. For the Greeke Church, it contents me to name *Chryſoſtome*: for the Latine Church, *Ambroſe*. Many more might be alledged, who compaſſe this aſſertion, like a *Cloud of witneſſes*, and warrant it to bee true, by their teſtimonie.

Col.219: Titus, ſtabliſhed by Saint Paul, Biſhop of Creta, hauing charge of all Churches in that Ile.

*Euſeb.lib.3. cap.4.*

*Euſebius* affirmeth the ſame, and citeth *Sophronius*, as conſonant vnto him: with them agree many of the Recents, ſuch as *Bucerus, Bullengerus, Hemingius, Pellicanus*, and others, to whom none will deny the teſtimony of godly, ſound, and learned Diuines. But howſoeuer this Epiſtle was written to *Titus* by name, yet doth it appertaine to all that ſucceed him in the like calling, teaching them what to do in gouernment of the Houſe of GOD, and ſo wee come to the words.

The threefold duty of a Biſhop.
1. To liue as a good Chriſtian:
2. To teach as a good Paſtor.

*In all things*, περὶ πάντα. Marke what the Apoſtle ſaith, *In all things*, not in one thing, but in all bee an enſample. Some things thou haſt to doe as a Chriſtian, ſome things as a Paſtour, and ſome as a Biſhop. As a Chriſtian, be holy in thy ſelfe, and, teach others holineſſe by thy enſample. As a Paſtour, *Preach the Word of God, in ſeaſon, and out of ſeaſon*. As a Biſhop, counſell and admoniſh in wiſedome, correct with compaſſion, ordaine with diſcretion, rebuke; and (if need be) cut off with authoritie. *Epiſcopi prima cura vt Eccleſia dignus ſit, deinde vt Sacrario, atque ita demum præfecturæ:* The firſt care of a Biſhop ſhould bee to liue like a good Chriſtian and member of the Church: next, like a good Church-man ſeruing in the Sanctuary: thirdly, like a good Preſident, or Ouer-ſeer of others in the Church. Manie not marking this diſtinction of the Apoſtolike precepts, in theſe Epiſtles vnto *Timothy* and *Titus*, are miſcaried in their iudgement, not conſidering that the precepts giuen to them as to Chriſtians, are common to al Chriſtians, and the precepts giuen them as Paſtors, appertaine to all Paſtors, but ſhould not bee extended to all Chriſtians: and the precepts giuen to them as Biſhops, appertaine onely to ſuch as are Biſhops.

*Nazian.Orat. 21. Apologet. fugæ.*

3. To rule as a good Preſident in the Church.

How a Biſhop ſhould behaue himſelfe in things good, euill, and indifferent.

*In all things*. All things are either ſimply good, or ſimply euill, or the indifferent ἀδιάφορα: that which is good, the Apoſtle willes him to doe it, with diligence and deuotion; that which is euill, hee would haue him abhorre it with hatred and deteſtation: *Doe I not hate them, O Lord, that hate thee? Doe I not contend with them that riſe vp againſt thee? I hate them as if they were mine vtter enemies.* It is the great praiſe of the Angell of Epheſus, *I know thou canſt not forbeare them which are euill.* That which is indifferent, he will haue him vſe with diſcretion, that ſo in all things he may ſhew himſelfe *an enſample*.

*Pſal.139.21.*

*Reuel.2.2.*

The rule of things indifferent.
*1. Cor.10.23.*

The rule of diſcretion in the vſe of things indifferent, is to conſider expedience; *All things are lawfull, but all things are not expedient.* Expedience againe requires two conditions, whereof the one reſpects thy ſelfe, the other thy neighbour. The condition reſpecting thy ſelfe, is ſet downe by the Apoſtle, *I may doe all things, but I will not come vnder the power of any thing*; for it is dangerous when indifferent things by cuſtome become neceſſarie, and keep the heart of man vnder ſuch commandement, that he cannot bee without them; this is to come vnder the power of them. The other condition of expedience reſpecteth thy neighbour, ſhortly ſet downe by the Apoſtle, πάντα πρὸς οἰκοδομὴν, let al be done to edification: *Let vs follow thoſe things which concerne peace, and wherewith one may edifie another*: and againe, *Let euery man pleaſe his neighbour in that which is good to edification.* And thus much for the firſt word of our Text, *In all things*,

*1 Cor.6.12.*

*1 Cor.14.26.*
*Rom.14.19.*

*Ro.15.2.*

A good Biſhop or Paſtor is the ſtampe or ſignet of the Lord.

*An enſample.* The word τύπος, deriued from the common verbe τύπτω, ſignifieth a forme made by ingrauing impreſſion, or anie kinde of beating, ſuch as wee ſee are ſtamps, ſeales, or ſignets; which at the pleaſure of the maker receiue ſuch forme in themſelues, as by them they would haue imprinted in another. In this ſenſe the word it ſelfe is called, τύπος διδαχῆς, a forme of doctrine; and the Romanes are praiſed, *that they had obeyed from the heart vnto the forme of doctrine whereunto they were deliuered.* Euen as mollified waxe receiues ſuch a print or forme when it is applied to the ſtampe, as is in the ſtampe it ſelfe.

*Ro.6.17.*

Themſelues ſhould be ſtamped with Gods Image, that they may imprint it in others.
*1 Pet.5.3.*
*Phil.3.17.*

Such ſtampes and enſamples alſo ſhould all good biſhops and paſtors be. Saint *Peter* exhorts them to bee enſamples to the flocke τύποι τοῦ ποιμνίου. Such an enſample did Saint *Paul* ſhew himſelfe, *Looke on them, whoſo walke, as yee haue vs for an enſample*, καθὼς ἔχετε τύπον ἡμᾶς, there he vſeth the ſame word, requiring nothing of *Titus*, but that which in his owne perſon he had practiſed before him. It ſtandeth then for a warning to vs all, that wee ſhould take heed with what forme we are ingrauen our ſelues, *whoſe Image and Superſcription* doe wee carry: for as a ſignet can make no impreſſion in the waxe, but ſuch as it hath in it ſelfe; ſo if Chriſt be not formed in thy heart, how canſt thou forme him into the heart of another? Or at leaſt, if God of his great mercy imprint that forme in another, which is not in thy ſelfe, and make others Chriſtians by thy miniſterie, thou not being a good Chriſtian thy ſelfe, if hee communicate that forme to another, which thou haſt vitiate and corrupted in thy ſelfe, Is not thy iudgment the greater? Againe, I ſay, let vs remember we are the ſignets of the euerliuing GOD, and ſhould carry the ſimilitude of God in our ſelues, that we may communicate it vnto others. It is a point of high treaſon to falſifie the ſeale of the great King, or to ſtamp his people with any other

An admonition to Church-men, that it is a fearefull læſæ Maieſtatis, to falſifie the ſeale of the great King.

Image then his owne. The Lord preſerue vs, that we bee not guiltie of this fearefull *leſæ Maieſtatis*.

It is not free to Biſhops or Paſtors to liue as they liſt: they ſhould be enſamples vnto others.

It is not then left free to any Biſhop or Paſtor, of whatſoeuer dignitie or place in the Church, to liue as he pleaſeth, and then thinke that hee ſhould bee followed in all that liketh him. Let this pride be left to Antichriſtian Prelates and their Pope. *Caracalla*, that bloodie and inceſtuous Emperour, learned it from his Step-mother *Iulia*, and they haue receiued it of him; *Imperatoris eſſe leges dare, non accipere*, their libertie they eſteeme a law, and their authority, an argument good enough. No, thou art otherwiſe bound, by the Law of God: thou muſt firſt be formed by him thy ſelfe, and according to that forme, and none other, muſt thou conforme his people. S. *Paul* exhorts the Corinthians *to be followers of him*, but expounds himſelfe in another place; *Be yee followers of me, as I am of Chriſt. Ye are the light of the world, take heed that the light which is in you bee not turned into darkneſſe*: they who walke not according to this rule, are blind and pernicious guides of the people; *For where the blind leadeth the blind, both muſt fall into the ditch.*

1 Cor.4.16.
1 Cor.11.1.
Mat.5.14.
Luke 11.35.
Mat.15.14.

Acts 9.15.
Such an enſample was Saint Paul, who caried the meſſage of Chriſt in his mouth, the image of Chriſt in his life, the markes of Chriſt in his body.

A worthy enſample was S. *Paul*, *A choſen Veſſell, to beare the name of his Lord*, for he carieth the meſſage of Chriſt in his mouth, the Image of Chriſt in his life, the markes of Chriſt in his body στίγματα, and ſuch an *enſample* willeth hee *Titus* and all other Biſhops and Paſtors to be; firſt in themſelues; and then, to ſhew it out vnto others: *Shew thy ſelfe an enſample*, or as the word in the originall more ſignificantly imports, παρεχόμενος σεαυτὸν τύπον, exhibite thy ſelfe an enſample: for the ſhew of a good that is not, endeth in ſhame, *Cum nihil ſimulatum ſit diuturnum.*

All Chriſtians are bound to be enſamples, ſhewing out Gods Image to other.
Macar. hom.30.

All Chriſtians are bound to be good enſamples vnto others; for as no King will admit in his Treaſurie counterfeit money, nor ſuffer it to goe for currant in merchandize among his people, οὕτω καὶ ἡ ψυχὴ ἐὰν μὴ ἔχῃ εἰκόνα τοῦ ἐπουρανίου ἐνδύματος ἐν φωτὶ ἀῤῥήτῳ Χριστὸν ἐντετυπωμένον ἐν αὐτῇ, ἀχρηστουμένη εἰς τοὺς ἄνω θησαυροὺς, καὶ ὑπὸ τῶν ἐμπόρων τῆς βασιλείας τῶν καλῶν Ἀποστόλων ἀποβλητὸς γίνεται, euen ſo a ſoule, vnleſſe it haue in it the Image of Chriſt, by ſecret light ingrauen, is not meete to be gathered into the heauenly treaſure, and the holy Apoſtles, Merchants of the Kingdome, reiect it as counterfeit money, not rightly ſtamped, which ſhould not be receiued among Saints.

But they are moſt bound, who come neereſt the Lord by a holy calling.

But howſoeuer this bee a common duty required of all Chriſtians; certaine it is, the neerer men come to the Lord in a holy calling, the more are they bound to be enſamples of holineſſe vnto others. In the order of Nature, wee ſee the Elements ſeated one aboue another, and according to their place, they excell one another in purity: the earth is the loweſt element, moſt remote from heauen, and it is the groſeſt; the water naturally compaſſeth the earth, and is purer then the earth; the ayre is aboue the water, and purer then the water; the fire againe is aboue the ayre, and a purer element then the ayre; the Spheres of Heauen compaſſe all, and are purer then the reſt.

How the whole Church is a circle, the center and circumference whereof, is the Lord.

As the world, ſo the Church is a Circle, the Center and Circumference whereof, is the Lord: he is the Center which drawes all to himſelfe, and in whom all his Saints ſhall meete in one at the laſt; he is the Circumference which compaſſeth vs about to keep in his Saints, that none of them goe from him. Let it be ſuppoſed that there are many circles betweene the Center and the Circumference, but theſe which are neereſt the Center, are likeſt vnto it. *I will be ſanctified* (ſaith the Lord) *in all that commet neere me*: the neerer by place and calling thou commeſt to the Lord, the more requires he to be ſanctified in thee. When the Army of Iſraell camped in the Wilderneſſe, they were caſt in a quadrant, three of their tribes on the Weſt, three on the Eaſt, three on the South, and three on the North: in the midſt of them was the Arke, they were all bound to bee holy: but thoſe Leuites who came neereſt the Arke, and carried it, were bound to be more holy then others. In the New Teſtament, the Church is caſt in forme of a Circle, in the middeſt whereof God hath his Throne: all enioy his preſence, for they are round about him; but as yee may ſee figured by S. *Iohn* in the type thereof, they who are neereſt the Throne, excell others in holineſſe.

Leuit.10.3.
Reuel.4.4.

A fearefull example of iudgement, on ſuch as corrupt their wayes in a high & holy calling.
Exod.24.11.
verſ.18.

When the Lord proclaimed his Law vpon Mount Sinai, the people were parted in three rankes: ſome ſtood in the valley, and might not touch the Mount vnder paine of death: others were permitted to goe vp to the Mount, as *Aaron, Nadab, Abihu*, with the Nobles of Iſrael, *theſe ſaw the glory of God. Ioſhua* was there alſo, yet none but *Moſes* went vp to the Mount, and entred in the cloud. That fearefull example of *Nadab* and *Abihu*, conſumed with ſtrange fire from heauen, becauſe they became prophane and preſumptuous, to offer ſtrange fire to the Lord, euen after that GOD had preferred them to ſuch high dignitie and place aboue their bretheren: it ſhould bee in awe-band to all thoſe whom GOD hath ſet neere to himſelfe by a holy calling, that they corrupt not their wayes before him, but as they are warned by *Malachy*, *They keepe themſelues in the Spirit*, leſt the like ſtrange wrath from

God ſhould ſuddenly ouertake them.

Three rankes of good works. *Tit.2.12.*

*Tit.2.10.*

The threefold fruit of them.

*Mat.5.16.*

2.*Pet.1.10.*

*Pſal.1.*

*Of Good workes.* By this ſame Apoſtle in this Chapter, good workes are diuided into three rankes, for they are either workes of Piety toward God, or of Equity toward our neighbour, or Sobriety toward our ſelues: and theſe bring out a threefold fruit, moſt ſweet and excellent; for by them, firſt, God is glorified: ſecondly, thy neighbour is edified: thirdly, thy owne conſcience comforted, and confirmed in the aſſurance of thy ſaluation. Of the firſt ſpeakes the Apoſtle; *Let ſeruants ſhew all faithfulneſſe, that they may adorne the doctrine of God our Sauiour in all things*: there we ſee that our good workes are an ornament to the Goſpel. Of the ſecond, and firſt alſo, ſpeakes our Sauiour: *Let your workes ſo ſhine before men, that they ſeeing them, may glorifie your Father that is in heauen*: there we ſee that God is glorified by our godly life, and men thereby are edified and moued to doe it. Of the third ſpeakes S. *Peter*, *Make ſure your calling and election by well doing.* As euery tree is knowne by the fruit, ſo workes of grace proue thoſe that haue them, to be a tree planted by predeſtination in the *Paradiſe of God*, by that *riuer of the water of life*, and that therefore thy leafe ſhall not fade, and thy roote ſhall not periſh, becauſe thou art rooted and grounded in Chriſt Ieſus, and groweſt in him, who ſhall for euer conſerue the ſappe of grace in thy ſoule.

We are no enemies to good workes, but to the opinion of meriting by them.

Our workes haue no place in Iuſtification, but haue all place in ſanctification.

The aduerſaries calumniate vs, and call vs enemies to good workes; but God forbid we were ſo. Wee condemne no good workes, only we condemne their preſumptuous opinion of the merit of good works. Meriting cauſes of ſaluation they are not, yet are they witneſſing effects thereof; without which, a man cannot bee ſaued; not that wee are ſaued by them, but becauſe that iuſtifying faith, which whereby we are ſaued, cannot bee without them: *for Faith workes by loue.* In the act of Iuſtification, we affirme good workes haue no place; for a man muſt firſt be iuſtified, before hee doe any good, *Nam ſequuntur iuſtificatum*: in the worke againe of Sanctification, they want no place: this doctrine they challenge of noueltie, but indeed it is Apoſtolike, conſonant alſo to the doctrine of the ancient and primitiue Church.

This doctrine is warranted by the Apoſtle. Ro.3.28.

*Baſil.de Confeſſ. fidei.* And Apoſtolike doctors of the Church.

For that aſſertion of the Apoſtle, *We conclude that a man is iuſtified by faith, without the workes of the Law*, is equiualent to this, that a man is iuſtified by faith onely. And from the Apoſtle, the ancient Fathers haue drawne this poſition, *Sola fide iuſtificamur*. *Baſil* in his Treatiſe, *De Confeſſione fidei*, hath it: *Nos non habemus unde quicquam gloriemur de iuſtitia, cum ex ſola fide in Chriſtum iuſtificemur.* We haue not whereof to glory of righteouſneſſe, ſeeing we are iuſtified by faith onely in Chriſt Ieſus; and more notable is that teſtimony of *Ambroſe*, *Iuſtificantur gratis quia nihil operantes, neque vicem reddentes, ſola fide iuſtificati ſunt dono Dei*; by this one ſentence he cuts away from iuſtification their workes both of congruity and condignity, & annulleth their vaine diſtinction of a firſt and ſecond iuſtification; and in plaine tearmes, he aſcribes our iuſtification to faith onely in Chriſt. With theſe concurres *Auguſtine*, *Quod autem ſequitur, propterea vos non auditis quia ex Deo non eſtis, ijs dictum eſt qui non fuerant credituri ea fide, qua ſola poſſent à peccatorum obligatione liberari.* And paſſing by many others, we adde onely the teſtimony of *Bernard*, *Quiſquis pro peccatis compunctus eſurit & ſitit iuſtitiam, credat in te qui iuſtificas impium, & ſolam iuſtificatus per fidem pacem habebit ad Deum.* Whoſoeuer he be that is pricked in his heart with ſorrow of his ſinnes, & hungers and thirſts for righteouſneſſe, let him beleeue in thee who iuſtifieſt ſinners, and ſo being iuſtified by faith onely, hee ſhall haue peace with God. Let them now ceaſe to glory of antiquity, let them thinke ſhame to charge vs with nouelty, if they bee not paſt all bounds of ſhame; for it is manifeſt to the indifferent Reader, that we teach no other way now, then the Apoſtles and approued Doctors of elder times haue taught before vs.

*Ambroſ. in Epiſt. ad Rom. cap.3.*

*Aug. in Ioan. c.8. Tract.42.*

*Ber. in Cant. ſer.22.*

Iuſtification by faith onely, is the ancient doctrine of the Church.

Good workes are witneſſes of our faith, and ſeales of our ſaluation.

A iuſt reproofe of fruitleſſe profeſſors.

*Chryſ. in Mat. hom.4.*

But leauing this, I wiſh diſputing about good workes were turned into doing: we haue all learned in this age to put good works out of the chaire of merit, and iuſtly, for none ſhould ſit in that chaire but Chriſt Ieſus; but we haue not all learned to giue them their owne place, in the matter of ſaluation: though they be not, as I ſaid, meriting cauſes, yet are they witneſſes of thy faith, & ſeales of thy ſaluation: thou art not now iuſtified by them, yet ſhalt thou bee iudged by them, and tried whether thou wert iuſtified in Chriſt Ieſus or not. Oh that our fruitleſſe profeſſors would conſider this! Tel me, I pray you, what haue ye to witneſſe with you, that ye are Chriſtians? your word ſayes ye are ſo; but all your workes witneſſe againſt you: your vncleane eyes, your diſſolute ſpeech, your vaine apparell, your polluted hands, your wandring feet: all theſe proclaime you to be Pagans; onely with your tongues ye ſay ye are Chriſtians: ye feed not the hungry, ye cloath not the naked, ye viſit not the ſicke, theſe are the workes, and ſuch like, that will be brought out as witneſſes, either with vs and for vs, or then againſt vs, Be not then deceiued, to thinke that thy naked word will proue thee a Chriſtian, when none of the workes of Chriſt can be ſeene in thee.

But

These haue not learned to ſhew their faith by works.

Iam.2.18.

But it ſeemes, many Profeſſors are feared for the curſe of the Phariſes on whom Chriſt pronounced a woe, becauſe they did their workes to bee ſeene of men; they ſay they doe good, but neuer man ſaw it: they haue not learned that leſſon of S. *Iames*, to ſhew their faith out of their workes; for whom it were better that they ſhould be afraid leaſt they bee curſed with that figgetree, which afarre off ſeemed fruitfull, but when our Lord came neere, and looked into it, longing for ſome fruit, he found none at all, and therefore curſed it.

A good worke ſincerely done, the more publike it be, is the more profitable.

It was well obſerued by *Auguſtine*, that a good worke, if it be done in ſincerity, the more publike it bee, the more profitable it is: as namely, when almes out of a good heart is giuen in publike; not only is he benefited that gets it, but ſuch as ſee it are edified thereby. Seeing it is ſo, that our workes muſt be our witneſſes, let vs all indeuour to be more abundant in them. To mooue vs hereunto, I conclude this point with this two-fold conſideratiō. Firſt, when thy ſoule ſhall be ſundred from thy body, the good thou haſt done in thy body ſhall neuer bee ſundred from thy ſelfe, but ſhall goe with thee. *Bleſſed are the dead that die in the Lord, for they reſt from their labour, and their works follow them.* Secondly, when thou art dead in thy body, & ſundred from men, yet ſhalt thou ſtill liue in thy workes, and haue thy memory conſerued among men. *Therefore ſo long as we haue time, let vs doe good.*

Reuel.19.

The conſtruction of the words cleered.

*In Doctrine.* The conſtruction of the Text following, is ſomewhat more difficult; firſt, becauſe of the defect or concealing of ſome word, for either the preceding word παρεχόμενος muſt be repeated, or ſome other equiualent to it vnderſtood; next, for the change of the caſe, ἐν διδασκαλίᾳ ἀδιαφθορίαν: and thirdly, for mutation of the change of ſpeech; for the Apoſtle ſpeakes heere *in Abſtracto*, not content to ſay, ſhew thy ſelfe an vpright and a graue man *in concreto*: but which is much more ſignificant, ſhew thy ſelfe vprightneſſe, grauity, and integrity it ſelfe: Thus in effect will the Apoſtle haue a Biſhop or Paſtor, to be a *working, and a vocall vertue*, breathing, working, ſhewing out nothing in all the parts of his conuerſation but Vertue it ſelfe.

Then is doctrine a precious pearle, when good workes goe before, & follow after it.

This word *in Doctrine*, ſome Interpreters referre *ad Antecedentia*, and read them this way; Shew thy ſelfe an exemplar of good workes in Doctrine, that is, agreeable to the doctrine; ſo doth the iudicious *Caluin*; others referre it *ad Conſequentia*, and reade it with the words following; In Doctrine, ſhew integrity, grauity, and wholſome ſpeech; but the matter is all one. Then is doctrine a bright ſhining pearle, when it hath good workes going before it, and following after it: and therefore the Apoſtle here wiſely placeth doctrine in the midſt of good workes.

This is like Aarons Vrim & Thummim.

*Aaron* in his pectorall Ornament had not *Vrim* without *Thummim*: light of knowledge is comely, when it hath with it perfection, and integrity of holineſſe. To a Preacher, good doctrine without a good life procureth double ſhame and iudgement. *Dicta namque factis deficientibus erubeſcunt.* Words may mooue, but workes mooue more, *Validior vox operis quam oris.* And on the other hand, a good life is not ſufficient in him without good doctrine. A Biſhop ſhould bee διδακτικός, one that is apt to teach, and as hee ſhould haue the gift, ſo is hee bound to beſtow it on others; yea, to put his Maſters Talent to the vttermoſt profit. A neceſſity lies vpon him to preach, and woe will be vnto him if hee preach not. Certainely if thou loſe this glory, To Preach the *Euangell of glory, all other thy glory ſhall bee turned into ſhame* [illegible] wee are the ſeruants of that Lord, of whom it is ſaid, *He began to doe and to teach.* Let vs learne of our Lord, hee ſhall neuer be a good Doctor of the Church, who is not firſt a good diſciple of Ieſus: in theſe two is compriſed our whole duty, to doe and to teach; it is not enough to doe, if wee teach not; farre leſſe to teach, if wee doe not: Let no man ſeparate theſe things which God hath conioyned together.

He will neuer be a good Doctor of the Church, who is not a good Diſciple of Chriſt. *Act.* 1.1.

An vnrebukeable life may be in Heretikes without wholſome doctrine.

And yet wee muſt conſider, that ſometime a good life, at leaſt vnrebukeable in the eyes of man, may bee where the wholſome doctrine is not, that we ſuffer not our ſelues to be ſo farre deceiued, as to imbrace deadly and poyſoned doctrine, for the appearing ſhew of an holy life. This was wiſely obſerued by *Chryſoſtome*, [illegible] that oftentimes among Heretikes, a good life may be found, of whom notwithſtanding the way to eternall life cannot bee learned. I marke this for thoſe ſimple ones, who, deceiued with a ſhew of ſanctity in the Popes Church, are thereby induced to imbrace their damnable doctrine, and ſo become a prey to the deuill, ſnared with the net of Religion. A dangerous euill, when deuouring Wolues come in Sheepes cloathing. The deuill hateth Chriſt Ieſus deadly, and is neuer ſo much to be feared, as when hee ſpeakes moſt in fauour of his cauſe: and then are his inſtruments moſt pernicious, when *they transforme themſelues into Angels of light, and looke like Miniſters of righteouſneſſe*, that is, when vnder colour of a holy life, they preſent to poore people a cup of deadly poyſon. Many haue falne by this tentation: For ſtrengthening therefore others

2.Cor.11.14.

others againſt it, I will inſiſt a little to diſcouer it.

*Ioſeph. antiq. lib. 13, cap. 18.* The Phariſes of old liued a moſt ſtrait life.

*Ioſephus* in his Antiquities, records, that the Phraiſes *Nundinaria quadam ſanctitate animos hominum ita ſibi conciliabant, vt quod ipſi dicerent, vel facerent, ius & fas ab omnibus crederetur*, by a certaine Nundinatie or market-meete ſanctity, they vſed to make merchandiſe of men, and did in ſuch ſort conciliate or ſteale their hearts vnto themſelues, that whatſoeuer they did or ſaid, was credited and beleeued of all men to be right and lawfull. The ſtraitneſſe of their life is recorded by *Epiphanius, Virginitati & continentiæ ſtudebant, frequēter orabant, duriſſimis ſtratis cubabant, bis in Sabbato ieiunabant, ſecunda & quinta die*, that they profeſſed Virginitie and continency and ſtudied to keepe themſelues euery way vnſpotted, they prayed frequently, they lay vpon hard and vneaſie beds, they faſted twiſe euery weeke, to wit, the ſecond day, and the fifth: and ſuch was their zeale to propagate their Phariſaiſme, that as our Sauiour ſaith, they ſpared not to compaſſe Sea and land, to make one of their owne profeſſion! What more, I pray you, is done by any of theſe pretended religious Orders in the Romane Church, then is here recorded of phariſes? yet are they both the one and the other, deceiued, and deceiuing heretickes.

*Epiphan.*

The Prieſts of Baal, and idolatrous Iſraelites did ſo in like manner.

Baſtard worſhippers haue euer made a greater ſhew of piety in externall things, then the true either could or would doe: Truth muſt not be meaſured by zeale, but zeale muſt bee iudged by Truth. The Prieſts of *Baal* in not ſparing their fleſh, were much more ſevere then the Pœnitentiaries of *Rome*, for they launced their fleſh with ſharpe kniues.

The oblation of Idolatrous Iſraelites exceeded far in value the donation of lands, or rents, which Papiſts make out of their blinde zeale, for they ſacrificed their owne children, and burnt them quick, eſteeming that in ſo doing, they did imitate the example of their father *Abraham*, but when they thought they were wiſe, they were fooliſh, their fact could not be like *Abrahams*, becauſe they wanted the warrant which *Abraham* had.

The Phariſes of our time make a muſtering of their merits alſo.

The Phariſes of this time make a great muſtering of their meritorious deeds: their hoſpitals, their almes, their faſting, their multiplying of praiers vpon beades and ſuch like, are brought to the ſimpler ſort, as arguments to proue the veritie of their Religion, and allurements to induce them to imbrace it: but in this they are not vnlike to that yong man who ſaid vnto our Lord, *All theſe commandements haue I kept from my youth*, eſteeming themſelues much more perfect then indeede they are; yet let them bee content with this anſwere. Any good that they doe, wee loue it, yea, for the loue of good, wee doe euen loue the appearance of it, as by the contrary, wee are taught not onely to hate euill, but to *abſtaine from appearance of euill*. And thus far let them bee loued with that young man, but here-withall let them know that one thing yet is lacking unto them, and ſuch an one thing, as without which al other things are nothing: for true holineſſe cannot bee, where wholeſome doctrine is not.

*Marke 10.21.*

others

But no good worke can be where wholſome doctrine is not.

All wil worſhip is abomination to the Lord.

If they would conſider this matter, and lay by a little their owne preiudicate and foreſtalled opinions, the ſimilitude that heretikes haue with them in theſe chiefeſt points, wherein they place their greateſt ſanctitie, they might eaſilie ſee that all their ἐθελοθρησκεία which in their darkned iudgement is the true worſhip of God, is nothing elſe but the birth of mans braine; the fruit of his owne inuention, whereunto corrupt nature hath led others who were neuer illuminate with the true light of God, it is not Pietie which floweth from Faith, and is warranted by the Word, and acceptable to God in Chriſt Ieſus.

Nothing this day concerning auſtere life among Romane Eremits, which was not of old among Iewiſh Eſſæi.

*Philo lib. quem inſcribit omnes bonos eſſe liberos*

For I pray you, what is there to be found this day euen among their *Separate* and *Solitary* men, which was not of old in the corrupt Church of the *Iewes* among the Heretikes called *Eſſei*, reſembling verie neerely their Monkes and religious Hermites? Of whom *Philo* the learned *Iew* writes in this manner: *In Paleſtina ſunt quidam nomine Eſſei, numero vltra 400. à voce græca Eſſæi, quaſi ὅσιοι ſancti vocati, quoniam Dei cultores præcipui ſunt, nulla animalia ſacrificantes ſed mentes ſacras Deo offerentes, hi vicatim habitant, vrbes vitantes, perpetuam chaſtitatem adhibent, iuſiurandum, & mendacium non dicunt, pecuniam & gloriam negligunt, aurum & argentum non recondunt, neque latos agros parant cupiditate redditium ſed neceſſitate victus, vna omnibus eſt domus, vna veſtis, denique communis victus & vita.* In Paleſtina (ſaith he) are a ſort of men called *Eſſei*, as much as to ſay, holie men, they are more in number then foure hundreth, they ſacrifice no beaſts but holie minds to the Lord, they come not in Cities nor Townes, they profeſſe Chaſtitie, they will neither ſweare nor lie, they deſpiſe gold and glorie, crauing no more thē may ſerue their neceſſitie, they haue al one houſe, one kind of garmēt, they haue al the ſame food and the ſame maner of life. *Ioſephus* addeth thus much more of them: *Quòd nuptias reſpuunt, bona ſua inter ſocios communicant; nec veſtitum, nec calceos mutant niſi veſtibus attritis fuerint, & more* [illegible] *ſecundum, ſummum ſilentium* [illegible] that they deſpiſd mariage, all good things are

A deſcription of the religious manners of Eſſei.

*Ioſeph. Antiq.*

are common among them, they take no new garment nor new ſhooes till the old bee worne; and when they are at dinner or ſupper, there is great ſilence among them. In a word, if a man would diligently conſider euery thing written of them, and compare their time with this, he would verily thinke that the very image of theſe Heretickes were reuiued and quickned againe by Monkes and Hermites of our time.

How theſe are reuiued againe by the Monkes and Eremits of our times.

The conſideration that Papiſtry is but a naturall religion, hath moued Ieſuites to reuolt from it.

Among many reaſons alleaged by a certaine Ieſuite, *Chriſtianus Franken*, which induced him to conuert to the true, Ancient, Catholike and Apoſtolicke Religion profeſſed by vs, this was one: by the ſimilitude which naturall men, not illuminated with the light of the Euangell, haue with the Romiſh religion, hee was moued to thinke it was not diuine, but humane, ſeeing they by natures light onely had attained vnto it. Hee makes mention of a certaine Letter written to their ſociety, from one of their owne Order trauelled among our *Antipodes*, called *Iaponij*, wherein is declared, that among them there is a religious ſort of men, named *Iamanbuxe*, that is, *milites conuallium*, who haue a religion formed out of Natures light, very like to Romiſh Religion.

Our Antipodes Iaponij by natures darkned light, haue framed a religion very like the Papiſtick.

For firſt, to purchaſe to themſelues the name of ſanctity, they greatly puniſh their own bodies, they are much giuen to watching and long faſting, their exerciſe is in certaine meditations compoſed by themſelues, wherein they profit ſo farre, that oftentimes they are thought inſpired with a heauenly Spirit, to powre out diuine Oracles, and are eſteemed to bee holy and perfect men. This is one point, the iuſt ſimilitude whereof is cleare in the Church of Rome, for they haue their owne ſuperſtitious Saints whom they worſhip for holy and perfect men: whoſe *Enthuſiaſmes*, dreames, viſions, and pretended reuelations, are in ſtead of diuine Oracles vnto their poore blinded people.

Vnder the two poles are two Popes, a Iaponian and an Italian.

Theſe haue ouer them a certaine *head*, whom they worſhip almoſt as a God: his people reputes him and ſtiles him to bee moſt holy, they ſuffer him not to touch the earth with his feete, he hath large dominions, and oftentimes makes battaile with prophane Kings. What can a man thinke when he reades this, but as our *Antipodes* haue a pole againſt our pole, ſo haue they a *Iaponian* Pope ouer againſt an *Italian* Pope, who when hee ſhall heare of *Peters* keyes, will thinke he hath as good right to the one key, for gouernment of the Churches vnder the South pole, as the *Italian Pope* hath to the other, whereby hee pretends a power ouer Churches vnder the North pole. And verily I thinke the *Italian Pope* contending for both, may haply loſe both. And for my owne part I haue no doubt, ſeeing I am warranted by the Word, that before the Lord moue the poles, and fold vp the heauens like a garment, he will firſt remoue this Beaſt out of his throne, and conſume him like ſnow that melteth before the Sun: his greateſt defenders, the moſt learned of the Ieſuites, ſay it: yea they plainly cõfeſſe it. The Lord haſten the time wherein his Maieſty will performe it.

Theſe two will not agree that one of them ſhould haue both the keyes of S. Peter.

*Blaſ-viega. Fran. Ribera in Apocal.*

This head vnder him againe hath *Tundos*, honourable and chiefe men in the Clergy, created and confirmed by himſelfe; thoſe haue power to giue Prieſthood vnto others, they appoint faſtings to the people, when vpon religious daies they go in pilgrimage: theſe properly reſemble *Cardinals*, and Antichriſtian Prelats, who receiue ſuch power frõ the Beaſt, as he pleaſeth to impart to thẽ.

Vnder the Iaponian Pope are chiefe Church-men anſwerable to Romiſh Cardinals.

Next vnder them are *Brontij*: theſe are *Iaponian* Monkes, and haue no authority, vnleſſe their ſupreme head confirm them by his Bull and letters teſtimoniall: theſe haue ample *Abbacies, Cœnobia* (ſaith he) like vnto ours: they haue an Altar in the middeſt of their Temple, wherein the image of *Amida* carued in timber-worke, is ſet vpon a Roſe curiouſly carued alſo of timber-worke, very pleaſant to behold; they haue great *Bibliothecs*, and a common houſe wherein they eate al together, they haue ſounding inſtruments of braſſe, whereby they are wakened to their houres of prayer from midnight to morning: before their Altar in the Temple, they ſit in ſeates of their Queere oppoſite one to another, rehearſing their matine prayers. At the breake of day euery one of them ſpendeth an houre in priuate meditation: when their Nobles haue mo children then they can prouide for, they enter them into the Order of *Brontij*. Many mo like theſe recordeth hee, which were long to recite now; but all of them as cleerely reſembling the manner of the ſuperſtitious Romane worſhip, as one egge is like to another. And yet, ſaith hee, theſe *Brontij*, vnder pretext of chaſtity and holineſſe, are in life and manners moſt profane and filthy, they are of all men moſt greedy, and haue innumerable wayes to empty the purſes of people, and make gain to themſelues; they ſell vnto the ſimpler ſort, *multa Chirographa*, many hand-writs, by which (the common people ſufficiently fenced againſt euill ſpirits) they borrow ſiluer which in the life to come they promiſe to repay with double vantage, and for ſuerty they giue their hand-writ to him from whom they got, that when hee dyes he may carry it with him *ad inferos*, a very Image of that vile nundination, whereby

Vnder them againe inferior Cleargy men, ſuch as Monks &c. with Abbacies.

Images.

Bibliothecæ. Buildings.

Bells.

Matutine ſongs.

In theſe and many other haue the Iaponian great ſimilitude with the Italian.

Namely in the comfortleſſe comfort they giue their people in the houre of death.

our Popiſh Prieſts make *merchandiſe of the ſoules of men*, and ſteale from them their goods by Maſſes, pardon, Indulgences, aud ſuch like trumpery, whereby the poore blinded people beleeue, to bee eaſed of the paines of Purgatorie.

How the Ieſuite Franken was moued by this conſideration,

This I ſay, among many other arguments, moued that Ieſuite to a certaine iealouſie and ſuſpition of the Romiſh Religion, that it was but carnall; which will beſt appeare by his owne words:

*Hæc & multa eiuſmodi alia, cum ex literis illis à noſtri ordinis hominibus ſcriptis, cognouiſſem, obſtupui ſcilicet, tamque cohorrui quam ſi ex aſtris in terram relapſus fuiſſem. Occurrebat enim menti meæ ſubito, nihil noſtræ inueniri poſſe religioni ſimilius, quare vehementer timendum eſſe, ne omnis hæc noſtra ſpiritualis viuendi ratio, non diuina ſit, ſed humana tantum & Philoſophica, quod eam vel idolatræ & ethnici homines Euãgelij luce carentes aſſequantur, & quidem tales Ethnici qui natura, moribus, ingenio, noſtris Europæis ingenioſioribus (Italis puta & Hiſpanis) per ſimiles dicuntur, quiuis iam vt intelligat, à ſimilibus naturis & ingenijs, ſimillimas inuentas & conſtitutas eſſe religiones.*

To thinke that the Ieſuiticall deuotion was not diuine but humane:

These, and many more like theſe, when I vnderſtood by certaine letters written from ſome of our owne ſocietie, I was aſtoniſhed; yea, I quaked and trembled as if I had falne from heauen to the earth: for, it ſuddenly ſtrooke in my mind, that nothing could be found in the world liker our Religion; wherefore, it is greatly to bee feared, leſt all this kind of ſpirituall life which we liue, be not diuine, but humane onely and Philoſophicke, becauſe the very idolaters and Ethnicke men, wanting the light of the Euangell, haue attained vnto it; and ſuch Ethnickes, who in nature, manners, and ingeny, are ſaid to bee very like our more ingenious Europæans, Italians namely and Spaniards; ſo that any man may eaſily vnderſtand, that of the like natures and ingenies, the like religions haue been inuented and eſtabliſhed. And hee addeth yet more.

Yea, not the Ieſuiticall onely, but the whole Religion Romane is from an Ethnicke Spirit.

*Quid? quod apud eoſdem Iaponios non noſtra tantum religio, ſed tota ferme Eccleſia Romana Ethnico ſpiritu fundata, conſentanea quoque inuenitur; nam & aquam habent luſtralem: multas, & magnas indulgentias, Bronzij populo in concionibus preleuerant, & Cœnobiorum ditanti proponunt; globulos etiam habent precarios, quos permulti Iaponij non ſolum priuatos inter parietes, ſed in publico, totaque vrbe, fere ſemper manu percurrunt.* But which is more (ſaith he) not one Religion only, namely, Ieſuiticall, but almoſt the whole Romane Religion may bee ſeene among theſe Iaponians, founded and eſtabliſhed by an Ethnick Spirit; for they haue their holy water, they propoſe great indulgences to ſuch as perſeuere in their religion, and enrich their Abbacies: they haue beades for prayer, which many of the *Iaponians* vſe, not only within their priuate houſes, but in publike, throughout the whole Towne, they are almoſt alway turning them ouer with their hands.

Holy water, Indulgences, prayers on beades, and ſuch like, vſed among people who know no God.

Beſt remedy againſt ſuch, is the light of Gods Word, if it be followed.

But to leaue this digreſſion, and returne againe to our purpoſe: let vs remenber that the ſoule, and life of all true Religion is the wholſome Word of God, and that no ſhadow of whatſoeuer ſanctity, or ſeuere life, ſhould moue vs to embrace any religion which cannot bee warranted by the Word: *Let no man ſpoyle you through Philoſophie and vaine deceit, through the traditions of men: As touch not, taſte not, handle not, which are after the commandement and doctrines of men, which things haue indeed a ſhew of wiſedome in voluntary religion, and humbleneſſe of minde, and in not ſparing the bodie; neither haue they in ones eſtimation to ſatisfie the fleſh:* and to the end wee bee not diuerted from true Religion with the ſhew of Religion; let vs keepe in minde that warning of S. *Peter*, *Wee haue a moſt ſure Word of prophecy, whereunto yee doe well that ye take heed, as vnto a light, that ſhineth in a darke place, vntill the day dawne, and the Day ſtar ariſe in our hearts.* For where men reiect the Word of the Lord, and will not make it the rule of their Religion, as *Ieremy* ſaith, *What wiſedome can be in them?* there is no fable ſo falſe, no error ſo groſſe, which their fooliſh hearts ſhall not embrace for a truth.

Col. 2. 8, 21, 22, 23.

They are neither ſucceſſors to S. Paul nor Peter, who follow not this light.

2 Pet. 1. 19.

*Ieremy.*

Two ornaments of wholſome doctrine, 1. Integrity. 2. Grauity.

*Integrity*, with doctrine. As the Apoſtle generally before it, requires good workes; ſo now more ſpecially he requires theſe 3 notable graces, *Integrity*, *Grauity*, *Sincerity*. In the iudgment of the learned *Beza*, the third ſeemes to redound, *& ex margine in textum irrepſiſſe*: truth it is, both the words ἀδιαφθορία and ἀφθαρσία in ſtrength of ſignification are one, & both of them come from one and the ſelfe-ſame Theme φθείρω neither is it vnaccuſtomed to the Apoſtle to expreſſe one thing vnder more names then one; and therefore ſhall it content vs, to ſpeake of them both vnder one.

Integritie an excellent vertue.

Ἀδιαφθορία Integrity is a grace which containes a man conſtant in vprightneſſe, not diuerſible from it, and whereby hee abides in himſelfe one and the ſame, for ſo the Word imports one that is free from corruption, *qui nec minis, nec muneribus flectitur*, and cannot be bowed neither with boaſts, nor with bribes. This vertue is properly reſembled by the Adamant, a precious pearle, meeter for the forehead, then the finger of a Preacher: ſuch a forehead God gaue his ſeruant *Ezechiel*, *As an Adamant harder then flint haue I made thy forehead.*

Ezech. 3. 9.

*Scaliger* recordeth, that the Load-ſtone *Magnes* hath a vertue to draw yron vnto it, vnleſſe the Adamant bee preſent, for then the Loadſtone reſtraines the vertue thereof, but the Adamant neuer loſes the vertue, nor changes the nature for the preſence of any, called therefore *αδαμας, quaſi αδαμαςος qui domari non poteſt*, that cannot bee daunted. Nothing mollifies the Adamant, but the blood of the Goat: and the vpright man, indued with the grace of integrity, is onely ſubdued, and made flexible by the vertue of the Lambes blood, hee giueth place to none, but in Chriſt Ieſus, and for him. He is not moued with the multitude of examples: put him in what company ye pleaſe, his integrity preſerues him vncorrupted, either with the euill ſpeeches, or euill manners of others.

It preſerueth a man inflexible in tentation.

Nazian. vita Baſil.

And makes him like Riuer Alpheus, which in ſalt water keepes a freſh taſte:

*Nazianzene* in his *Monody*, writing the life of *Baſil*, makes mention of the riuer *Alpheus*, which runneth from *Arcadia* of *Peloponneſus*, thorow the ſalt Sea vnto *Arethuſa*, a fountaine in *Sicilia*, and yet loſeth not its owne ſweetneſſe, and freſhneſſe. A wonderfull thing indeed, and that might ſeeme almoſt incredible, if it were not reported by one ſo worthy of credit: and he brings it in to expreſſe how *Baſil* and hee liued in *Athens*, not corrupted, neither with the diſſolute manners, nor fond ſuperſtitions of ſuch as were their companions in learning: and indeed it properly reſembles the grace of integrity, which in moſt corrupt times & places preſerues him that hath it vncorrupt, and makes him like the water of *Alpheus*, which remaines freſh in the middeſt of the ſalt Sea.

Examples of rare integrity.

There are three men in holy Scripture greatly commended, *Noah, Iob, Daniel*. *Noah* liued in a time when all fleſh had corrupted their way, then God gaue him this teſtimony, *Thee onely haue I found righteous in this generation*. *Iob* of *Abrahams* poſterity, liuing among Gentiles; and *Daniel* of *Iſraels* ſeed, liuing among the prophane *Perſians*; by their integrity were kept from the common corruptions of others. And this ſame is the Prayſe of the Angell of *Pergamus*: *I know where thou dwelleſt, euen where Satan hath his throne, and thou haſt kept my name, and haſt not denyed my faith, euen in thoſe dayes, when Antipas my faithfull Martyr was ſlaine among you*.

Reu.2.13.

Integrity makes a man to be feared, euen of ſuch as perſecute him.

Nazian. vita Baſil.

And as this grace of integrity preſerueth a man vpright, and inflexible by tentation, making him this way gracious and acceptable to his God, ſo doth it make him fearfull and terrible to his enemies. Among many examples I might bring for this purpoſe, I content with one: When *Modeſtus* the Deputy of *Valens*, an *Arrian* Emperour, cauſed to bring *Baſilius* before him, of minde to tempt him to imbrace the *Arrian* hereſie, which his Maſter *Valens*, and almoſt all the Biſhops of the Eaſt had done before him; he firſt allured him with faire promiſes, by which when hee ſaw hee could not preuaile, hee fell to him with threatnings, *Aſt exilium, tormenta, mortem denique ipſam minitatur*: but as a Rocke in the Sea is not moued with the turbulent waues which the ſtormy wind raiſes againſt it; no more was *Baſil* with theſe words of *Modeſtus*, his integritie vpheld him, as yee may perceiue by his anſwers.

A notable example hereof in *Baſilius*.

Whoſe integrity made him ſtrong to deſpiſe baniſhment, torments and death threatned by *Modeſtus*.

I care for none of theſe things, ſaith he, that thou haſt ſpoken, boaſt mee not with baniſhment. I feare it not: *Vnam hominum cognoſcens eſſe patriam Paradiſum, omnem autem terram commune aſpicimus naturæ exilium*: for I know no home but heauen, no natiue place but Paradice: the whole earth I behold a common baniſhment of mankinde. And as for your torments I defie them, *Quid enim hæc in me poterunt, cum corpus prope nullum, & oſſa ſine carnibus ſint innertura*: for what can they doe to mee, whoſe body is ſo worne, that there is nothing but bones without fleſh for them to worke vpon? Death in like manner I regard not: *Mortem quomodo formidabo, quæ me meo redditura ſit Creatori?* Why ſhall I feare it which can doe nothing to me, but reſtore me to my Maker?

Wherewith *Modeſtus* was not onely aſtoniſhed,

*Modeſtus*, aſtoniſhed with theſe words, ſaid vnto him: No man hitherto hath dealt with mee with ſuch boldneſſe and liberty as now you haue done. To whom the man of God anſwered, *Quod fortè in Epiſcopum non incidiſti, alioqui ſic ille pro pietate certans tecum diſſeruiſſet*: It may very well be, becauſe yee haue not hapned on a Biſhop, which if you had done, he would haue anſwered you in the ſame manner. For in all other things wee are more humble then any other men. But where the queſtion is of faith and godlineſſe, we dare not be fearefull nor baſe minded, ſo ſhould we be iniurious to God, if we would derogate any thing from his dignity for the pleaſure of man. In a word, ſaith he, doe with me what you pleaſe, and after your manner: vſe ſuch power, as you haue againſt mee; but aſſure your ſelfe, you ſhall neuer be able to perſwade me, nor yet compell me to adhere to your impiety. *Modeſtus* perceiuing that no manner of way he could preuaile, diſmiſſed him, not with threatnings any more, but with a feare and reuerence of him. And comming backe to his Maſter the Emperor, he counſelled him to aſſay his ſtrength againſt another: for as to *Baſilius*, *Firmior eſt quam vt verbis, præſtantior quam vt minis, fortior quam vt blanditijs vinci poſſit*: He is ſo ſolid, that words cannot ouercome him: ſo reſo-

But forced to breake out in a great commendation of *Baſilius*.

lute, that threatnings cannot moue him, & ſo ſtrong, that allurements cannot alter him. A notable example ſhewing to vs what a worthy Iewel this grace of integrity is in the ſeruant of God, which makes him to be feared & reuerēced, euen of ſuch as are his enemies.

2 Great euils enemies to integritie. *2 Tim. 5. 21.*

There are two euils, ſore enemies to this grace of integrity: the Apoſtle chargeth *Timothy* by a graue obteſtation to beware of them both. The firſt is πρόκριμα, the ſecond is πρόσκλισις. πρόκριμα ſignifies preiudice, or haſty iudgement, whereby ſentence is giuen out before ſufficient tryall: a dangerous euill in any Iudge, but moſt of all in an *Eccleſiaſticall*. The Lord our God, the righteous Iudge of all the world, gaue no ſentence againſt *Adam & Euah*, nay, nor againſt the Serpent, till firſt cognition of their fault went before, neither powred hee out iudgement againſt *Sodom & Gomorrah*, till he firſt came downe & ſaw, that their ſinnes were according to their cry: which doubtles the Lord did, to giue inſtruction unto all Iudges that they ſhould not iudge before-hand. This ſinne diuerted *David* from his integrity, when he gaue ſentence againſt innocent *Mephiboſheth*, vpon the falſe narration made vnto him by *Ziba*. Beware then of πρόκριμα, for it is a ſore enemy to integrity.

The firſt is πρόκριμα wherby iudgement is giuen of a perſon, or matter before tryal.

The other is πρόσκλισις whereby a man either of ſelfe propenſion, or others perſwaſion, is made partiall.

The other euill is πρόσκλισις forbidden alſo by the Apoſtle μηδὲν ποιῶν κατὰ πρόσκλισιν partialitie, or a propenſion to the one ſide more then to the other. The word may be read either with ι or η: if it be read with ιωτα, as the moſt part, & beſt learned doe, then is ſignifies partiality, which commeth of a mans owne voluntary inclination to one more then to another, proceeding either of loue, or of hatred, of feare or of ſome cupidity. If otherwiſe it be reade with ητα, as *Theophilactus* doth, then it ſignifies that partial inclination, which is procured by the requeſt, interceſſion, or aduocation of others; and this is a very forcible, & yet cōmon tentation, againſt which, a biſhop hath need to be confirmed; that for the pleaſure of men he incline neither to the right hand, nor vnto the left, but ſtill may keepe his integritie.

Againſt this, all in authority, ſpecially Biſhops haue need to be confirmed.

A notable anſwere of the Emperour Vitellius to this purpoſe.

It was a notable anſwer which *Vitellius* the Emperor gaue vnto one of his friends, who being refuſed of a certaine vnreaſonable requeſt, had ſaid vnto him with indignation; What auailes your friendſhip to me, or what better are wee that you are preferred to bee Emperor, ſeeing I cannot obtain that which I craue? to whom the Emperor replyed; And what auailes thy friendſhip to me, if for thy ſake I muſt doe that which is vnhoneſt, and becomes me not? *Nazianzene* compares men aduanced vnto high places in the Church, to thoſe actors, commonly called *funambuli*, who walk vpon a cord ſtretcht out from one part to another, high aboue the earth: all their ſafety ſtands in their vpright walking: if they decline but a little, either to the right hand or the left, they become a deſtruction to themſelues. And thus much for the grace of integrity, expreſſed here vnder the words, ἀδιαφθορία, and ἀφθαρσία: which Grace that it may bee diſtinguiſhed from that which followes, we doe chiefly referre vnto that inward diſpoſition of the heart, whereby the man of God walketh with God, as *Henoch* did, and followes him in all his wayes, as *Eliſha* followed *Elijah*, and would not ſuffer himſelfe to be diuided from him.

A compariſon of Nazianzen, ſeruing to this purpoſe alſo.

With integrity, grauitie is required.

*Grauitie.* The other grace required here, is σεμνότης. It imports ſuch a moderate carriage, as may procure reuerence to a Biſhop of all that behold him. This vertue compoſes the man of God in all his outward behauiour, whereunto it is to be referd. The word σεμνὸς ſometime is taken in an euill part, *pro tumido, qui affabilis non eſt*, for a man ſwelling with ſuch conceit of himſelfe, as makes him ſtrange and difficill towards others, not acceſſible, nor courteous, nor humane to ſpeake vnto. Such ſtatelineſſe the Apoſtle will haue farre from the man of God, δοῦλον δὲ κυρίου δεῖ ἤπιον εἶναι πρὸς πάντας, *the ſeruant of the Lord ſhould be gentle toward all men*: he ſhould be εὐπροσήγορος, courteous, affable, deſpiſing no man, yet ſo, that he ſtill keepe his grauitie in all his outward actions; yea, euen in his countenance and geſture of his body: *Corporis enim motus, vox quaedam eſt animi.* the motion of the body is a certaine language of the mind. Diſſolute laughter, *Cachinnus*, was taxed by the Fathers of the Primitiue Church in their Sermons for a foule fault, and ſuch as was not tolerable in any Chriſtian. And *Ambroſe* in the place before cited, records that he debarred one from the Miniſterie, who otherwiſe would haue done good offices in the Church, only becauſe his behauiour was light and vndecent, and ſuch as became not the grauity of a Preacher.

This grauity compoſeth all the parts of a Biſhop or Paſtors outward conuerſation. *2. Tim. 2. 24.*

*Amb. offic. lib. 1. cap 18.*

Three graces required to make a compleat Paſtor.

We haue here then three notable parts, which make the man of God compleate: Sincerity within, Grauity without, and with theſe the grace of *powerfull preaching*. Oh how ſeldome doe theſe concurre together! How many ſhall wee finde can make a faire ſhew without, of that which is not within! Or if hee hath both, yet wanteth the third, and is not able to put his talent to profit, vttering the grace which he hath receiued with δύναμις, and διδακτικός, to the edification of others. The Centurie Writers make mention of one *Andronicus Epiſcopus Rotomagenſis*, that he was *humilis corde, grauis vultu, ſapiens in colloquio, prudens in conſilio, vehemens in arguendo, ardens in diligendo, patiens in aduerſis*: Humble in heart, graue in countenance, wiſe in ſpeech, prudent in counſell, vehement in rebuking, feruent in louing, patient in ſuffering. Oh what

*Cent. 7.* It is rare to find theſe graces concurre in one.

what a ſeemely, and comfortable ſight it is to ſee theſe graces concurre in the ſeruant of God! Many ſuch laborers, the Lord ſend forth into his Vineyard.

λογον ὑγιῆ, *Wholeſome word.* Into the third roome the Apoſtle giues rules to his tongue: he will haue no ſpeech cōming from him, but that which is wholeſome, good for edifying, and that cannot be reproued. And this is not onely to bee referred vnto his ſpeech in Pulpit; that point hath been treated already in the word διδασκαλια, but euen his daily ſpeech the Apoſtle will haue vnrebukeable, that there may be a conſonancy & harmony between his ſpeech in publike, & his ſpeech in priuate; that his mouth be not like a fountaine, out of which proceeds both ſweet water and bitter. *The lips of the wiſe ſhould ſpreade abroad knowledge, and his mouth ſhould bee a welſpring of life:* he ſhould carry in his mouth the tongue of the learned, *that hee may miniſter a word in ſeaſon to the wearie: he ſhould vtter the words of grace, that the comfort of his lips may aſſwage the ſorrow of the afflicted.*

Not onely in pulpit, but in all his ſpeech the words of a Preacher ſhould be medicinall, miniſtring grace.

*Iames* 3.10.
*Prou.*15.7.
*Prou.*10.11.
*Eſay* 50.4.
*Eccleſ.*10.
*Prou.*10.21.
*Iob.*16.5.

In a word, that rule which is here generally giuen for gouernment of his tongue, is more particularly explained by this ſame Apoſtle in that notable exhortation: *Let no corrupt communication proceed out of your mouth, but that which is good to the vſe of edifying, that it may miniſter grace to the hearers; your ſpeech being gracious alway, and powdred with ſalt. Preachers* are reſembled by that *white horſe,* whereupon *Chriſt* the *Conqueror* rideth through the world; and their tongues are compared properly by one, to *that Colt of the Aſſe,* whereupon *Chriſt Ieſus* came riding to *Ieruſalem,* and neuer one had ridden before him. It is time to looſe our tongue, when our Lord bids vs, and then none ſhould ride vpon it but himſelfe. We ſhould remember, that we are ἀφωρισμενοι men ſeparate vnto God, veſſels to ſerue in his Sanctuary, which (without ſacriledge) cannot be imployed to another vſe. We ſhould not pollute not ſo much as our lips, with ſtrange ſpeech, not agreeable to our meſſage we haue receiued from the Lord. This is one of the great ſinnes of our time, inordinate and vnchriſtian talke. The bridled mouth is rare to be found; and now moſt part of men haue made their mouth like the mouth of the Serpent, ſpewing out words, either of vanity or wickednes, like a deluge of waters, to drowne themſelues, and carry others away with them in the ſtreame of their iniquitie. For as one waue or circle in the water raiſes many; ſo one wanton or vaine word, flowing from the mouth of one, ſpecially if hee haue authority, prouokes many vnto the like.

Preachers reſembled by the white Horſe, whereupon Chriſt rideth
*Coloſ.*4.6.

Or by the Colt whereupon our Sauiour rode, their tongues ſhould not bee looſed, but at Chriſts command.

Many abuſe their mouth and make it like the mouth of the Serpent.

*That he who withſtandeth, may bee, &c.* ἱνα ὁ ἐξ ἐναντιας that is, he who is of the contrary part, & will ſpeake againſt thee, may be aſhamed: here then is the end of all, thou muſt bee an enſample to edifie ſuch as are good; as likewiſe to ſtop the mouthes of ſuch as are contrary-minded. And herewithall *Titus* is both forewarned & armed againſt the tentation of the tongue, whereby Satan laboureth to obſcure the name of moſt excellent men, and chiefly them whom he cannot corrupt in their conſcience. Thinke not then will the Apoſtle ſay vnto *Titus,* that thou ſhalt want ſome to ſpeake euill of thee; but let thy care be to liue ſo, that they who ſpeake euill of thee, may be aſhamed, and their conſciences may ſay vnto their tongue, It is a lye; for oftentimes the ſeruants of God are approued of the conſcience of them, whoſe tongues are looſe to ſpeake moſt falſely againſt them.

Let not Biſhops of moſt vnrebukeable life, looke to want contradiction.

*Abraham* was the Father of the faithfull, yet wanted not he ſome to *curſe* him, being themſelues curſed of God. *Moſes* the meekeſt man vpon earth, yet were they many who murmured againſt him. *Ieſus* that *Iuſt* and *holy one,* ſuſtained great contradiction of ſinners. *Iohn the Baptiſt* liued a very auſtere kinde of life, he came neither eating nor drinking, they *reioyced for a time in his light,* but a little after reiected him. *Herod* delighted to heare him, but at length beheaded him. *The Sonne of man* liued a more ſociall life, like a *Phyſitian* in familiar manner viſiting the ſick; yet they ſaid he had a Diuell, and kept company *with Publicanes and ſinners.*

Abraham, Moſes, yea, Ieſus the iuſt wanted it not.

There is nothing can guard a man againſt *the ſcourge of the tongue,* no diſtance of place; it is like an arrow ſhot out againſt them, who are farre off, no innocence of life: for the tongue of the wicked is like the *Iuniper coale,* the ſparkles whereof flye vpon them that haue not touched it: ſuch is the humour of wicked men; if they know any euill, it is their pleaſure to diuulgate it, like curſed *Cham,* making ſport of the nakedneſſe of his Father; and if they know none, they ſit downe, and muſe how to forge it. With this rodde of vnrighteouſneſſe, Satan beateth euery childe of GOD, but the more eminent place they haue, the more liberally doth Satan looſe the tongues of the wicked againſt them, that ſo (if hee can) hee may diſgrace among men, thoſe whom GOD hath many wayes graced for the good of his Church.

A godly man cannot eſcape the ſcourge of the tongue.

*Pſalm.*

*Geneſ.*

*Pſalm.*

*Nazianzene* ſaw this in his time, and lamented it, *Faciliùs alijs maxima, quàm nobis minima condonabūt:* Such is the iniquitie of men (ſaith he) that they will ſooner forgiue

But the higher his place is, the greater wind of contradiction blowes vpon him.

great faults in others, then light offences in vs: *Quod ſi etiam fuerint imperitiores, citius non impietatis, quam ſeipſos modica ignorationis condemnabunt*: and if they be of the rude and more vnlearned ſort, they wil rather condemn vs of great impiety, thẽ thẽſelues of ſmall ignorance. As it was thẽ, ſo is it now. The world is ſtill like it ſelfe, & we ſhould the more patiently beare with it.

Three rankes of contradicents to Biſhops and Paſtors, Heretiks, Schiſmatikes, Atheiſts.

Three ſorts of contradicents may a good Biſhop or Paſtour looke for; if hee keepe truth, hee ſhall haue Heretikes: if he keepe loue, he ſhall haue Schiſmatikes: and if he keepe holineſſe, he ſhall haue Atheiſts to ſpeake againſt him. The firſt we want not, men blinded with the ſpirit of error, boldly withſtanding the truth, as *Iannes* and *Iambres* reſiſted *Moſes*: the third ſort we want not, prophane & carnal men, theſe are dogs who turne back to rend them that caſt the Pearles of the Kingdome of GOD vnto them: whẽ they are rebuked by the Word, they rebuke it, yea open their mouthes wickedly to blaſpheme it. The ſecond (I hope) we haue not, at leaſt I know no conſcientious Preacher, laborious in his calling, will come vnder the compaſſe of this name, or guiltines of that crime which is noted by it.

*Exod.*

Difference of opinions may be among good men. Schiſmatike diſtraction of affections ſhould not be. *Act.* 15.39.

There may bee difference of opinion, where there is a concordance and vniform agreement of all points of faith. There fell a diſſention betweene *Paul* and *Barnabas*, both of them the faithfull ſeruants of God; S. *Luke* cals παροξυσμὸς a ſtirr, or as the word imports, a ſharper dealing the one with the other then became Chriſtian meeknes and modeſty: they departed one from another, but neither of them departed from the Lord Ieſus, and whereſoeuer they went, the care of both was to aduance the kingdome of Chriſt by preaching of his Goſpell.

Moſes drew the people into parties, but is was for Idolatry

It is an vnſeemely thing to heare of a contrary party, of ſides, or factions among them, who doe all preach one Chriſt Ieſus. I neuer read that any man of God in holy Scripture drew his people into parties, but once when Iſrael had pulluted themſelues with Idolatry, worſhipping the golden Calfe: *Moſes* then cryed for a party, hee ſtood in the doore of the campe, and cried, *Who pertaineth to the Lord, let him come vnto me?* and all the Leuites came downe vnto him, and ſpared not to dip their ſwords in the blood of their brethren, and deareſt kinſmen, who had defiled themſelues with Idolatry. There was a diuiſion, but it was for Idolatry, which cauſe (bleſſed be God) is not among vs.

It is a good diuiſion to diuide our ſelues from Idolaters.

Let ſuch as haue poluted the Land with falſe worſhip, bee a contrary party to vs both, as they are indeed: but let no man make parties among brethren, they haue departed from the Lord, and we ſhould depart from them. Oh that all our zeale, our hearts, our tongues, and our pens, were turned againſt the common enemy. But farre be from vs that *Contradiction of Chore, Dathan* and *Abiram*, who contended with their brethren of their owne family for the gouernment: *Yee take too much vpon you* (ſaid they vnto *Moſes* and *Aaron*) *ſeeing all the Congregation of the Lord is holy euery one of them, and the Lord is among them, wherefore then lift yee vp your ſelues aboue the Congregation of the Lord?* Theſe were indeed ſore criminations: why take yee this vpon you? why lift yee your ſelues aboue your brethren, no leſſe holy then ye are? But iniuſtly imputed to *Moſes*, *for hee tooke not this honour to himſelfe, but was called thereunto of God.* Woe be to thoſe men of whom the Lord may ſay: *They haue run, and I ſent them not:* how can thoſe men look for a bleſſing, to whom it cannot bee ſaid, *Take heed to the flocke ouer which the holy Ghoſt hath made you ouer-ſeers?* I doe freely thinke it from my heart that he ſhall never be a good Ruler in the Church, who could not be content all his daies to be ruled, & to giue obedience vnto others in the Lord.

*Numb.* 16.

But the contradiction of Core ſhould not bee among Leuites

*Heb.* 5.4.

*Act.* 20.

Two euils which diſturbe the peace of the Church.

There are two euils which diſturbe the peace of the Church: would God we were quit of them both. Vſurpation, by which men hunt after places and preferments in the Church, not awaiting on the Lords cal. Againe, orping or male-contentment for want of preferment, ſtirreth vp many to diſquiet themſelues, and others alſo. The firſt is an euill that ſhould not be ſuffered in a reformed Church. *Crimen Ambitus*, a iuſt cauſe to debarre a man from the holy Miniſtery. I read of many who haue fled ſuch dignity, and ſome haue done that which they ſhould not, to make themſelues vncapable for it, they refuſed the burthen, and were loth to take it on: but ſeldome or neuer heard tell of one that contended for it, whom God made a comfortable inſtrumẽt to his Church. *Reprobate Saul* though in another calling, may condemne ſuch men, hee was higher by the ſhoulders then any of the people: yet when they ſought to make him King, he hid himſelfe among the ſtuffe: but theſe men ſhew themſelues in moſt publike places, being leſſe then their brethren, they will ſeeme bigger then they are, they ſhame not to cry with the voyce of the *Lochleach, Giue me it, giue mee it.* Such men are worthy of that anſwere which *Archelaus* king of Macedon gaue to an vnmannered Poet, hauing with him at ſupper diuers learned men; the Poet deſired of him a ſum of money, which he cauſed to be brought and gaue to *Euripides*, who did not aske it, ſaying: Thou art worthy to haue it, and he to ſeek it; thereby declaring, that none

1. The one is vſurpation, whereby men hunt after preferment.

A meet anſwer for ſuch men.

2. The other is malecontentment, which ſtirreth vp men to diſquiet themſelues and others ariſing of a miſ-liking that their ſtate is no better.

O louing admonition to brethren.

none are leſſe worthy to haue, then they who are moſt ſhameleſſe to ſeeke. On the other hand, what euils haue beene bred in the Church by the orping and miſcontentment of ſome, who not content with the places which they had, aſpiring to higher, whereunto they could not attaine, haue filled the Church with broyles and perturbations; the contradiction of *Core* for the elder time, and Apoſtaſie of *Arrius* for the latter, among mo, may ſtand for examples. Let no man miſcarry my ſpeech, toward theſe vnto whom I haue not directed it. It is only for thoſe who out of this, or ſome other like paſſion maintaine their priuate opinion with publike railing and contention, to the diſturbance of the common peace. There are others, whom notwithſtanding their diuers opinion, we acknowledge to be the deare ſeruants of Chriſt, worthy to bee loued for that grace of God which is manifeſt in them, wiſhing both vnto them, and vs further grace, whereby defects of iudgement in vs all may be ſupplied. Let them thinke of vs as they doe of themſelues in that which is good, ſince this is agreeable to Chriſtian modeſty, and may happily prepare a way vnto better. If they thinke they haue knowledge, we haue ſome alſo: if they thinke they haue conſcience, we haue reaſon alſo not to be ignorant of the exerciſes thereof, being by Gods mercy ſo long acquainted with them. And if they reioyce in this, that they loue the Lord Ieſus, we will alſo reioyce with them: wee dare not ſay we loue our Lord as we ſhould, nor as wee would; yet in weakeneſſe we will ſay with *Peter*, Lord, thou knoweſt that wee loue thee; and for all the Kingdomes of the earth would not wittingly and willingly walke in that courſe, which might import diſhonour to the name of our Lord Ieſus, or preiudice to his Kingdome.

The tranſplanting of a Biſhop, is but the changing of a Watchman from one Tower of Ieruſalems wall to another.

Now to conclude, hauing ſpoken thus much of the duty of a good Biſhop, the other point of the duty of people I will touch in a word. if firſt I remember you of that I ſpake in the beginning. Wee are not come here to ordaine a new Biſhop, but to confirme an old Biſhop in a new charge. It is but the changing of a watch-man from one Tower of Ieruſalems wals (wherein were eight-ſcore & foure Towers) to place him in another, as one would ſay, from the *Turret Pſephina* in the Weſt, and ſet him downe in *Turri Angulari*, that is, in the Corner or angular Tower in the Eaſt part of the wall, not farre from the Tower of *Hannaneel*: this angular Tower being ten cubits higher then the other, the Watchman is ſet into it, that he may ſee further off, and preuent more early the machinarions of Ieruſalems enemies.

Or the remouing of a tree from one part of the Vineyard to another

It is the tranſplanting of a tree from one part of the Lords Vineyard to another. This tree had prooued many wayes fruitefull in the ſoyle, wherein it ſtood before. I would be more plaine, if modeſty permitted me; yet this one I cannot pretermit, that many a hungry ſoule who neuer heard of *Ieſus Chriſt*, feeds this day with great contentment vpon the fruit thereof; and if it be not as fruitfull in the ſoile wherein this day we are to plant it, to whom I pray you ſhall the fault be imputed? But I change this ſpeech, perſwading our ſelues the beſt things of you: for howſoeuer this ground in many places be ſtans by that will not ſuffer to be laboured, and can hardly be ſubdued by the plough, yet is there other as pleaſant and fruitfull as any parts of our Land. Here are Nobles and Barons of great place, here are learned Doctors and Maſters of a famous Vniuerſitie, here is an ancient Citie of ciuill and Chriſtian Burgeſſes, who will thinke it (I doubt not) their owne honour to ſee this tree as fruitfull among them for the glory of God, and good of his Church, as euer it was in any place of the Lords husbandry before.

A warning ariſing of this conſideration.

Duty of people to thoſe who are ouer them in the Lord, abſolued in one word.
2. *Cor.* 8.5.

So your duty I abſolue in one word, praiing for that vnto you for which the Apoſtle praiſed the Corinthians in theſe words; *They gaue their owne ſelues firſt vnto the Lord, and after vnto vs by the will of God.* Let your firſt care, all of you in your ſeuerall callings be, to giue your ſelues vnto the Lord, and then his grace ſhall direct euery one of you, how yee ſhould behaue your ſelues in your ſeuerall places. to them who are ouer you in the Lord. Which bleſſing God beſtow vpon you for Chriſts ſake: to whom with the Father and holy Spirit, bee all praiſe, and honour, and glory for euer.

# PATHMOS:
## OR,
# A COMMENTARY
## ON THE REVELATION OF SAINT IOHN, DIVIDED INTO THREE SEVERALL PROPHECIES.
## THE FIRST PROPHECIE CONTAINED IN THE FOVRTH,
Fiſt, Sixt, and Seuenth Chapters.

*By* WILLIAM COVVPER, *Biſhop of* GALLOVVAY.

Abacuk. 2. 3.
*The Viſion is yet for an appointed time, but at the laſt it ſhall ſpeake, and not lye; though it tarry, waite: for it ſhall ſurely come, and ſhall not ſtay.*

*LONDON,*
Printed for ROBERT ALLOT. 1629.

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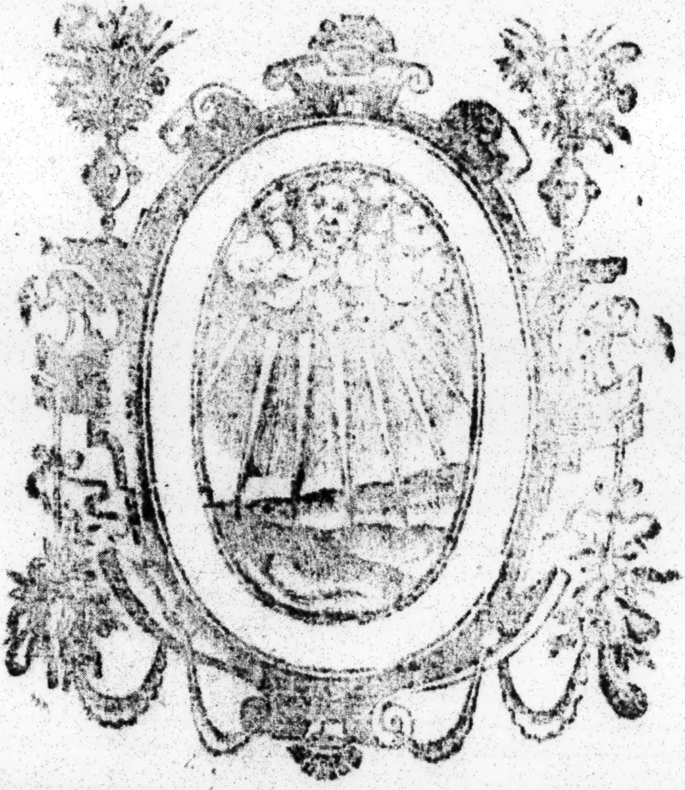
## ON THE REVELATION OF SAINT Iohn. DIVIDED INTO THREE SEVERALL PROPHECIES.

## HE FIRST PROPHECIE CONTAINED IN THE FOVRTH, Fift, Sixt, and Seuenth Chapters.

By William Cowper, Bishop of Galloway.

Abacuk. 2. 3.

The vision is yet for an appointed time, but at the last it shall speake, and not lye; though it tarry, waite: for it will surely come and shall not stay.



LONDON,
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# TO THE RIGHT HONOVRABLE LORD, MY LORD OF BINNING: PRESIDENT OF THE Colledge of IVSTICE; Secretary to his MAIESTIE, and one of his Highneſſe moſt Honourable Priuie Councell in *both the Kingdomes.*

## MY LORD:

THis Propheſie was properly compared by ***Primaſius***, to a precious Gemme, or Orientall Pearle, not found in the clifts of rockes, or ſhells of fiſhes, but ſent from Heaven, for a Preſent to the Church on Earth, by *Ieſus, the ſplendor of the glory of his Father, and that bright Orient, which hath viſited vs from on high.* Hee giueth it in a Loue-token to his Church, who for it gaue himſelfe to the death. Doubtleſſe it muſt bee ſome great Preſent, which is ſent from ſo great a King, by the hand of that Seruant whom hee loued beſt in the world.

ἀπαύγασμα Heb. 1.3.
Luke 1.48.
ἀνατολῆ.

This Iewell hath come in the hands of many, who being ſtrangers, not acquainted with Canaan, from which it came, haue out of wrong conception iudged it to be adulterine. But all the Lords Lapidaries, who haue ſeene the precious ſtones, wherewith the walls of Heavenly Ieruſalem are garniſhed, haue eaſily perceiued this to be from heauen alſo; yea, and among all the reſt moſt admirable, for it partakes with all theſe, both in colour and vertue, and ſerueth Saints, not for decoration onely, but declaration alſo of many ſecrets, which greatly concerne their ſtate.

Of old, ***Vrim*** and ***Thummim*** were placed by God in that Pectorall of the high Prieſt, called by the Iewes, ***Hoſen***, by the Greekes λογῖον but what it was, or how by it God gaue anſwer to his people Iſrael, many Diuines in that point are diuinators, ſpeaking more out of coniecture, then certaine knowledge.

***Ioſephus*** records, that theſe ſtones by change of their colour, gaue ſignification of things to fall out, either aduerſe or proſperous. ***Sigonius*** in his Treatiſe of the ***Hebrewes Republike***, ſeemes to haue followed him. The report that ***Suidas*** brings from an vncertaine Author, is as vncertaine as the Author, that if battell was imminent, the ſtone turned red; if death was foretold, they turned blacke; if no change of eſtate was to enſue, then the ſtones changed not their colour at all. One thing is ſure, God by them gaue anſwer to his ſeruants that ſought him, as may be cleered by many places of Scripture.

*Ioſ. Ant. l. 3. c. 12.*
*Sigon. de repub. Heb. lib. 5.*

But of this Booke wee may boldly affirme, that it is indeed a heavenly Oracle, foretelling in types, the truth of things, as they were to fall out to the worlds end: at the firſt it ſheweth a white colour, importing comfortable grace by the Goſpel now, and immortall glory hereafter. Incontinent, it turneth to a red colour, foreſhewing bloody perſecutions which Saints muſt ſuffer, before they enioy the Crowne. Then againe it appeareth with a blacke colour, to declare that blackneſſe of wrath temporall and eternall, which abideth the enemies of the Church.

In ſome parts it looketh darke, in others, cleare like the Chriſtall, yet through all, more or leſſe tranſparent, and therewith variable with ſundry ſheddes, among which moſt apparant are three ſeverall rankes of *Seuens*, ſtretching themſelues in moſt comely order through this Iewell, and wherein the Lord hath ſecretly incloſed treaſures of manifold wiſedome. In the *Seales* vnſealed, ſecrets are diſcloſed: In the Trumpets, battels are denounced: In the *Vials*, plagues are powred out. The purpoſe in theſe three is not one, yet by a comely proportion and correſpondence, doe they anſwer one to another.

Many haue handled this Iewell, not to finde it by their labour, (that were impoſſible) but to finde themſelues by the valew of it. For that cauſe among others, I haue alſo looked vpon it, truly for none other end, but that I might learne from it; and now what I haue ſeene, I ſhew, ſubmitting my ſelfe to the Church, for whoſe profit I haue taken theſe paines. If the light of the booke hereby be any way encreaſed, and comfort ariſe to the good Chriſtian, the praiſe is the Lords, and vuder God thankes is due to your Lordſhip; for by your louing counſell and care, I haue beene relieued of many intricate matters of Law, and found the greater leyſure and liberty both, to attend my ſtudies. Thus hath your Lordſhip beene a *Mecænas* to me indeed. Good men oftentimes are forced to expreſſe great affections by ſmall meanes, and ſo now it fareth with me; yet I truſt your Lordſhip will eſteeme of me, not as I am, but as I deſire to be our your behalfe.

But it is no reaſon I ſhould requite deeds with words. I know your Lordſhip doth neither like them, nor need them. Where Vertue giueth out her beames, euen her enemies are forced to acknowledge her glory: yet thus much out of duty muſt I ſpeake, that by many *Cords* of loue hath your God bound you to be thankefull to him. Vertue is weake without ſome aduerſity, neither can that felicity be found on earth, that communicates not with ſome croſſe. Some are raiſed to wealth, but the leſſe regarded by reaſon of their baſe Linage: Some, Noble by parentage, but depreſſed with pouerty: many beautified both with Nobility and riches, who want the delight of children; others haue the comfort of children, but with the turning of a few yeeres, they turne croſſes vnto them; there is no eſtate ſo proſperous, againſt which there is not iuſt cauſe of complaint: Thus runneth the common currant of worldly courſes here on earth.

But will your Lordſhip turne your eyes a little from others, and looke to your ſelfe; you ſhall ſee what cauſe your Lordſhip hath aboue others to ſay with *David*, *Many waies hath the Lord beene beneficiall to his Seruant*, being for Linage deſcended of a wiſe, and worthy Father, of an Honourable Family, famous among many others of that moſt flouriſhing *Tribe of Hammilton*; Honourable alſo for the places of honour which you poſſeſſe, but much more for the vertue whereby you haue worthily deſerued them; for it is a greater thing to deſerue Honour, then to haue it, but where, by Vertue it is obtained, by Wiſedome encreaſed, and by good Gouernement retained, (all which are euident in your Lord:) What can bee more? Your children (thankes be to God) no croſſes, but comforts; like *branches of the Olive*, promiſed to ſuch as feare God, they ſtretch out themſelues from the ſides of your Table, and without diſparagement, are matched with the mighty Cedars of the Land.

For your ſelfe I haue nothing to ſay, but that which I know no man cau gaine-ſay: if quickneſſe of ingine, vigour of ready wit, wiſedome in words, diſcretion in deedes, ſecrecie in thoughts beſeeming a *Secretary*, fidelity in ſeruice of your *Soueraigne*; ſurety in friendſhip, modeſty in all your behauiour: If education of your children in true Religion: If good example in the obſeruance of Gods publike worſhip euery Sabbath: If indefatigable paines in your Calling, for the good of the publike State, wherein nothing can be ſeene all the dayes of the weeke, but *Catenati labores mutandi ſemper grauioribus*; ſo that iuſtly it may be admired how in ſo weake a body, ſuch reſtleſſe labour of minde may bee ſuſtained. If all theſe (I ſay) may commend any man, then hath your Lordſhip witneſſes enow to ſpeake for you, and needes not the teſtimony of others.

Loe now, what a heape of good things hath the Lord multiplied vpon you! what remaines, but that you conſider with *Dauid*, *What ſhall I render to the Lord for all his benefits towards me?* He himſelfe will giue you the anſwer; *My well-doing extends not to the Lord, but to the Saints that are in the earth, and to the Excellent, all my delight is in them.*

Great cauſe had *Dauid* to loue *Ionathan*, hee could not get himſelfe to requite his kindneſſe, but hee enquired if any man were left of the houſe of *Saul*, that he might ſhew him mercy for *Ionathans* ſake: and when hee vnderſtood that he had a weake ſonne, *Mephiboſheth*, lame of both his feet, hee deſpiſed him not for his inability, but aduanced him for *Ionathans* ſake, to eate at his owne table, as one of the Kings ſonnes.

My Lord, our *Ionathan* is the Lord *Ieſus*: we haue not himſelfe, but for his ſake we are bound to ſhew mercy to his *Mephiboſheths*; theſe are the Leuites, the Widdow, the Fatherleſſe, the Poore, the Stranger, and the Oppreſſed. Let not the Leuite want the comfort of the Law in his righteous cauſe: Looke with a tender eye to the vpright action of weake and impotent men; God is a righteous Iudge to all men, but he hath taken theſe aboue others, vnder his ſingular protection. Thinke it your honour and happineſſe alſo to be a Protector of them. So ſhall your Lordſhip proſper ſtill, and God ſhall ſtabliſh bleſſings vpon you, and your poſterity. I will pray to God for it, and ſo reſt

*Your Lordſhips to bee commanded,*

William B. of Galloway.

## Of my Lord of GALLOVVAY his learned Commentary on the REVELATION.

*To this admir'd Diſcouerer giue place,*
*Yee who firſt tam'd the Sea, the Windes out-ranne,*
*And match'd the Dayes bright Coach-man in your race,*
Americus, Columbus, Magellan.

*It is moſt true, that your ingenious care*
*And well ſpent paines, another world brought forth;*
*For Beaſts, Birds, Trees, for Gemmes and Metals rare,*
*Yet all being earth, was but of earthly worth.*

*He a more precious World to vs deſcryes,*
*Rich in more treaſure then both Ind'es containe:*
*Faire in more beauty then mans wit can faine,*
*Whoſe Sunne not ſets, whoſe people neuer dyes.*
Earth ſhould your Browes deck with ſtil-verdant Bayes,
But Heavens crowne his with Starres immortall rayes.

Maſter *William Drumond* of Sawthorn-denne.

* * *

## Another.

*Reapers, not few, did labour in this field,*
*And it to them great ſtore of fruit did yeeld:*
*But here comes one apace behinde them all,*
*To gather vp what by their hand did fall.*
*Peruſe his ſtuffe, and thou ſhalt for thy gaining*
*Find, more then others Haru'ſt to be his gleaning.*

I. A.

PATHMOS

# PATHMOS.

## A COMMENTARY VPON THE FIRST PROPHECY OF THE REVELATION OF S. IOHN, CONTAINED IN THE fourth, fifth, ſixth, and ſeuenth Chapters.

*My helpe is in the Name of the Lord.*

The bookes of holy Scripture are of three rankes, rendring a threefold fruit.

First, of Conuerſion.

Pſal.19.7.
Rom.15.4.

Secondly, of Conſolation.
Pſal.34.19.

3. Of Confirmation.
Iohn 16.4.

THe whole Bookes of holy Scripture are of three rankes. Hiſtoricall, Doctrinall, Propheticall, they being ſo denominate from the principall matter in them contained. Of all theſe coniunctly, ariſes vnto vs, a threefold fruit: the firſt, of Conuerſion; the ſecond, of Conſolation; the third, of Confirmation. The firſt, once for all, is touched by the Pſalmiſt: *The Law of the Lord is perfect, conuerting the ſoule.* The ſecond, by the Apoſtle; *Whatſoeuer things are writen, are written for our learning, that wee through patience, and comfort of the Scriptures, might haue hope.* It is true indeed, *Many are the troubles of the righteous*; yet againſt euery croſſe, the Lord hath giuen in his Word, ſufficient conſolation. The third is ſet downe by our Sauiour; *Theſe things haue I ſaid vnto you, that yee ſhould not bee offended, that when the houre ſhall come, yee might remember that I told you of them.* And this fruite of confirmation, we haue eſpecially by bookes Propheticall.

This booke of the Reuelation is Propheticall.

Of this nature is this booke, as is cleere by the titles giuen vnto it: for in the firſt verſe of the firſt Chapter, it is called an Apocalypſe or Reuelation; that is, an opening, or vncouering of things which were hid, and ſecret before: and in the fourth verſe it is called, *A Prophecie.* Thus haue we it not onely a Prophecie, or prediction of things to come, but a Prophecie reuealed, and expounded, partly by Chriſt, and partly by the Angel.

And it ſerues eſpecially to confirme vs in the faith.

And this is to be noted, that where other bookes of holy Scripture are written to inſtruct vs in the faith, and to teach vs what we muſt doe, if we would be ſaued: this booke is written, not ſo much to inſtruct vs in the faith (though in part it doe that alſo) as to confirme vs in it, that for no violent perſecution following it, for no externall change befalling the Church, for no proſperous preuailing of the enemies thereof (as for a time will appeare to the world) we ſhould forſake that faith, which the Lord Ieſus, and his Apoſtles haue taught vs in the Goſpel.

This booke the Father giues to the Sonne, the Son to an Angel, and the Angel to Saint Iohn, that he might giue it to the Church.
Reuel. 1.1.
The generall matter of this Prophecy.

The Author of it, is God the Father, from him it commeth by this order: the *Father* giues it to the *Sonne*, the *Sonne* to an *Angel*, the *Angel* giueth it to S. *Iohn*, and S. *Iohn* ſends it to the *Church*. The matter whereof it entreates, is comprized in this ſhort ſumme: *In it God ſheweth to his ſeruants things, which muſt ſhortly bee done*; namely, concerning the Church, her perſecutions by enemies, the changes and mutations of the viſible ſtate thereof, defections of Apoſtates, illuſions of Heretikes, fearefull Eclipſes of the light of the Goſpel. All theſe were to fall out *in that houre of tentation to come vpon all the world, for tryall of them that dwell vpon the earth.* And in this Prophecie are diſtinctly fore-told by the Lord, that his Saints and Seruants in all Ages might bee confirmed againſt them, when they ſhould ſee them come to paſſe, knowing that they fall not out by accident, nor by the will or power of Man, but according to the determinate counſell of God, who hath alſo letten his Church ſee before-hand a comfortable out-gate, and end of them all.

Reuel. 3.10.

The time when this booke was written, commends it greatly to vs.

And as both for the Matter, and Author, this Booke ſhould be welcome to vs, ſo the circumſtance of the time doeth greatly commend it. It was ſent vnto vs after the Aſcenſion of our Lord, and in the laſt breath of the Spirit, wherewith he inſpired the Writers of holy Scripture. No Scripture is to be expected after this. It is the laſt Loue-token of our Lord, and louing Husband, after which hee will write no more vnto vs, but will come himſelfe: he hath ſent it to vs with the Diſciple, whom he loued beſt, and who was the laſt, and longeſt liuer of all the Diſciples.

The laſt words of our Lord, ſhould be beſt remembred.

Kind children remember beſt the words ſpoken by their fathers on their death-bed: and if it were poſſible that after death they could receiue any information from them, Oh, in what eſtimation would they haue it! All the words of our Lord ſhould bee laid vp in our hearts; but ſpecially thoſe which he vttered in the time of his death and paſſion: and moſt of all, theſe, by which now after his Reſurrection and Aſcenſion, hee ſpeaketh vnto vs. There are many now-a-dayes companions to the rich Glutton, and his brethren; they will not beleeue *Moſes* and the Prophets, *but if one came from the dead, then would they amend their liues.* This is a Prouerbe frequent in their mouthes: but now this excuſe alſo is takē from them; Our Lord Ieſus is riſen from the dead, and after his Reſurrection witneſſes vnto vs, what fearefull wrath is reſerued for the wicked, what vnſpeakable ioy prepared for the godly, if for all this they will not beleeue, nor amend their liues, are they not worthy of the greateſt condemnation?

*Luke* 16.31.

An Anſwer to Atheiſts, who will haue one from the dead to teach them.

About threeſcore yeeres after his aſcenſion, our Lord ſent this Reuelation.

*Epheſ.*4.8.

In the eighteenth yeere of the Emperor *Tyberius*, our Lord ſuffered for our ſinnes, he roſe againe from the dead, *aſcended on high, and led captiuity captiue.* About the foureteenth yeere of *Domitian* gaue he this Reuelation to S. *Iohn* in the Ile *Pathmos*: ſo witneſſes *Irenæus*; *Non multum ante temporis Apocalypſin vidit Ioannes, ſed penè ſub noſtro ſeculo ad finem Domitiani impery*: It is not long (ſaid he) ſince S. *Iohn* ſaw this Reuelation, but almoſt in our owne dayes, about the end of the *Domitian* Empire: fifty dayes after his Aſcenſion, he ſent downe that promiſed *Spirit, the Comforter:* So fifty yeeres and ten after that, he ſent down this comfortable Booke of Prophecy, containing a generall proiect and view of all the eſtates of his Church vntill the Worlds end.

*Iren.lib.* 5. *cont. Valent.*

*Bucholcer.chronol.*

To keepe his Church from fainting vnder trouble, till he come himſelfe.

Doubtleſſe, this hath proceeded of his louing kindnes toward his poore Church: hee fore-ſaw the great and manifold troubles, that were to befall her; he knew, it was to be a long time (in reſpect of vs) betweene his Aſcenſion, and ſecond comming; that therefore his Church ſhould not faint, our *Lord* and *Loue* hath ſent vs this Preſent, and Loue-letter, that we may runne vnto it, as *Aaron*, and the Church of old did to the *Oracle*, to know what ſhall bee the end of all theſe battels of Saints militant here on earth: and ſpecially of theſe perturbations raiſed this day againſt the Church, by *Mahomet* in the Eaſt, and *Antichriſt* in the Weſt.

By two ſcandals would Satan ſcarre vs from this booke.

We are not then to ſuffer our ſelues to be ſpoiled, and defrauded of the comfort contained in this Booke, by the inſtruments of the *Serpent*, who either diſclaime the authority of this Booke, or then would ſcarre vs from it, by a pretence of the obſcurity thereof; for theſe are the two ſcandals which offend many, and make them, if not vtterly to reiect, at leaſt too lightly, and miſ-regard this heauenly Preſent.

1. By denying authoritie of it.

*Reuel.*1.3.

As for the firſt, albeit there need no teſtimony of man, where Diuine authority giues out the decree, *Bleſſed is hee who reades, and they who heare the words of this Prophecie*; yet man may very well bee brought in againſt man, and what hath beene ſaid by any againſt it, is eaſily diſprooued by that, which others, more ancient, and more worthy credit, haue ſpoken for it. *Iuſtinus Martyr, Reuelationem hanc Ioanni, qui vnus erat Apoſtolorum Chriſti, factam eſſe teſtatur*: *Iuſtine Martyr*, who wrote about an hundred and fifty yeeres after Chriſt, witneſſes that this Reuelation was made to Saint *Iohn*, who was one of Chriſts Diſciples. *Irenæus* ten yeeres after him, in the place cited before, affirmeth the ſame. With them *Saint Ambroſe* and *Saint Auguſtine* doe concurre; *Nec illud mediocre, quod de throno Dei exire fluuium legimus, ſic enim habes, dicente Ioanne Euangeliſta*; that which is written, *Reuellation* 22. *of a Riuer of the water of life, flowing from the Throne*, *Ambroſe* takes it vp plainely, as written to Saint *Iohn* the Euangeliſt. *Auguſtine*, as I haue ſaid, hath the like. But this point I leaue, as being ſufficiently handled by the Writers of our time; namely, and at greateſt length, by *Cotterius*.

*Iuſtin.Mart.in Dialog. cum tryph. cont. Iudæos.*

*Iren.lib.*5.*cont. Valen. Ambroſ.lib.*3. *de Sp.Sancto, cap.*21. *Aug.de ciuit.Dei,lib.*20. *cap.*17.

*Cotter.prologom. in Apoc.*

2. By pretending the obſcuritie of it.

The other ſcandall of obſcurity is eaſily remoued, if the expoſition of the prophecie runne not before the execution thereof. It was hard to the Fathers of the firſt ages to vnderſtand this Booke ſo cleerely, as now by Gods grace, his ſeruants may. No maruell though *Saint Ierome* in his time ſaid of it, that the *Apocalypſe* had *tot Sacramenta, quot verba*, as many myſteries, as words; for Prophecies, before they be accompliſhed, are *Ænigmata*, that is, riddles, or darke, and obſcure ſentences; but when they are fulfilled, *Tunc liquidam habent*,

*Ierom. epiſt. ad Paulin.*

*Iren.lib.*4.*c.*42.

*habent, & certam expoſitionem*, then haue they a cleare, and ſure expoſition. Yet *Saint Auguſtine* mitigates that difficulty, alleaged by *Saint Ierome*, and leaues vs ſome better hopes: he grants this, *In Apocalypſi multa obſcurè dicuntur, vt mentem legentis exerceant*; that in the Reuelation many things are difficult, whereby the mindes of thoſe who read it, may be exerciſed: yet to encourage vs, he ſubioyneth, *Pauca tamen in eo ſunt, ex quorum manifeſtatione indagentur cætera cum labore*, that there are ſome things in it ſo plainely manifeſted, as that they may leade vs to the vnderſtanding of the reſt, if we take paines to learne them.

Aug. de ciuit. Dei lib. 20. cap. 17.

It was hard for Fathers of the firſt age to vnderſtand this booke.

*Victorinus*, *Primaſius*, and others, who wrote aboue a thouſand yeeres ſince vpon this Booke, are indeed to be praiſed for their paines. Glory be to God, out of all their labours, ſome light ariſeth to this Prophecie: but let the Reader remember, that they are not alwayes to bee followed in their ſence: *Certius eſt & ſine periculo, ſuſtinere adimpletionem prophetiæ, quàm diuinare*: It is more ſure to awaite the accompliſhment of the Prophecie, then to diuine it before-hand. What made *Iohn the Baptiſt*, a greater Prophet then *Eſay*, or any other that went before him? Nothing but the difference of times; for he ſaw that preſent and perfected, which Prophets before told was to be done, and would be accompliſhed. And the ſame is the reaſon, why the meaneſt now in *the Kingdome of God, is greater then the Baptiſt*: And why men now in the holy Calling, are able to ſhew more clearely the meaning of this Prophecie, then others more famous, and worthy Lights could haue done before.

Iren. lib. 5. cont. Valent.

More eaſie now, in reſpect that in a great part it is accompliſhed.

Matth. 11. 11.

But to conclude this point. In the entry of this Booke (as I ſaid) a bleſſing is pronounced vpon them, that reade, or heare the words of this Prophecie, and in the end of it, a ſpeciall command is giuen to *Saint Iohn, Seale not the words of the Prophecie of this Booke, for the time is at hand*; wherein the Lord euidently declares, that he will not haue this Booke concealed and hid, but handled, and reuealed. This is ſufficient to ſtop the mouthes of all them, who vnder whatſoeuer pretence giue out, that this Booke ſhould not be meddled with at all. What elſe is this, but to cloze that, which Chriſt hath opened, to conceale that which God hath reuealed, and in a word, to ſeale vp the Prophecie, which the Lord expreſly hath commanded not to be ſealed?

God will haue this booke read and reuealed, and not concealed.

Reuel. 22. 10.

Yet it is to be obſerued, that many both of the ancient, and moderne Writers, expounding this Booke, doe rather obſcure it, then open it, forcing it violently to follow their conceits, not ſubmitting themſelues humbly to follow it. The *Ieſuites* of *Rhemes* haue commented vpon it: In like manner, the *Ieſuites*, *Franciſcus Ribera*, and *Blaſius Viega*: but as none of them agree one with another, ſo all of them are ſtrangers from the right ſence of this Prophecie: Neither is it poſſible that ſuch as are poſſeſſed with the ſpirit of Antichriſt, can ſee the true meaning of this Reuelation; for our Lord ſends it to be reuealed to his ſeruants. As the *Iewes* loued the name of *Chriſt*, but hated himſelfe, not knowing him, when he was among them; *For if they had knowne him, they would not haue crucified the God of glory*: And euen vnto this day, in reading *Moſes* and the *Prophets*, who beare witneſſe of Chriſt, their moſt learned Rabbines cannot ſee CHRIST: For (as ſaith the Apoſtle) *their mindes are couered with a vaile*.

Popiſh Doctors cannot vnderſtand this Prophecy.

As the Iewes loued the name of Chriſt, but hated himſelfe.

1. Cor. 2. 8.

2. Cor. 3. 15.

So the Papiſts, notwithſtanding they hate the very name of Antichriſt, yet doe they honour himſelfe; they reade, and interpret this Prophecie, which pointeth out Antichriſt plainely, in all his markes, and deſigneth his Chaire, and ſeate of Reſidence, to be *Rome*, the City ſituate vpon ſeuen Hilles, and Ruler of the Earth, when *Saint Iohn* wrote this *Reuelation*; yet doe not the moſt learned among them rightly conceiue it; but labour all they can, to couer and obſcure it.

So Papiſts hate the name of Antichriſt, but honour himſelfe.

Yea, by the ſame arguments Popiſh Doctors defend their Antichriſt, by which Rabbines, or Iewiſh Doctors impugned Chriſt: for was not this their great reaſon, which they vſed againſt our Lord; *Doe any of the Rulers and Phariſes beleeue in him? But this people who know not the Law, are curſed.* And truely ſtrange it is, among all the Noblemen of the *Iewes*, wee reade of none, who did beleeue in him, but *Ioſeph of Arimathea*; and of all their learned Phariſes, we reade of none, who beleeued in him, but *Nicodemus*. Was this a good argument then, that *Chriſt* could not bee *the Chriſt*, becauſe *Rulers* and *Phariſes* beleeued not in him? What better, I pray you, is the argument of Papiſts now? The *Pope* cannot be *Antichriſt*. Why? Doe Kings, or great men? doe Doctors or learned men of their Church beleeue ſo? But let not vs bee deceiued with ſuch ſhadowes.

Yea, they defend Antichriſt by the ſame Arguments, by which Iewes impugned Chriſt.

Ioh. 7. 48, 49.

Shall wee haue the faith of *Chriſt* in reſpect of perſons? Shall we iudge of truth, and vntruth, by the multitude, greatneſſe, and learning of them, who are with it, or againſt it? Or ſhall the naked name, and vſurped title of a Church, be ſufficient to impugne the Church? There are many great in the World, of ſmall account

The doctrine of Chriſt and Antichriſt are two Myſteries, which many learned vnderſtand not.

1 *Tim*.3.16.

2 *Theſſ*.2.7.

*Matth*.11.25.

with the Lord; there are many learned in Humanity, meere ignorants in Diuinity. The doctrine of Chriſt is called, *A myſtery of godlineſſe*; the doctrine of Antichriſt is alſo called, *A myſtery of iniquity*. Both are myſteries: and great Doctors, in reſpect of humane literature and reputation, may be ignorant of both: *I thanke thee, O Father, that haſt hid theſe things from wiſe men, and haſt reuealed them to babes and ſucklings.*

Romiſh Doctors ſhould be handled, as *Primaſius* did the heretike *Ticonius*.

*Primaſ. Prolog. in Apoc.*

But to returne, where theſe Romiſh Doctors in expoſition of this booke fall vpon any point of truth, we ſhal doe with them, as *Primaſius* profeſſeth hee had done with *Ticonius* the Donatiſt, who wrote vpon this booke of the Reuelation before him, he made choyce of the good, and reiected the euill, for theſe are his words: *Sicut enim precioſa in ſtercore gemma, à prudente debet colligi, curari, & dignitati ingenuæ reſtitui; ita vndecunque veritas clareat, catholicæ deferenda eſt vnitati; huic enim ſoli competit, quicquid veritas etiam foris perſonârit: iuſtè namque fides, a perfidis colligit, quod ſui iuris eſſe cognouerit*: For as a precious pearle in a dunghill, if a wiſe man ſee it, he will take it vp, purge it, and reſtore it to the former beauty; ſo verity whereſoeuer, is to bee referred vnto Catholike vnity; for to the Church onely belongeth all that which truth hath ſounded, euen by theſe who are without: and iuſtly may faith gather from Infidels any thing which ſhee knoweth to be her owne. And this for Hereticall writers vpon this booke.

Difference among Doctors of the Reformed Church, is onely about the method of the booke.

As for other orthodox Writers, concerning the faith, I acknowledge that the Church hath been greatly benefited by their godly labours. Euery one of them brings by courſe ſome meaſure of light to cleare this prophecie: where they are miſcarryed, it is for not perceiuing the method, and order which the Spirit of God vſeth in it, but inforcing vpon it a method of their owne, haue in many things rather expreſſed their owne mind, then opened the meaning of this Prophecie: as ſhall (God willing) be declared hereafter. To whom, leſt I doe any wrong, I will in one view preſent to the Reader a ſhort abridgement of euery one of their workes that haue come in mine hands, and thereafter ſet downe that, which it hath pleaſed God to communicate vnto mee, and in all humility will ſubmit it to the iudgement and correction of the Church.

Otherwiſe for the matter, they all ſound out one voice.

The greateſt difference will bee about the method, which as it ſeemes to mee, the very naturall courſe of the Prophecie, and threed of the Text it ſelfe propoſeth vnto vs. As for the matter it ſelfe, and ſubſtance of the Prophecie, all the Doctors of the Churches reformed agree in one ſweet harmony: All their pens are like the Pitchers of *Gideon*, his three hundred ſouldiers rattling, ſounding, yea importing preſent terrour and deſtruction to their enemies, the Midianites and Amalekites, who were without number: All their tongues are like the *Trumpets of Rams Hornes*, blowing with one conſent the downefall of the wals of Iericho: contemptible meanes in the eyes of their enemies, yet the power of God was with them. Some of their Trumpets are ſhriller, and ſome of them ſofter, but all ſound out one thing: The Pope is Antichriſt, Rome is Babel, the Popiſh Church is the *Whore of Babel*; whom the Lord ſhall make deſolate, euen by temporall iudgements here vpon earth.

*Iudg*.7.19.

*Ioſh*. 6.

*Reuel*.17.16.

*The Writers vpon this Prophecy, which I haue ſeene, are theſe.*

A Catalogue of Writers on the Reuelation, ſeene by the Author, and a ſhort abridgement of their Commentaries.

1. Liued, yeere 270. after our Lord.

THe elder is *Victorinus, Epiſcopus Pictauienſis*, Biſhop of Poytiers; Hee liued after our Lord two hundred and ſeuenty yeeres. I finde him at the end of *Theophilactus* his Commentaries vpon the Epiſtles, and ſome Prophets, printed at Paris in the yeere 1548. Hee ſhortly paraphraſes the Prophecy according to the order of the Chapters.

2. Liued, yeere 440.

*Primaſius* an Africane Biſhop, is next vnto him. Some thinkes, as *Trithemius* teſtifies, that he was the diſciple of S. *Auguſtine*. He liued about the yeere of our Lord 440. and was Biſhop of Vtica: he diuides this Prophecie into two bookes, one contained in the firſt twelue Chapters, the other in the reſt to the end: more particularly again hee parts the whole in fiue bookes: His booke is printed *Coloniæ, Anno* 1535.

3. Liued, yeere 1240.

*Hugo Cardinalis* liued about the yeere 1240. he diuides the booke into ſeuen viſions, as many other alſo doe. The firſt viſion is in the firſt three Chapters, the ſecond from the fourth to the eight, the third, from the eight to the twelfth, the fourth, from it to the fifteenth, the fifth from it to the eighthenth, the ſixth, in the eighteenth, nineteenth, and twentieth, the ſeuenth, in the two laſt Chapters.

4. Author, and time, vncertaine.

An old Manuſcript, *Folio*, expreſſing no certaine Author: in moſt things it is conſonant to *Hugo*.

5. Printed yeere 1555.

*Dionyſius Carthuſianus*, printed at Paris, in the yeere 1555. handles this book according to the order of the Chapters, and warnes the Reader in his prologue, that it is *Prophetalis liber*, a Propheticall booke, yet not without good doctrine, for albeit, ſaith he, in the new Teſtament, ſome books be Legall, namely, the foure Euangeliſts; others againe bee Hiſtoricall, as the Acts of the Apoſtles; and others Sapientiall, ſuch as the Epiſtles, and this onely Propheticall, *Certum tamen eſt in quolibet genere librorum iſtorum, aliqua de aliorum librorum materia contineri:* yet it is moſt certaine, that in any one of theſe ſort of bookes, the matter of other bookes is alſo ſome-way contained.

6. Printed, time not expreſſed. *Lyra* hath a ſhort paraphraſe on the Reuelation.

7. Printed yeere 1571. D. Doctor *Chytræus*, his booke printed at Viteberg, in the yeere 1571. diuides this Prophecie into ſeuen Viſions. The firſt preſents a cleere deſcription of Chriſt, ſupreme King, and high Prieſt of the Church, and openeth vp the ſtate and forme of Church-gouernment in this life; this Viſion is contained in the firſt three Chapters. The ſecond is from the fourth Chapter to the eighth. The third from the eighth to the twelfth, wherein corruptions of doctrine, and hereſies which were to fall out, are by ſound of trumpet foretold vnto the Church. The fourth, from the twelfth to the fifteenth, foreſheweth the battell of the Church with the Dragon, and with the new and old Roman Empire, wherein we haue alſo a diſcouery of Antichriſt. The fifth is in the fifteenth and ſixteenth Chapters, containing the vials of wrath powred out vpon the worſhippers of the Beaſt. The ſixth Viſion is from the ſeuenteenth Chapter to the one and twentieth; and it intreates of the puniſhment of Antichriſt. The ſeuenth and laſt is a Viſion of the Church Triumphant, in the two laſt Chapters.

8. Printed yeere 1573. *Bullingerus* his booke printed at London, in the yeere 1573. a iudicious and ſolid Writer, agreeth with them, who diuide this Prophecie into ſeuen Viſions.

9. Printed yeere 1560. *Alphonſus Conradus Mantuanus*, his booke printed *Baſilea*, in the yeere 1560. He dedicates it to the mighty Monarch of heauen and earth, *The Lord Ieſus Chriſt*, and followes them who diuide this Prophecie in ſeuen Viſions.

10. Printed yeere 1573. D. *Guilielmus Fulco Anglus*, a learned and modeſt Writer, his booke printed at London, in the yeere 1573. diuides this Prophecie in three Viſions. The firſt is in the firſt three Chapters, the ſecond, from the fourth to the twelfth, the third, from it to the end.

11. Printed yeere 1584. *Aretius Bernenſis*, in the yeere 1584. goeth alſo with them, who parteth this book into ſeuen Viſions.

12. Printed yeere 1584. *Collado*, printed *Morgijs*, in the yeere 1584. will haue the Apocalypſe to bee a collection of three-fold ſort of ſignes, tending all to one and the ſelfe-ſame purpoſe, to wit, Seales, Trumpets, and Vials; theſe three ſignifie all one thing: ſo that, in his iudgement, the matter of the firſt Seale, firſt Trumpet, and firſt Viall, is all one, and ſo he thinkes alſo of the reſt.

13. Vncertaine. *Iames Brocard*, his iudgement is, that in the Reuelation thoſe things are handled, and in diſtinct order ſet forth, which *Moſes* and the Prophets haue written of the ſtate of the Goſpel, and of the latter times. In a word, he calles it a concluſion, and ſum of the holy Scripture, in, and about thoſe things which concerne Prophecie, and leades them to the end of the workes of God. And hee will haue this in ſuch ſort a Prophecie of things to come, that thoſe which are paſt, be alſo vnderſtood: with other things, not much pertinent to this Prophecie.

14. The time not ſet downe. *Leo Iude*, a Tigurine Preacher, tranſlated out of Dutch into Engliſh, by *Edmond Allen*, about this ſame time wrote a pretty and godly Paraphraſe vpon this booke, according to the order of the Chapters.

15. Printed yeere 1591. *Iunius*, printed at Heidelberg, in the yeere 1591. the Propheticall part of this booke, ſaith he, begins at the fourth Chapter, and is diſtinguiſhed into two Hiſtories, whereof the one he makes to be common and generall, pertaining to the whole world, from the fourth, to the tenth Chapter; the other a ſpeciall Prophecie, containing the eſtate of the Church Militant, from the tenth Chapter, to the two and twentieth.

16. Printed yeere 1592. *Carolus Gallus*, printed at Leiden, in the yeere 1592. will haue the whole time, from the dayes of S. *Iohn* to the laſt Day, diuided into ſeuen ages, which by foure ſundry pleaſant pictures, as he cals them, or repreſentations, are propoſed vnto vs: Firſt, in the ſeuen Epiſtles: Next, in the ſeuen Seales: Thirdly, in ſeuen Trumpets: Laſtly, in ſeuen Vials. By theſe foure pictures, the liuely image of Diuine Prouidence, gouerning his Church through all the ſeuen ages, is figured vnto vs. The ſeuen ages he diuides this way: the firſt is from S. *Iohn* his dayes to *Conſtantine*, the ſecond from *Conſtantine* to *Phocas*, the third from *Phocas* to *Carolus Magnus*, the fourth from *Carolus* to *Conradus* the firſt, the fifth from that to *Rodolphus*, the ſixth from *Rodolphus* to *Carolus Quintus*, the ſeuenth, from him to the ſecond comming of the great King, *The Lord Ieſus Chriſt*.

17. Printed yeere 1596. *Foxe*, an Engliſhman, printed in the yeere 1596. contents him with this generall: that nothing in time paſt hath, or in time to come ſhall fall out in the Church, whereof we haue not a liuely delineation in this Booke, plainely repreſented to the eyes and eares of them who looke vpon it, that it may moſt iuſtly bee doubted, whether this Booke be a Prophecie, or an Eccleſiaſticall Hiſtory, wherein things to fall out, are ſet downe, as if they were already falne out; neither haue they other-

wiſe falne out, then this Prophecie hath pronounced before-hand; for according vnto it things come to paſſe.

18. Printed yeere 1596. *George Gifford*, Engliſhman, printed at London, in the yeere 1596. he maketh this Booke to be a Prophecie, which openeth the ſtate of things to come from Chriſt his dayes, to his ſecond comming. From the fourth Chapter to the twelfth, in his iudgement, there is one Viſion, which from the twelfth againe to the end, is more largely, and cleerely explaned. He is a modeſt, and a godly Writer.

19. Printed yeere 1597. *Forthæus*, an Engliſhman alſo, printed at London, in the yeere 1597. maketh two parts of the Reuelation. The firſt is a deſcriptiõ of the preſent eſtate of the Church, as it was in the dayes of S. *Iohn*, and this is contained in the firſt three Chapters. The other is a Prophecie of the eſtate of the Church to come, and it is two-fold: Firſt, of the Church Militant, to the one and twentieth Chapter, then of the Church Triumphant, in the two laſt Chapters. The Prophecie of the Church Militant hath two parts; firſt, a Viſion, in the fourth and fifth Chapters; next, a prediction of things to come, diſtinguiſhed into foure times: the firſt, from S. *Iohns* dayes to *Conſtantine* the Great; theſe are declared in the ſix Seales. The ſecond, from the dayes of *Conſtantine*, to the reſtitution of the Goſpel: theſe are contained in the ſixe Trumpets, whereof foure are leſſe tentations; the firſt of *Arius*, the ſecond of *Conſtantius*, and *Iulian* the Apoſtate, the third of *Macedonius*, the fourth of *Neſtorius*, the other two proclaim greater troubles to come vpon the Church by the Pope, in the fifth Trumpet, and *Mahomet* in the ſixth. The third is from the reſtitution of the Goſpel, to the end of the world. The fourth is at the end of the world in the ſeuenth Trumpet, in the fifteenth verſe of the eleuenth Chapter: and thus ends the firſt Prophecie of the Church Militant. The ſecond Prophecie of the Church Militant, her eſtate is from the twelfth Chapter to the one and twentieth, and it is of two times; firſt, from the birth of Chriſt to the yeere 1320. next, from that yeere vnto this day. This for the ſecond Prophecie; a plainer expoſition whereof we haue ſet downe, Chapters ſeuenteene, eighteene, nineteene.

20. Printed yeere 1601. Ieſuites of Rhemes in their new Teſtament, printed in the yeere 1601. haue ſome Marginall notes, and obſeruations on this booke: whereof we ſhall ſpeake, God willing, as they occurre.

21. Printed yeere 1603. *Franciſca Ribera* Ieſuite, printed at Antwerpe, in the yeere 1603. in his Commentary vpon the tenth Chapter, at the end, diuides this Prophecie into two parts; the firſt is contained in the firſt eleuen Chapters, declaring ſuch calamities as were to fall out vntill the comming of Antichriſt; the other is extended from the twelfth Chapter to the end, and is a particular Prophecie of Antichriſt, and of the troubles the Church was to ſuffer by him; concluding with a prediction of the laſt Iudgement, and of the moſt bleſſed eſtate of Saints.

22. Printed yeere 1603. *Blaſius Viega*, Ieſuite, printed *Coloniæ Agrippinæ*, in the yeere 1603. diuides this Prophecie into ſeuen Viſions.

23. Printed yeere 1607. *Dent*, Engliſhman, printed at London, in the yeere 1607. In this Booke, ſaith he, for the generall matter of it, we haue large and liuely deſcriptions of Chriſt his Perſon, and Offices; of the Church, and Miniſters thereof; of the perſecutions which it muſt ſuſtaine; and of Gods mercifull prouidence deliuering it in all extremities.

24. Printed yeere 1606. *William Symonds*, printed at London, in the yeere 1606. intitulates his Commentary, *Piſgah Euangelica*: hee confeſſeth himſelfe, in his Epiſtle Dedicatory, that the maner of his Expoſition is ſomewhat new, which will bee eaſily granted of any that reads it. He proteſts in like manner, that he hath fully ſatisfied himſelfe, whereof the leſſe hope remaines that he ſhall ſatisfie others. One thing I muſt ſay, by his leaue, it ſeemes ſtrange hee hath not beene afraid to inuert the order, not of Chapters onely, but of verſes alſo; hee hath iumbled them one through another in moſt confuſed manner, and beaten them, as we ſay, into an *Hotch-Potch*: But God is the God of order, and not of confuſion.

25. Printed yeere 1609. *Ioannes Winckelmannus*, printed at Francfort, in the yere 1609. followeth them who part this prophecie into ſeuen Viſions.

26. Printed yeere 1610. *Graſſerus* a Germane, printed *Tiguri*, in the yeere 1610. reduceth this whole Booke vnto theſe three: firſt, the manifold meanes that Satan vſeth to ſubuert the Church, and ſtabliſh his owne Kingdome: Secondly, the great iudgements of God, by which hee ſhall plague the world for opponing themſelues to the Goſpel: Thirdly, remedies giuen to Saints, to comfort and confirme them againſt the difficulties of their pilgrimage. Of theſe three (ſaith he) conſiſts this Booke.

27. Printed yeere 1611. *Iohn Napeir*, Laird of Merchiſtoun, our Countrey-man, worthily renowmed, as peereleſſe indeed, for many other his learned works, and ſpecially for his great pains taken vpon this Booke, out of rare learning and ſingular Ingene, which are not commonly found in men of great ranke. *Cotterius* giues him great praiſe, but takes it back againe too ſuddenly to himſelfe: Hee compares the Reuelation to a golden Mine.

*Naiperus aurifodinam inuenit, Vignerus oſtendit, Ego vero aurum inde erui: Naiper* found it, *Vigner* hath ſhewed it, but I (ſaith he) haue digged, and wrought the gold out of it. He hath reſolued this booke by a marueilous Artifice, that is not vnlike a building ſtanding vpon ſixe and thirtie props, or pillars; theſe are his propoſitions, ſo ingenuouſly indented, and combined one with another, that the ſall of one, imports the deſtruction of all. Moſt certaine it is, that his paines haue beene exceeding profitable, for the diſcouering of many hard and obſcure places of this Prophecie. The Exemplar which I haue ſeene, is Printed at London, in the yeere 1611.

28. Printed yeere 1611. *Mathias Hoe*, hath a large Commentary on the Reuelation, Printed Lipſiæ, *Anno* 1611.

29. Printed yeere 1611. *Raphael Eglinus*, *Tigurinus*, Printed alſo in the yeere 1611. parts this Prophecie into three, according to Chriſts three Offices: his Propheticall office he expreſſes in the firſt three Chapters; his Prieſtly Office, from the fourth Chapter to the foureteenth; his Kingly Office, from that to the end: But this Method, with thoſe of *Dent*, and *Graſſerus*, are too generall, and may convene almoſt to any other booke of holy Scripture, as well as vnto this.

30. Printed yeere 1612. *Brightmannus Anglus*, Printed in the yeere 1612. diuides this Booke into a Preface and an Epiſtle. The Epiſtle containes, firſt, an Inſcription, ſecondly, a Narration, thirdly, a Concluſion. The Narration is, firſt, of particular Churches, ſecondly, of all Churches; and that firſt, by a generall Type of all the three periods in the fourth Chapter, next, by an opened booke, the dignity whereof is declared in the fifth Chapter. The euents foreſhewed by the opening of the booke, are of three rankes: the firſt declared in the ſeuen Seales; the ſecond euents, partly greater, partly ſmaller, are declared in the ſeuen Trumpets; and the third euents are in the ſeuen Viols. He intitulates his Booke *Apocalypſis Apocalypſeos*, that is, *The Reuelation of the Reuelation*: a ſtately ſtile, promiſing much, which would to God hee had performed: but in very truth, the right name of it is Ἀπόκρυψις ἀποκαλύψεως, that is, the obſcuration of the Reuelation. Types properly belonging to Chriſt, are accommodate to men. Who can patiently heare this, that the Angel, hauing the Seale of the liuing God, is *Conſtantine* the Great? Or that the Angel, who offers vp the prayers of all Saints, is *Conſtantine* the Great? This is, as it ſeemes, to put violent hands in the booke, and force it to follow the phantaſie of man, as hereafter by this, and many other more, ſhall be, God willing, at greater length declared. I reſerue to the man that Chriſtian loue and reuerence, that becommeth in the Lord; but hee muſt giue mee leaue to pleade for this Prophecie, which, as a moſt precions Pearle, our Lord in theſe laſt times hath preſented in a Loue-token to his Church. It is a griefe to ſee how the comfort giuen therein is impaired, the Maieſtie and amplitude thereof reſtrained, by binding it to particular perſons and times.

31. Printed yeere 1613. *Peter du Mouline*, Miniſter of the Reformed Church in Paris, his booke Printed in Oxford in the yeere 1613. intreates, and ſhewes the accompliſhment of the Prophecie, from the twelfth Chapter to the eighteenth.

32. Printed yeere 1613. *Piſcator*, Printed *Herbornæ*, in the yeere 1613. diuides this booke into three parts: Firſt, a Preface, or preparatiou to the ſeuen Epiſtles, in the firſt Chapter: Next, a Narration of the eſtate of the Church, firſt, Militant, preſent then, and that was after to follow, then Triumphant. Thirdly, a Concluſion, from the ſixth verſe of the two and twentieth Chapter, to the end.

33. Printed yeere 1613. *Patrike Forbes*, *Laird of Corſe*, our Countreyman, a godly and learned Paſtour, his Booke Printed at London, in the yeere 1613. layes downe a plaine and eaſie Method of this Prophecie. Beſide the Inſcription and concluſion, the body of the Booke conſiſts for the moſt part (ſaith hee) of a Propheticall Narration, and it is two-fold: Firſt, of things which then were: Next, of things to bee done thereafter. And this Prophecie of things to bee done, hath firſt a generall Introduction, in the fourth and fifth Chapters, then a ſpeciall Story in the reſt. In the Seales, are types of the firſt ſorrowes wherewith God ſhall plague the world for reiecting the Goſpel; the ſixe Trumpets denounce ſecond ſorrowes, and the ſeuenth affoordeth ſeuen Vials of the laſt wrath, for full and finall deſtruction of the enemies.

34. Printed yeere 1613. *Piſcator* hath a ſhort Analyſis, with Notes on euery Chapter, Printed *Herbornæ Naſſoniorum*, *Anno* 1613.

35. Printed yeere 1615. *Cotterius*, a learned Writer, his Booke Printed at Somer, in the yeere 1615. makes this Reuelation three-fold; 1. *Apocalypſis expanſa*, 2. *Contracta*, 3. *Reſtricta*: A Reuelation extended, contracted, reſtrained. The large, or extended Reuelation, containes a cleere Expoſition of all things; this continues from the fourth Chapter, to the ninth verſe of the nineteenth, and it is diuided into ten Claſſes. The Reuelation contracted repeates theſe ſame things more ſhortly, and is contained in the reſt of the nineteenth Chapter; this he diuides into three Claſſes. The Reuelation reſtricted, is

yet more narrow then the preceding; this he places in the one and twentieth, and a part of the two and twentieth Chapters, and this containes but one ſingular Claſſe.

36. Printed yeere 1549.

*Petrus Artopæus* hath firſt a ſhort Introduction for vnderſtanding this Prophecie, & after, a ſhort explication of euery Chapter in order. The ſumme of all, he compriſes in theſe few words: *Chriſtus, qui olim diſcedens in cœlos, promiſit ſe ſemper Eccleſiæ ſuæ adfore, conſolabundus apparens reuelat ei, ſuæ Eccleſiæ formam, fortunam, & ſucceſſionem ad finem mundi vſque:* Becauſe Ieſus Chriſt, when he aſcended to heauen, promiſed that he would be with his Church at all times, in comfortable manner, hee appeares here vnto her, and reueales her forme, fortune, or accidents to befall her, her ſucceſſion vnto the worlds end. And this he doth vnder ſeuerall types, images, or repreſentations, partly particular, as in the firſt, ſecond, and third Chapters; partly generall, as in the fourth, fifth, ſixt, and ſeuenth, &c. whereof ſome figureth Heretikes, ſome tyrants, ſome the Church, and ſome the Monarchie: His booke is Printed at Frankford, in the yeere 1549.

37. Printed yeere 1615.

*Ioannes Auentrotus*, a Gentleman, as it ſeemes of good credit, hath ſome diſcourſes vpon this Prophecie, by way of an Epiſtle ſent to the King of Spaine, and preſented, as he writes, by the Duke of Lerma, and graciouſly receiued of the King: hee ſeemes to reſtraine it ſomewhat ſtrictly to the Belgic Battell, the blame whereof he caſts on the Pope, not ſparing to affirme, that theſe warres ſhall haſten the end of Antichriſt his grandeur. He witneſſeth of himſelfe, that hee liued a long time in the Canarie Iles, plunged in the puddle of Papiſtry: at length by reading the Councell of Trent, and conferring it with holy Scripture, hee found a direct diſcordance of the one from the other, and thereupon reſolued to tranſport his houſe into the Low Countries. By the way he viſited the Court of Spaine, where hee ſpared not to communicate his minde to the Duke of Lerma, and *Andreas de Prada*, the Kings Secretary, not onely concerning matters pertaining to State, but Religion alſo; theſe concerning Religion, the Duke of Lerma willed him to communicate by himſelfe to the King: the King for that cauſe appointed *Andreas de Prada* to conferre with him for his better information. As the Author reports, this Secretary was a man who feared God, loued trueth, and was not farre from the knowledge thereof. In the conference hee was twice mooued to confeſſe: By your Arguments, ſaith he, it is not impoſſible but that the Pope muſt bee Antichriſt; yet did hee counſell him rather to write his minde in his owne Countrey, then there: whereupon the Authour went forward in his iourney, and hauing accompliſhed it, hee writes from England, in the yeere 1610. *October* 11. another pithy Epiſtle againſt the Kingdome of Antichriſt, which as hee ſaith, the fore-ſaid Secretary, according to his promiſe, preſented to the King of Spaine. In it he boldly affirmes, *Romanam Religionem falſam eſſe doctrinam, Papam Antichriſtum, & Bellum Belgicum regni Antichriſti finem futurum eſſe.* In this laſt point onely, as I ſaid, hee ſeemeth too ſtrictly to reſtraine this Prophecie. I haue written this at the greater length, that wee may remember, how in all parts, of all ſorts of perſons, God hath his owne; yea, euen there where *Satan hath his Throne*; and that it is not a difficill thing to the Lord, to open a doore for the Reuelation of his Goſpel, among the moſt deſperate enemies thereof, when his appointed time ſhall come. Let the Pope, and his Tulipantic Frogges aſſure themſelues, that they who this day are their greateſt friends, ſhall (ere it be long) become their moſt fearefull foes: for ſo long ſhall the *Kings of the earth giue their Kingdome to the Beaſt, vntill the words of God bee fulfilled:* That being done, *They ſhall hate the Whore, and make her deſolate.* By the courſe of things, to naturall men it may ſeeme to be farre otherwiſe: but let vs waite vpon the Word of the Lord, which is moſt ſure, and cannot faile. His Epiſtle is Printed at Amſterdam, in the yeere 1615.

*Reuel.*

*Reuel.* 17.17.

*Verſe* 16.

38. Printed yeere 1617.

*Richard Barnard* Engliſhman, his Treatiſe Printed at London, in the yeere 1617. containes ſome generals, which he Intitulates, *A Key of Knowledge, for the opening of the ſecret Myſteries of S. Iohns myſticall Reuelation*: The firſt of his contents is, that the Booke of the Reuelation is to bee diligently ſtudied of all ſorts, in theſe laſt times: The ſecond, that it is an *Apocalypſis*, and not an *Apocrypſis*, but a Myſtery made manifeſt: The third is, what hath made this Booke till theſe latter times, ſo obſcure; wherein the obſcurity lyeth, and to whom chiefly it becommeth ſo hard to be vnderſtood: The fourth, what is to be done, to come to the vnderſtanding thereof, to remooue the obſcurities, and ſo rightly to expound the ſame: Laſtly, he ſets downe an Interpretation of all the moſt difficult things in the Chapter, throughout the whole Prophecie.

39. Printed, but time, and place not expreſt.

*Iohn Bale* Engliſhman, in his Preface hath a ſhort method, a ſumme of the firſt ten Chapters: from the eleuenth to the end, a larger Commentary, which he intitulates, *The Image of both Churches.*

Where, and when his booke was Printed, is not expreſſed.

40. Printed at London.

D. *Broughton*, Printed at London, In the end of his learned Treatiſe, intitulat, *Conſent of Scripture*, hath a ſhort diſcourſe vpon this Prophecie, wherein he cleareth the chiefe doubts and difficulties thereof.

41. Printed at London 1616.

IAMES, King of Great Britaine, &c. was the laſt of them, that came in my hands, but with all reaſon may be reckoned in among the firſt, and the beſt. Among many other, his Highneſſe Workes, no leſſe Rare, then Royall, there is a learned Paraphraſe vpon this booke of the Reuelation: Beſide that, in his *Præmonition to Chriſtian Kings and Princes*, his Maieſtie hath handled the Controuerſies of this time concerning Religion, like a profound and ſound Theolog, and by inuincible reaſons hath prooued out of this Prophecie, that the Pope is Antichriſt. Thus ſtands his Highneſſe in the fore-front of Iehouahs battell, fighting for Iſrael: like another *Dauid*, he hath giuen that Romiſh *Goliah*, with Arguments, like flinty ſtones ſlung out of the Word, a deadly wound, whereof he ſhall neuer recouer. His Maieſtie hath begunne to make naked the Whoore, and to diſcouer her filthineſſe, masked before with the veile of hypocriticall holineſſe. He hath ſounded the Trumpet in the eares of the Emperour, Kings, Princes, and Free Eſtates through all Chriſtendome. The Lord waken their hearts to execute the determinate iudgement, fore-prophecied in this Booke vpon the Beaſt, and his Babel.

42. Printed Anno 1618.

*Pareus* his learned and iudicious Commentary on the Reuelation, came in my ſight, after that I had neerely abſolued this firſt Propheſie.

## *Two Neceſſarie Cautions, or Caueats, to bee conſidered in the expoſition of this Booke.*

### *The firſt Caution.*

That the Prophecie be not limited to particular perſons and times.

The firſt Seale by ſome reſtrained, for time, too narrowly.

VVEE muſt beware of two extremities in the handling of this Prophecie; firſt, that we limit not theſe Viſions ſo particularly vnto times, and perſons, as many do; whereby they haue greatly impaired the Maieſty, and Amplitude of this Reuelation. For example, one among many, is the firſt Seale, which ſheweth our Lord riding on his white Horſe, like a Conquerour, no larger, in reſpect of time, then from the Baptiſme of Chriſt, to the deſtruction of Ieruſalem. I know, *Forthans* and others extend it larger, and will haue it reach from the dayes of Chriſt, to the dayes of *Conſtantine*; but this alſo is too narrow counting: The Church ſhould bee depriued of great comfort, if the Conquerour, riding on the white Horſe, were pinched, and bounded within ſo ſhort a time. But the certaine truth is, *Our Lord Ieſus* mounted, by the opening of the firſt Seale, vpon his white Horſe, ſhall ſo continue riding thorow the world at his owne pleaſure, till he haue gathered in his Saints, till Hee ouercome, and make his enemies his foote-ſtoole.

The time of the firſt Seale continues to the worlds end.

Reuel. 19, 11, 12, 13.

This will be manifeſt, if we compare the end of this Prophecie with the beginning thereof. In the entry of this Prophecie, at the opening of the firſt Seale, *The rider on the white Horſe* appeares: in the end of it, there he appeares againe; *I ſaw heauen opened, and behold, a white Horſe, and hee that ſate vpon him, was called Faithfull, and True, and in righteouſneſſe he doth iudge, and make warre, &c. Hee was clothed in a Veſture dipt in blood, and his Name is called, The Word of God.* All the time of the battell hee is not knowne vnder this Type: ſhall wee therefore thinke he was not fighting, nor ſhooting his Arrowes? No, his Veſture in the ſecond apparition, is a manifeſt witneſſe of his Victory, and of the ſlaughter of his enemies.

As the Rider on the white, appeares in the beginning; ſo alſo in the end of the battell. *Reuel. 6. 2.*

The white Horſe this ſame day is ſtill riding among vs.

This might haue told them, that the Lord Ieſus, who comes out in the firſt Seale, riding on a white Horſe, and of whom it is ſo expreſly ſaid, that *He went forth conquering, that he might ouercome*; was to continue ſo, till hee had done the worke, for which hee commeth foorth; that is, perfected his Saints, and ſubdued his enemies. Wee muſt not limit ſo ſhort a time to ſo great a worke: they who doe ſo, defraud the Church (as wee haue ſaid) of a great and ample comfort: For euen in our owne dayes, and among our ſelues (bleſſed bee his name for it) this Conquerour is riding, and ſhall ſo continue to the worlds end; yet the time of the firſt Seale laſteth, as alſo of the ſubſequẽt Seales following it, which ſhall (God willing) hereafter bee declared, that the Seales openeth vp the generall courſe of things, till the day of Iudgement; and within narrower bounds would they not be reſtrained.

How this Prophecie by ſome, in ridiculous manner, is reſtrained to particular perſons.

What ſhall I ſpeake of other groſſer interpretations, whereunto many are driuen, by binding this prophecie to particular perſons? Can the foure Beaſts bee foure foure Euangeliſts? Then S. *Iohn* behooued to be one of the foure, or elſe ye muſt make them fiue Euangeliſts; for euery one of the foure prepareth him. Or ſhal the firſt Beaſt be *Quadratus*? Shall the ſecond be *Iuſtinus*? &c. Shall the Angel comming from the

Eaſt, who hath the Seale of the liuing God, bee *Conſtantine* the Great? Or ſhall the Angell, that offers vp the prayers of all Saints, be *Conſtantine* the Great alſo? Hee was great indeede, but this is to make him too great. Shall the Angell comming out of the Temple, be *Thomas Cromwell*, Lord of *Eſſex*? Or the Angel hauing power ouer the fire, be *Thomas Cranmer*? Or ſhall the type of the Harueſt and Vintage be appropriate to *England*? Why hath *Brightman* broached ſuch opinions, without all hope, or helpe of verity?

No reaſonable men will appropriate to themſelues, that which is common to the Church.

I know, the perſons whom he hath named, are famous and honourable; and that the Lord hath a flouriſhing Church in *England*, his name bee praiſed therefore: But I am aſſured, the reuerend Biſhops, the learned Doctors, and Diuines there, will not vindicate that to themſelues, which is common to the whole Church. It were tedious to repeate all of this ſort, whereby common types are accomodate vnto priuate perſons: which is not the fault of *Brightman* onely (though moſt part of them be forged in his owne braine) but of many others alſo.

This Prophecie goeth not on, by one continuall courſe of time interrupted.

And thus, as about the accommodation of publike Types, to priuate perſons, they are miſcarryed; ſo, in binding this Prophecie to one interrupted and continuall courſe of time; taking vp one chapter in time to be alway poſterior to another, they haue greatly erred alſo. For the Reuelation is not one Prophecie, but a Prophecie often repeated: So Saint *Auguſtine* takes it vp, *Sic eadem multis modis repetit Ioannes in Apocalypſi, vt alia, atque alia dicere videatur, cum aliter, atque aliter hæc ipſa dicere inueſtigetur:* that in this Booke the ſame things are many waies repeated. And *Primaſius*, if he was, as *Trithemius* records, diſciple to S. *Auguſtine*, ſeemes to haue learned it from him; Howeuer it be, he hath moſt iudiciouſly obſerued, that Saint *John*, *Totum tempus eccleſiæ diuerſis figuris repetit enarrandum:* the whole time and ſtate of the Church is repeated here by Saint *Iohn* vnder diuers Types and Figures. Wee will ioyne both theſe, that in this Prophecie we haue not onely *alia atque alia*, but *eadem aliter atque aliter*. Sundry times is the ſtate of the Church here deducted from the dayes of Chriſt, to the day of Iudgement; when one Prophecie is ended, another beginnes: one of them in order is after another, but all of them are of like length concerning time: For, as I haue ſaid, euery one of the foretels the ſtate of the Church from Chriſt dayes, till his ſecond Comming.

*Aug. de Ciuit. Dei, ca.20. lib.17*

*Primaſ. in Apoc.*

But it is a Prophecie ſundry times, and ſundry waies repeated.

This is proued by the iudgement of Interpreters contrary minded.

This is a maine point moſt needefull to bee obſerued for the vnderſtanding of this Booke: the neglect, or not obſeruation of it, hath bred vnto many Writers inextricable difficulties; which may bee tryed by this one Argument; that they who goe through this Prophecie by one continuall courſe of time, making alway the former chapter prior in time to the ſubſequent, when they come to the twelfth chapter, there they finde themſelues ſtraited, they are forced there to interrupt their courſe, and to come backe againe vnto the dayes of Chriſt and ſtate of the Church Primitiue. For, as I haue ſaid, at the twelfth chapter, beginnes a new Prophecie of the eſtate of the Church. Let the iudicious Reader conſider their Commentaries, and he ſhall ſee it to bee as I haue ſaid. The 12. chapter beginneth as high, as the firſt Seale: their iudgement againſt it ſerues to confirme mine, that the courſe of this Prophecy proceedes not by time interrupted: as if one chapter contained the ſtory of matters from ſuch a yeere to ſuch a yeere, and the next in like manner, as by ſome is particularly ſet downe.

When they come to the twelfth chapter, they are forced to begin againe.

### *The ſecond Caution.*

These three Prophecies muſt not be confounded into one, which ſome Writers doe.

THe other extremity to be eſchewed is, that wee confound not theſe diſtinct Prophecies into one, to make the ſeuen Seales, the ſeuen Trumpets, and the ſeuen Vials to bee all one, as *Collado*, and ſome others doe. It is true, they doe all agree in this generall, that they declare the eſtate of the Church, God his working for it, and againſt his enemies, yet both for their matter, and manner, they are diſtinct Prophecies, and haue (as we haue ſaid) *alia atque alia, & eadem aliter atque aliter:* So that we are not to thinke that no other matter is in the firſt Trumpet, then was in the firſt Seale; or that no other thing is in the firſt Vial, then was in the firſt Trumpet, and firſt Seale, as ſhall now, God willing, be made more plaine.

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### *The Method of this Booke, as it is taken vp by the Author.*

This booke is a Prophecie of things which are, and are to come.

TO ſhew the naturall method of this Booke, that is, a method not enforced vpon it, but plainely laid open, and giuen vnto vs by the Prophecie it ſelfe: We paſſe by the firſt part, containing a generall Preface of the whole Booke, in the firſt three verſes of the firſt chapter, and the laſt part containing the Concluſion of the booke, from the ſixt verſe of the laſt chapter, to the end. The body of the Booke it ſelfe containes a Prophecie, τῶν ὄν τῶν μελλόντων, of *things which are*, (to wit, when this Prophecie was giuen) *and of things which are to come.*

*come.* This generall method is laid downe by the Lord himſelfe, *Write,* ſaith hee, ἃ εἰσὶ καὶ ἃ μέλλει γίνεσθαι, *things which are, and the things which ſhall be hereafter.*

Reuel. 1.19.

Prophecy in Generall is not onely of things to come, but of things both paſt and preſent.

Gen. 1.

Let not this bee thought ſtrange; for there is not onely a prophecie of things to come, as was that Prophecie of *Eſay, Daniel,* and others, in which ſenſe the word of Prophecie is commonly taken: but there is a prophecy alſo of things paſt: ſuch was that Prophecie of *Moſes,* whereby hee plainely ſhewed forth the creation of the world, which was done about two thouſand, three hundred, and ſeuenty three yeeres before that himſelfe came into the world: and there is in like manner a Prophecie of things preſent, as that by which *Abyah* the Silonite diſcouered the wife of *Ieroboam* diſguiſed; and that of *Eliſha,* when his ſpirit went with *Gehezi,* and ſaw him take the bribe from *Naaman* the Syrian. Of this ſort, is this firſt Prophecie of Saint *Iohn,* contained in the firſt three chapters of this Booke; for in it, the preſent eſtate of the Church, as it was in the dayes of Saint Iohn, is laid open, not as it ſeemed to be, but as it was in very deede; for ſome of them, who had a name that they were liuing, are declared by this prophecie to be dead, as the Church of Sardis. But we are to remember that this prophecie is in ſuch ſort written for the Church at that time, that it ſerues alſo for all other Churches to the worlds end. And this prophecie hath before it a conuenient viſion of preparation, from the ninth verſe of the firſt chapter to the end; and then after the preparatorie Viſion, followes the prophecie it ſelfe, contained in the ſecond and third chapters. This for the firſt Prophecy of this Booke, which is, *Of things that are.*

1.King. 14.6.
2.King. 5.27.

In the firſt three Chapters, is a Prophecy of things preſent, when S. *Iohn* liued.

The other Prophecie, of things *which are to come,* continues from the fourth chapter vnto the ſixt verſe of the laſt chapter: & this Prophecie hath, firſt, a Viſion of Preparation; ſecondly, Viſions of Prediction. The viſion of Preparation is in the fourth and fifth chapter: For; this wee lay for a ground, that theſe two chapters containe no Viſion of Prediction, but onely of Preparation; for prediction is not made before the opening of the Seaes. This method, yee ſee, maketh it ſelfe, as the firſt Prophecie, *Of things which are,* had a conuenient Preparatory Viſion going before it: ſo this ſecond, and great Prophecie, *of things which are to come,* hath a Preparatory Viſion preceding it, very fit, and conuenient for the ſubſequent predictions, as (God willing) we ſhall ſhew when we enter to the fourth chapter.

The Prophecie of things to come, is from the fourth chapter, to the ſixth verſe of the laſt.

Before it there is a Preparatorie Viſion, chapter 4. & 5.

This ſecond Prophecy then *of things which are to come,* begins at the ſixt chapter, and it is two-fold: firſt, a prophecie of the eſtate of the Church Militant to the worlds end, and this continues to the one and twentieth chapter. The other is a prophecie of the victorie, glory, and eternall felicity of the Church Triumphant, in the one and twentieth, and beginning of the two and twentieth chapters. In this, all the Interpreters agree, and make no queſtion; except that ſome will haue the fourth and fifth chapters to containe Viſions of Prediction, as well as the reſt, which (as wee haue ſaid) cannot bee; for, the opening of the Seales, out of which comes the diſcouery of things to come, beginneth at the ſixth chapter.

After, it begins the Viſions of Predictions at the ſixth Chapter.

Now to take vp rightly the Method of the Prophecy of the eſtate of the Church Militant, let vs keepe in minde that ground laid by Saint *Auguſtine* and *Primaſius,* that it is, *Prophetia ſæpius repetita,* not one continuall Prophecie, but a Prophecie repeated; and that, not doubled onely, as was the dreame of *Pharaoh,* to ſhew the certainty of the Viſion, but tripled; all the three Viſions fortelling the eſtate of the Church in a different manner; yea, and of a different matter one from another; except that the laſt viſion, or third Prophecie, which is of Antichriſt, is doubled, the one not much different from the other in matter, but in the manner of handling.

The Viſions of Prediction are three, the ſtate of the Church being foretold three times.

Gen. 41. 32.

The whole Viſions of this Prophecie cõcerning *things to come,* in the Church Militãt, are three, euery one of them diducing in a diuers manner, the ſtate of the Church from the dayes of Chriſt to his ſecond Comming. The light that led mee to this order, did breake out of the boſome of the Booke it ſelfe, and the attentiue Reader may eaſily perceiue that, which by diligent reading was conceiued by me; that, euery one of theſe three Propheſies is concluded with a propheticall deſcription of the day of Iudgement, vnder ſuch Types, as it was repreſented to S. *Iohn.* I would therefore warne the Reader, who deſires to vnderſtand this Booke, that when hee commeth to the deſcription of the day of Iudgement, he ſtands there and reſolue with himſelfe, that the Prophecie which followeth it, beginneth again, as we ſay, *ab Ouo,* to ſhew out the eſtate of the Church in matter, as I ſaid, or then in maner different from the former.

A reaſon of this method taken out of the Prophecy it ſelfe.

The firſt Prophecie is *Generall,* and ends in the ſixth chapter, with a prophetical prediction of the Day of Iudgement in the ſixth Seale; all the difficulty will bee about this, but wee will ſhew our reaſons when wee come to it. The ſecond Propheſie beginning at the eighth chapter, is more *Speciall,* and is concluded in

The firſt Prophecie is Generall, c. 6. & 7.

The ſecond is Speciall. chap. 8. 9, 10, 11.

in the end of the eleuenth chapter, with a propheticall Narration againe of the day of Iudgement, which no man can deny. The third Prophecie, beginning at the twelfth chapter, is *Particular*, for it leaueth all other enemies, and pointeth at *Antichriſt*; and at the end of the twentieth chapter, Verſe 11. it is concluded with a Phopheticall Repreſentation of the day of Iudgement, ſo cleerely, that (I hope) it ſhall haue no contradictor.

The third is particular, frō the 12. chaa. to the 22.

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### *The firſt Prophecie, which is Generall.*

How the firſt Prophecie in effect is a Generall Prognoſtication, telling.

1 That Chriſt wil go through the world with his Goſpell.

2 The world will perſecute Preachers and Profeſſors of it.

3 For the which God wil plague the world by temporall iudgements.

4 But will ſecure his Saints from wrath to come.

5 In which, at laſt, the wicked ſhall periſh deſperately.

THe firſt Prophecie in effect is a generall Prognoſtication, propoſing a ſhort and ſummary view of the ſtate of the Church, ſpecially vnder violent perſecution, to the Worlds end, which is this. In the firſt Seale is declared how Chriſt ſhall goe through the world, riding vpon the Miniſterie of the Word, preaching the Goſpell by his ſeruants, where, and when it pleaſeth him. In the ſecond Seale we are fore-warned, that this ſhall not be without trouble; for Satan and his inſtruments, ſhaddowed by the Rider on the red Horſe, ſhall in bloudy maner perſecute the Preachers, and Profeſſors of the Goſpell. Yet are wee told in the third and fourth Seale, that they ſhall not eſcape vnpuniſhed; for thereupon followes the blacke and the pale Horſe, with their Riders; figuring famine, peſtilence, and other horrible plagues of God, that ſhall come on the world for contempt of the Goſpell. And becauſe the ſword, famine, peſtilence, doe not ſo goe through the world, that the godly are exempted from them: In the fifth Seale, the eſtate of Saints troubled on earth, for the teſtimonie of Ieſus, is ſet downe in moſt comfortable manner: and then, as they tryed in the fifth Seale, for the day of reuenge and Iudgement; ſo at the opening of the ſixth Seale, the horrible day of Doome appeareth to the terrour of the wicked.

No Seale, except the ſixth, ſhould bee reſtrained to a particular time.

We are not then to binde any of theſe Seales, except the ſixth, to a determinate time, but take them vp as extended to all times, during the worlds endurance: Farre leſſe, to expound theſe Riders on the Horſes of Romane Emperours, and other particular perſons, as wee haue ſhewed before.

In this Method, no difficulty is, but about the ſixth Seale.

In this firſt Prophecy there is no difficulty, except about the ſixth Seale, whether or not it doth fore-ſhew the day of Iudgement, and about the ſeuenth chapter, how it followeth and dependeth on the ſixth, and how it is a pendicle of the firſt Prophecie. Concerning the firſt, we hold thus that the ſixth Seale containes a propheticall prediction of the laſt Day. Againſt this, there are two opinions: Some thinke that it is a Propheſie of hereſies, apoſtaſies, and defections from the faith: Others, that it is a Propheſie of ſome fearefull temporall iudgement; but neither of theſe are to bee receiued.

Which ſome will haue to be a Propheſie of Apoſtacie; others, of a temporall Iudgement: but neither can be. That it is not proued out of the Text.

The Text it ſelfe militates directly againſt the firſt opinion, that the darkening of the Sunne and Moone, the falling of the Stars admitteth not any Alegoricall interpretation of any darkeneſſe to come by Hereſie, and Apoſtaſie; for it is plainely ſaid in the fifteenth verſe, that Kings, Great men, and Captaines, were afraid; when they ſaw the fearefull change of the creatures, they hid themſelues in dennes: Shall we thinke heere that it was Apoſtaſie, and hereſie, obſcuring the light of the Goſpell, that made them to cry out, *Mountaines fall vpon vs, & couer vs?* No, ſo farre were they from all feare for that matter, that by the contrarie they reioyced in it: Emperours, I meane great men, and Captaines, being themſelues, chiefe Authors, Actors, and Allowers of theſe Hereſies, which darkened the Sunne. Yea, it is very well knowne, that they, either by allurements enticed others, or by violence forced them to make Apoſtaſie and Defection from the Truth.

*Reuel.6.16.*

A three-fold reaſon, prouing that the ſixth Seale imports not a denunciation of iudgement temporall.

Neither is it to be vnderſtood, to be a denunciation of any tẽporal, or external iudgement for theſe reaſons: Firſt, there is here an vniuerſall change made of all creatures in heauen and in earth: Next, all the perſons of the wicked, not of one Nation or Kingdome, but of all, are vniuerſally here iudged, and that vnder ſeuen rankes: Thirdly, it is expreſly called in the Text, *The great Day of the Lords wrath.* The like ſtile, I know, is alſo giuen to daies of temporall iudgement; yet conioyne this with the reſt of the Reaſons, and compare it with other places, where we finde the like phraſe, the matter ſhall be cleare.

Proued alſo by ſimilitude of phraſes vſed in the ſeuenth Vial, importing the laſt Wrath.

Sith the ſeuen Vials are the ſeuen laſt plagues, of force we muſt grant, that the laſt Viall powreth out the laſt wrath of that great Day, which concludeth all wraths in this life, and beginnes that endleſſe wrath in the life to come. The warning permitted to the Viall, is the ordinary and accuſtomed warning before the day of Iudgement, *Behold, I come as a Thiefe*: Beſide that, the ſpeech there, is like vnto the ſpeech here, *Euery Ile fled away, and the Mountaines were not found.* But more cleerely in the twentieth chapter, where none will deny that hee ſpeaketh of the Day of Iudgement, where hee ſaith; *I ſaw one, from whoſe face fled away both earth*

*Reuel.16.15. Ver.20.*

*Reuel.20.11.*

*Earth and Heauen.* The ſimilitude of phraſes vſed in all theſe places, ſheweth, that this ſixt ſeale alſo is to be vnderſtood of the day of Iudgement.

But moſt of all cleerely proued by comparing this, with the like Prophecie of our Sauiour *Matth.* 24. 29.

But moſt cleerely of all it doth appeare, out of that prediction made by our Sauiour, in which, after he hath made mention of great Perſecutions, Apoſtaſies, Hereſies, and falſe Chriſts which were to come, hee ſubioynes, *Immediately after the tribulation of theſe dayes, ſhall the Sunne be darkned, and the Moone ſhall not giue her light, and the Starres ſhall fall from Heauen.* There he vſeth the ſame ſpeeches, which are vſed here; and that in them hee pointeth at the Day of Iudgement, is plaine, out of that which followeth: *Then ſhall appeare the ſigne of the Son of man in Heauen, and then ſhall all the Tribes of the Earth mourne, and they ſhall ſee the Sonne of man comming in the cloudes of Heauen with Power and great Glory, and he ſhall ſend his Angels with the great ſound of a Trumpet, and they ſhall gather together the Elect from the foure winds, from the one end of Heauen to the other.* Theſe places conferred one with another, let vs ſee, that the ſixt ſeale is to bee expounded by the day of Iudgement. The moſt Iudicious Interpreters are of this minde alſo, as (God willing) ſhall be declared, when we come to the opening vp of the Seales.

*Verſ.* 30. 31.

How the ſeuenth Chapter is a pendicle of the ſixth.

Now, as for the other difficulty, concerning the ſeuenth Chapter, wee reſolue it thus; that the ſeuenth Chapter is a pendicle of the ſixt, containing *per* [illegible] a larger explication of the fift and ſixt Seales, which the iudicious Reader will eaſily perceiue. In the fifth Seale, Saints cry for iudgement on their enemies. The anſwer is giuen them, that they ſhould *reſt for a little ſeaſon, till their brethren were fulfilled.* Incontinent in the ſixth Seale; *Saint Iohn* ſees repreſented vnto him that terrible day of Iudgement, for which Saints cryed. The cauſe why, the Iudgement longed for by Saints, and ſeene by *Saint Iohn*, is delayed, is plaine, out of the ſeuenth Chapter. For, in the beginning of that Chapter, he ſees the Angels, executors of that laſt Iudgement, prepared, *Standing at the foure winds*, as *Saint Mathew* ſpeakes; Or, at the *foure corners of the earth*, as *Saint Iohn* ſpeakes, ready to fold it vp like an old Garment, as the Pſalmiſt calles it, but that they are commanded to ſtay til the ſeruants of God be gathered, and ſealed, as was anſwered to the cry of Saints in the fifth Seale. This is the onely difficulty in the method of this firſt Prophecy, the like whereof occurres not in any of the reſt; yet, let that be pondered without preiudice, which I haue ſaid, and the matter ſhall be plaine. Needful was it, that the Seale, ſhewing out the cry of ſlaine Martyrs, and the anſwer giuen them, ſhould be explained, by a more full declaration of their felicity in Heauen: and that the Tragicall end of the wicked in the ſixt Seale, ſhould haue ſet againſt it the Triumphant eſtate of the godly in Heauen: all which, at length is done, in the ſeuenth Chapter, and therefore I count it a pendicle of the ſixth. To conclude then, in the ſixt and ſeuenth Chapter, wee haue the firſt Prophecie of this Booke, and it is *Generall.*

*Reuel.* 6. 11.

Containing a larger explanation of the fifth & ſixth Seales.

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### *The ſecond Prophecie, which is more Speciall.*

The ſecond Prophecy reacheth from the eighth Chapter, to the twelfth.

THe ſecond Prophecie commeth out of the boſome of the ſeuenth Seale. It begins at the eighth Chapter, and continues to the twelfth. It conſiſts of ſeuen Trumpets, whereof ſixe containe ſix ſeuerall Proclamations, made from Heauen by Ieſus Chriſt, the great Captaine of his Church, forewarning his Saints and Souldiers vpon earth, of battles which he fore-ſaw comming againſt them; he ſends out his Heralds to blow the Trumpet, and ſound the Alarum, that his Saints might be wakened, and armed to reſiſt their enemies. The ſeuenth Trumpet, in the end of the eleuenth Chapter, concludes this Prophecy, with a denunciation of that great Day of Iudgement, which ſhall decide this Controuerſie betweene the Church, and her enemies, and ſhall put an end to all.

It denounceth battell to the Church, by fraudulent heretiques.

This Prophecy I call more *Speciall* then the former: The former hath fore-warned vs, eſpecially of troubles by violent perſecution, that ſhall follow the preaching and profeſſing of the Goſpell. Here we are foretold of ſomewhat more, to wit, that the Church hath no fight againſt ſundry fraudulent heretikes, by whom Satan ſhall labour to peruert the Faith of Ieſus: Which I wil not ſo to be vnderſtood, as if the firſt violent troubles of the Church, were altogether void of fraudulent hereſies; or, that the ſecond troubles of the Church, by fraudulent hereſies, were without all violence: but we ſo diſtinguiſh them, because in the one, the enemy fights againſt the Church, eſpecially by the ſword; in the other, hee fights againſt it, eſpecially by hereſie.

Yet the firſt violent perſecution was not without hereſie; and the ſecond fraudulent, not without hereſie.

The firſt Trumpet for time, goeth as high as the firſt Seale.

The firſt ground we laid before, is ſtill to be kept: we muſt not knit this Prophecy to the former, according to the courſe of time; I meane, as if it were poſterior to the other, in reſpect of time: For, the firſt Trumpet, in reſpect of time, goeth vp as high, as the firſt Seale, yet containing a new Reuelation of another matter, then that which was foreſhewed in the Seales; to wit, as I ſaid,

ſaid, the troubles which the Church was to ſuffer, euen to the darkening of her light, and obſcuring of her viſible face, by deceitfull hereſies.

In the Trumpets God comes not out in hoſtility againſt his enemies, but warnes his Church of enemies comming againſt her.

Where we are to obſerue another thing, which hath in this point miſcarried many learned Interpreters. They haue conceited, that in the Trumpets, the Lord commeth forth in hoſtility againſt the enemies of his Church, and take theſe things ſounded by the Trumpets, to be great euils, plagues, and puniſhments, denounced to the World for contempt of the Goſpell; whereas, in very deed, they point out the enemy comming in hoſtility, ranged in ſeuerall battels to fight againſt the Church. It is true, the Lord after this, commeth out in open battell againſt his enemies, but not here in this place.

How the Trumpets and Vials differ.

In the one, wicked men fight againſt the Church, in the other, God fights againſt the wicked:

Marke it yet ouer againe (for theſe grounds, whereupon the Prophecie ſtandeth, would be deepely pondered; if once we vnderſtand them, the Prophecie will be the plainer.) The Trumpets and Vials differ this manner of way. In the Trumpets, Satan by his Inſtruments, commeth out in arrayed battel againſt the Church: Leſt they ſhould annoy her by ſudden inuaſion, or ſecret ambuſhment, the *Lord Ieſus, Captaine* of his people, warnes them by ſound of Trumpet, of the enemy approaching; he tels what troopes they are, what ſtratagems they vſe, what armour they fight with, that his Saints may be armed to reſiſt them. In the Vials againe, the Lord commeth forth in arraied battell againſt the enemies of his Church, rendring plagues proportionall to theſe ſinnes, by which they impugned and corrupted true doctrine. This not being conſidered, hath mooued many iudicious men to think, that for time and matter, the Trumpets and Vials are both one, but in truth they are not.

And renders to them iudgement proportionall to their ſinnes.

*Reuel.*16.5, 6.

For cleering this matter once for all, let vs remember, how in the moſt obſcure Prophecies of this Booke, the Lord hath ſecretly laid downe a key, which if men can finde, they ſhall be the more able by it to open the Prophecie. Reade the fifth and ſixt verſes of the ſixteenth Chapter, *Lord, thou art iuſt, becauſe thou haſt iudged theſe things, for they ſhed the blood of the Saints and Prophets, and therefore haſt thou giuen them blood to drinke.* In the Trumpets the wicked giue battell to the Lord; *In* the Vials, the Lord iudges, and repaies them with plagues proportionall, and correſpondent to their ſinnes. It ſhall be made plaine to him that reades without preiudice; compare euery Trumpet with the correſpondent Viall, & ye ſhall ſee, in the one, men impugning the Truth of God, and in the other, God plaguing them correſpondently. In the Trumpets, Antichriſt riſeth by degrees, till hee come to his height; in the Vials, God caſts him downe by degrees. To leaue the reſt, and compare but one: In the fifth Trumpet, Antichriſt following his fore-runners, commeth forth like a falne Starre, openeth the bottomleſſe pit, and bringeth out a ſmoake which darkeneth both the Sunne, and the Aire; that is, both the light of the Goſpell, and glory of the Church: for which, the righteous Iudge, in the fifth Viall, powreth out wrath on the Kingdome of the Beaſt, and darkneth his Throne; the like thorowout all, the attentiue Reader may obſerue, comparing euery Trumpet with the correſpondent Viall. Thus in the Trumpets and Vials, haue we ſeuerall Prophecies of ſeuerall times, and matters, yet ſtanding in a relation the one to the other; the practices of the enemy againſt the Church being pointed out in the Trumpets, their puniſhments proportionall comming from God, expounded in the Vials. I haue the ofter, and more plainely repeated this, becauſe I know how difficill a thing it is to draw men from their fore-ſtalled, and preconceiued opinions.

This will be made plaine by comparing euery Trumpet with the correſpondent Viall.

The Prophecy hath before it a Preface, and hath in it ſelfe two parts.
1. A Prophecy of the darkening of the light by hereſie
2. A Prophecy of the reſtitution of the Goſpell and Church to her former beauty.

Now the parts of this Prophecie are two: firſt, we haue a Preface, in the firſt fiue Verſes of the eighth; next, we haue the Prophecie it ſelfe, continuing to the end of the eleuenth. The Prophecie hath two parts: firſt, a prediction of the darkning of the light of the Goſpell, and obſcuring of the face of the Church viſible, by hereſies; this we haue in the eighth and ninth Chapters. Next, a prediction of the reſtitution of the Goſpell againe, and of the Church, to her former auowed liberty, ſo I meane; for it was neuer, nor can not vtterly be aboliſhed. This is comfortably repreſented by the commandement giuen to S. *Iohn, to eate the little booke, and to goe and prophecie againe;* as alſo by the meaſuring of the Temple, figuring the building and reſtitution of the Church, defaced before by Antichriſt, bereft and ſpoiled of holy Scripture contained in the little Booke, and of theſe ſpirituall Ornaments, which made her glorious in the eyes of God, and conformable to the hearts of men. This reſtitution of the light, and reformation of the Church, after the horrible darkeneſſe wherein our Fathers before vs were plunged, is a working in our dayes, praiſed bee God for it: And this ſecond part is contained in the tenth and eleuenth Chapters, in the end whereof this ſecond Prophecie is concluded, with a Propheticall Prefiguration of the day of Iudgement.

*Reuel.*10.10.

*Reuel.*11.1.

The

### *The third Prophecie, which is particular.*

The third Prophecy in Particular.

THe third Prophecy of this Booke, beginneth at the twelfth Chapter, and continueth to the end of the twentieth. It is more *Particular* then any of the former; for in it the Spirit of GOD paſſing by all other enemies, or then in it touching them very lightly, inſiſts at more length then he hath done in any of the two preceding Prophecies, to forewarne his Church of the troubles ſhee was to ſuffer vnder *Antichriſt*. And this, the Aduerſaries themſelues are forced to confeſſe, that this Prophecie, from the twelfth Chapter forward, is a Prophecie of Antichriſt; ſo *Viega* and *Ribera* doe affirme before their Commentary on the twelfth: and it is neceſſarily to be obſerued, for that which (God willing) after we ſhall heare.

In it troubles of the Church by Antichriſt, are particularly fore-told.

For this, Satan in his reſtleſſe oppoſition to the Church, is firſt deſcribed in the twelfth Chapter.

The order obſerued in this Prophecie, is this, ſhortly: firſt, the *Capitall* and *Arch-enemie* of the *Church*, to wit, Satan, the Serpent, that old Dragon, is at length deſcribed in the twelfth Chapter: His reſtleſſe fighting againſt the Church, figured there by a Woman, without intermiſſion, or yeelding, euen when hee is ouercome, is plainely ſet downe in fiue ſeuerall Battels. Here let me remember the Chriſtian Reader, for commendation, and confirmation of our method, that thoſe Interpreters, who follow on this Prophecy by one continuall courſe of time, when they come to the twelfth Chapter, are forced to goe backe againe to the dayes of Chriſt: the Booke maketh ſo plaine and eaſie method for it ſelfe, that men cannot win by it.

Then his two inſtruments figured by two Beaſts in the 13. chapter.

Next, in the thirteenth Chapter, wee haue deſcribed Satan his two principall Inſtruments, by whom hee fighteth againſt the Church: theſe are figured by two *Beaſts*, the one Beaſt hauing ſeuen heads and ten Hornes, deſcribed from the firſt verſe to the eleuenth: This Beaſt ſignifies the *Whole State of Rome*, oppoſite vnto *Chriſt*, vnder whatſoeuer *Title*, *Head*, or *Name*: and this manner of way, that whole ſtate oppoſite to *Chriſt*, being conſidered in one Incorporation, as making vp one *Beaſt*, the *Apoſtate Pope* is deſcribed in the firſt *Beaſt*, and maketh vp the ſeuenth, and the laſt Head thereof.

Whereof the firſt is Rome, vnder Emperours.

The other is Rome vnder Popes.

Why the Beaſt is deſcribed with ſeuen Heads, ſeeing two of them onely troubled the Chriſtian Church.

But here two things are to be conſidered, that albeit the troubles of the Chriſtian Church, proceede from the two laſt heads of the firſt *Beaſt*, to wit, from perſecuting *Emperours*, and perſecuting *Popes*; for in the dayes of *Saint Iohn*, the firſt fiue Heads of the *Beaſt* were gone, and away as hee witneſſeth, Chapter 17. Verſe 10. Yet that the *Beaſt* might bee the better knowne, he is deſcribed with all his heads, whereof perſecuting *Emperours*, gouerning the *State Romane*, oppoſite to *Chriſt*, was the ſixth Head; and perſecuting *Popes* comming in the Emperours place, when he was turned away, made vp the ſeuenth Head.

The Pope is the ſeuenth Head of the firſt Beaſt, and yet deſcribed in the ſecond Beaſt by himſelfe.

The other thing to be marked here, is, that albeit the Pope bee deſcribed in the firſt Beaſt with ſeuen Heads and tenne Hornes, as being the ſeuenth Head of the Beaſt, yea, and the Mouth thereof; yet becauſe the Lord Ieſus fore-ſaw, that the Papall Power was to be the laſt, the longeſt, the greateſt, and moſt dangerous enemy of the Church; vnder the ſhadow of a Chriſtian profeſſion, it pleaſeth the Lord, for the greater comfort, and confirmation of his Church, to figure that Kingdome of Popes in a Viſion by it ſelfe, and that vnder the Type of another Beaſt, hauing two Hornes like the *Lambe*, but ſpeaking like the *Dragon*.

The Pope in the ſecond Beaſt, is deſcribed in the laſt part of the 13. chapter.

Reuel. 13. 16.

The plaine and particular Prophecie of Antichriſt, or Apoſtate Popes, in their Kingdome, opponing themſelues couertedly, and by a conſequent; for he as a *Myſticall enemy*, is deſcribed from the thirteenth Verſe of the eleuenth Chapter, to the end thereof, he is deſcribed from his originall, from his qualities, from his working power, from his great ſucceſſe, and from his myſticall name. His beginning was baſe, but by degrees hee grew to that height, *that hee cauſed all, both ſmall and great; rich, and poore; free, and bond, to receiue his marke in their right hand, or in their forehead*; and that vnder no leſſe paine, then the loſſe of life, or liberty. Here the Pope is at his height, and in the very top, and ruffe of his pride.

At the foureteenth, a party appeares to the Pope, whereupon followes the Popes deſtruction.

Reuel. 13. 8.

But from the end of the thirteenth Chapter, to the end of the twentieth, commeth in a Prophecie of the fall, and deſtruction of the Pope. In the thirteenth Chapter, the Beaſt looking like a *Lambe* with his two Hornes, ſeemed to ouer-rule all, a few excepted, whoſe names are *written in the Lambes booke of life*: There wee ſaw him in ſuch grandeur, that all the World followed him, wondering at him, and worſhipped him: But in the foureteenth, there appeares a party againſt that counterfeit Lambe, to wit, the true *Lambe of God, The Lord Ieſus*, ſtanding on *Mount Sion*, with his Warriours; fewer by many, then the followers of the two horned Beaſt, but more worthy.

The Prophecy of the Popes deſtruction is two-fold.
1. It is ſet downe in ſpeeches Typicall.

And this Prophecie of the Pope his deſtruction: we haue it, firſt, in a typicall, or figuratiue ſpeech, to the end of the ſixteeth Chapter: Next, in more plaine, and ſimple ſpeeches, from the end of the 20. to the twenty one, incluſiue; for the firſt, the true Lambe enters into battell with the counterfeit, and ouercomes him.

1 It is ſet downe in ſpeeches Typicall. Where, firſt there proceeds preparation, then there followes execution, in the 15. and 16. Chapters.

Before the battell there goe; firſt, foure Proclamations, made by heauenly Heralds in the fourteenth Chapter. After them, in the fourteenth verſe, he who before appeared like a Lambe, commeth out a crowned King, armed with iudiciary power againſt his enemies. Then in the fifteenth Chapter, before he proceed to iudgement, Saints in moſt comfortable manner are ſecured firſt, and Angels, Meſſengers, and Executors of Gods wrath vpon the Beaſt, are called, prepared, and furniſhed for that worke. All this preparation being made before, then in the ſixteenth followes the execution; the Vials of Gods wrath, according to the tenour of his proclamation, are powred out vpon the Beaſt, and them that worſhip him. There by degrees, a man may ſee the Kingdome of Antichriſt to decay, as he grew by degrees. The ſeuenth Trumpet brings with it the conſumation of all, and concludes the firſt Prophecie of Antichriſt his deſtruction, fore-told vnder typical and figuratiue ſpeeches.

2 It is ſet downe in ſpeeches ſimple.

The other Prophecie of his deſtruction, is, in ſpeeches more ſimple, plaine, and more pungent then the other; and this reacheth from the ſeuenteenth Chapter, to the end of the one & twentieth. It pleaſeth the Lord Ieſus to double this Prophecie, becauſe it concerns vs moſt in theſe laſt times, that he might leaue this comfort with his Church, and aſſure his ſeruants that Babylon ſhall fall; yea is falne. Rome, the Seate and Throne of the Beaſt, ſhall be ouer-turned, and made deſolate, euen in this preſent life.

The preſumption of blinded Papiſts, ſcorneth at the ruine of Rome.

Naturall men, and blinded Papiſts make a ſcorne of this, when they heare it; yea they thinke it impoſſible, conſidering that the *Whore of Babel* hath ſo many confederates, euen the mighty Kings, and Monarkes of the earth, who haue deuoted themſelues to defend and maintaine the *Church of Rome.* Vpon theſe hopes, the Church of Rome is confident, and contemneth this Prophecie. In her owne mind ſhe ſitteth, as her Grand-mother in the Eaſt, *Old Babel* did, *like a Queene, and thinkes with her ſelfe, I ſhall neuer bee moued:* but the Lord heere hath ſaid the contrary; and not onely hath ſaid it, but confirmes it: for *A mighty Angel taketh vp a ſtone, like a great Milſtone, and caſteth it into the Sea, ſaying, Thus, with violence, ſhall the great City Babylon be throwne downe, and ſhall be found no more at all.* When they raiſe that Milſtone againe out of the Sea, then ſhall I thinke it poſſible that they may repaire the ruines of their Babel: but that can neuer be. If they will conſider how within theſe 100, yeeres the *Waters* of their *Euphrates* haue bin dryed; and how the Lord hath darkned the *Throne* of the *Beaſt*, they might learne of that which is paſt, what they may looke for in the time to come. Their *Dagon* is falne before the Arke, they doe what they can to ſet him vp againe; but he ſhall fall more and more; and his laſt fall ſhall be the greateſt.

*Reuel.*18.7.

*Reuel.*18.21.

But the deſtruction thereof is concluded by the Lord.

*Reuel.*16.12.

1.*Sam.*5.3.

Ieſuites doe well, in time to enquire for a new Seat for their Pope.

Certaine it is, that this Babel ſpoken of in the Reuelation, is Rome, which the greateſt Doctours of the Romiſh Church are forced to acknowledge, and themſelues ſee it will be made deſolate, and the Pope caſt out of it: but this Babel is the whoriſh Church of Rome, which, God willing, ſhall bee made plaine hereafter. They glory in their new conqueſt of *Romane Catholikes*, among the Indians, and our Antipodes: they doe well, in time to prouide a Temple for their *Dagon*, and a new Palace for their Pope, ſith Rome cannot retaine him. If *Wickedneſſe* ſhould haue a houſe, it is meeteſt ſhe build in Shihar, not in Sion. Their Pope will bee moſt honoured, where he is leaſt knowne: Not in theſe parts, where the light of the Goſpell hath diſcouered his hypocriſie, and declared him to be a rauening Wolfe, vnder Sheepes clothing.

*Zach.*5.11.

A warning to Papiſts.

Let not them therfore flatter themſelues in their riches; in the multitude of their friends, and blind followers; or, in their confederate Kings and Princes; Let them not, vpon theſe motiues, *Put the euill day farre from them: For her plague ſhall come in one day, death, mourning, and famine, and ſhee ſhall be vtterly burnt with fire.* Let Papiſts, priding themſelues in the power of fleſh, marke what followeth, *Strong is the Lord, who iudgeth her.* Where the Lord purſues, is the ſtrength of man able to protect or defend? This is the ſumme of the third Propheſie, which we pray the Lord haſten to performe, for the glory of his Name, and comfort of his poore afflicted Church.

*Amos* 6.3.
*Reuel.*18.8.

THE

# THE FOVRTH AND FIFTH CHAPTERS HAVE A TVVO-FOLD VISION OF PREPARATION: THE SIXT AND SEVENTH haue the firſt Viſion of Prediction.

## Chap. IIII.

The fourth and fifth Chapters haue no Viſions of prediction, but onely of Preparation.

LEauing the Interpretation of the firſt three Chapters, which are plaine, wee begin at this fourth: and in the entry lay this for a ground; that in the fourth and fifth Chapters, there is no viſion of Prediction, but onely a Viſion of Preparation for the ſubſequent Predictions. As the firſt Prophecie of the preſent eſtate of the Church, deſcribed in the ſeuen Epiſtles, had a conuenient Preparatory Viſion going before it: ſo hath the ſecond in like manner. The Preparatory Viſion going before the firſt Prophecie, was this, *I ſaw ſeuen golden Candleſtickes, and in the middeſt of the ſeuen golden Candleſtickes, one like the Sonne of man, &c.* This ſerued to prepare both Saint *Iohn*, and the Church, to receiue this Reuelation reuerently, and certainely to beleeue it, conſidering that hee receiued this Viſion, not from one who knew not the ſtate of the Church; for he, who giues the warning, walkes in the middeſt of the ſeuen Candleſtickes, *and hath eyes like vnto flames of fire*, which by no couering can bee holden out from looking, and piercing into the heart of euery man.

*Reu.* 1.12, 13, 14

The firſt Prophecie of things which are, had before it, a Preparatory Viſion.

*Reuel.* 1.14.

So the ſecond Prophecie of things to come, hath before it a conuenient Preparatory Viſion, and that twofold.

1. A Viſion of God the Creator, ruling all, Chap. 4.

Verſe 11.

2. A Viſion of God the Redeemer, reuealing all to his Church, cha. 5.

*Reuel.* 5.9.

And no leſſe conuenient is this Preparatory Viſion, premitted before the ſecond Prophecie, if wee conſider both the parts thereof: For in the fourth Chapter there is a Viſion of the Maieſtie of God the Creator, who as he made the world, ſo is hee heere deſcribed ſitting vpon his Throne, and the glaſſie Sea, figuring the world before him, which he rules and gouerneth at his good pleaſure; directing all the changes and troubles thereof, to his owne determinate end, for which the whole Church giues vnto him the praiſe of a powerfull, faithfull, and prouident Creator and Conſeruer. Angels goe before, and Saints redeemed follow after: *Thou art worthy, O Lord, to receiue glory, and honour, and power, for thou haſt created all things, and for thy pleaſure they are, and were created.* Againe, in the fifth Chapter there is a Viſion of the Maieſtie of Chriſt the Redeemer, exerciſing his Propheticall Office to the comfort of the Church; for hee takes the ſealed Booke out of the hand of him who ſits on the Throne; he opens it, and reueales to his Church, ſuch things, as in the wiſe counſell and prouidence of God, were concluded to bee done concerning her, for which the whole Church, both of Angels and Men, renders vnto him the praiſe of a glorious Redeemer: *Thou art worthy to take the Booke, and open the Seales thereof: for thou waſt ſlaine, and haſt redeemed vs to God by thy Blood.* In the firſt Song, which is ſung to the praiſe of God the Creator, Angels begin, and Saints redeemed follow. In the ſecond, which is ſung to the praiſe of God the Redeemer, Saints redeemed goe before, and their Song is ſeconded by Angels, and all creatures.

How both theſe Preparatory Viſions are properly conuenient to the Viſion of Prediction ſubſequent.

Now theſe two being ioyned together, it ſhall appeare eaſily, how this preparatory Viſion prepares a way to the Prophecie, and renders a complete comfort to the Church. Hee is to ſpeake in the Prophecie following, of fearefull troubles, tentations and battels, by violent Perſecutors, and fraudulent Heretikes;

but that the Church ſhould not bee diſcouraged therewith, this Viſion is premitted: wherein firſt is declared, that howſoeuer the world bee a turbulent Sea, yet all the waltrings and mutations thereof, are gouerned by him that ſits vpon the Throne. Nothing falles out by accident, or by the will of man: and all theſe, as they are ruled by the Father, ſo are they reuealed to the Church by the Sonne; and wee are told of them before-hand, *that when they come to paſſe, wee ſhould not bee offended.*

*Iohn* 16. 1.

The iudicious and indifferent Reader may cleerely perceiue, this to be the very naturall order and method of theſe two Chapters: they containe an Introduction to the Prophecie; but they are farre miſtaken, who ſeeke a propheticall prediction in them.

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## Verſe 1.

*After this I looked, and behold, a doore was opened in heauen, and the firſt Voyce which I heard, was, as it were of a trumpet talking with mee, which ſaid, Come vp hither, and I will ſhew thee things which muſt bee hereafter.*

The time wherein Saint *Iohn* ſaw this Viſion.

AFter this.] This is to bee referred to the order of the Viſions; not to the internall or long diſtance of time; for all theſe Viſions, Saint *Iohn* ſaw them in one day: *I was in the Spirit on the Lords Day, and I heard behind mee a great Voyce:* and yet, *Qualibet viſio ſuam habuit morulam,* euery Viſion had the owne ſpace of time; by order, one after another, are they reuealed vnto him, yet ſo, that vpon one day, and in one trance he ſaw all; and this he ſignifies in the entry.

*Reuel.* 1.

*Carthus.*

As to the manner of his ſight, what way Saint *Iohn* ſaw theſe Viſions, becauſe frequent mention is made of it in this Prophecie, it is expedient, that once for all we ſpeake of it. There is a three-fold ſight: 1. Naturall; 2. Propheticall: 3. Spirituall. The Naturall ſight is common both to good and euill; this is that ſight wee haue by the eye of God ſeene in his workes: *For the inuiſible things of God, that is, his eternall Power and God-head, are ſeene, and vnderſtood by the things hee hath made.*

A three-fold ſight.

1. Naturall, common to the creature.

The ſecond ſight is Propheticall, yet common alſo both to good and euill; I meane not to all, but ſome of euery one of them, for *Baalam* had it; this is a ſight of things to come, made by Reuelation, Repreſentation, or both. A ſight of things to come by Repreſentation, was offered to *Pharaoh*, and to *Nebuchadnezzar*, but they wanted the reuelation of it; they could tell what they ſaw, but could not tell what it ſignified, till it was declared; to the one, by *Ioſeph*; to the other, by *Daniel.* Sometime againe, there is a ſight of things to come, ſhewed to the ſeruants of God by Reuelation, without Repreſentation: ſuch a ſight many of the Prophets had: But heere, to Saint *Iohn*, things to come are ſhewed both the wayes: firſt, by Repreſentation, next, by Reuelation. In the manner of his Viſion, three things muſt bee obſerued; that it was, *Interna, Imaginaria, Intellectualis:* It was firſt, Internall, by the minde; for his bodily ſenſes were now aſleepe, his ſpirit, for a time, hauing after a ſort, derelinquiſhed his body: Next, It was Imaginary, for by types, ſimilitudes, reſemblances, and figures of corporall, and materiall things, formed in his minde, were they repreſented to him. Thirdly, it was Intellectuall; for by heauenly illumination, Saint *Iohn* was taught, and informed to vnderſtand truely, what theſe Types, Similitudes and Figures did repreſent and ſignifie; otherwiſe hee had not beene a Prophet, nor able to ſhew to the Church, that which hee vnderſtood not himſelfe. I marke this, to ſtoppe the blaſphemous mouthes of ſome Atheiſts, who in diſgrace of this Prophecie, haue beene bold to ſay, that Saint *Iohn* vnderſtood not what hee wrote to the Churches.

2. Supernaturall, or Propheticall; this is made by reuelation, repreſentation, or both.

*Numb.* 24.

*Geneſ.* 41.
*Dan.* 2.

*Carthus.*
How the ſight which S. *Iohn* ſaw, was Internall, Imaginary, Intellectuall.

The third ſight is Spirituall, and ſingular, pertaining to Saints onely, called and choſen: This is a ſight of Gods fatherly and mercifull Face, ſhining vpon vs in Chriſt, bringing with it to our ſoules ioy vnſpeakeable and glorious. And this ſight wee haue in this life, but in the leaſt degree: for now wee ſee that glory of God but *in a mirrour*, through a vaile, darkely; ſo that, in compariſon of that ſight which wee ſhall haue heereafter, the Spirit of God accounts this ſight to be no ſight: *Wee walke not by ſight, but by faith:* And Saint *Peter* affirmes, *Wee haue not yet ſeene him:* but Saint *Iohn* ſaith, *When hee ſhall appeare, wee ſhall ſee him as hee is;* Yet euen the ſight that now wee haue by faith, ſuſtaines vs, that we faint not: yea, makes vs to *reioyce in him with ioy vnſpeakeable and glorious.*

3. Spirituall, proper to Saints, choſen and called.

2. *Cor.* 3. 18.

2. *Cor.* 5. 7.
1. *Pet.* 1.

1. *Iohn* 3. 2.

1. *Pet.* 1. 8.

The firſt ſight is no comfort without the third: For oh! How pittifull is the eſtate of that man, who hath an eye to ſee the Sun, and hath not an eye to ſee Him that made the Sunne? Yea, the ſecond is not comfortable without the third. What auailes

The naturall ſight can be no comfort without the ſpirituall.

it

*Num.* 24.

is to fore-ſee, and foretell things to come, and now to fore-ſee that wrath which is to come, that thou mayeſt eſchew it. *Balaam* was a great Prophet, to point out Ieſus Chriſt vnto others, in whom hee had no part himſelfe: Hee fore-ſaw that the death of righteous men was happie, and wiſhed it to himſelfe, but hee had no true Light to leade him in that life, which might bring him to a happy death. Thus, in the third ſight onely, ſtandeth the comfort of Chriſtians. *Simeons* ſight maketh *Simeons* Song, and ſendeth away Saints out of the body, reioycing in the middeſt of the dolours of death. All theſe three ſights had Saint *Iohn*, but heere hee ſees theſe Viſions by the ſecond ſight.

Two things increaſe grace in a Preacher.
1. Conſcientious vſing that which he hath.
*Ber. in Pſal. qui habitat.*
2 Carefull crauing of that, which he hath not.

Now this ſight is relatiue to the ſight he ſaw before, *After this I looked*; and it renders this leſſon; S. *Iohn* hauing vſed well the Reuelation hee receiued in the firſt Viſion, and hauing deliuered it faithfully to the Church, as hee was commanded, gets now another Viſion reueiled to him. Two things increaſe heauenly reuelations in a Preacher: Firſt, if hee vſe well the talent receiued already, *Nec enim alimonia hac diſtribuendo minuitur, ſed potius augetur miniſtrando:* For heauenly food is not diminiſhed by the diſtribution thereof, but rather is augmented. Next, if he looked vp to God by feruent prayer, and ſeeke more; as here S, *Iohn* doth, he ſhall neuer want comfortable matter to deliuer, in God his Name, to the Church. But alacke, where men come out, *Prompti docere, quod non didicerunt*, ready to teach that which they haue not learned; looking downe, to giue vnto people, not firſt looking vp, to ſeeke from the Lord: what hope of a bleſſing is there to ſuch a Miniſtery?

No entrance can we haue to things heauenly, except God open the doore.

*Acts* 14.27.

1. *Cor.* 6. 9.
2. *Cor.* 2. 12.

*And behold, a doore was opened.* By this Metaphoricall ſpeech, Saint *Iohn* will ſignifie vnto vs, that an entrance, and cleere ſight of theſe heauenly Myſteries was made vnto him by the calling of GOD, which otherwiſe were hid, and locked vp from him, like excellent things in the Palace of a King, whereof no ſight is gotten till the doore bee opened, and men licenſed to enter in. So Saint *Paul* by the *Opening of a doore of faith to the Gentiles*, will expreſſe that entrance to the faith, which Gentiles had gotten by his Miniſtery, and by the *great doore, and effectuall opened to him at Epheſus, and at Troas*, and by the *opened doore of vtterance, to ſpeake the Myſterie of Chriſt*; for which, he wills the Coloſſians to pray, hee vnderſtands that a cleere and eaſie entrance to theſe Myſteries may bee made to him by the Lord, and a ready way prepared in the hearts of people, to conuay theſe Myſteries, as it were, in by a doore vnto them.

Heauen in this place cannot ſignifie the Militant Church.

*In Heauen. Hugo, Carthuſian*, and others of that ſort, by the Doore vnderſtand Chriſt, and by Heauen, the Church: it is a truth, that Chriſt and his Church ſometime are ſo figured, but it is not the truth of this place. I maruell what ſhould haue moued *Cotterius*, a iudicious and learned Writer, to follow them; This Heauen (ſaith hee) is, *Eccleſia in qua deus habitat*, the Church wherein God dwels, and the voyce which ſpake vnto S. *Iohn*, *Verbum eſt quo vocamur in Eccleſiam*: It is the Word, by which we are called to the Church. All by purpoſe, for was S. *Iohn* now in Pathmos, to bee called to the communion of the Church. All by purpoſe, for S. *Iohn* was now in Pathmos, to be called to the communion of the Church. But leauing this, when wee ſhall come (if the Lord pleaſe) to ſuch places of this Prophecie, where the Heauen is a type of the Church Militant, or Triumphant, we ſhall ſhew the reaſon thereof.

Heauen three wayes taken in holy Scripture.

1. For the Church Triumphant. *Reu.* 11.

2. For the Church repreſentatiue.

But here, that we may vnderſtand with ſobriety, let vs conſider how S. *Iohn* ſpeaks, as he ſaw: He ſaw not this Viſion in the Earth, not in the Aire, but in the heauen was it repreſented to him. It is true, moſt part of things prophecied heere, were to be performed on the earth, but they are fore-ſhewed in the heauens, to tell vs, that the earth, and all things which fall out therin, are ruled by the Decree of Heauen. To make this yet more cleere, let vs be remembred that in holy Scripture, Heauen is ſundry wayes taken; Firſt, for the Church Triumphant; their place, and their perſons are both expreſt by the name of Heauen; as, when it is ſaid, the two witneſſes were taken vp into heauen. Next, for the Church Militant, in the Goſpel, & in this Reuelation, commonly called Heauen: But in this, and many other places of this Prophecie, Heauen is taken for that typicall repreſentation of heauen made to him in this Prophecie. For it is to be noted, and obſerued, as a neceſſary rule, that in theſe Viſions S. *Iohn* ſpeakes of things according as he ſaw them repreſẽted in types (as we haue ſpoken before) yet ſo, that euery type hath a truth correſpondent to it, and it requires great diſcretion to accommodate euery type to the owne truth.

S. Iohn learned not theſe myſteries in the Church Militant, nor from it, but for it.

Which is not done by them, who in this place expound heauen to bee the Church Militant: for S. *Iohn* ſaw not, nor learned not theſe Myſteries in the Church, nor yet from the Church, hee ſaw them repreſented to him in heauen, to be reuealed to the Church. In a word, he got it indeed for the Church Militant, but not from it. Neither is then any more reaſõ to ſay that heauen here is the Church Militant, then to ſay that

2.Cor.12.2,4.

that theſe things which Saint *Paul* ſaw, when he was rauiſhed to the third heauen, he ſaw them in the Church: for at this time alſo, was Saint *Iohn* rauiſhed and tranſported in Spirit.

The Lord who taught him to know them, muſt alſo teach vs, or elſe we cannot learne them.
2.Cor.3.

Alway we learne heere, that we can haue no knowledge of heauenly things, vnleſſe the Lord open the doore, and diſcouer them vnto vs. The Iewes euery Saturday, read in their Synagogues a part of *Moſes*, and the Prophets; theſe point with the finger vnto Chriſt, but they cannot ſee him, for a *Vaile couereth their mindes*, till the Lord illuminate them. Wee doe therefore pray the Lord our God, who opened the doore to S. *Iohn*, through which he ſaw theſe Viſions, to open a doore to vs alſo, by which we may haue entrance to vnderſtand them, for the glory of his name, and comfort of his Church.

Of the Voyce which S. Iohn heard.

*And the firſt Voyce which I heard*, &c. Vpon this place *Victorinus* obſerues, that it was one Spirit which ſpake in the Prophets of old, and in the Apoſtles now. *Cotterius*, in the firſt Viſion (ſaith hee) *Iohn* heard a Voyce ſpeaking only, but here, a Voyce ſpeaking with S. *Iohn*, *quo non obſcurè innuitur verbi (quod perſonam ſuam habet) & noſtri communio*; whereby the communion of the Word with vs, is not obſcurely declared. Both theſe are good points of Diuinity, but too hardly picked out of this place. The more ſoberly we handle the Prophecie, we ſhall vnderſtand it the better.

How this Voice was vttered, we need not enquire.

Sufficient is it for vs, that S.Iohn vnderſtood it, and makes vs alſo to vnderſtand it

If we wait on God, he ſhall reueale himſelfe vnto vs.

S. *Iohn* here tels vs no more, but that by a Voyce ſounding lowdly in his hearing, he was prepared to behold theſe things which God was to ſhew him. How God did vtter this Voyce to him, it were but curioſity for vs to enquire; *Deo namque qui noſtris loquendi legibus aſtrictus non eſt, liberum eſt loqui quomodocunque voluerit*: The Lord is not bound to our manner of ſpeaking, as *Cotterius* hath well obſerued, it is free to the Lord to ſpeake what maner of way he will. This we may be ſure of, and it ſhould content vs that his ſeruant vnderſtood very well what the Voice ſaid to him, which we may perceiue by his owne declaring of it vnto vs. And now out of this, the leſſon ariſeth; The Apoſtle looked vp to God in the beginning of this Verſe, deſirous to ſee more, & now the Lord offers not only new ſight to his eye, but new information to his eare. We neuer turne our hearts truely to the Lord, but he is ready to meete vs; All his children find this in experience. Certainly, if wee ſhould be more homely with our God, we ſhould ſoone finde him more familiar with vs. But alas, our ſinne is, we wait not vpon him, and entertaine not a ſpiritual fellowſhip with him. How ſhall we ſee, that delight not in the light? And how ſhall wee bee repleniſhed with that grace which ouerflowes in him, ſo long as we are careleſſe, and negligent to come to him? This is the ground of all our euill, neglect of the ſpirituall worſhip, neglect to waite vpon the Lord. God giue vs eyes to ſee it, and hearts to mend it.

How this Voice is compared to the ſound of a Trumpet. Manuſcript.

*As it were of a Trumpet.* The Voyce ſoundeth (ſaid one) like a Trumpet; *Quia inuitabat Ioannem ad prælium contra diaboli temptamenta, contra mundi blandimenta, contra carnis oblectamenta*: becauſe it inuites S. *Iohn* to battell againſt the tentations of the diuell, the allurements of the world, the pleaſures of the fleſh. No queſtion, Saint *Iohn* was a good Souldier of Ieſus, and had fought theſe battels couragiouſly; but this goes further, he is ſtirred vp by this Trumpet to heare a Proclamation made in heauen of ſuch battels, as his Saints had to fight vpon earth to the worlds end, that he might fore-warne the Church of them.

The Voice of God is loud, and liuely.

The leſſon here ariſing, is, that the Voice whereby God ſpeakes to his owne, is loud, liuely, and powerfull, to waken them out of the dead ſleepe of their ſinne. That ſame Word of the Lord preached, which to a naturall man is but *fooliſhneſſe*, and a *dead letter* which he vnderſtands not, to the childe of God, is *the power of God*; it is *liuely, and mighty in operation. The houre ſhall come, and now is, when the dead ſhall heare the voyce of the Sonne of God, and they that heare it, ſhall liue.*

Rom.1.
Heb.4.12.
Ioh.5.25.

Miſerable are they that cannot heare it, nor yet be wakened by it.

A ſweet Voice, by which God ſpeakes to his owne.

O how miſerable are they, to whom this Voyce ſounds, and they heare it not, and the Trumpet of the liuely Word wakneth them not! For if they continue in this eſtate, and their ſleepe be vnto death, what remaines, but a fearefull Trumpet of doome, which whether they will or not, they ſhall bee forced to heare, denouncing to them the iudgement of endleſſe condemnation? But to returne, our ground is, God in his mercifull dealing with his ſeruants, what-euer he hath to doe with them, ſpeakes to them in ſuch ſort, that hee cauſes them both to vnderſtand, and alſo to obey him. This S. *Iohn* declares, when hee ſaith, the Voyce was like the voyce of a Trumpet, becauſe by it he was wakened, moued, and ſtirred vp to heare attentiuely and with reuerence.

He muſt goe out of himſelfe, that would go vp vnto God.

*Saying, Come vp hither. Non corporis motu, ſed mentis intuitu:* Come vp, not by motion of the body, but attention of the mind. Here then Saint *Iohn* his calling is renewed to him againe: hee muſt bee a ſeparate man, and after a ſort, goe out of himſelfe, and goe vp vnto God, to be familiar with him, who would ſee the things of God. This

is

Pſal. 45. 10.

Exod. 20.

A warning to Preachers.

is required of euery Chriſtian, if he would be the Spouſe of Chriſt, ioyned in marriage with him: *Forget thy owne people and thy fathers houſe, ſo ſhall the King haue pleaſure in thy beauty:* How much more then is it requiſite in Chriſtian Preachers? Did *Moſes* ſee the paterne of the Tabernacle, till hee went vp to the Mount? Or did the Lord talke familiarly with *Ioſhua* and *Moſes*, till firſt they put off their ſhooes? And ſhall any Preacher now thinke to bee familiar with God, and powerfull with his people, vnleſſe hee learne this leſſon firſt, that here firſt is giuen to Saint *Iohn*, *Come vp hither?*

The voice of God calleth men to come vp.

Iude 6.
2.Pet.2.

Satans voyce calleth them downeward.

Mat. 8. 22.

Iob 1.

Againe, the voice of God, when hee talkes to his people is, *Come vp.* Satans voyce on the contrary, *Fall downe, Caſt thy ſelfe:* That preſumptuous Beaſt durſt ſpeake ſo to our Sauiour, what maruell then he dare ſpeake ſo to his ſeruants? The Lord would haue thee to come vp, and enioy all the good which he hath to communicate to thee. Satan would haue thee to goe downe, that thou mayeſt bee partaker of his remedileſſe condemnation. He himſelfe for his ſinne was caſt out of heauen, *Hee is now reſerued in chaines vnder darkeneſſe, to the iudgement of the great Day.* And he knowes that when the time of his complete iudgement ſhall come, hee will bee caſt into vtter darkeneſſe, and all his care is to draw man downe-ward with him into the ſame condemnation. There is no reſtitution for him, mercy neuer was, neuer will bee preached to him; neither can he ſeeke it, neither will he get: The moſt that euer he craued, was a *Superſedere: Why wilt thou torment vs before the time?* hee is condemned in his owne conſcience, and knowes that intolerable, and ineuitable torments abide him. We read, that the Lord talked with Satan, but neuer called vpon him to come vp, ſince that firſt he fell downe.

Gods voyce to Apoſtate man is, *Come to me.* *Matth.* 11. 28.

*Pſal.* 65. 4. This voice neuer ſounded to Apoſtate angels.

But bleſſed be the Lord, it is his voyce to his owne, *Come to me:* notwithſtanding ye haue falne from me, yet *Come to me*; ye haue ſinned, but if ye be *weary of ſinne, I will refreſh you.* It was the anſwer of Chriſt to the Diſciples of *Iohn Baptiſt*, when they asked, *Maſter, where dwelleſt thou? Come and ſee*, ſaid our Lord: and ſtill hee ſpeaketh vnto all his beloued, as here hee doth to one of his beloued, *Come vp hither*, not to get new reuelations to be ſhewed vnto others; but, *Come vp hither*, to get a new and a full ſight of my promiſed glory to your ſelfe. Yea, ſuch is the goodneſſe of our God, that not onely hee cals vpon vs, and bids vs come, but cauſes vs to come: *Bleſſed is the man whom thou chuſeſt, and cauſeſt to come to thee.* Now bleſſed bee the Lord, who hath giuen vs mercy after we had ſinned; which he hath denied to reprobate Angels and men; and after we had falne, hath raiſed vs vp againe to inherite heauenly places, where he hath condemned them vnto vtter darkeneſſe. And the Lord, who euery day cals vs to come to him, draw vs vpward, and cauſe vs to come according as he cals.

Gods predictions are arguments of his Prouidence.

Eſay 41. 23.

Satans predictions, where from come they

2. *Chro.* 18. 19.

*And I will ſhew thee things which muſt be, &c.* Prediction of things to come made by God, are vndoubted arguments, that they fall not out by hap, but as they are ruled by his Prouidence, who fore-tels them: therefore the Lord vindicates this praiſe to himſelfe, that hee onely can tell things which are to come. *Shew the things that are to come hereafter, that wee may know that yee are gods:* thereby alſo declaring that none but the Lord can truely fore-tell things to come. As for Satans Predictions, they are either out of experience, which hath taught him by the collection of naturall cauſes, to fore-ſee the effects ariſing of them, or elſe he hath them by reuelation from God. It was eaſie for Satan to foretell the death of *Achab* in the battel againſt the Aramites; for he heard the decree of his deſtruction giuen out in the Court of Heauen, and himſelfe was directed as a * Burrio, to execute it.

* Or Sargeant.

Miſerable are they who conſult with Satan about this to come.

1 *Sam.* 28. 19.

*Magdeburg. Cent.*

*Rom.* 11.

*Pſal.* 40. 7.

They are miſerably blinded, who conſult with Satan to know things to come: from ſo curſed, and wicked a ſpirit as he is, good tydings came neuer vnto any, nor neuer ſhall. When his Reſponſes are peremptory, then are they deadly, like that which he gaue vnto *Saul*, *To morrow at this time thou ſhalt be with mee.* Otherwiſe they are deceitfull, like that which hee gaue *Heraclius*; *Gentem circumciſam ipſius Imperium vaſtaturam*, That a circumciſed Nation ſhould deſtroy his Empire. Whereupon *Heraclius* perſecuted Iewes and Chriſtians, but had no mind that Mahumetiſts were circumciſed alſo, who were indeed the deſtruction of the Empire. But to returne, it is not ſo with the Lord, his knowledge is not acquired by experience, nor deriued from any other; *For who was his counſellour? In the volume of his booke are all things written, that euer tooke faſhion*; hee knowes with one looke all his creatures, what and when they were, are, or will be, what they can doe, or what ſhall be done with them. He is all Vnderſtanding, and of himſelfe; and by himſelfe; He ſees all things as they are, hath beene, or ſhall be.

Things foretold in this Prophecie, muſt be done.

*Which muſt be done.* This is for our comfort, that the things prophecied in this Booke, muſt be done. Scornefull men thinke it impoſſible, the power of Antichriſt, and his Confederates is ſo great, and they aſke how it can bee? But where the Lord ſayes, that hee will doe a thing, it ſets not man to enquire, How ſhall it be done? O but now, ſaith the mocking and faithleſſe Papiſt, God workes no miracles; this was the word of one of that ſort, when the *Spaniſh Armado* approched to our Coaſts: not content to triumph ouer men, but ouer the very heauens, as though the *Lords Arme were ſhortned.* The Lord now a daies, ſaid he, workes no miracles: But how then was that *Armado* deſtroyed? Inuincible, marrowleſſe, matchleſſe in their iudgement was it, in reſpect of man. Who did it then? Was it not the hand of God from heauen which ouerthrew them? Bee ſilent therefore, O ye blaſphemous mouthes, aſke not, how can theſe things be done. It is ſufficient the Lord hath ſaid, *They muſt be done.* None of the *words of the Lord ſhall fall to the ground.* As himſelfe is vnchangeable, ſo are his decrees; figured therefore to *Zacharie* by *Mountaines of Braſſe. Babylon* aſſuredly ſhall fall, *Rome* ſhall be ruined, the Whore ſhall be condemned; the Kings of the earth, which now giue their Kingdomes to the Beaſt, ſhall, ere it be long, hate the Whore, and ſtrip her naked: God ſhall put in their hearts to doe ſo. This is fore-told in this Prophecie, and heere the Lord ſaies, *They muſt be done.*

An anſwere to prophane mockers, who thinke they ſhall not be done.

*Zach.6.1.*

This Prophecie is not to be vnderſtood of things paſt, vnder the old Teſtament. Manuſcript.

Here then we haue the generall matter of this Prophecie: it is a prediction from this fourth chapter, of things which ſhortly muſt be done hereafter: here wee haue *Perſecutiones, & tribulationes Eccleſiæ, & poſtea conſolationes & remunerationes maiores:* firſt, the perſecutions and tribulations of the Church, afterward conſolations, and large remunerations thereof. They are farre miſtaken therefore, who expound this Prophecie of the foure *Monarchies*, and referre it to things done in the old Teſtament.

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## Verſe 2.

*And immediately I was in the Spirit, and behold, a Throne was ſet in heauen, and* [*One*] *ſate on the Throne.*

AS the Lord called vpon his ſeruant Saint *Iohn*, and bade him come vp; namely, to the ſight of greater Viſions, then had beene reuealed to him in the firſt Viſions; ſo now hee carries him vp, and the calling of God is effectuall in him. Thus the Lord worketh that in his children, which hee craues of them, and what hee commands, hee cauſeth them doe it.

God worketh in his children that which hee craues.

How this was done, hee declares, when he ſaith, *I was in the Spirit*, that is, *Alienatus ab omni exteriorum ſenſuum vſu, atque ecſtaſi mentis raptus in intenſiſſimam eorum, que mihi oſtendebantur conſiderationem:* diuorced from the vſe of the externall ſenſes, I was rauiſhed to an inward conſideration of theſe things which were ſhewed vnto mee. Hee ſaies he was in the Spirit, *Non quod eſſet abſque corpore, ſed quia nihil per corpus vidit, audiuit, ſenſit:* Not that hee wanted a body, but becauſe in all theſe Viſions hee heard, and hee ſaw, and hee felt nothing by the body: *Spiritus eius docendus à ſpiritu docente aſſumptus eſt, vt alta, & myſtica poſſet intueri:* his ſpirit that was to be taught, is aſſumed and carried vp by the Spirit of the Lord that taught him, to the contemplation of higher and more diuine Myſteries, then could bee learned by bodily ſenſe. In a word, his body being relinquiſhed for a time, and left ſenſeleſſe, the Viſions are preſented to his ſpirit, it being vnable at one time, both to animate the earthly and inferiour body, and to conceiue heauenly and ſuperiour myſteries reuealed vnto it. This hee meanes when hee ſaith, *I was in the Spirit*; not that the ſoule as yet was diſſolued from the body, but becauſe in reſpect of operation, it did not animate the body after the wonted manner.

How is it to bee vnderſtood that Saint *Iohn* was in the Spirit? *Carthus.*

*Haymo.* Not that hee wanted a body, but it was left ſenſeleſſe for a time, the ſoule being intended to heauenly things.

The body is a great impediment to the familiar conuerſation of the ſoule with the Lord. The ſoule cannot at one time exerciſe her ordinary office in the body, and feele the Lords extraordinary preſence alſo: and therefore the Lord, when hee would reueale his ſecrets to his ſeruants in moſt familiar manner, hath beene accuſtomed to caſt them for a time into a trance (as wee ſpeake) to ſeuocate their mindes from their bodies: the function of the ſoule being ſuſpended toward the body, that ſhee might intend all her powers toward the Lord. So did he with *Ezechiel* and *Daniel.* Yea, euen in our daily Chriſtian conuerſation we find, that as the fiſh *Remora*, when it cleaues to the ſide of the ſhip vnder ſaile, retardeth the courſe thereof: ſo is it with the body, when the ſoule would aſcend and mount vp to the Lord, the body drawes it backe and holds it downe: therefore, *Caro animæ eſt Remora*, ſaid *Nazianzen*, fleſh is the ſtay, and hinderance of the ſoule.

The body, as it is now, is a great impediment to the ſoules familiar fellowſhip with God.

This is illuſtrate by a ſimilitude.

And this may bee beſt ſeene in the exerciſe of prayer: when the ſpirituall life is ſtrongeſt, then is the naturall weake. If the deſires of the ſoule be feruently intended toward God, the eye ſees not thoſe obiects, the eare heares not thoſe ſounds which are neere vnto them: But when againe naturall neceſſity forces the ſoule to

And proued to the godly by their experience, ſpecially in Prayer.

Note.

returne to a familiarity with the body, then her familiarity with the Lord relents, and is interrupted. This lets vs ſee, firſt, that heauenly Myſteries tranſcend the capacity of man, till God make vs able to conceiue them, aboue any ability that is in nature; if Saint *Iohn* had not been rauiſhed in the Spirit; after a diuine manner, hee could not haue vnderſtood theſe diuine things. And againe, we may perceiue the truth of that, *No man can ſee the Lord, and liue.* This would make vs well content in the day of death, to lay aſide our bodies, that we may aſcend to the Lord: for as Saint *Luke* ſaid of the death of Chriſt, it is true of all Chriſtians: The day of our death, is the day of our aſſumption vp into heauen.

We muſt firſt heare the Lord, before we can ſee him.

*And behold, a Throne.* ] Before, God ſpake to the eare of Saint *Iohn*: now hee offers a Viſion to his eye. This is the Lords order, and wee muſt obſerue it. Wouldeſt thou ſee the Lord, be content firſt to heare him. *Auditus gradus eſt ad viſum*; hearing is a ſtep to ſeeing: *As wee haue heard, ſo haue wee ſeene.* If firſt wee heare, as wee would, no doubt, but next wee ſhall ſee what wee would. They who delight not now to heare the Lord, ſhall not bee delighted hereafter with the ſight of his ioyfull face. And this for the order: now to the matter.

*Bern. in Cant. ſerm.* 41.
*Pſal.* 48.8.

How a Throne is aſcribed to God.

We haue heere, in a Viſion, repreſented the glorious Maieſty of the Ruler of the world gouerning all things therein, according to his gracions pleaſure. And firſt, Saint *Iohn* ſees a Throne figuring Kingly Power and authority: Next, a Thone in heauen, expreſſing the ſupremacy, and height of his Gouernment, his Throne is aboue all the Thrones of Kings in the world. By him the decrees of men are eſtabliſhed, he ratifies, or reuokes them at his pleaſure, and is countable vnto none. His Holineſſe alſo hereby is expreſſed, *God will not doe wickedly, neither will hee peruert iudgement, hee renders the worke of a man vnto him, and cauſeth euery man to finde according to his wayes*, ſaid *Elihu*. *The Iudge of all the world cannot doe vnrighteouſly*, ſaid *Abraham*. Thirdly, aboue the Throne is like a Raine-bow, like a ſtately ſeeling. Fourthly, about the Throne are twenty and foure Elders, figuring the Church of the liuing God, a glorious Court, wherein there are none but Seniors and Kings, farre ſurmounting in glory all the Courts of the world. Fiftly, betweene the Throne, and the circle of Seniors, in the midſt of the Throne, and round about the Throne; were foure liuing creatures, full of eyes, all hauing wings, ſhadowing the company of innumerable Angels. *Salomon* his Throne was of Iuory, vnder-propped with carued Lyons, but nothing comparable to theſe liuing, vnderſtanding, and ſpeedily-flying Cherubims, which execute the will of this great and euer-liuing King. Sixthly, before the Throne, there is a glaſſie Sea, like Chriſtall, repreſenting this fragill, and waltring world; which as it was made by the Lord, ſo alſo is it ruled and gouerned by him, hee ſees all things in it, and gouerneth all the incident mutations and changes thereof, vnto his owne determinate end. This is the ſumme of the Viſion.

Why this Throne is ſaid to be in heauen.

*Iob* 34.11, 12.

*Gen.* 18.25.

The ſeeling of the Throne.

The Court that compaſſeth his Throne.

1. *Kings* 10.

A glaſſie Sea before the Throne.

How this preparatory Viſion is proper for the ſubſequent predictions.

Which, as I ſaid, is a preparatory viſion for the ſubſequent Viſions of prediction, wherein, becauſe the Lord is to foreſhew ſore troubles, many changes and grieuous accidents that were to fall out in the world for the exerciſe of his poore Church; In the entry hee drawes vs vp to looke to himſelfe, as vnto a glorious King ſitting on his Throne, ruling the world, which is before him, with great power and wiſedome, ſo that nothing falles out in it by chance, but according to his Prouidence; neither is it Satans malice, nor mans wit that carries ſway in the world, to draw the euent of things which way they will. No, no, Satan and men in all their purpoſes and plots are ouer-ruled by the Lord, and hee worketh all things according to the good pleaſure of his owne will, for his owne glory, and comfort of his Church.

Thus in the beginning haue we a ſtrong confirmation of our faith, and are conueniently prepared to receiue the Prophecie following with faith and reuerence, aſſuring our ſelues, that according to it, the euent of things will bee, becauſe it comes, and is reuealed from him who rules the world.

The ſight of God ſitting on his Throne, diſſipates all doubtings and feares ariſing frō the greatneſſe of men.

And doubtleſſe, if our eyes were opened to ſee that glorious ſight of the ſupreme Maieſty, ruling all things at his will, as here Saint *Iohn* ſaw it, or at leaſt, if we will looke into it with the eyes of faith, it would diſſipate all theſe doubtings and feares which come in our minds, ariſing from the greatneſſe of *Mahomet*, the power of the Pope, and of blinded Princes, enemies to the Goſpel of Chriſt, banding; and confederating themſelues *againſt the Lord, and his Anoynted.* When the ſeruant of *Eliſha* was afraid at the huge Army of Aramites which compaſſed Dothan, his Maſter comforted him, *Feare not* (ſaid he) *there are moe with vs, then are againſt vs.* And when according to the prayer of *Eliſha*, the Lord opened his eyes, then hee ſaw that the Mountaines were full of horſes, and Chariots of fire, round about *Eliſha*, ſtronger to defend him, then the Aramites were to purſue him.

*Pſalme* 2.

A ſtrong bulwarke againſt the feare of fleſh.

No leſſe ſhould we be comforted againſt

all terrour of fleſh, if our eyes were opened to ſee this glorious Maieſtie that S. *Iohn* ſaw: for what are all Kings of the earth compared with him? When he pleaſes, he *cuts off the ſpirit of Princes, and is terrible vnto them.* Let vs reſt in him, *God is our hope and ſtrength, and helpe in trouble ready to bee found. Wee will not feare though the earth ſhould bee mooued, and Mountaines fall in the middeſt of the Sea.* For the Throne of our God ſtands ſtable. It is a pittifull blindneſſe, that wormes of the earth ſhould take vp a banner againſt him whoſe throne is in heauen. Their Propoſitions are proud, *Let vs caſt off the yoke of the Lord.* And againe, *Let vs build a towre, whoſe top may reach into heauen.* But their aſſumption, of meanes to make good their Propoſition is but weake, they haue but bricke and clay to mount vp their Fort againſt heauen, *They are fleſh, not ſpirit,* duſt before the wind, ſtubble before the fire. Thus of a proud propoſition, and weake aſſumption, nothing followes in all their intentions, but a falſe and fectleſſe concluſion. God diſappoints their thoughts, and turnes all their deeds to the fulfilling of his owne will.

*Pſalm.* 76.12.

*Pſalm.* 46.1.

*Pſalme* 2.
*Gen.* 11.
Man hath proud Propoſitions, weake aſſumption; of theſe come fectleſſe concluſions.
*Eſay* 31.3.

This Viſion in the iudgement of *Hugo, Lyra,* whom ſome of the recents follow, is expounded to be a repreſentation of Gods conſtant and gracious adminiſtration of the Church militant: theſe will haue the *Heauen* here to ſignifie the Church, the Throne to be true Religion, the glaſſie ſea, to bee Baptiſme, or as others thinke, Doctrine; the foure liuing creatures full of eyes, to be Paſtors; which hereafter, God willing, in the particular explanation ſhall be declared to be farre otherwiſe.

How this Viſion is expounded by ſome Interpreters.

This will not be found the right accommodation of this type, we reſt in that we haue ſpoken, as being the very trueth of this type. For the further clearing wherof, looke backe and call to minde that which hath beene ſaid on the firſt verſe, *A doore opened in heauen.* We are not yet come to the Prophecie, wherein the ſtate of the Church both militant, & triumphant is ſet downe; wee are but in the entry of the prophecie, wherein the Author of the prophecie, God the Father, and Reuealer of it, God the Sonne, are in moſt glorious manner repreſented, ſo farre forth as may prepare the Church to receiue and beleeue this prophecie, conſidering from whom it comes. So that *Heauen* in this place, is neither the Church militant, nor the Church triumphant, nor yet the place thereof, but it is that repreſentatiue heauen made to Saint *Iohn* in his extaſie, wherein a glorious adumbration of the diuine Maieſty ruling all, is made vnto him, and from whom hee receiues Reuelation in types, of ſuch truthes as hereafter were to be performed concerning the Church both militant and triumphant. It is needfull for the Reader attentiuely to conſider this, that he may vnderſtand that which perhaps I haue not ſufficiently explained, and yet is moſt needfull to be knowne. Here there is no Viſion of *Prediction,* but of *Preparation.*

The right accommodation of theſe types.

*And one ſate on the Throne.* He ſaies ſimply he ſaw one ſitting καθήμενος, he telles not who, he giues him no name; God is ἀνώνυμος, without name, at leaſt, his name is *Maruelous,* no name can tell what he is. He cannot (ſaid *Arethas*) bee defined, as hee that is inuiſible, and vnmeaſurable, and hee ſees him *ſitting* as a *Iudge,* of a quiet and vnperturbed minde, not mooued with affections, as men are, or paſſions that preiudge equity. Theſe are farre from the Lord; he ſitteth, hearing all cauſes, diſcerning, decreeing, and working all, after his owne moſt holy will.

No man can ſufficiently declare that, which the Lord is.

### Verſe 3.

*And he that ſate was to looke vpon, like a Iaſper, and a Sardine ſtone, and there was a rainebow round about the Throne, in ſight like vnto an Emerald.*

WE haue here, firſt a deſcription of the glorious Maieſtie of God, ſitting on his Throne, and ruling the World. Next, of the honourable court that attends him, and compaſſeth his Throne. Saint *Iohn* hath ſaid before, that *one ſate vpon the Throne:* this doubtleſſe is the Lord, of whom neither Saint *Iohn* nor any other creature, Man, nor Angel, can ſpeake as hee is, but is forced to ſhadow him vnto vs, according to that repreſentation whereby it pleaſes the Lord to ſhew himſelfe. *Apparat Deus quibus vult, & ſicuti vult, ſed non ſicuti eſt.* God appeares to whom he will, and as he will, not as he is. For if hee appeared as he is, then ſhould he appeare in one manner, *for God is one:* but wee know, that many manner of waies hath he beene repreſented.

And therefore is he ſhadowed in ſuch maner, as it pleaſed himſelfe to appeare.

*Bernard.*

Concerning the *Iaſper* and the *Sardine,* diuers things are alleadged by the interpreters. *Iaſpidis color, eſt aquæ, Sardy, ignis,* the colour of the Iaſper, is the colour of water, the colour of the Sardine, is the colour of fire; figuring two great Iudgements of God, *Quorum vnum in cataclyſmo, aliud conſummabitur per ignem,* whereof the one was made by Water in the Deluge, the other ſhall be made by Fire.

Diuers opinions concerning the Iaſper and Sardine.

*Victorinus. Primaſius in Apocal.*

Others, by theſe two ſtones vnderſtand the two natures of Chriſt. *Iaſpis viridem habet colorem, qua ſupra omnes colores ſenſus maximè comfortat, diuinitatem notat,* the Iaſper hath a green colour, which

*Berengandus. Haymo. Carthuſianus.*

aboue all colours, doth moſt comfort the ſences, and it ſignifies the diuinity of *Chriſt: Sardius rubrum habet colorem, quia humanitas rubricata fuit ſanguine paſſionis.* The Sardine hath a red colour, figuring the humane nature of Chriſt, which was made red and bloudy by the Paſſion.

*Epiph. lib. de duodecim lapidibus.*

Hitherto agrees that of *Epiphanius*, that *Sardius qui Babylonius etiam dicitur, rufus lapis eſt, & qui ſanguinis propemodum colorem referat, pellucidus eſt, & tumoribus, & vulneribus ferro inflictis medetur.* The Sardine, which is alſo called, the Babylonian, is a red ſtone, ſhewing the colour of blood, it is bright, and helpes tumors in wounds inflicted with weapons of yron. This might properly agree to Chriſt, but he is not here deſcribed. Yet there are ſome, who will haue the whole three Perſons of the bleſſed Trinity, ſhadowed here. By the Iaſper, *quæ gemmarum eſt mater*, which is the Mother of precious ſtones; They will haue the Father repreſented: by the Sardine, *quæ carneo colore rubet, & carneolus dicitur*, which hath a red fleſhy view, the Sonne is repreſented: and by the Emerald, the holy Ghoſt. All theſe are according to the Analogie of Faith, and not againſt the truth of this Text.

The three perſons of the bleſſed Trinity repreſented here. *Brightman.*

The eternity of God figured by the Iaſper.

Vnto them we adde with other Diuines this alſo. The Iaſper being a precious ſtone of greene colour, figureth his eternity. He is euer liuely and flouriſhing, without fading or decaying, he changes not; yea, no ſhadow of change is in him. *The Heauens waxe old as a garment, but thou art the ſame.* And this liuing and refreſhing vertue he communicates to his Saints; *He keepes their ſoules in life. They who are planted in the Courts of the Lords Houſe, flouriſh in their old dayes.* He renewes them then, euen when they are decaying, they cannot be vndone by death, who by grace are in fellowſhip with him, who liueth for euer.

*Iam.* 1. 17.
*Pſal.* 102. 26.
*Pſal.* 91. 13.

The Iuſtice of God figured by the Sardine.

The Sardine againe is a precious ſtone, of a red colour; repreſenting another property of the Diuine Nature, which is his Iuſtice, in regard whereof he is vnto the wicked *A conſuming fire.* Yet the Naturaliſt hath obſerued, *Sardium oleo hebetari: ſic iuſtitia Dei, per miſericordiæ oleum mitigatur:* That the Sardine is blunted by oyle, it makes it relent of the redneſſe: and ſo is the Iuſtice of God mitigated with the oyle of his mercy; *for mercy reioyceth againſt iudgement*, therefore with theſe two, *Saint Iohn* ſees a third.

*Heb.* 12. 29.
*Plin. lib.* 37. *ca.* 7
*Iames* 2. 13.

The mercy of God keeping couenant, ſhadowed by the Raine-bow.

*And there was a Raine-bow round about the Throne*, like a bowed & circular ſeeling, not of many colours, as is in the naturall Rainbow, which are cauſed by the beames of the Sunne, ſtriking into the watry cloud juſt ouer againſt it, but it is all of one colour, like vnto an Emerald, which is alſo a precious ſtone, of a moſt comfortable greene colour. Hereby is figured, that our God is alway mindfull of his couenant, *His mercy endures from generation to generation, ouer them that feare him.* The glory of his Maieſtie; the ſtatelineſſe of his Throne, the terrour of his Iuſtice, ſhould not diſcourage vs: for we are vnder the Couenant of his mercy, hee cannot forget it, for it is before him, and compaſſeth his Throne.

He keepes the temporall and common couenant, much more the eternall.
*Gen.* 9. 14.

If he keepes the common and temporall Coueniant made with all mankinde, whereof the Rainebow is a ſigne, much more may wee be aſſured will hee keepe his ſpeciall and eternall Coueniant, which in Ieſus Chriſt hee hath bound vp with his owne Elect.

*Ier.* 31. 35, 36.

Hitherto tends that moſt ſolemne and ſweet aſſeueration of the Lord, recorded by *Ieremy, Thus ſaith the Lord, who giues the Sunne for a light to the day, and the courſes of the Moone and of the Starres, for a light to the night: Who breakes the Sea when the waues thereof roare, his Name is the Lord of Hoſts: If theſe Ordinances depart out of my ſight, ſaith the Lord, then ſhall the ſeed of Iſrael ceaſe from being a Nation before me for euer.*

A comfortable meditation concerning the Rainebow.
*Peter Martyr* in Geneſ.

It is a proper, and comfortable meditation of that worthy man, *Peter Martyr*, ſpeaking of the military Bowe, when the battell is ended, and peace is made, ye ſhall neither ſee a ſtring bended on the Bowe, nor an arrow in it, at leaſt, the men of war carry it ſo, that the hornes thereof are downeward to the Earth: but when they fight, it is otherwiſe; then they bend their bowe, and draw the hornes of it together, that they may ſhoote arrowes at the face of their enemies. Euen ſo, *Deus omnibus pacatis, neruum cœleſtis arcus dempſit, ſagittas abſtulit, & cornua eius verſus terram deiecit.* The Lord, peace being now made betweene him and mankinde, hath taken away both ſtring & arrowes from the heauenly Bowe; for wee ſee none of theſe in it, and letteth the hornes of his Bowe hang downeward to the earth, in token he comes not in warfare againſt man, but walking with him in the way of peace.

The creatures declare that God is but defined, not what he is.
*Bern. in Cant. Serm.* 31.

Howeuer it be, wee will conclude this point with *Bernard, Tanta hæc formarum varietas & ſpecierum numeroſitas in rebus conditis, quid niſi radij ſunt Deitatis, monſtrantes quidem, quia verè ſit, à quo ſunt, non tamen quid ſit prorſus definientes: itaque de ipſo vides, ſed non ipſum.* This numerous and great variety of formes and kindes in things created, what are they but certaine beames of the Deity, declaring that in very truth hee is, from whom they are; and yet not defining what hee is? In ſeeing them, thou ſeeſt ſomewhat of his, but not himſelfe.

Sure it is, the Lord here dimits himſelfe to our capacity, when hee borrowes ſimilitudes from theſe ſtones to expreſſe himſelf, they being ſo farre inferior to himſelfe, as the ſmalleſt creature is inferior to the Creator: for whatſoeuer beauty theſe ſtones, or any other creature hath, God gaue it vnto them; how then ſhould hee borrow beauty from them? Indeed the Kings of the earth borrow their glory from creatures, and when they are moſt richly apparelled, they are greateſt beggers, clothed with that which is not their owne, and will not continue with them: Let them be adorned with *Iaſper*, *Sardine*, *Emerald*, and ſuch like; in the middeſt of theſe a man may ſee death in their mortall faces: *Man in his beſt eſtate, is but vanity*; and their greateſt glory is but graſſe, compared to the glory of our God.

Earthly Kings borrow glory from the creature, not ſo the Lord.

*Pſal.39.5.*

And here alſo we are warned, how farre by our ſinne wee haue falne from our originall glory, wherein our GOD created vs. Our Father *Adam* was made Lord of the Creatures, and by the knowledge wherewith God indued him, hee knew the Lord, and the creature alſo. At one Court he impoſed names to them all, according to their nature; the knowledge which hee had of God, led him to the knowleege of the creature, and it was not by the creature, that he learned the knowledge of the Creator: but now man is ſent to the Schoole of the creature, and put backe, as we ſay, to his *ABC*, to learne the glory, goodneſſe, and prouidence of the Creator, by looking to the creature: and when all is done, ſo void now by nature is man of the knowledge of God, that he cannot conceiue, concerning God, that which the creature doth teach him. *Salomon* attained not to the knowledge of *Adam*, and yet the quickeſt Naturalliſt comes ſhort of the knowledge of *Salomon*: They write of the *Iaſper*, *Sardine*, and *Emerald*, but becauſe we know them not, as they are, therefore can we not fully know, what here by them, is figured vnto vs: which hath beene with great modeſty obſerued by our Countrey-man, *P. Forbes* of *Corſe*.

*Adam* by the knowledge he had of the Creator, knew perfectly the creature.

Now man learnes by the creature to know the Creator.

Yet he is not able to conceiue that which the creature can teach him.

### Verſe 4.

*And round about the Throne were foure and twenty Seates, and vpon the Seates, I ſaw foure and twenty Elders, ſitting, cloathed in white rayment, and they had on their heads Crownes of gold.*

Three ſorts of creatures in the heauenly Court.

WE haue heard the deſcription of this glorious King, Creator, Conſeruer, and Ruler of the World: now followes a deſcription of his Court, wherein are three ſorts of Creatures; ſome, in whom he rules: theſe are Saints redeemed of the Lord, figured here by foure & twenty Elders; ſome, ouer whom he rules: theſe are the men of the World, and all other creatures therein, repreſented by a glaſſie Sea, before the Throne: for his Saints are ſaid to ſtand *on the glaſſie Sea*; ſome, in whom, and by whom hee rules: theſe are holy Angels, whereof ſuch as are principal, are figured here by foure liuing creatures, full of eyes before and behind, and within, &c.

*Chap.15.2.*

I am not to darken the mindes of men by variety of interpretation; and to make contradiction to ſuch as deſerue it here, were a tedious labour. This one thing ſeemes moſt ſtrange to any that conſidereth the Text, and ſeekes light to expound it out of it ſelfe; how men ſhould haue beene miſcarried to expound theſe foure and twenty Elders, of the foure and twenty Bookes of the old Teſtament. *Cotterius* brings his warrant from *Ierome*, *Hac, inquit, eſt antiquiſſima fides, vt videre eſt apud Hieronymum*: This, ſaith hee, is the moſt ancient Faith, as may be ſeene by *Ierome*: he might alſo haue ſaid more, that *Ierome* borrowed this interpretation from *Victorine*, an hundred yeeres before *Ierome*: and *Ierome* alſo writes the Prologue before *Victorines* Commentaries on this Booke, out of it: it is like that *Ierome* borrowed this expoſition from *Victorine*: thus *Cotterius* might haue made this opinion more ancient then *Ierome*. But *Primaſius*, who liued not long after *Ierome*, conſidering the Text better, followeth none of them, as after ye ſhall heare. More reaſon had our Writers to diſſent from *Berengandus*, long after any of them, conſidering that *Carthuſianus*, a man of his owne fellowſhip, leaues him as *Primaſius* left *Ierome*.

Theſe foure & twenty Elders, are not foure and twenty Bookes.

*Hieron.Prolog. Galeato.*

The truth then is, theſe foure and twenty Elders repreſent the whole Church of God Militant, and Triumphant; this alway being obſerued, that the Spirit of GOD ſpeakes of this Church, not onely as now it is, but hereafter alſo as it will be: Or, as now it is in Gods decree, or hereafter ſhall be in the execution of his decree; or then, as it was repreſented to *Saint Iohn* in this Viſion. As for the number of foure & twenty, whether the Spirit of God alludes in it to *Dauid* his policy, in diſtributing ſuch as ſerued in the Sanctuary, in foure & twenty claſſes and orders; or to ſuch as ruled the Kings Houſe, who were alſo agreeable to this order; or then (which is more probable) to the twelue Patriarches, and twelue Apoſtles, the matter is all one: for ſure, this certaine number is put for the full & compleate, yet vncertaine number of his Saints.

But they repreſent the whole company of redeemed Saints.

The

So the Spirit of God himſelfe doth expound them, Chap.5.ver.9.

The Spirit of God expounds himſelfe ſo cleerely, that I marpell how men haue not marked it; for in the ſong of the foure and twenty Elders, doe they not acknowledge that Chriſt hath redeemed them to God by his bloud, out of euery Kindred and People, and Tongue and Nation, and had made them Kings and Prieſts vnto God? Hereupon haue the learned Diuines of old, and latter times, founded this moſt ſound interpretation, that theſe foure and twenty Elders repreſent *Totam Eccleſiæ gregem.* Otherwiſe how can theſe words agree to the foure and twenty Bookes of the old Teſtament? Where if any retire to this refuge, that when they ſpeake of the foure and twenty Bookes of the old Teſtament, they vnderſtand the Writers of theſe Bookes, & Profeſſors of them: then I pray them tell me, where are the Writers and Profeſſors of the New Teſtament, ſith this Prophecy principally concernes them? But what ſhall I ſay? It is not giuen vnto any one to ſee all. *Cotterius*, who with great induſtry ſifteth and ſearches the words of this Prophecie, when hee commeth to that place, *Thou haſt made vs Kings and Prieſts to our God*, is forced to paſſe them ouer with ſilence. For how can they agree with thoſe the Bookes of the Old Teſtament? Are they made Kings and Prieſts vnto our God?

*Primaſius.*
*Bullingerus.*
*Chytræus.*
*Collado.*
*Aretius.*
*Iunius.*
*Forbeſius.*

What is good in *Victorine*, *Ierome*, or any other of the ancient Fathers, we willingly receiue it, and thanke God for it, but ſtil reſerue this liberty which God hath giuen vs, that whatſoeuer is moſt agreeable to his Word, ſhall be moſt welcome to vs. The droſſe of the Fathers vnder ſhadow of their antiquity, muſt not alway be intruded vpon the Church for fine gold, it ſhould be tryed by the touch-ſtone of truth more ancient then they. And ſure it is, where the holy Scripture expounds it ſelfe, no authority of man ſhould be receiued againſt it. But that the Ancients alſo did ſee this light of GOD out of this place, that the twenty foure Elders repreſent the whole Church, I only bring in the teſtimony of *Primaſius*, *Per ſeniores totam Eccleſiam intelligit, viginti quatuor autem complexus eſt ſimul, tanquam duodecim Tribus Iſrael duplicans, propter geminum Teſtamentum, quia & in nouo, & in veteri eadem formatur Eccleſia.* By the Elders, hee vnderſtands the whole Church; where he conioynes foure and twenty together, as it were doubling the twelue Tribes of Iſrael, for the two Teſtaments, becauſe both in the old and New Teſtament, one and the ſelfe-ſame Church is formed.

The dreſſe of the Fathers is not to be receiued for good gold.

*Primaſ. in Apoc.* *Primaſius* his iudgement concerning the foure and twenty Elders.

But to proceed. In this Viſion *Saint Iohn* ſees the Church repreſented in a circle or circumference, in the midſt whereof is the Lord, ſitting on his Throne; none of them are excluded from his preſence, and his fauourable face is manifeſted to them all. So large is this heauenly *Amphitheater*, that albeit they be to vs innumerable, who ſit in it, yet none of them is any impediment to anothers ſight: for the Lord is in the midſt of his Saints; ſo witneſſes himſelfe, *Where two or three are gathered in my name, I ſhall be in the midſt of them.* Such was the forme of Iſrael their aſſembly, their Courts did circuit but the Temple, except vpon the Weſt. *Vowe, and performe your vowes vnto the Lord your God, all ye that are round about him.* When Iſrael camped in the Wilderneſſe, they were caſt in forme of a quadrant, three of their Tribes were on euery quarter, and in the midſt of them was the Arke; but here the Church is caſt in forme of a circle, in the middeſt whereof God hath his Throne. All enioy his preſence to their full contentment, though there be ſome neerer his Throne then others; for, without the circle of the foure liuing creatures, repreſenting principall Angels, there ſtands a great number of other Angels, ſinging praiſe to the Lord. Now as for the foure and twenty Seates, let that be remembred which we haue ſaid of the number of the Elders, and the ſame is to be vnderſtood of the number of their Seats: let vs not thinke there are no more Seats for Saints, but foure and twenty. *In my Fathers Houſe are many Manſions*, ſaid our Sauiour.

The Church is a circle, in the midſt whereof is the Lord.

*Math.*18.20.

*Pſal.*76.11.

*Numb.* 2.

Some are neerer the Throne then others, but all enioy his ſight.

*Iohn* 14.2.

Here the doubt is, how Seats & Crownes are aſcribed to the Church Militant, ſith we are yet vnder the Croſſe, and not come to the Crown. Of this I gaue warning before, that the Church is deſcribed here, not as ſhee is ſimply, but as ſhee will be, or as ſhe is in the decree of God, and is here in the Viſion repreſented to *Saint Iohn*. Now the Saints in their pilgrimage ful of wandrings, haue no permanent ſeates, they are chaſed from Cities into the Wilderneſſe, and accounted the off-ſcourings of the World; but doe Satan, and his Inſtruments what they can, the Church is, and ſhall be glorious, euery member thereof hath a ſeate and reſting place in vnſpeakeable glory prepared for them. If therefore wee faint by looking to the Church in her ignominy, in her wandrings and perſecutions now vnder the Croſſe; let vs looke vp here, and take a view of that glorious eſtate, whereunto in Gods counſell they are ordained, and which now in part ſhee enioyes, and in all her members ſhall hereafter fully enioy.

How Seates & Crownes are aſcribed to the Church Militant.

1.*Cor.* 4.13.

Now one part of her is like the halfe darkned body of the Moone, which is obſcured, when the other halfe ſhines moſt brightly,

The Church properly compared to the Moone.

but the *Sunne of Righteouſneſſe* ſhall illuminate the obſcured part alſo, then ſhall her glory be complete fully. No malice of the diuell, no weakeneſſe of Saints militant, no power of hell, nor pride of perſecuting enemies ſhall be able to hinder this: Let this comfort ſuſtaine vs againſt all bitterneſſe of our preſent croſſes.

Why they who ſit on the Seat are called Elders.

*And vpon* ] Now followes a larger deſcription of them who ſit on the Seats: they are called *Elders*, they are ſaid to be clothed in *white Rayment*, and to haue Crownes of gold vpon their heads. See what a glorious Court the Court of Heauen is; all the Courtiers there are *Seniours, Kings, and Prieſts*: firſt they are ſaid to be Seniours, not for their number of yeeres, but for the ripeneſſe of their iudgement. Here we are Infants, and the *little Babes* of Ieſus, but his grace makes vs to grow till wee become *Seniours*: by this grace children now *dye, as if they were an hundred yeeres old*, and the efficacie of his bleſſing ſhall complete vs there; none ignorant through young age, none impotent through old age, ſhall be there; all ſhall attaine to the *fulneſſe of Chriſts age*, and bee perfect in him.

1 Joh. 2. 1.

Eſa. 65. 20.

The white rayment of Saints is their two-fold righteouſneſſe.

1 One imputed.

*Clothed in white rayment.* ] Their garments declare them to be Prieſts alſo. This white Rayment is afterward called *Fine linnen*, and is there expounded to be the *Righteouſneſſe of Saints*: and this is two-fold; one imputed, by which Saints are iuſtified, and this is perfect; for it is the righteouſneſſe of Chriſt giuen vnto Saints, by the free gift of God, and apprehended of them by faith; and in this ſenſe it is not *aliena*, as Papiſts tauntingly and ignorantly call it, but *propria ſanctorum iuſtitia*; it is not the righteouſneſſe of another, but their owne; by as good right as any other good they haue, may be called their owne; namely, by the free donation of God. The other righteouſneſſe is inherent in Saints, and this in ſuch as are Triumphant, is perfect as concerning their ſoules, wherein no ſpot nor wrinkle remaines; but in ſuch as are Militant is imperfect, yet growing and increaſing daily to perfection. More concerning this white linnen, and where-from the ſimilitude ſeemes to be borrowed; ſee Chap. 15. verſ. 6.

2 Another, inherent.

Their Crowns note their Royall Dignity.

*And on their heads Crownes of gold.* ] This betokeneth their Royall or Kingly dignity; all the Saints are Kings to their God. Such as haue fought the battell, doe now inioy the Crowne; ſuch whoſe war-fare is not yet accompliſhed, are ſure of the victory: for, *we runne not as vncertaine, but certaine*, and we know, that *through him who loued us, wee are more then Conquerors.*

1 Cor. 9. 26.
Rom. 8.

### Verſ. 5.

*And out of the Throne proceeded lightnings, and thundrings, and voyces, and there were ſeuen Lampes of fire burning before the Throne, which are the ſeuen Spirits of God.*

A two-fold operation of God, here is figured.

1 One terrible to his enemies, compared to lightning.

Here is ſhadowed to vs a two-fold operation of the Maieſty of God ſitting on the Throne; the one terrible to his enemies; the other gracious and comfortable to his Saints: his iudgements vpon the aduerſaries are expreſſed by three names, *Lightnings, Thundrings, Voyces*: they are compared to *Lightnings*, becauſe they are ſpeedy, and ineuitable: for this ſame cauſe alſo, they are compared to *Arrowes*, *He ſent out his Arrowes and ſcattered them, and hee ſent out Lightnings and diſcomfited them.* Next, they are compared to *Thundrings*, becauſe they terrifie and afray men; *The Lord thundred in the Heauens, and the Higheſt gaue his voyce, Haile-ſtones, and coales of fire. Hee proclaimed his Law with Thunder, and Iſrael was afraid; yea, Moſes trembled for feare.* If the Proclamation bee ſo terrible, what will the execution thereof bee? For this cauſe, *Amos* ſpeaking of God comming to iudgement, vſeth theſe words, *The Lord ſhall roare from Sion, and vtter his voyce from Ieruſalem.* The two ſonnes of *Zebedeus*, *Iames* and *Iohn*, were called *Boanerges*, the ſonnes of Thunder, for their dreadfull, and powerfull deliuery of the fearefull Iudgements of God. It is a beaſtly ſtupidity in man, not to humble himſelfe when *the God of glory thundreth*. It is recorded of *Caligula*, albeit hee deſpiſed all Diuinity, yet was he afraid of the Thunder; and that he was wont, *Ad minima fulgura caput obuoluere, ad maiora verò proripere ſe ex ſtrato, & ſublectum ſe condere*: at the leaſt Thunder, to couer his head, and at the noyſe of the greater, to hurle out of his reſting place, and hide himſelfe vnder his bed. But the wrath figured here by Thunder is much more to be feared. Thirdly, they are called *Voyces*, namely, ſuch voyces whereby he ſpeaks to the wicked in diſpleaſure: *Then ſhall hee ſpeake to them in his wrath, and vexe them in his ſore diſpleaſure.*

Pſal. 18. 14.

2 To thundring.
Pſal. 18. 13.

Exod. 20.

Amos 1. 2.
Mark 3.

Pſal. 29. 3.
Suetonius cap. 5.

3 To voyces.

Pſal. 2. 5.

The other gracious, & comfortable to his owne children.

The other operation is figured by ſeuen burning Lampes of fire, expounded to bee the ſeuen Spirits of God: Thus are repreſented the working of God, in communicating by his ſeuen-fold Spirit, grace to his Saints, to illuminate, to quicken, and to purge them. That grace is compared to fire, is plaine in holy Scripture; *One commeth after mee, who ſhall baptize you with the holy Ghoſt and with fire.* At the Feaſt of Pentecoſt, the holy Ghoſt deſcended

Mat. 3. 11.

vpon

*Act.*2.

vpon the Apoſtles, in the ſimilitude of fiery clouen tongues. And this Spirit being one, is ſaid to bee ſeuen, or ſeuen-fold, to expreſſe that fulneſſe and perfection of grace which is in him, and to Saints communicate by him. *And the Spirit of the Lord ſhall reſt vpon him, the ſpirit of wiſedome and vnderſtanding, the ſpirit of counſel, and of might, the ſpirit of knowledge, and of the feare of the Lord. There are diuerſity of graces*, but flowing all from one Spirit. Againe, they are expreſſed by ſeuen, to note the continuall influence and communication of grace by the Spirit vnto Saints.

*Eſa.*11.2.

1 *Cor.* 12.4.

## Verſ. 6.

*And before the Throne there was a Sea of glaſſe, like vnto Chryſtall; and in the midſt of the Throne, and round about the Throne, were foure beaſts full of eyes before and behind.*

The glaſſie Sea is a figure of this world.

Hitherto wee haue heard a deſcription of thoſe creatures, ouer whom, and in whom God ruleth as *King of Saints*. Now followes a deſcription of another ſort of creatures ouer whom hee rules: for this *Glaſſie Sea* figureth not Angels, as ſaith *Arethas*; nor yet Baptiſme, as *Victorine, Beda*, and *Haymo* ſay; nor yet the holy Scripture, as thinkes *Ioachimus*. Which two laſt opinions are followed by many late Writers; but it figures this World, and all creatures therein, who like a round Chryſtall Globe are before the Throne. That waters in this Prophecie figure people, ſee in that place, *The waters which thou ſaweſt, are people, Nations, multitudes, and tongues.*

*Reuel.*17. 15.

The world ſometime figured by the Moone:

Sometime the Lord figureth the world by the Moone, which is ſubiect to continuall changes. The woman repreſenting the Church, is clothed with the Sunne, but hath the Moone vnder her feet: to ſhadow vnto vs, how all true-hearted Chriſtians are contemners of the world, they trample vpon it, contenting themſelues with Ieſus Chriſt, and reſting in him, as in their glory.

And ſometime by the Sea, which is euer waltring, and neuer ſtandeth in one eſtate.

Sometime alſo the world is figured by the Sea, as here, and in the fourteenth chapter; the ſea is alway tumbling and waltring, it ſtands neuer ſtable in one eſtate: the waues thereof which now are higheſt, are incontinent loweſt, ouercome as it were with the force and fury of others: thus they daſh one againſt another, and are neuer at reſt. So is it with men in this world, vncertaine, and vnſtable is their eſtate; rich this day, poore to morrow; now a King, incontinent a captiue; higheſt in the Court this day, like *Haman*, higheſt to morrow on the gallowes. This day the King leanes on the ſhoulder of the Samaritane Prince; the next day the people tramples him vnder their feet. Neither is it ſimply repreſented by a Sea, of which type ſee more chap. 16. verſe. 3. but by a glaſſie Sea, to declare the fragility thereof; it hath a faire and ſplendent ſhew, but no ſolidity: the beſt thing in it is man, yet is hee but like a veſſell of glaſſe, moſt eaſily broken, as daily experience declares.

*Eſter* 7.
2.*King.* 7.

It is chriſtalline tranſparent, becauſe all things in it are manifeſt to the Lord.

And thirdly, it is ſaid to bee like vnto Chriſtall, which is tranſparent, ſo that a man looking into it, ſees through it, and euery mote therein is manifeſt vnto him. This doth properly expreſſe that cleare and liuely ſight, which the Lord hath of moſt ſecret things done in the world. *All things are naked*, γυμνὰ, *and manifeſt vnto his ſight.* τετραχηλισμένα, opened vp, and as it were ſpelled out. Naturall men may reſtraine his prouidence within the heauen. This is the voice of Atheiſts, *The Lord walkes in the circle of heauen, the clouds hide him, that hee cannot ſee.* They are like vnto fooliſh children, who if they hide their owne face that they ſee not, doe thinke that none ſees them. But they haue an anſwer from the Pſalmiſt, *The Lord hath his dwelling on high, yet hee abaſes himſelfe to behold things in heauen, and in earth, the darkneſſe is no darkneſſe, but to him darkneſſe and the light are both alike.*

*Heb.*4. 13.

*Iob* 22.

*Pſal.* 139.

A dehortation from the loue of this world.
1 *Cor.*7.31.

This alſo ſhould waken vs to the practice of that Apoſtolike precept, *Vſe this world, as if yee vſed it not.* Sith the world is reſembled to a Sea, let vs conſider, how the Sea is a good element for Nauigation, and tranſportation of men from one Countrey to another; but euill for habitation. Men are gladdeſt, when their courſe is ſhorteſt on the Sea, and their hearts are at their hauening place, long before their Barkes can carry their bodies vnto it. Wee ſhould ſo liue in this world, as paſſing through it to our heauenly harbour, ſoiourning in it, but not dwelling in it. The greateſt pleaſures of this world are like the waters of the Sea, ſalt, bitter, and vnwholſome to drinke. Hee is in the worſt eſtate that hath his belly moſt full of them. Let vs look to them with lothſomneſſe; but aboue all, beware wee drinke not of them with greedineſſe, for they will proue deadly at the length.

The beſt pleaſures thereof, are like the ſalt waters of the Sea.

Angels deſcribed. 1. From their place.
2. From their nature. 3. From their number.
4. From their properties.
5. From their function.

*And in the middeſt of the Throne, and &c.*] Followes a deſcription of the third and moſt excellent ſort of creatures pertaining to the Court of the great King: theſe are holy Angels; in whom, and by whom God ruleth; and they are deſcribed, firſt, from their place, next, from their nature, which is to bee taken out of their name; thirdly, from their number; fourthly, from their properties; and laſtly, from their function.

Some by theſe 4. beaſts, vnderſtand the

How by the foure beaſts, ſome vnderſtand the foure Euangeliſts.

foure Euangeliſts. It were eaſie to ſhew whom they follow in this opinion, but needleſſe. It was hard for the firſt fathers, ſuch as *Victorine* and others, who wrote vpon this Booke, to vnderſtand it, ſo long before the accompliſhment thereof. And as for others in the middle Age, wherein the Church was darkened with Popery, they are not much to bee regarded; for no man indued with the ſpirit of errour ſhall vnderſtand this Booke, yet all theſe trot on in this common Commentary, and will haue theſe foure beaſts foure Euangeliſts. But this is to be lamented, that now in ſo cleare a light, ſo many worthy men ſhould haue bin miſcarryed by them out of the way.

But in truth they figure the company and order of principall Angels.

But leauing them, we haue firſt to cleere, that theſe creatures figure Angels, and ſuch Angels as in precellency of dignity, and prerogatiue of place, are neerer vnto the Throne, then other Angels bee; for in the fifth Chapter, verſ. 11. after the ſong of the foure liuing creatures, followes the ſong of many Angels, that are ſaid to be there in a circle without them: and in the 15. Chapter, verſ. 7. one of the foure giueth vnto the ſeuen Angels, their Vials full of the wrath of God; their firſt teſtimony prooueth that the foure, being namely put for the whole order, haue the precellency of place; the other proues they haue the prerogatiue of dignity.

This Viſion, compared with the like in Ezechiel, will be the more eaſily vnderſtood. *Ezech.* 1.

The foure Beaſts in the originall, are foure liuing creatures.

And are expounded by the Spirit of God, to be Cherubims. *Ezech.* 10.20.

Yet to come neerer, many of the Interpreters doe agree, that in this Viſion, alluſion is made to that which *Ezechiel* in his firſt Chapter ſetteth downe: for in this Prophecie the Spirit of God euery where followeth the phraſe, and alludes to the Viſions of Prophecies in the old Teſtament: and of this iudgement are *Iunius*, *Foxus*, *Merchiſton*, *Graſſerus*, *Ribera*, with many others. Now, in that Viſion is ſhewed to *Ezechiel*, how hee that ſits on the Throne ruleth all by the miniſtery of his holy Angels, there they are figured the ſame manner of way, to wit, by the Lyon, a Man, a Bullock, and an Eagle; except that there, euery one of them is figured all theſe foure wayes; theſe that here are called ζῶα, there are called חיות, liuing creatures: and that in all the Engliſh Tranſlations whatſoeuer, they are tranſlated Beaſts, the cauſe ſeemes to be in the penury of our Language, that hath not any proper word to diſtinguiſh ζῶα from θηρία. Alway that theſe are Angels, *Ezechiel* expounds himſelfe, chap. 10. verſ. 20. *And the Beaſt that I ſaw vnder the God of Iſrael, I vnderſtood that they were Cherubims.* *Ezechiel* ſaw his Viſion in the captiuity of Babel, at the Riuer Chebar: and Saint *Iohn* ſaw his Viſion being baniſhed by *Domitian*, into the Ile Pathmos: one truth by the ſame types is repreſented to both: ſo the one very well may ſerue for a Commentary to the other, to let vs ſee that theſe creatures are indeede neither beaſts nor men, but Cherubims, or Angels.

The place of theſe holy Angels, they are in the midſt of the Throne, and round about it.

Now to come to their deſcription; wee haue firſt to conſider the place wherein S. *Iohn* ſees them, *In the midſt of the Throne, and round about the Throne*: For vnderſtanding of this, take vp the throne to appeare a little lifted vp from the earth; in the middeſt vnder it are the bodies of theſe creatures, and at euery corner looke out their faces, ſo are they both in the middeſt of the Throne, and round about it. This glorious Ruler hath his Throne compaſſed with holy Angels, not that he needs any of them, but for the greater comfort of his Church; as alſo to ſhew the great glory of his Maieſty. Many Aramites came againſt *Eliſha* in Dothan, his ſeruant was diſcouraged, ſo was not himſelfe; *There are more* (ſaid he) *with vs then are againſt vs.* And many (may we ſay) are our enemies viſible, and inuiſible; but more and ſtronger are the ſeruants of our God, who ſtand for vs. *Salomon* builded a Throne, the like of it was not in any Kingdome, it aſcended by ſixe ſteps, and on euery ſide were grauen Lyons ouer-guilt with gold, but they were without life, and could not puniſh the Kings enemies: But our Kings Throne is compaſſed with Angels more terrible and ſtrong then Lyons, to teare his enemies in pieces at his commandement. Hee ſent but one of them againſt *Senacheribs* Army, and another againſt the Kingdome of Egypt, no power of man could reſiſt them.

The Throne of God is compaſſed with Angels, not for any need, but to ſhew his glory, and to comfort his Church.

1. King. 10. 20.

*Eſa.* 37. 36.

What Angels are as concerning their nature.

This for their place: the ſecond thing in their deſcription is their nature, to be taken vp, as I ſaid, out of their names ζῶα, liuing creatures, figured by Men and Lyons, but indeed, as I haue ſhewed, are Angels. Their name here is generall and common to all creatures that haue life, but compare it with other places, and yee ſhall ſee they are Spirits, *He createth his Spirits, his Meſſengers.* An Angel then is a Spirit, but *Spiritus creatus completus.* When I call him a Spirit, I diſtinguiſh him from Lyons, Bullockes, Eagles, that haue bodies without ſpirits; when I call him a created ſpirit, I diſtinguiſh him from God who is a Spirit, but the Spirit the Creator of all, or as *Moſes* calles him, *The God of the Spirits of all fleſh.* And when I ſay that an Angel is a ſpirit complete, it is to diſtinguiſh him from the ſpirit of man, which to the complete ſubſiſtance thereof requires a body, which Angels doe not, called therefore by *Auguſtine*, *Perſona*.

*Pſal.* 104.4.

*Numb.* 16.22.

*Auguſt. Enchirid cap.* 18.

Of the number of Angels.

The third thing pointed at in their deſcriptiō, is their number: they are ſaid to be foure, Dan.7.10.

Pſal.68.
Heb.12.22.

foure, to ſhadow their ſufficiency for their adminiſtration and execution of Gods will through all the foure corners of the world; but not as if they were onely foure, and no more; for *thouſand thouſands miniſter to him: and ten thouſand thouſands ſtand before him. The Chariots of God are twenty thouſand;* yea, *The company of Angels is innumerable*, ſaith the Apoſtle; and ſo they are indeede in reſpect of vs, howſoeuer to the Lord, their number be definite, and certaine.

The properties of Angels.

Nazian. orat. 2. de Theol.

How they are ſaid to haue eyes before, eyes behind, and eyes within them.

Gregor. Moral.

The fourth thing in their deſcription, is their Properties, many manner of waies figured to vs; they are ſaid to haue eyes before, eyes behind, and in the eighth verſe, eyes within, figuring their manifold knowledge; for which alſo *Naizanzen* called them *Secundaria lumina*, ſecondary lights: there is a three-fold ſight which they neuer want; a ſight of God, a ſight of themſelues, and a ſight of the creature; by their eyes before, they looke vnto God, delighting to behold his face continually, from it are ſtilled *Aphnim*. By their eyes within, they looke alway to themſelues; by their eyes behind, they looke to the creature, whereunto God ſends them, they know and vnderſtand them, and what they haue to doe with them. If at any time, according to the commandement giuen them, they come foorth to execute their meſſage either of Mercy, or Iuſtice, on the creature, then doe they in ſuch ſort looke to the creature, that their eye is neuer turned from the Lord their Creator: *Nunquam ſic foras exeunt à diuinâ viſione, vt interne contemplationis gaudijs priuentur*; they neuer come out in ſuch ſort from the ſight of the Diuine Maieſty, that they are depriued of the ioyes of eternall contemplation, which they haue by beholding him.

Lamentable is our eſtate for the want of this three-fold ſight.

Oh! that wee had theſe three-fold eyes, that we might know the Lord, and delight continually to behold him, that wee might know the creature ſo, that in looking to it, we were not intangled with it; and thirdly, that we might know our ſelues. But alas, here is our miſery, our eyes are behind vs, we ſee the workes of God better then we ſee God himſelfe, whereof it comes to paſſe, that we delight our ſelues more in the creatures, then in the Lord who made them: we looke ſo to the creature, that wee loſe the ſight of the Creator; yea, by beholding things without vs, we forget thoſe which are within vs. *Salomon* ſaith, *A wiſe mans eyes are in his fore-head; and his heart is at his right hand.* What wiſedome then can be in vs, who are ſtill looking backe to thoſe things which of force we muſt leaue behind vs; and will not looke forward to the Lord, with whom we hope to remaine for euer?

### Verſe 7.

*And the firſt Beaſt was like a Lyon, and the ſecond Beaſt was like a Calfe, and the third Beaſt had a face like a man, and the fourth Beaſt was like a flying Eagle.*

Why Angels are repreſented by Men, Lyons, Bullocks, and Eagles.

Ezech. 1.

HEE inſiſts ſtill in the deſcription of their properties; hee ſaith that they were repreſented to him like Men, Lyons, Bullocks, and Eagles; not that Angels haue any ſuch ſhape of themſelues, as I haue ſhewed before, but to declare vnto vs, that whatſoeuer is excellent in the beſt creatures of the world, Angels haue it: they haue vnderſtanding like Men; they haue animoſity, and courage like Lyons; ſtrength for labour, like the Bullocke, or Oxe; celerity, and ſwiftneſſe, like the Eagle: thus are they vnderſtanding, couragious, laborious, and agill creatures. And it is to be obſerued, that theſe properties, which are ſeuerall in the creatures, are coniunct in the Angels, and therefore in *Ezekiel* his Viſion to euery one of them, all theſe foure faces, faces of theſe creatures are aſcribed.

The manifold wiſedome of God appeares in the variety of his creatures.

Not in the great onely, but in the ſmalleſt alſo.

What aſſurance we haue of good things prouided for vs hereafter.

Heb. 11.3.

The manifold wiſedome of God appeares in the variety of his creatures. Al the Naturaliſts in the world, haue not, ſhall not attaine to this one thing, to know how many ſorts of creatures the Lord hath made: but this doth yet much more commend his wiſedome, that he hath diſtinguiſhed euery one of them from another, ſo that euery creature hath in it a ſeuerall ſtampe of the ſingular goodneſſe and wiſedome of God: not they of the greater ſort onely, ſuch as the Elephant in the Land, and Leuiathan in the Sea; but the ſmaller ſort, ſuch as the Bee and the Emmet: for our God is not *mole, ſed virtute magnus*: in his biggeſt creatures he hath left ſome token of his incomparable ſtrength; in his ſmaller creatures againe hath he left ſome ſhadow of his maruellous wiſedome. But, as I ſaid, as theſe ſparkles of diuine goodneſſe and wiſedom, which here are ſcattered ſeuerally among the creatures on earth, are all to be found amaſſed and conioyned together in the Angels of heauen. All which ſhould leade vs vp further to conſider; ſith ſuch variety of good things are prouided for vs, and wee ſee them in this world, what ſhall we looke for in the world to come? *Through faith we vnderſtand that the worlds were framed by the Word of God.* Let vs not thinke, there is not a world after this, farre be that from vs; but let vs looke for a better: wee ſee the beauty of this world, but let vs be aſſured, the beauty of the other is ſuch, as the eye ſaw neuer. Our beſt things heere, are but ſhaddowes of thoſe better which are aboue. The Lord ſtrengthen our faith to beleeue. Alway this I haue ſpoken out of this ground, that the Spirit of God, not finding one creature on earth meet to repreſent that variable good which is in Angels, doth ioyne foure of the beſt together, which yet all doe come farre ſhort of the excellency of Angels.

## Verſe 8.

*And the foure beaſts had each of them ſixe wings, and they were full of eyes within, and they reſt not day and night, ſaying, Holy, holy, holy, Lord God Almighty, who was, and is, and is to come.*

Sixe wings aſcribed to euery one of theſe Angels. *Eſay* 6.2.
With two wings they couer their face: theſe are
1. An humble eſtimation of themſelues.
2. A reuerent eſtimation of the Lord.

THe laſt of their Properties: they are ſaid to haue ſixe wings euery one of them. To what end wings are aſcribed to them, *Eſay* doth tell vs, *With two they couer their face, and with two they couer their feet, and with two they flye.* The wings wherewith they couer their face, are firſt an humble eſtimation of themſelues, next, a reuerent, and great eſtimation of the glorious Maieſty of the Lord their God. They acknowledge his glory greater then that they can behold it, they are neereſt the throne, but fartheſt from pride. Among men we vſe to ſay, that Familiarity engẽdreth contempt: it is not ſo with the Lord: they who are moſt familiar with him, doe moſt of all reuerence and feare him. The onely cauſe why men are ſo bold to diſhonour the Lord, & to vſe his Name without any reuerence, is, for that they are ſtrangers from him, they know him not, and are not acquainted with his Maieſty.

*Chryſoſt. in Mat. hom.* 26.

Hitherto tends that ſimilitude of Saint *Chryſoſtome*, ὥσπερ γὰρ [illegible] &c.

Heauenly creatures are moſt humble.

For euen as the quicker our ſight is, the better we learne, and perceiue how far we are diſtant from the heauen; whereas to a dimme eye, the heauen ſeemes to be neere-hand and hard vpon it: euen ſo, the more wee excell in vertue and holineſſe, the more wee perceiue what a great difference is betweene the Lord and vs; yea his beſt creatures are nothing in compariſon of his glorious Maieſty.

Hereby are condemned Phariſaicall and Popiſh ſpirits, who dare ſtand vp with vncouered face, and glory of their merits.

*Ber. Ser. cont. vitium ingratitud.*

Let this ſerue for a warning to theſe preſumptuous Phariſaicall ſpirits, Semipelagian Papiſts, who dare ſtand before the Lord, and glory of their faſtings, of their almes, of their merits, of their iuſtification by their workes, and of their perfit obſeruance of the Law. The holy Angels couer their faces, and acknowledge their inſufficiencie, in compariſon of the Diuine Maieſty: and thou vile worme of the earth, wilt glory of thy ſufficiencie. *Væ generationi huic miſeræ, cui ſufficere videtur inſufficientia ſua*: Woe bee to this miſerable ſort of people, to whom their inſufficiencie ſeemes ſufficient.

*Gen.* 18.

*Chryſoſt. in Mat. hom.* 26.

It is not the leaſt part of true Philoſophy, for a man to know himſelfe; and onely hee knoweth himſelfe beſt, who eſteemeth himſelfe to bee nothing. *Abraham* called himſelfe *duſt and aſhes*: and *Dauid* eſteemed himſelfe to bee but a *worme*, καὶ πάντες οἱ ἅγιοι ὁμοίως [illegible], and all Saints, ſaith Saint *Chryſoſtome*, after this ſame manner, abaſe and caſt downe themſelues. But they who with the Apoſtate angels will exalt themſelues, will contend with *Michael*, and preſume aboue that which indeede they are, let them here ſee of what ſpirit they are.

The two wings wherewith they flye.
1. Their ſublime diſpoſition, they are not creeping things.

The two wings wherewith they flye, note firſt their ſublimity, they are no creeping, but flying creatures. Vnder the Law, prophane worldlings were figured by vncleane beaſts, that creepe on the earth with all foure: they are curſed with the curſe of the Serpent, they licke the duſt of the earth: but Chriſtians ſhould be like vnto Angels, not creeping, but flying creatures. A bird, ſo long as it is flying aboue, is in no danger of the ſnare. Many ſnares hath Satan that crafty Hunter layd for vs: the beſt way to eſchew them, is, that our hearts frequently fly vpward to the Lord.

2. Their willing readineſſe to obey.
By the two wings Bernard vnderſtands knowledge and deuotion.
*Bern. de verbis Eſaiæ, Serm.* 4.
To ſtriue to flye with one wing, is the ready way to fall.

Next, their willing readineſſe to execute the will of the Lord without delay. Saint *Bernard* makes the two wings of theſe Angels, to be Knowledge and Deuotion; theſe are alſo good for vs to flie withall: *Leuat cognitionis ala, ſed ſola non ſufficit*: the wing of knowledge lifts vs vp, but it alone is not ſufficient. As the bird that hath but one wing, the more it ſtriues to flie, the more it falleth, *Ruit citius quæ vna tantùm ala volare contendit*: So he that hath knowledge without deuotion, the more he ſeeks to aſcend, the more he falleth.

*Rom.* 1.

Naturall Philoſophers may ſtand for an example, who *knowing God, did not glorifie him, but vaniſhed in their owne cogitations, and became fooles.* And let deuotion againe be neuer ſo zealous and feruent, yea without knowledge it cannot carry vs vpward: *Zelus abſq; ſcientia, quò vehementius irruit, eò grauius corruit*, for zeale without knowledge, the hotter it is, the more hinderſome it is.

The wings wherewith they couer their feet, are ſanctitie and modeſtie.

The two wings wherewith they couer their feet, figure their ſanctity and modeſty, they are conuerſant with men according as God imployes them, but communicate not with the ſinnes of men: they defile not their feete with our pollutions, but haue them alwayes couered: As the Sun giueth his light to moſt filthy places, but participates not of their vncleanneſſe:

ſo is it with Angels. But alas, farre are we from this perfection, it is a difficill thing to liue in the company of prophane men, and not bee infected by them: If wee be not burnt with their fire, hardly ſhall we eſcape vnblacked with their ſmoake.

*Zach.* 1.

The other wing for couering their feet, is their Modeſty, whereby they dimit themſelues to our capacity: they appeare with bodies and colours, white, ſpeckled, and red, hauing indeed neither bodies nor colours, yet are men aſtoniſhed and confounded at their loweſt apparitions: So far are we degenerate from our firſt eſtate, that we cannot now abide the moſt modeſt, and baſe apparition of an Angel.

In the laſt place, they are deſcribed from their function, they are not weary in praiſing God.

*And they ceaſed not day nor night, ſaying,* In the laſt place we haue their function deſcribed, which is a continuall and vnceſſant praiſing of God; they are not weary, being alway delighted with new matter of ioy flowing from the ſight of God; for as many eyes as they haue, they can neuer comprehend that infinite goodneſſe which is in him: new ſights make them alway to renew praiſes vnto God, and in this they ſtand as patternes vnto vs, teaching vs to practiſe theſe precepts, *Reioyce euermore, Pray continually, In all things giue thankes.* We ſhould alway pray, for we neuer want cauſe; we ſhould alway giue thankes, for if we can obſerue it, we neuer want matter.

1.*Theſ.*5.16, 17,18.

Prayer and Praiſe are good parts of Diuine worſhip, but praiſe the moſt excellent of the two.

Prayer and Praiſe are two excellent parts of Diuine worſhip, but of the two, praiſe is the moſt heauenly and Angel-like vertue. In prayer a man reſpects himſelfe, ſeeking from God, that which he cannot want; but in praiſe man reſpecteth God, giuing vnto the Lord that which is due to him. Againe, prayer pertaines to this life principally, *& eſt egentium ac miſerorum*, praiſe pertaineth to the life to come, *& eſt beatorum ac glorificatorum.* Let vs therefore learne of Angels to praiſe the Lord, beginning that vpon earth, which ſhall bee our continuall exerciſe in the heauen.

Three things in their ſong do they aſcribe to the Lord.

*Eſay* 6.

*Aug. de fide ad Pet. cap.* 1.

1. Holineſſe, which is ſo proper to him; that there is none ſo holy as the Lord.

The tenor of their ſong followes, wherein three things are attributed to God. 1. *Holineſſe.* 2. *Omnipotencie.* 3. *Eternity.* The firſt of theſe hath one word thrice repeated, and that as *Eſay* ſaith, with an Antiphonie, or anſwering of one Angel to another. *Vnum Iehouam celebrant repetendo vnum & idem (Sanctus) Trinum agnoſcunt ter repetendo, quod vni tribuerunt:* they acknowledge one God, whom they eſteeme onely holy, and repeating one thing thrice, a Trinity they acknowledge in that bleſſed Vnity of the Godhead; but this myſterie is better warranted by other, and more plaine teſtimonies of holy Scripture. But to returne, the Lord is ſo holy, that he is Holineſſe it ſelfe. As the Sunne is among the lights of the firmament, ſo is the holy Lord among his Saints or holy ones; what light they haue, is no light, if it bee compared with the Sunne, they hide theſelues when the Sunne ſhineth, and all the holineſſe of moſt holy creatures, is nothing in compariſon of the thrice holy Lord. At his brightneſſe Angels couer their faces; they are holy by creation, redeemed ones are holy by communication, other things are alſo holy by ſeparation, as was Ieruſalems Temple of old, and now are the elements in both the Sacraments holy; but none, neither Angel, man, nor any other creature, holy like the Lord.

2. Omnipotencie, conſiſting in theſe two: 1. That he can do what he wil. 2. That againſt his nature and truth he can doe nothing.

The next thing they aſcribe vnto him, is Omnipotencie, which conſiſts in theſe two; Firſt, that hee can doe whatſoeuer he will. Next, that againſt his owne nature and truth, he cannot doe: for that were impotencie, and not omnipotencie: *He cannot lie*, nor deny himſelfe, nor come againſt his owne Word. The firſt of theſe renders inſtruction for Atheiſts; the other for Papiſts.

Mouthes of Atheiſts, who call Gods power in queſtion, bound vp.

2.*King*.7.2.

It is a common queſtion of prophane men, whereby they impugne the truth of Gods promiſes. How can this bee? The Samaritan Prince, when he heard *Elizeus* prophecie of plenty of victuall, that ſhould bee in Samaria on the morrow, though the day before it was ſore pinched with Famine, moſt diſdainefully anſwered him, *Though the Lord would make windowes in heauen, can this thing come to paſſe?* There the Lord ſayes, This I will doe: and man by the contrary; This the Lord cannot doe: but the Lord was, and will be found true, and euery man a lyer.

Weakeneſſe of Saints helped by the conſideration of Gods omnipotency.

*Gen.* 18.

*Numb.*11.22.

*Eſa.*50.3.

Yea, the very deare children of God, out of the remnants of their infidelity, oftentimes fal into the like tranſgreſſion. When the Angel promiſed *Sara* a child, ſhe receiued it with the like anſwer, *How can this be, ſith I am waxed old?* Yea when the Lord promiſed to giue Iſrael fleſh enough for a moneth, *Moſes* diſtruſted it, *Shall all the Sheepe and Beeues be ſlaine for them to finde them? or ſhall all the fiſh of the Sea be gathered to ſuffice them?* But they in effect receiued one anſwer, *Is the hand of the Lord ſhortned, or is there any thing impoſſible to the Lord?* Conſider who he is that ſaith *he will doe*, and all ſuch doubts ſhall ceaſe, which make men enquire, *How can this be done?*

Papiſts abuſe the omnipotency of God, in making it militant againſt his truth.

The other renders inſtruction for Papiſts: they vrge Gods omnipotencie, to prooue their new-found, and fond tranſubſtantiation, but to no purpoſe; for in this they make his power to fight againſt his will, and to reuerſe his owne Word, & the plaine Articles of our faith. They inforce vpon vs, that we deny Gods omnipotencie, but without cauſe; this fault is their owne, and

not

Pſal.78.41.

not ours, *They limit the Holy One of Iſrael*, and indeed deny his power, when they ſay, He cannot giue vs the body of Chriſt, except he create it of bread. We verily beleeue, that in the holy Sacrament there is a reall donation made of Ieſus Chriſt to all reuerent and right Receiuers, *that bread* is the body of Chriſt, *that wine* is the bloud of Chriſt. God is alwaies as good as his word, and giues vs no leſſe, then he ſaith he giues vs. But for all this, there is no reaſon why wee ſhould binde the Lord to tranſubſtantiate the Bread, as if without tranſubſtantiation of the bread, hee were not able to giue vnto vs the body of Ieſus.

3. They aſcribe to him the praiſe of eternitie.

Now the third and laſt thing for which they praiſe the Lord, is his Eternity, and euerlaſting Beeing, *Who was, and who is, and who is to come.* This is a circumlocution of his Name, *I am*, expounded more plainly in the next words, *Hee liueth for euermore. Solus verè eſt, qui nec à (fuit) præciditur, nec ab (erit) expungitur, (erit) non tollit illi eſſe ab æterno, nec (fuit) tollit illi eſſe in æternum.* Beeing is ſo proper vnto God, that when I ſay that *Hee was*, it takes not away that *Hee is, and will bee:* and when I ſay that *Hee will bee*, it takes not away that *Hee was and is.* And this ſerues greatly for the comfort of the Church of God, *One generation paſſeth, and another commeth*, (ſaid *Salomon*,) *The Heauens ſhall periſh, but the Lord doeth remaine.* Hee that was with *Noah* in the Arke, with Iſrael in the Red-Sea, with *Daniel* in the denne, with the children in the fire, with *Ioſeph* in the priſon, with *Eliſoa* in Dothan, encloſed by Aramites, with *Ezechia* in Ieruſalem, beſieged by Chaldees, hee is ſtill in his Church this day, and will bee for euer.

Bern. in Cant. Serm.31.

What great comfort commeth to the Church by the conſideration of God his eternity.
Eccleſ. 1.
Heb.1.11.

## Verſe 9.

*And when theſe liuing creatures gaue glory and honour, and thankes to him that ſate on the Throne, which liueth for euermore.*

The ſong of Angels is ſeconded by the ſong of redeemed Saints.

THe Song of Angels is ſeconded by the ſong of redeemed Saints, one of them prouokes another to praiſe God. It ſhould bee with vs on earth, as it is with them in heauen, euery Christian ſhould prouoke another to Pietie: ſo Saint *Paul* praiſes the Corinthians, that their zeale had prouoked many. But now moſt part of men liue, as if they were ſet in the World to be cenſurers of all men, examples to none, they will neither prouoke others to good, nor be prouoked by them; yea euen in the holy aſſemblies, there they are ſilent, if not worſe exerciſed, when others beſide them are prayſing the Lord.

2.Cor.9.2.
Thus one of vs ſhould prouoke another to pietie.

In their ſong they giue three things to the Lord.

Three things theſe liuing creatures are ſaid to giue vnto the Lord, *Glory, honour, thankes.* Where firſt it comes to bee conſidered, how is it that any creature, either Angell, or man, can giue vnto the Lord, *Who hath giuen to him firſt, and it ſhall bee recompenced?* But there is a great difference between theſe two, God giuing to the creature, and the creature giuing to God. When God giueth, hee giueth to the creature that which it had not; Angels, men, and all creatures, haue their being of him; but the creatures giuing to God, is an acknowledging of that in Him which Hee hath alreadie; and this is the ſacrifice of praiſe, or then if it be a ſacrifice of diſtribution, either to the poore, or any good worke, wherein the Lord may haue glory, as we are commanded: *To doe good, and to diſtribute forget not, for with ſuch ſacrifices God is pleaſed.* This alſo is a giuing vnto God: but as *Dauid* calls it, *is a giuing to God of that, which God his owne hand hath giuen to thee, for what haſt thou that thou haſt not receiued?*

Rom.11.35.

Great difference betweene theſe two, man his giuing to God, and Gods giuing to Man.
Heb.13.
1 Chr.29.14.

The firſt of theſe ſacrifices men of this age can willingly giue to the Lord, that is, the praiſe of all the goods they haue: but in the ſecond they are more ſparing. They will not giue backe to the Lord, the vſe of that which his hand hath giuen them: faire profeſſion, like the ſhew that Fig-tree made afarre off, but no fruite; whereof it comes to paſſe, that the glorious Goſpell of Chriſt is euill ſpoken of by our enemies, becauſe we doe not adorne it with our good works.

Now, concerning the difference betweene *glory* δόξα, *honour*, τιμὴ, and *thankes*, εὐχαριστία, it is plainly ſhewed by *Muſculus* and others, I inſiſt not in it.

## Verſe. 10

*The foure and twenty Elders fell downe before him that ſate on the Throne, and worſhipped him who liueth for euermore, and caſt their Crownes before the Throne, ſaying.*

No diſhonour to the moſt honourable creatures, to kneele to the Lord.

THeir behauiour in prayſing God, is noted to be three-fold: firſt, they fall downe and humble themſelues before God, teaching vs by their example to doe the like. It is no diſhonour for the moſt honorable men of the world to kneele; yea, to proſtrate themſelues before the Lord. *Come, let vs worſhip, and fall downe and kneele before the Lord our Maker.*

Pſal.95.6.
The true Church worſhips no creature, neither Angell, nor Man.

Next, they worſhip him that liueth for euer-more: the true Church worſhips no creature, neither Angell, nor man, in themſelues, nor in their Image; neither the worſhip of δουλεία nor yet λατρεία, ſith the Galatians are conuinced by Saint *Paul*, for giuing the worſhip of δουλεία to ſuch as by nature are no Gods; how can Papiſts be excuſed? Sith all their defence for the worſhip of creatures is this, that they worſhip them not with the ſeruice of λατρεία, which, ſay they, is due to God, but onely of δουλεία, which may bee giuen to creatures. How weake a diſtinction this is, appeares by that I haue ſaid; Papiſts affirme, that they may doe lawfully that, which Saint *Paul* rebuked as vnlawfull in the *Galatians*.

But giueth to the Lord all the glory of their ſaluation.

And laſt of all they are ſaid, to caſt their Crownes before the Throne; they emptie themſelues of all glory, merit, and worthineſſe whatſoeuer, that they may giue the praiſe thereof vnto the Lord. This is in effect the ſong of all Saints. *Not vnto vs, O Lord, not vnto vs, but to thy Name bee the praiſe.*

*Pſal.* 115.1.

### Verſe 11.

*Saying, Thou art worthy, O Lord, to receiue glory and honour, for thou haſt created all things, and for thy wils ſake they are, and haue beene created.*

Creation, was a ſhort Prouidence, and Prouidence a long creation.

After he hath ſpoken of their behauiour, he ſubioynes their Song, wherein they acknowledge the Lord only worthy to receiue glory, and honour, and power, and that for two cauſes; firſt, for the benefit of creation, by which all things were made; next, of prouident conſeruation, by which all things are ſtill conſerued; for ſo are their words, *They are, and they haue beene created.* Creation was a ſhort Prouidence, producing all things in their kinds; Prouidence againe, is a perpetuall Creation, conſeruing all things in their kindes: as he gaue vnto all their firſt beeing; ſo *hee beareth vp all things by his mightie Word.*

*Heb.* 1.3.

Creation common to all creatures, not ſo the comfort of creation.

Creation is a benefit common to all creatures, but the comfort of it is not common; for they, who haue loſt the dignitie of their firſt eſtate, ſhall wiſh one day that they had neuer beene created; or that they could againe be turned into nothing. But as here theſe Seniors praiſe him for their creation; ſo in the next chapter they praiſe him for their Redemption: And indeede, they only finde comfort in creation, who, with the benefit of creation haue alſo receiued the benefit of Redemption; for then Creation is a ſtep to Glorification, and a meane of the execution of the decree of their Predeſtination to life: for if firſt we had not beene created, how ſhould wee haue beene redeemed and glorified?

What reaſon we haue to ſerue God for our creation.

Againe, ſith he is the Creator of all according to his owne will, when we looke vnto beaſts, and other creatures inferiour to vs, let vs praiſe him; for that it was his will to make vs vnderſtanding men. And againe, when wee looke to many men, whoſe conuerſation is beaſtly, they being *ſtrangers from the life of God*, let vs much more praiſe him, who hath made vs new men: ſith all is of his will, what matter of vnſpeakeable comfort haue wee, that hee hath made vs children of his good will, that is, to whom hee is well willed in Chriſt? And becauſe our weakeneſſe is great, let this ſerue vs for a ſpur to ſanctification; ſith the Lord hath made vs for his owne pleaſure, how loth ſhould we be to diſpleaſe him? It is ſaid of the Lord, *Let the Lord reioyce in all his workes*: ſo, when hee looked to his workes, *he ſaw that they were all good*; but when he conſidered man, *It repents mee* (ſaid the Lord) *that I made man, for he is but fleſh, and the imaginations of his heart are onely euill continually.* Oh, how ſhould this humble vs, that where the Lord hath ioy in all the reſt of the creatures, he is grieued at man, by reaſon of his tranſgreſſion! and how loth ſhould we be to diſpleaſe the Lord our God, who for his pleaſure and good will hath made vs, and out of his aboundant loue hath alſo redeemed vs!

*Epheſ.* 2.

Loth ſhould we be to diſpleaſe the Lord, who made vs for his owne pleaſure.
*Pſal.* 104.31.
*Gen.* 1.
*Gen.* 6.

## Chap. V.

### Verſe 1.

*And I ſaw in the right hand of him that ſate vpon the Throne, a Booke written within, and on the backe-ſide ſealed with ſeuen Seales.*

The firſt part of the Preparatory Viſion, preceding the Prophecies which are to follow, we haue heard in the former chapter: wherein S. *Iohn* ſees the Maieſtie of God the Creator ſitting on his Throne, ruling the world according to his holy will. Nothing therein falles out by fortune, or accident, but all comes according to his Decree, written and regiſtred in his Booke. Now followes the other part of the Preparatory Viſion; wherein Saint *Iohn* ſees the Maieſty of God the Redeemer, take the Booke out of the hand of him that ſits on the Throne, and open it, that he might reueale to his Church, her troubles and battels

The ſecond part of the Preparatorie Viſion, containing a deſcription of God the Redeemer.

Reuealing things to come, for the comfort of his Church.

Pſal.76.10.

tels that were abiding her vnto the end of the world. The Viſion Preparatory is very proportionall to the Prophecie following: As if the Lord this way did prepare his ſeruant; I am to let thee ſee fearefull changes, ſore troubles by fraudulent and violent enemies, that ſhall perſecute my poore Church, but warne thou them, that they be not diſcouraged; Thou ſeeſt, who ſits at the Rudder of the world, and ruleth all the tumultuous waues of the glaſſie ſea therein: Nothing falles out but according as I haue decreed, and the euent of things ſhall be according as my Sonne hath reuealed out of this Booke, to my Saints. This is the ſumme of all: *The rage of man ſhall turne to the praiſe of God.* The Lord ſhal haue glory, his Church victorie, and the Enemies thereof ſhame and confuſion.

The parts of this Chapter.

Three things haue wee in this chapter: firſt, a deſcription of this Booke of the Reuelation: ſecondly, a deſcription of the Lambe of God, who openeth it: thirdly, thankeſgiuing for it both of men and Angels.

The familiarity of God with his Saints once begun, ſtill increaſes.

Numb. 22.

Geneſ.39.
Reuel.1.9.

Gen.27.33.

*And I ſaw.*] We may perceiue heere in the entry, how new ſights, and new Reuelations are multiplied vpon Saint *Iohn*; the Lord began to bee familiar with him, and ſtill he continues: for whom he loueth, he loueth to the end, and cauſes them to increaſe with the increaſings of God, like the Sunne aſcending to the noone-tyde of the day. *Balaam* and *Balac* both may conſpire to curſe Iſrael, but it cannot be. *Putiphar* may impriſon *Ioſeph*, but God ſhall be with him. *Domitian* may baniſh Saint *Iohn* vnto Pathmos from the fellowſhip of men, but not from the fauour of God; euen there ſhall the Lord be familiar with him. What *Iſaac* ſpake of *Iacob*, ſtands as a ſure decree to all the Saints of God, *I haue bleſſed him, and he ſhall be bleſſed.*

We walke not here by ſight, but by faith.

2. Cor.5.7.

Of the manner of this ſight, wee haue ſpoken once for all in the beginning of the fourth chapter. No doubt, many of the Lords deare children wiſh they could ſee the like; ſuch a ſight as Saint *Iohn* ſaw, or S. *Paul* ſaw, when he was rauiſhed into the third heauens: The one tels vs what hee ſaw; for it was ſhewed vnto him, that hee might ſhew it to the Church: The other tels not what he ſaw; yea, profeſſes that the ſight hee ſaw, is more then euer man heard or ſaw, or mans heart is able to vnderſtand; and this is to prouoke vs to long for that Day, wherein wee ſhall bee capable of this ſight. In the meane time, if wee ſee not ſuch ſights, as they ſaw, let vs reuerence the Lords diſpenſation: now *we walke by faith, not by ſight*; the time when wee ſhall ſee, is comming; now happy are we if we doe beleeue.

How the Lord is ſaid to haue a Booke.

Eſter 6.1.
In it alluſion is made to the manner of Kings, who haue their Regiſters.

*A Booke.*] We muſt ſtill remember that in all this Prophecie, the Lord dimits himſelfe to vſe ſuch formes, and repreſentations, as we are beſt able to conceiue. Properly God hath no booke, he needs not any ſuch helpe of memory; but alluſion here is made to Kings, who haue beſide them books containing Lawes wherby they rule their people, or elſe the ancient Acts and Monuments of their Kingdome, as was that booke out of which *Ahaſuerus* learned, what good ſeruice *Mordecai* had done vnto him. The Lord hath his Booke alſo, but farre exceeding theirs; for they haue onely a Regiſter of things which are done, they cannot tell what is to bee done, and farre leſſe can they preuent it: but the Lord hath in his Booke a perfect record of all things, which haue beene, are, or ſhall be to the worlds end, they are all appointed by himſelfe.

This booke cannot be the old Teſtament.

Now what is meant by this booke, is not agreed vpon by the Interpreters: *Victorine*, whom many follow, calles it the old Teſtament. Others more generally, the whole Scripture. But was not that Booke opened till now? And is it not plainly told Saint *Iohn* by the Angell, that the things foretold in this booke, are ſuch as were ſhortly to come to paſſe, not ſuch as had beene done before?

Other ſtrange opinions concerning this Booke.

But in truth the booke is the ſame booke of the Reuelation.

What *Cotterius* had for him by this booke to vnderſtand *Vitam*, life, and by the ſtrong Angell to vnderſtand *Legem*, or the Law, which none can fulfill, wee leaue it to himſelfe, and his opinion alſo. The matter is ſo plaine out of the courſe of the Text, that it is ſtrange, men will not take light out of Gods hand, when hee offers it vnto them: for doth not the Sonne take this booke from the Father? Doth he not open the Seales thereof, and let Saint *Iohn* ſee what was written in it? Is it not the very firſt and authentike Volume of this Booke of the Reuelation, the copy and tranſumpt whereof Saint *Iohn* drawes out as he is commanded, and ſends it to the Church? All the whole circumſtances of the Prophecie make it ſo cleare, that it is ſtrange, how men too much enamoured with their owne conceptions, ſhould not haue perceiued it.

Bookes in holy Scripture are of two ſorts.

1.
Metaphoricall, and theſe are either vniuerſall, or ſpeciall.
Pſal.139.16.

But becauſe in holy Scripture often mention occurres of ſundry Bookes which are aſcribed to God, let vs once for all remember, they are to be reduced to one of theſe two ſorts; they are either metaphoricall, or materiall; the firſt ſo called in reſpect of the Metaphor or borrowed ſpeech; the other ſo called, in reſpect of the matter. The metaphoricke bookes, are either vniuerſall or ſpeciall; vniuerſall are two, one mentioned by *Dauid*, *In thy*

*Booke were all things written, which in continuance of time were faſhioned.* And this Book is the moſt large, as being a perfect Regiſter of all things, of all perſons, of all times, and this is the Booke of *Preſcience.* The other in the Booke of *Conſcience*, which albeit it be not ſo large as the firſt, yet I call it *Vniuerſall*, becauſe all men without exception haue it, they write it with their owne hand, and haue it in their owne cuſtody, and therefore ſhall not bee able to ſpeake any thing againſt the teſtimony thereof. Special Bookes againe are alſo two, one called by *Moſes, The Booke of Life*; contayning a role of all Gods Elect: The other called by *Malachy, A Booke of remembrance*, wherein the Lord regiſters the words and works of the wicked: This Booke God hath in his keeping, and it is euery way conforme, and varies not from the Booke of Conſcience that the wicked haue. The Booke materiall is the Bible, whereof this Booke of the Reuelation is a part. *Saint Iohn* ſees it firſt here in this Viſion, and then, as I ſaid, extracts the iuſt copy of it, and ſends it to the Churches.

Vniuerſall are two.

Speciall are alſo two.

*Gen.32. 32.*

*Malach.3.16.*

2. The other ſort of bookes are materiall

*Written within and without.* For vnderſtanding of this, wee muſt know that the forme of Bookes they vſed of old, was not like ours; they were long Roles, euery ſheet at the end of another extending in length, folded and rolled vp about a piece of tree, or ſome other ſuch thing; they might conueniently be diſtinguiſhed by Seales: for the ſeale of the firſt being opened, all written in it might eaſily haue beene read: the reſt not ſo, vntill the remaining ſeales were opened alſo: they were commonly written on the one ſide, except where the abundance of matter forced them to write on the backe, then were they called ὀπισθόγραφα. In the ſixth Chapter, it is ſaid that the Heauens paſſed away like a ſcrole: for a ſcrole of parchment being opened, and ſpred out in length, if it be let goe by him that holds it, returnes ſpeedily into a round againe. *Ezekiel* makes mention of the like *Role of a Booke ſpred before him, written within and without.* And as to *Ezekiel* the Lord preſented a role, containing that which he had to ſhew vnto Iſrael, and was after written in the booke of *Ezekiel*; *Ita hoc loco per librum Iohanni oſtenſum intelligitur ſcientia eorum, quæ Iohanni fuerant de futuro ſtatu Eccleſiæ reuelanda, quæ & nunc in hoc Apocalypſis volumine ſunt deſcripta*: So here by a booke ſhewed to Saint *Iohn*, is vnderſtood the knowledge of theſe things which were to be reuealed to Saint *Iohn* concerning the eſtate of the Church to come, and which now are deſcribed in this Booke of the Reuelation.

The forme of bookes vſed among the Ancients, different from ours.

*Plin.lib.3. epiſt.*

*Ezech.2.9.*

*Carthus.*

Alway, that Saint *Iohn* ſees this booke written within and without, it is to declare vnto vs, that it is a compleat Prophecy, there is no blanke paper in this booke to be filled vp by any other: or if there were, who is this in Heauen, or in earth, that can reueale that vnto vs, which Ieſus Chriſt our bleſſed Sauiour hath not reuealed? None at all: we are not to looke for any other Reuelation or Prophecie after this, till the Day come wherein Chriſt our Lord ſhall be reuealed in his glory.

What meanes the writing of this book without and within?

*Sealed with ſeuen Seales.* The Seales declare, firſt, the ſurety, next, the ſecreſie of this Prophecy; Surety: It is the manner of Kings to ſeale their decrees which they will haue executed: ſo this Booke is ſealed, to ſhew that the Lord will ſurely accompliſh that which is written in it. It is a Decree more ſure then any of the *Medes and Perſians.*

The booke is ſealed, for ſuretie and ſecrecy.

*Dan.6.8.*

Againe, the Seales declare the ſecreſie thereof: Here are myſteries locked vp from the vnderſtanding of Angels and men, if the Lord had not opened them, and reuealed them vnto vs. The Ieſuite *Viega* carpeth aduantage here, to iuſtifie that calumny of the Church of Rome, whereby they blot the Scripture with obſcurity, and he brings many reaſons to proue, that it was expedient the holy Scripture ſhould be penned in obſcure manner. But I pray you, is not this vnſure reaſoning, The Booke of the Reuelation is obſcure, therefore all the bookes of holy Scripture are obſcure? And ſith they can look to the Seales wherewith the booke is cloſed, and complaine of obſcurity; why will they not looke to the Lambe who openeth the booke, and giue him thankes, who of a cloſed booke, makes it an open booke, and giues to it the name of a *Reuelation*? Laſtly, as we haue ſaid before, this Booke was written, not ſo much to informe vs in the Faith, as to confirme vs in it, that we ſhould not leaue the Faith for theſe manifold troubles which in this book are fore-told vs, that were to follow our faith. It is ſufficient for vs, that in theſe bookes wherein the Lord teaches vs the way of ſaluation, he ſpeakes ſo plainely, *that the entrance into his Word, ſheweth light, and giueth vnderſtanding to the ſimple.* The waters thereof in ſome places are ſo ſhallow, that a childe may goe thorow, though in others ſo deep, that an Elephant may ſwim. *In his quæ aperte poſita ſunt in Scriptura, inueniuntur illa omnia, quæ continent fidem, moreſque viuendi, ſpem ſcilicet, & charitatem.* What need men carp at theſe places which are obſcure, ſith in theſe which are plainely written, all things are to be found that containe Faith & good manners; to wit, Hope & Charity, ſaid *Auguſtine*! *Nā igitur Deus, & mentis & vocis, & linguæ Artifex diſerte*

Obſcuritie of Scripture pretended by Papiſts.

They looke to the Seales, wherewith the booke is cloſed, but not to the Lambe who opened them.

*Pſal. 119. 130.* In bookes of Scripture written for our inſtruction in the faith, God ſpeaks plainly. *Aug. de doct. Chr.lib.2.c.9.*

*Lactant. l.6.c.21.*

*loqui non poteſt? imò verò ſumma prouidentia carere voluit fuco ea quæ diuina ſunt, vt omnes intelligerent, quæ ipſe omnibus loquebatur:* Shall we thinke (ſaid *Lactantius*) that God, who is the Artificer and Maker both of the minde and voyce, and of the tongue, cannot ſpeake plainely? No, but by the contrary he hath moſt wiſely prouided, that his words ſhould be plaine, without coloured deceit, that all men may vnderſtand theſe things which he ſpeaketh vnto all. I will not therefore anſwer *Viega* and his aſſociates, with *Chryſoſtome: Prætextus iſte pigritiæ velamen,* but rather will ſay it is *malitiæ velamen;* this pretext of the obſcuritie of Scripture, is but a couering of their ſlothfulneſſe, but rather it is a couering of their malicious neſſe: becauſe the Scripture rebukes them, therefore they rebuke it; they doe what they can to obſcure it, becauſe it obſcureth their Kingdome.

This pretext of obſcurity of holy Scripture is but a couering of their miſliking.

*Chryſoſt. hom. 3. de Lazaro.*

## Verſe 2.

*And I ſaw a ſtrong Angell, who preached with a loud voyce, Who is worthy to open the Booke, and to looſe the Seales thereof?*

It is Chriſt his ſingular glory: none but hee can open this Booke.

IN the firſt verſe wee haue ſeene the deſcription of this Booke: now beginnes the ſecond part of this Chapter, wherein we haue him deſcribed, who openeth the Booke; firſt, from his ſingular ſupereminence, that none other was found able to open the Booke: this appeares by the Angell his proclamation, *Who is worthy to open the Booke?* The anſwer is ſubioyned in a negation, *None in Heauen, &c.* So this doth greatly magnifie the glory of Ieſus; that He, and He onely hath done that vnto vs, and for vs, which none in Heauen, nor in earth were able to haue done.

The Offices of Chriſt are three, Kingly, Prieſtly, and Propheticall,

The Offices of the *Meſſias* are three: he is the King, the Prieſt, and Prophet of his Church. If theſe bee compared among themſelues, the Propheticall Office will be found the leaſt. As our High Prieſt, he had to ſatisfie the iuſtice of GOD for vs, and make atonement for our ſinnes: As our King, he hath deliuered vs from the oppreſſion of our enemies, viſible and inuiſible, and ruleth our hearts by the Scepter of his Grace: As our Prophet, he hath reuealed to vs in his holy Scripture the whole counſell of God concerning our ſaluation, and in this Prophecy hath forewarned his Church of ſuch troubles as were eminent vnto her, which none in Heauen nor in earth was able to doe. Now, ſince the laſt and leaſt of the three cannot be done by any creature, what blaſphemy is it to ſay, that men may doe the greateſt, that is, by their owne ſufferings and doings make ſatisfaction to the iuſtice of GOD, as the Romiſh Church vainely and wickedly doe affirme?

The laſt, and leaſt of the 3. can be done by none, but by himſelfe.

Papiſts derogate from the perfection of Chriſt his propheticall office. *Concil. Trident. Seſ. 2.*

For they teach, that Chriſt hath not reuealed the whole counſell of God; that the Scriptures are imperfect, and are to be ſupplyed by Traditions, *Quas Eccleſia Catholica ſuſcipit, ac veneratur pari pietatis affectu & reuerentia, ſcilicet, atqui ipſum verbum ſcriptum:* which the Catholike Church embraces, and honoureth, with the ſame affection of piety and reuerence, which is due to the written Word it ſelfe. But I pray them: Who is able to teach that, which the great Doctor of the Church hath not taught? If there be any Seale of the Booke which Chriſt hath not opened, who is this that is able to open it? Either they muſt confeſſe none in Heauen, farre leſſe in earth can doe it; or elſe they muſt falſifie this Angell, which is impoſſible; or then manifeſt themſelues to be falſifiers, which is euident. All antiquity pleads the perfection of holy Scripture againſt them. *Religio vera in ſcriptis Apoſtolorum, & Prophetarum continetur deſcripta, qui ſoli, quid in Deo ſit, viderunt:* True Religion is deſcribed in the writings of the Apoſtles and Prophets, who onely did ſee what is in God. *Credere debemus quod Scripturæ perfectæ ſunt, quippe à verbo Dei, & Spiritu eius dictæ:* We ought to beleeue that the Scriptures are perfect, as being endited by the Word & Spirit of God. *His niti firma eſt Petra, his derelictis, alijs niti quibuſlibet doctrinis, eſt in effuſa arena ædificare:* To depend on the holy Scripture, is to build on a ſure Rocke; but to leaue them, and depend vpon any other doctrine, is to build vpon ſand. *Si fidelis eſt Dominus in omnibus ſermonibus ſuis, & fidelia omnia mandata eius, manifeſta eſt elapſio à fide, & ſuperbiæ crimen, aut reprobare quid ex his quæ ſcripta ſunt, aut ſuperinducere quid, ex non ſcriptis:* Sith God is faithfull in all his words, and all his Commandements are true, it is a manifeſt falling from the Faith, either to reiect any thing that is written, or to receiue any thing that is not written. Many more might bee added, but that it were tedious.

But let them tell who can reueale that, which Ieſus hath not reuealed.

*Iuſtin. exord. in Tryph.*

*Iren. lib. 2. c. 47.*

Antiquity pleads the perfection of holy Scripture. *Ibid.*

*Baſil. in Ser. de Fidei conſenſu.*

But their other aſſertion is much more blaſphemous. Is the ſatisfaction that Chriſt hath made to the Father for vs, imperfect? Muſt it be ſupplyed by humane ſatisfactions? Did not the Cup which our Sauiour dranke for our ſinnes in the Garden, make his Soule heauy, and his body to ſweat bloud? Who is it that dare drinke out that which our Sauiour hath left vndrunken? If the brimme of the Cuppe ſo troubled him, who is able to drinke out the bottome? Certainely none at all.

But moſt blaſphemous are they, in affirming that he hath not perfectly done the Office of an High Prieſt.

If the moſt holy man that euer liued, were appointed to beare the puniſhment that is due to one of his ſmalleſt ſinnes, it would vtterly confound him. If they knew this, and were touched with the ſmalleſt ſenſe of the wrath of God, they would cloſe their blaſphemous mouthes from ſpeaking of the inſufficiency of Chriſt his ſatisfaction, or of any helpe or ſupply to be adioyned to his merits.

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## Verſe 3.

*And no man in heauen, nor in earth, nor vnder the earth, was able to open the Booke, nor to looke thereupon.*

The negatiue anſwer excludes all creatures.

THE anſwer of the Angels Proclamation is heere ſubioyned in a ſtrong negation, that none in Heauen, nor in Earth, nor vnder the earth, could open the Booke. This ſpeech hath in it a Propheticall amplification, which makes the amplification the ſtronger to exclude all creatures from this dignity, that it may bee reſerued to Ieſus Chriſt alone, he onely is worthy to open the Booke.

Ieſuites contrary to their owne doctrine, expound this of *Limbus patrum*.

The Ieſuites of Rhemes ſhew themſelues ridiculous in the expoſition of this place: theſe are their words: *Hee ſpeakes not of the damned in hell, of whom there could bee no queſtion, but of the faithfull in Abrahams boſome, and in Purgatory.* I pray you is there any queſtion at all, when hee had ſaid, *None in Heauen could doe it,* what needed him to ſubioyne, *Nor in Earth?* Was there any queſtion that could bee found on earth worthy to open the Booke, ſith none in heauen could doe it? Is this ſpoken by way of queſtion? No, but (as I haue ſaid) it imports a ſtrong negation. Now as to your faithfull, that you bring in heere to be in *Limbo,* which wrongfully yee call *Abrahams boſome*; was *Abraham,* or any of the faithfull, at this time in *Limbo?* According to your doctrine, when Chriſt deſcended to hell, then hee harried hell, he left not a ſoule there, but looſed them all out of that priſon. This Proclamation was more then fifty yeeres after Chriſts Reſurrection, and will ye now haue any faithfull ſoules to be ſtill there, euen contrary to your owne doctrine? No better is your other allegation, of your faithfull in Purgatory: Sith none in heauen could open this Booke, I am ſure it was neuer the Angels purpoſe to ſeeke any in any houſe of hell to doe it. It is your ſhame, that in ſo impudent a manner, againſt ſo cleere light, yee abuſe and deceiue the world with your forgeries.

And no leſſe ridiculous are they, in expounding theſe, vnder the earth, of their Purgatory.

## Verſe 4.

*Then I wept much, becauſe no man was found worthy to open, and to reade the Booke, neither to looke thereon.*

How all kind Chriſtians are affected with the leaſt loſſe, and troubles, which befall the Church.

IN this is declared the louing affection of Saint *Iohn* toward the Church: hee mournes, for that ſhee ſhould be depriued of the comfort of this Reuelation: all that are true and feeling members of the Church, are grieued for the troubles of the Church; her wants, her loſſes, and the leaſt obſcuring of her glory, is the matter of their mourning: and of all loſſes, they apprehend this moſt, the want of the comfort of the Word; for *where no Viſion is, there the people periſh.* *Eli* was not ſo much moued at the report of the death of his two ſonnes, as when hee heard that the Arke of the Lord was captiued, *Then hee fell from his ſeate backeward, and dyed:* And his daughter-in-Law, when ſhee in like manner heard that the Arke was captiued, brake her heart through diſpleaſure, notwithſtanding they comforted her, becauſe ſhe had borne a ſonne; yet ſhee anſwered not, nor regarded it, but named the child *Ichabod, No glory,* ſaying, *The glory is departed from Iſrael.*

*Prou.* 11. 14.
Examples hereof in old Eli.

1. *Sam.* 4. 18.
In his daughter.

1. *Sam.* 4. 20, 21.

*Nehemiah* was (for himſelfe) in a good eſtate in the ſeruice of King *Artaſhaſte*: but when *Hanani* told him of the deſolation of Ieruſalem, the ſorrow of his heart made his countenance ſad before the King; the welfare of Ieruſalem was dearer vnto him, then the welfare of his owne eſtate. But now the Church is full of baſtard children, who haue no compaſſion of her eſtate; if they, as the Prophet ſpeakes of carnall Iſraelites, *be at eaſe themſelues, they ſorrow not for the affliction of Ioſeph.*

In Nehemiah.
*Nehem.* 1. 2.
*Nehem.* 2. 1.

*Amos* 6. 1, 6.

To Chriſtians the opening of the Bible is a ioy, to Antichriſtians a griefe.

Againe, heere is a plaine difference, betweene ſuch as are inſpired with the Spirit of Chriſt, and others poſſeſſed with the ſpirit of Antichriſt: the opening of the Bible to the one, is a matter of their ioy; to the other, a matter of their griefe. *Iohn* weepes becauſe the Booke was cloſed; Antichriſt and his crue grudge, and rage this day, becauſe the Booke is opened. Theſe are the brood of theſe Heretiques, whom *Tertullian* of old called *Lucifugæ*, they hate the light, becauſe it conuinceth them of darkeneſſe.

### Verſ. 5.

*And one of the Elders ſaid vnto mee, Weepe not, behold, the Lyon, which is of the Tribe of Iuda, the Root of Dauid, hath obtained to open the Booke; and to looſe the ſeuen Seales thereof.*

Conſolation commeth to the godly after their mourning

Mat.9.17.
Cant.1.1.

Pſal.126.6.

VVE haue heard before S. *Iohn* mourning: now we heare him comforted: This is Gods order, *Bleſſed are they who mourne, for they ſhall bee comforted:* Mourning muſt goe before conſolation, ſorrowfull teares are the ſeed of plentifull ioy: *No man putteth new wine into old bottels:* The conſolations of the Lord are better then wine, they comfort, they refreſh, they ſtrengthen the ſoule; but the old heart is not capable of them: we muſt therefore by mourning empty our hearts of our old ſinnes, before the Lord repleniſh them with his new conſolations: *They went weeping, and carried precious ſeed, but they ſhall returne with ioy, and bring their ſheaues.*

All comfort is in Chriſt, none without him in the creature.

The matter of his comfort is taken from Chriſt; ſo long as hee looked to the creatures, hee found nothing but matter of mourning: ſo ſhall it be with all them who ſeek comfort in the creature, as it was with that woman diſeaſed of the bloody iſſue; ſhe ſpent all that ſhe had on the Phyſicians, but in vaine, ſhee was neuer healed of her diſeaſe till ſhe came to Chriſt.

The deſcription of Chriſt is taken out of holy Scriptures

Tertul. de præſcript.hæret.

Aug. de ciuit. Dei.lib.2.cap.2.

Hilar.lib.7.de trinit.rom.

And here we haue Chriſt two wayes deſcribed, firſt, as Saint *Iohn* heares of him; ſecondly, as hee ſees him. The Elder who deſcribes him, ſpeaketh of Chriſt out of *Moſes* and the Prophets, ſo doe all they who ſpeake by the Spirit of God: *Nec ipſi quidem Apoſtoli de ſuo arbitrio, quicquam quod inducerent, eligerunt.* Yea the Apoſtles themſelues tooke not this liberty, to bring into the Church any thing of their owne, but as they receiued from Chriſt, ſo they deliuered to vs. *Hic primùm per Prophetas, deinde per ſeipſum, poſtea per Apoſtolos, quantum ſatis eſſe indicauit, loquutus eſt.* And Chriſt Ieſus, firſt by his Prophets, next by himſelfe, laſt by his Apoſtles, hath ſpoken as much as he thought to bee ſufficient: ſo that now, *Non relictum eſt hominum eloquijs de Dei rebus, alius præterquam Dei ſermo.* There is no other ſpeech of diuine things left vnto man, but the Word of God. *Let no man bee wiſe aboue that which is written.* That he calls our Lord, *The Lion which is of the Tribe of Iuda*; he takes it from *Moſes*, and againe, that he cals him *The root of Dauid*, he takes it from *Eſay*.

Why Chriſt is called a Lyon.
1.Pet.5.8.

Rom. 16.20.

Ioſh.5.9,10.

And yet ſuch a Lyon, as is alſo a Lambe.

He is called a Lyon, to the terrour of his enemies, and comfort of his owne. Satan is called alſo by S. *Peter*, *A deuouring Lyon*, but like the Lyon which *Samſon* ſlew, and that other which *Dauid* ſlew, and pulled his ſheepe out of his mouth. Theſe were figures of our Lord, who hath ouercome the diuell, and *trampleth Satan vnder the feet of his Saints.* It was a fearefull ſight at the firſt which *Ioſhua* ſaw at Iericho, a man ſtanding before him with a ſword in his hand: but when *Ioſhua* demanded, *Art thou on our ſide, or againſt vs?* and receiued this anſwer, *As a Captaine of the Lords hoſt I am now come:* out of all doubt it did greatly confirme him. And heere at the firſt it may ſeeme fearefull, that Chriſt is called a Lion: but marke, that in the next verſe hee is called a Lambe. A Lyon he is in reſpect of his enemies, to vanquiſh them, and teare them in pieces. A Lambe he is in reſpect of his meekneſſe, patience, and willingnes to ſuffer for his own. And therfore he is not ſimply called a Lion, but *A Lyon of the Tribe of Iuda.* Naturaliſts haue obſerued, that Lions are not cruell againſt their owne kind; yea they ſpare beaſts of another kind that ſubiect themſelues vnto them. If wee bee the true Iſraelites of God, & ſubmit our ſelues vnto him, the Lyon of *Iuda* his Tribe ſhall not be terrible vnto vs; the greater his power is, the greater ſhall be our comfort.

Why Chriſt is called the Root of Dauid.
Eſa.11.1.& 10.

How the Meſſia was the Root of Ieſſe, and Ieſſe the Root of the Meſſia.

Mat.22.43.
Pſal. 110. 1.

The other ſtile giuen vnto him is, *The root of Dauid*; where it comes to be conſidered how Chriſt is called the Root of *Dauid*, ſith by the Prophet *Eſay*, hee is called a graffe, or branch ſpringing out of the root of *Ieſſe*. Yea there, in one Chapter the *Meſſia* is called the roote of *Ieſſe*, and *Ieſſe* againe the root of the *Meſſia*; but this is in different reſpects. He is a branch ſpringing out of the ſtocke of *Ieſſe*, for from him hee tooke his humane nature: and hee is alſo a ſtocke, into the which *Ieſſe* and all his fathers according to the fleſh had their being. As man, he tooke his fleſh from them; as God, he gaue them their being. This is the queſtion which our Sauiour demanded of the Phariſes, and they could not anſwer, How the *Meſſia*, could be *Dauids* ſonne, and alſo *Dauid* his Lord, *The Lord ſaid to my Lord, Sit at my right hand, vntill I make thy enemies thy footſtoole.* For as Man, he is the ſon of *Dauid*, and ſo is the *branch*, but as God, he is *Dauids* Lord, and ſo is the *root.*

What comfort we haue that our Lord was made man of the ſeed of man once ſinfull.

And that our Lord was made man of the ſeed of *Dauid*, is moſt comfortable for vs, he might haue created a new nature, which had neuer ſinned, but now he hath aſſumed the nature that was once ſinfull, and hath fully ſeparated it from ſinne, to ioyne it in a perſonall, and eternall vnion with his owne diuine Nature; for the holy Ghoſt, who ouerſhadowed the Virgin, could very well diſcerne betweene the ſeed of *Dauid*, in the Virgins womb, & the ſinful corruption

tion of that ſeed: He tooke the ſeed without the ſinne, and of it formed the body of Ieſus; and therefore *Theodoret* bringing in *Flauianus*, expounding the Angels words to *Mary*, ſpeakes in this manner, *Non cogites corporalem contactum, nec conſuetudinem coniugalem expecta: nam tuus Fabricator templum ſuum corporeum, quod ex te naſcetur, fabricabit:* Thinke not of any corporall touching, looke not for any carnall coniunction: He that made thee, will make to himſelfe a bodily temple, which ſhall bee borne of thee, αὐτὸς τῆς ἰδίας σαρκὸς γίνεται δημιουργός.

*Theodoret. dialog. 1. cap. 26.*

*Cap. 25.*

It aſſures vs that at length he ſhal ſeparate our nature from all ſinne.

*Ephes. 5. 27.*

And this ſhould ſerue to aſſure vs that hee, who hath aſſumed our nature, and ſanctified it fully from all ſinne, that it might be vnited to himſelfe; ſhall alſo in his owne good time free our nature from all corruption of ſinne, and preſent vs *without ſpot or blame* to his Father, that we may liue a happy life, in holy fellowſhip and communion for euer with him.

Papiſts not vnderſtanding this, do fooliſhly aſſirme, that the Virgin *Mary* was without all ſinne.

The Papiſts not vnderſtanding this doctrine, ſpoyle vs of this comfort, in affirming that the Virgin *Mary*, of whom our Lord tooke our nature, was without ſinne. A falſe doctrine, vnknowne to antiquity. It began in the dayes of *Bernard*, he cries out againſt it in his Epiſtle to the Chanons of Lyons, as againſt a nouelty, a temerity, and a ſuperſtition, *Lubenter glorioſa Virgo tali carebit honore*, the bleſſed and glorious Virgin willingly will want ſuch an honour as this: *Solus enim Dominus Ieſus de Spiritu ſancto conceptus eſt, qui & ſolus ante conceptum ſanctus, quo excepto, de cætero vniuerſos reſpicit ex Adam natos, quod vnus humiliter de ſeipſo, veraciter confitetur, In iniquitatibus (inquiens) conceptus ſum, & in peccatis concepit me mater mea:* For onely the Lord Ieſus was conceiued of the holy Ghoſt, and he alſo onely before conception was holy, he being excepted, that pertaines to all who are borne of *Adam*, which one of them humbly and truly confeſſeth of himſelfe, ſaying, *I was borne in iniquity, and in ſin my mother hath conceiued me.*

*Bern. epiſt. 174.*

*Ibid.*

A new doctrine and a falſe, flatly conuinced by antiquity.

*Pſal. 51. 5.*

*Solus Chriſtus dicere potuit, Ecce, Princeps mundi veniet, & in me nihil inueniet, de ſolo dici poterat, qui non nouerat peccatum:* Onely Ieſus could ſay, Behold, the Prince of this world commeth, and findeth nothing in me: It could be ſaid of none but of him who knew no ſinne.

*Iohn 14.*
*Aug. tract. in Ioan. 41. cap. 8.*

Againe, *Licet Chriſti conceptio ſit munda, & abſque carnalis delectationis peccato, Virgo tamen ipſa vnde aſſumptus eſt, in iniquitatibus concepta eſt, quia & ipſa in Adamo peccauit, in quo omnes peccauerunt:* Albeit the conception of Chriſt was cleane, and without all ſinne of carnall delectation, yet the Virgin of whom hee came, was her ſelfe conceiued in ſinne; begotten and borne a ſinfull woman, of ſinfull Parents: *And who can bring a cleane thing out of filthineſſe? there is not one*, to wit, among men. This is the onely prerogatiue of Ieſus, that hee was conceiued of the holy Ghoſt.

*Anſelm. lib. 2. cap. 16.*

*Iob. 14. 4.*

## Verſe 6.

*Then I beheld, and loe, in the midſt of the Throne, and of the foure liuing creatures, & in the midſt of the Elders ſtood a Lambe, as if he had beene killed, which had ſeuen hornes and ſeuen eyes, which are the ſeuen Spirits of God ſent into all the world.*

Many Chriſtians by information, not by inſpiration.

As before S. *Iohn* heard of Chriſt by the eare, ſo now hee ſees him by the eye. Information of the Church by the Word, is neceſſary to goe before: but then get we ſure comfort, when God openeth our heart and our eyes to ſee; and to feele thoſe things which we haue heard: but in this age there are many Chriſtians by outward information, who as yet haue not beene taught of God by inward inſpiration; theſe heare the Teſtimony of God, but it is not *confirmed in them.*

*1. Cor. 1. 6.*

Now the place where Saint *Iohn* ſees the Lord Ieſus, is the midſt of the Throne. O what a comfort is here for vs, that our Sauiour and elder brother, clothed with our nature, ſitteth now in the middeſt of the Throne! He hath ſent his Spirit downe into the earth, and carryed our fleſh vp into heauen, and therby hath poſſeſſed vs in our heauenly Inheritance. And againe, ſince we haue him there an Aduocate, and an Agent for vs, what ſhould we feare, or what need is there to ſeeke any other to intreat for vs?

Great comfort, that our elder brother, clothed with our nature, is in the midſt of the Throne.

Chriſt figured by a Lambe, to expreſſe his meekneſſe and patience in ſuffering.

*A Lambe.*] Vnder the Law was our Sauiour figured oftentimes by a Lamb, & the Paſchall Lambe, and the Lambe offered in the daily ſacrifice, morning and euening; theſe were types of *Chriſt Ieſus*, and according thereunto is Hee here repreſented to Saint *Iohn*, and by this type firſt his meekneſſe in patient ſuffering is expreſſed vnto vs: for as a Lambe *he was dumbe before the ſhearer*. And next, the great profit and vtility redounding to vs by him, is declared vnto vs; for all the good that is in him, is imparted and communicate vnto vs, *Lacte eius paſcimur, vellere tegimur, ſanguine purgamur*; By his milke wee are nouriſhed, by his bloud we are purged, by the fleece of his wooll we are couered, wee put him on as the garment of our righteouſneſſe. Sith *Iaſon* and his *Argonautæ* indured ſuch trauels for obtaining that golden fleece at *Colchis*, (ſo did fabulous writers call it:) what ſhame is it for vs to refuſe greater paines, that we may be made partakers of this golden, and indeed moſt precious

*Eſa. 53. 7.*

And next, to expreſſe the great benefit that from him redounds to vs.

fleece of the Lambe, in whom we may haue all good things, whereof we ſtand in need.

Chriſt was indeed, and really ſlaine.

The manner of ſpeech (*as if he had beene ſlaine*) imports that he was ſurely ſlaine.

*Ioh.* 1. 14.

2.*Cor.* 3. 18.

*As if he had been ſlaine.*] This ſpeech renders no patrocinie to thoſe fantaſtick men, who thinke Chriſt was not ſlaine, but ſome other for him; for in the ninth verſe following, the chiefe reaſon why Saints acknowledge praiſe to be due to the Lambe, is, *Becauſe thou waſt killed.* Wee are therefore to obſerue, that theſe articles doe not alway import a ſimilitude, but the very certainty, and truth of the thing it ſelfe, as when Saint *Iohn* ſaith, *Wee ſaw his glory, as the glory of the onely begotten Sonne of God:* δόξαν ὡς μονογενοῦς παρὰ πατρός; The meaning is, we ſaw him ſhining in ſuch glory, as is competent to the onely begotten Sonne of God. And againe, when the Apoſtle ſaith, *We are changed into the ſame image from glory to glory, as by the Spirit of the Lord,* καθάπερ ἀπὸ κυρίου πνεύματος: that is, according to the powerfull operation of the Spirit of the Lord. And ſo heere, when hee ſaith, *I ſaw* ἀρνίον ὡς ἐσφαγμένον, *a Lambe as if hee had beene killed:* the meaning is, I ſaw a Lambe, who indeed and verily was killed.

Chriſt was ſlaine, but ſo, that he liued againe.

*Rom.* 1. 4.

Why he appeared after his Reſurrection with the ſcarres of his wounds.

This is no argument of impotency in him, but rather prooues his mighty power.

*Macar. hom.* 11.

*Bern. de paſſione Domini.*

And this manner of ſpeech imports theſe things: firſt, that albeit our Lord was ſlaine, and that Satan and his Inſtruments thought, that by death they had vtterly vndone him; yet was it farre otherwiſe: for by his Reſurrection on the third day, *Hee was declared mightily to bee the Sonne of God*, and not vnder the power of death; and therefore, in this Viſion he is repreſented rather like vnto one that was ſlaine, then vtterly ſlaine indeed. Next, as our Sauiour, after his Reſurrection, appeared to Saint *Thomas*, with the ſcarres of his wounds in his bleſſed Body, ſo may wee religiouſly thinke he appeareth in this Viſion to Saint *Iohn*; yea, euen in the laſt Day he ſhall ſhew his Body, which was pierced, to the great terrour of his enemies, and comfort of his owne. Neither is this to be thought any diſhonour to Chriſt, or impotency, that he appeares in the ſimilitude of a wounded man; but rather the high praiſe of his loue, in that for his Church her ſake, hee was content to bee wounded to the death: And no leſſe great commendation of his power, who ouercame his enemies by that ſame death, by which they thought to ouercome him. *Serpens mortuus viuos Serpentes ſuperabat, & Chriſtus mortuus Serpentem in corde viuentem ſuperauit:* That Serpent which had no life, ouercame thoſe liuing Serpents which ſtung the Iſraelites; and Chriſt, by dying, ouercame that Serpent the diuell, who liued in our heart. *Magna quidem infirmitas mori, ſed planè ſic mori virtus immenſa eſt:* It is indeed a great infirmity to dye; but ſo to dye, as by dying to deſtroy death, is an excellent great power.

Hornes in Scripture ſignifie power: For theſe ſeuen Hornes are aſcribed vnto Chriſt.

*Zach.* 1.

Sometime one Horne is attributed to Chriſt.

*Pſal.*92. 10.

*Pſal.*92. 10.

Three properties of the Vnicorne his Horne.

*Which had ſeuen Hornes.*] Hornes, in holy Scripture, oftentimes ſignifie power, fortitude, and Empyring: they are taken both in good and in euill part; for, to the wicked are aſcribed Hornes, whereby they puſh the Saints; and here ſeuen Hornes are aſcribed to Chriſt, figuring the perfection of his ſtrength, and power, and abſolute authority, whereby hee protects his Saints. Sometime there is attributed to him onely one Horne; for ſo the Kingdome of the Meſſia, and his exaltation to it, is compared by *Dauid*, to the lifting vp of the Horne of the Vnicorne; *Thou ſhalt exalt my Hornee like the Vnicornes, and I ſhall bee anoynted with freſh oyle.* Naturaliſts write of the Vnicornes Horne, that of all other, it is the moſt firme and ſolid; ſecondly, the moſt pleaſant; and thirdly, the moſt profitable, as being a ſoueraigue preſeruatiue againſt all poyſon: The beaſts of the field, as they record, attend till the Vnicorne dip his horne in the water, then come they and drinke. Properly therefore is the Kingdome of Chriſt expreſſed by the Vnicornes Horne, of all other the moſt firme and durable, the moſt beautifull, the moſt profitable; Hee hath changed the bitter water of *Marah*, and made them ſweet; neither is there any thing ſo deadly, which his Horne healeth not, and makes it to ſerue for the ſaluation of his owne.

Seuen eyes aſcribed to Chriſt, to ſhew his moſt perfect wiſedome.

*And ſeuen eyes.*] As in his ſeuen Hornes his complete power is ſignified, ſo in his ſeuen Eyes, his complete Wiſedome. Theſe two doe greatly commend the royall authority of our King: Hee is wiſe, and will doe nothing that he ſhould not; for he ſees all, and knowes perfectly the quality of euery creature, and the eſtate of euery cauſe. Againe, he is ſtrong, and able to do whatſoeuer he will.

He hath eyes of Prouidence, theſe looke to all, and eyes of Grace, theſe looke to his own Children.

*Zach.*4.7.

*Pſal.*147. 20.

His Eyes are of two ſorts: Eyes of Prouidence, and Eyes of Grace: by his Eyes of Prouidence hee lookes vnto all things, and there is no place nor people in the world, to whom theſe Eyes are not extended; but by the Eyes of his Grace hee lookes to his owne, as he did to Ieruſalem reſtored, and ſends them this bleſſing *Grace: Grace bee vnto it:* And herein hath the Lord magnified his mercy towards vs, aboue many other more mighty Kingdomes in the world; that where, by the Eyes of his Prouidence he lookes vnto the reſt, he hath caſt the Eyes of his Mercy and Grace vpon vs: *The Lord hath not dealt ſo with euery Nation.*

Chriſt receiued fulneſſe of grace, that he might giue to his Church.

Yet more plainly: In the Text, theſe ſeuen Eyes are expounded to be *the ſeuen Spirits of God ſent forth into all the earth.* Seuen

Ioh.3.34.

is the number of perfection, noting that fulneſſe of grace which is in the Lambe; for *he receiued not the Spirit by meaſure*; and what he hath receiued, he retaines not to himſelfe; but, as heere is ſaid, hee ſends it out, *that of his fulneſſe wee might all receiue grace for grace.*

Hereof commeth the conſeruation of the Church on earth, becauſe it is furniſhed from the heauen.
*Reu.*1.16.

And heereof commeth the continuance, and conſeruation of the Church vpon earth, becauſe it is continually furniſhed with grace from the Lambe, hee hath the *ſeuen Starres* in his hand, and holds them out to ſuch parts of the world, as pleaſeth him: hee furniſhes graces of his Spirit to his ſeruants the Preachers, according to the times wherein they liue: yea, and to euery one of his Saints in particular. This ſame Lord, who once according to his promiſe ſent downe the holy Spirit in a viſible manner vpon his Apoſtles, in the ſimilitude of fiery clouen Tongues, doth daily ſend him from the Throne of Grace in an inuiſible manner: And this was properly figured in a Viſion to *Zachary*, wherein he ſaw a golden Candleſticke with ſeuen Lampes, euery Lampe hauing a ſeuerall pipe, thorow the which oyle for intertainement of the light in euery Lampe is conueyed from the two Oliues, which ſtand before the Ruler of the world. Let therefore Satan and his inſtruments rage as they liſt, let them labour what they can to put out the light of the Candleſticke; yea, let them preſume that it is poſſible for them to *roote out the very name of Iſrael from vnder heauen*, yet it cannot bee: for the ſtability and continuance of the holy Miniſtery in the Church, with light and grace in it, ſtands in this, that it is furniſhed from heauen, the Eyes of the Lambe looke on his Saints, and hee ſends downe his Spirit vpon them; and from the Ruler of the World, the oyle of Grace is, by ſecret pipes and conduits conueyed to his Candleſticke on earth: And who is able to interrupt the courſe thereof?

*Zach.*4.2,3.
This is figured in Zacharies Viſion of the golden Candleſticke.

*Pſal.*83.4.

### Verſe 7.

*And hee came and tooke the Booke out of the right hand of him, that ſitteth vpon the Throne.*

Chriſt only authorized to be the great and publike Doctor of his Church.
*Math.*17.
*Exod* 32.

HEre, in effect, no other thing is repreſented, then that which was openly proclaimed from heauen: firſt, at Iordan; next, vpon Mount Tabor, *This is my beloued Sonne, in whom I am well pleaſed, heare him*: For by this Type the Lord Ieſus is declared to be the onely Doctor of his Church, who receiues the Booke from the Father, and out of it reueales to his Church the counſel of God, which neither Angel nor man was able to doe. As *Moſes* went vp to the Mount, and receiued the Tables of the Law, and gaue them to Iſrael: ſo our Mediator, who came from the boſome of the Father, hath brought downe to vs the knowledge of his Will. Let vs not preſume to goe vp to the Mountaine, to enquire any thing which our *Moſes* hath not taught vs, leſt wee die; let vs remember our place, and ſtand low: wee are diſciples, bound by Diuine Proclamation to heare him, whom the Father hath ſent vnto vs, if wee would bee ſaued.

### Verſe 8.

*And when hee had taken the Booke, the foure liuing creatures, and the foure and twentie Elders fell downe before the Lambe, hauing euery one harpes and golden vials, full of odours, which are the prayers of the Saints.*

The third part of the Chapter containing a three-fold thankſgiuing.
1. Of Angels.
2. Of Saints redeemed.
3. Of all creatures.

NOw followes the third part of this Chapter, containing a three-fold thankſgiuing for the benefit of this Reuelation. The firſt ſong is ſung by Angels, and redeemed Saints coniunctly, in the eighth, ninth, and tenth verſes. The ſecond is ſung by Angels ſeuerally, in the eleuenth and twelfth verſes. The third, by all creatures in their kinde, in the thirteenth verſe, whereunto Angels againe and redeemed Saints ſay *Amen* in the laſt verſe.

This verſe vexeth them who expound the foure and twenty Elders to be foure and twenty bookes.

*Cotterius* confeſſeth that this place did trouble him greatly; and no maruell, for the foure beaſts hee expounds to bee *Veritas Euangelij quadriformis*, the foure-fold verity of the Goſpell. No maruell therefore, as I haue ſaid, that both he, and others, who expound the foure and twenty Elders to be foure and twenty bookes, find themſelues ſtraited with this place, wherein the Spirit of God plainly expoundeth himſelfe, that the foure and twenty Elders are they, whom God hath redeemed by his Blood out of euery kindred, tongue, people, and Nation.

The Diuinitie of Chriſt prooued, in that Angels doe worſhip him.

*Heb.*1.5.

But leauing them, this comes heere firſt to bee obſerued, that as before they fell downe and worſhipped the Ruler of the World, that ſits vpon the Throne, ſo now they fall downe and worſhip the Lambe. Saint *Paul* vſeth this as an argument to prooue the Diuinity of Chriſt Ieſus, taken out of the 97. Pſalme, *Conſider how great is hee, of whom it is ſaid, Let all the Angels of heauen worſhip him.* Let Heretikes therefore be ſilent; ſith the whole Congregation of Angels, and Saints redeemed, worſhip him as God.

Foure circumſtances to be conſidered in this ſong of Angels.

In this thankſgiuing, theſe foure circumſtances are to bee conſidered. Firſt, who are the Muſicians that ſing. Next, with what geſture. Thirdly, what are their muſicall inſtruments. Laſtly, what is their ſong.

1. Who are the Muſicians, figured by foure beaſts.

The Muſicians are foure liuing creatures, repreſenting the principall order of Angels neereſt vnto the Throne, and foure and twentie Elders repreſenting the whole Church and company of Saints redeemed. By nature Angels and men were at variance; for man hauing become by ſinne an enemy vnto God, had the Angels enemies vnto him: a figure whereof we haue in that Angel who ſtood with a ſword in the entry of Paradiſe, to hold *Adam* out of it: but now man being reconciled to God by Ieſus, Angels are alſo reconciled with man; *For it pleaſed the Father to ſet at peace through the blood of his Croſſe, both the things in earth, and the things in heauen*: ſo that now they agree in one harmony to praiſe the Lord. Yea, ſtrange it is, that they who before were figured by Lyons, Bullocks, Eagles, and men, are now brought in ſinging one ſong. This is to magnifie the effectuall vertue of the Redeemer, who hath reconciled God and man, Angel and man, yea man with man; ſo that moſt fierce and barbarous natures are now made peaceable, meeke and louing one to another, by the power of his grace.

*Gen.3.24.*
Angels and men at variance before, now ſing one ſong.
*Coloſ.1.20.*

Yea creatures of moſt contrary kinde, by Chriſt are made to concord.

This is that wonderfull peace foretold by Eſaiah, fulfilled by Meſſia
*Eſa.11.6.*
*Clemens Alex. in exhor. ad Gentes.*

And this is it which was foretold by *Eſay* of the Kingdome of the Meſſiah: *The Wolfe ſhall dwell with the Lambe, the Leopard ſhall lye with the Kid, the Calfe and the Lyon ſhall feede together.* Therefore *Clemens Alexandrinus* ſpeaking of Chriſt Ieſus, calles him *Nouum quendam Citharaedum.* What the Grecians ſpake of their *Orpheus*, that by the ſweet harmony of his muſicke, hee did mitigate and tame the moſt wild and furious beaſts, is only and in truth done by our Chriſt, *Solus ipſe feras manſuefacit*, for wild beaſts of all ſorts are tamed by him. *Volucres*, flying fowles, that is, wicked men carried aloft vpon the wings of vanity, them he makes ſolid, & eſtabliſheth their hearts by grace; *Serpentes*, creeping things, figuring deceiuers with their ſubtil wiles, them he makes vpright. Hee tameth *Leones & Lupos*, Lyons and rauening Wolues, cruell and bloody men, hee turneth into meeke and mercifull men. Such a rauening Wolfe was S. *Paul*, of the Tribe of *Beniamin*: but Chriſt Ieſus, of a Perſecuter, conuerted him to a Preacher. Yea *lapides & ligna*; ſuch as worſhipped ſtockes and ſtones, and had no more ſpirituall life in them then ſtones haue, hath he raiſed, quickned, and made them children to *Abraham*. What then ſhall we ſay of theſe men, who for ſmall offences by no meanes can be reconciled to their brethren? Surely they are yet ſtrangers from this grace; in conceit they flye higher then Angels, in ſtubborneſſe harder then ſtones: in fierceneſſe of nature more barbarous then beaſts are they, who by the grace of Ieſus are not tamed, and made louing to their brethren.

Miſerable are they, who now vnder the kingdome of Chriſt cannot bee moued to peace.

2. The ſecond circumſtance notes their geſture in prayſing God, as it was repreſented to Saint *Iohn*.

The ſecond circumſtance is their geſture in worſhipping, noted in theſe words, *They fell downe before the Lambe*; for ſtill Saint *Iohn* ſpeaketh of theſe things, as they appeared to him in the Viſion. Alwayes by their example, they learne vs with humbled hearts and bodies to praiſe the Lord, which as it is a duty whereunto we are bound, for ſo ſaith the Apoſtle, *Yee are bought with a price, therefore glorifie God in your body, and ſpirit, for they are Gods*: ſo it renders to our ſelues very great comfort: for the time is at hand, wherein our bodies muſt be committed to the graue, then the tongue will be ſilenced, the eye clozed, and no member of the body will be able to doe, as now it may. So long therefore as we haue the vſe of them, let vs make them *weapons of righteouſneſſe* for the ſeruice of our God: let the eye mourne for ſinne, and looke vp for mercy; let the hands bee lifted vp, as an euening ſacrifice; let the tongue ſpeake to his praiſe; let the knees bow vnto him that made them. Thus if we vſe them, ſo long as we haue them to his honour, we may reſt aſſured, that he will honour them, ſith his promiſe is, *I will honour them that honour me.* Euen in the graue ſhall the Lord watch ouer them, to keepe the very duſt of them. And howſoeuer *the body be ſowne in diſhonor, yet ſhall it be raiſed in glory*; it was the Temple of the holy Ghoſt, and he will not faile to reſtore and reedifie it. *If the Spirit of him that raiſed vp Ieſus from the dead dwell in you, he that raiſed vp Chriſt from the dead, ſhall alſo quicken your mortall bodies, becauſe that his Spirit dwelleth in you.*

*2.Cor.6.20.*

*Rom.6.*
Bodily humiliation required in the ſeruice of our God, and how it is comfortable for our ſelues, ſo to doe.

*1.Sam.2.30.*

*1.Cor.15.43.*

*Rom.8.11.*

3. The inſtruments wherewith they praiſe God.
1. Harpes.
2. Vials.

The third circumſtance, is of the Inſtruments which they vſe in his praiſes. It is ſaid, *Euery one of them had Harps and golden Vials full of odours*, none of them wants, euery one of them haue. It contents them not that their companions praiſe God beſide them, euery one of them haue their own Harpe, and praiſe God for themſelues. Let vs learne of them, how we ſhould behaue our ſelues in the aſſembly of Saints. Vnder the Law, no man might appeare empty before the Lord: it is now a greater ſinne vnder the Goſpell, to come to the Houſe of God, and no ſacrifice in our heart to offer vnto the Lord. Let vs take heed to our ſelues, the Lord knowes his owne. *Iſraelites in whom there is no guile*, when they ſacrifice, then hee *ſmelleth a ſweet ſauour*: hypocrites he knoweth alſo, that ſit in the ſeat of ſacrificers, but offer no ſacrifice to the Lord; they may maske themſelues, but the Lord cannot bee deceiued, for hee knowes them as they are, & will deale with them,

Euery Angel hath his inſtrument for Gods praiſe, learning euery man to doe the like.
*Iob 1.*
*Gen.8.21.*

Pſal.18.
Pſal.125.5.

them,as they deale with him, *With the vpright, thou wilt ſhew thy ſelfe vpright*: and, *The Lord will doe well to those that bee good, and true in their hearts. But those that turne aſide by their crooked wayes; the Lord will lead with the workers of iniquity.*

Their Harpes doe note two things.
1.The great ioy they haue in prayſing God.
*Math.*17.
1.*Sam.*16.23.

Their Harps note two things; firſt, the great ioy they haue in praiſing God. There is no ioy on earth comparable to that, which is found in the praiſing of God, and praying vnto him. When our Sauiour prayed, then was his countenance changed: when *Dauid* played vpon the Harpe, the euill ſpirit that troubled *Saul*, departed from him: and when wee get hearts to pray, or praiſe the Lord, doe we not finde by experience, that then our troubles are mitigated, our perturbations pacified? then Satan is confounded, and we our ſelues are comforted: theſe are the ſweet effects of the ſoules harping vnto God.

2. The ſweet harmony and conſent that is among them.
*Pſal.*133.1.

Againe, it noteth the ſweet harmony, and conſent that is among them: They are many, and haue ſeuerall Harpes, but all agree in one ſound and ſong: *O how good, and how comely a thing it is for brethren to dwell together!* O how great is the glory of Saints, when they all ſpeak one thing, and all mind one thing.

*Act.* 1.
1.*Cor.*1.

This was the happineſſe of the Primitiue Church, the *multitude of beleeuers was of one heart*, but ſhortly after were they diuided, by an vnneceſſary ſchiſme; *Some ſaid, I am Pauls, and ſome, I am Apollos.* The like prepoſterous zeale makes a great diſtemperature, and diſcordant ſound in many Profeſſors of our time, without any cauſe. The euill is more then we can mend, at leaſt, let vs mourne for it, and pray; *Thy will, O Lord, be done in earth, as it is in heauen*: And let euery man take heed vnto himſelfe; hee is a ſacrilegious renter of the Church, who breakes the bond of loue with his brother, in whome he ſees no rupture of the vnity of faith.

Sinne of this age, that the bond of loue is broken by them, who profeſſe one faith.

The right Harp of a Chriſtian is his Heart.

But for our further inſtruction, let vs know, that the Harpe of a Chriſtian, wherewith hee praiſes God, is his Heart; the ſtrings of the Harpe are the affections of the Heart, which muſt bee well tuned and prepared, before they can make any melodie to the Lord; *My heart is prepared, and I will ſing*, ſaid *Dauid.* Then is the heart like vnto a ten-ſtringed Inſtrument, when it is inclined to the obedience of Gods ten Commandements; for as a Muſicall Inſtrument makes no pleaſant complete ſound, if any ſtring thereof bee broken; ſo the heart of man, if it bee poſſeſſed, and thralled with any vice, cannot rightly praiſe the Lord. The truth is, wee can keepe no commandement of the Law as we ſhould: this is the perfection of degrees, which in this life no man can attaine vnto: yet hath the Chriſtian a begun obedience to all the Commandements of God; which is the perfection of parts: Both theſe are true, the moſt perfect Chriſtian cannot keepe one of the Lords Commandements as hee ſhould, and ſo wee deny vnto him the perfection of degrees; and yet hee keepes all the Commandements of God by a begunne obedience; and ſo wee grant to him the perfection of parts; for there is no grace needfull to ſaluation, but euery true Chriſtian hath ſome part, and meaſure thereof.

*Pſal.*57.

Then is the Heart well tuned, when it anſweres the Lord in obedience to his Law.

This a Chriſtian doth in perfectiõ of parts, not of degrees.

Baſtard profeſſors reproued.
*Iam.*2.10.

Baſtard profeſſors cannot make this melodie, they flatter themſelues becauſe they are free of ſome ſinnes, when notwithſtanding they are captiued by other great ſins, which raigne in them, and command them. The Commandements of the Law are ſo linked together, *that hee who tranſgreſſeth one, tranſgreſſeth all.* If one ſtring of this Inſtrument be broken, all the reſt are diſtempered: and therefore doe they farre deceiue themſelues, who diuide the Law: In ſome things they are content to ſubiect themſelues vnto it; in others, vſurpe a liberty to breake it, which will neuer bee allowed. Theſe anſwer the Lord, as an Eccho doth the voyce of a man, it reſounds in part, but not wholly: or like *Naaman*, are content to ſerue God, but with an exception, or reſeruation of ſome ſinnes, which they cannot, nor will not caſt from them. There is no man ſo euill, but in ſome things hee will ſeeme to be good: but this is not the good which the Lord requireth; ſuch euill diuiders can make no concord of ſpirituall Muſicke to the Lord.

They anſwer the Lord, as the Eccho doth a mans voyce.

With their Harpes they haue alſo golden Vials.

Now with their Harpes, they are ſaid to haue golden Vials full of Odours; and thoſe Odours are expounded by the Lord, to bee the *Prayers of the Saints*, which openeth a cleere entrance to theſe words, which otherwiſe had beene more obſcure. A Viall is a veſſell narrow beneath, wide aboue: now this Viall being alſo a figure of the Heart, ſheweth how the heart of man ſhould bee inlarged toward things which are aboue; but contracted beneath; open towards God; but clozed towards the world, and things therein. Therefore the Church is compared to a *Garden enclozed*, wherein nothing can enter, but that which comes from aboue. And the Vials are ſaid to be of gold, becauſe the heart, that praiſes the Lord, ſhould be holy and pure: *I will that men pray euery where, lifting vp pure hands*: As alſo to ſhew, that a pure heart, praiſing the Lord, is precious and honourable in the eyes of God: For veſſels of gold, and veſſels of honour, are put by the Apoſtle for one and the ſame.

The Heart ſhould be like a Viall, and wherein.
*Cant.*4.12.
It ſhould be golden; that is, holy, and pure.
2.*Tim.*2.8.
2.*Tim.*2.20.

Theſe

Prayers of Saints, figured by ſweet Odours.

Pſal.141.1.

Gen.8.21.

Theſe Vials are ſaid to be full of Odours, which are expounded to be the prayers of Saints; So were they figured vnder the Law, by ſweet Incenſe; and ſuch as were ſpirituall among the Iewes, vnderſtood this very well, that it was not the externall ſweet Odour wherein the Lord delighted: they vſed the Ceremoniall Incenſe, but neglected not the Spirituall Incenſe figured thereby, as is euident out of *Dauid* his prayer; *Let my prayer be directed before thee as Incenſe:* And proper is prayer figured by Incenſe; *Quia ſurſum fertur oratio, & cœleſtia quærit:* for the fume thereof aſcends, and ſeekes heauenly things: As alſo becauſe it is ſweet and pleaſant to the Lord. The prayers of Saints are odoriferous and pleaſant ſmels vnto the Lord; as when *Noah* ſacrificed, the Lord *ſmelled a ſweet ſauour of reſt.*

Both the Bride and Bridegroome haue their owne Odours.

Reuel.8.3.

Chriſt hath two-fold Odours: One that aſcends to God his Father:

Cant. 1.

Another that deſcends to his brethren.

How the ſmell of theſe Odours ſhould allure vs.

Bernard.

But the Bride, and the Bridegroome haue their owne Odours, which either of them preſents to other. The Perfumes and ſweet Oyntments of Chriſt, are two; firſt, his Merits, for hee is the *Angell hauing a Golden Cenſer full of Odours,* and theſe aſcend to his Father: ſecondly, his Compaſſions are called ſweet Oyntments, and theſe deſcend vpon his brethren: *Thy Name is as an Oyntment powred out,* ſaith the Church to her Sauiour. His Compaſſions are not locked vp in his Treaſurie, like precious Oyntment incloſed in a Boxe, but they are compared to *Oyntment powred out,* the fragrant ſmell whereof ſhould allure vs to loue him, and runne after him. His ſweete mercies declared vpon ſo many, ſtand for examples to vs, to confirme vs in aſſurance of the like mercy, if repenting of our ſinnes, wee turne to the Lord. The Lepers came to him, and were cleanſed; the Blind cryed to him, and receiued their ſight; the Paralitique was carried to him, and was healed; the Adultereſſe was brought to him, and was abſolued; the Perſecutor of Saints was pardoned; his owne Diſciple that denyed him; yea, the Iewes who crucified him, were conuerted and receiued to mercy: *In odore horum curremus poſt te:* There are ſweet Oyntments powred out, and in the ſauour of them will we run after thee. We are more then ſenſeleſſe, if the ſweet ſmell of them allure vs not alſo to come, that we may be refreſhed by them.

How the Church hath alſo two-fold Odours.

2. Odours of Contrition, and what are the ingredients thereof.

2. Odours of Thankſgiuing, and what are the ingredients thereof.

The Church hath in like maner her two-fold Odours: Firſt, the Odour of Contrition; Next, of Thankeſ-giuing: the ingredients, whereof the Odour of Contrition is made, are our ſinnes, and a godly ſorrow for them, euery Child of God gathers together in one handfull his ſinnes, not ſparing any that he knowes, or can remember, and in the Mortar of a ſorrowfull heart, hee brayes them with the Peſtell of Contrition, and with the Publican beateth on his breſt, whereof a ſweet and pleaſant ſauour aſcendeth to the Lord. The other Perfume hath no ingredients, but Gods ſweet Mercies, with a godly reioycing in them. Now theſe mercies are ſo many, that none can count them in order; yet the Saints, ſo farre, as of weakeneſſe they may, gather them together in one maſſe, by diligent meditation of them, they are ſtirred vp to thankſ-giuing; and this is a ſweet ſmelling ſacrifice vnto the Lord.

This place abuſed by Papiſts, to defend prayer vnto Saints departed.

Rhemiſts.

The Ieſuites of Rhemes abuſe this place, to prooue the lawfulneſſe of their prayers vnto Saints departed: for ſo they write vpon it: *It is plaine heere, that the Saints in heauen offer vp the prayers of faithfull and holy perſons on earth, and that they haue knowledge of our affaires and deſires.* But the Text offereth not any ſuch thing, as wee ſhall ſhew at length. Theſe Saints repreſent the whole Church Militant and Triumphant, euery one of them is ſaid to haue their owne Viall, and no word heere of any Prayers made by any of them for others; beſide, that the knowledge of our deſires appertaineth to none but the Lord, *who ſearcheth the reines and the heart.*

Foure ſorts of Prayer mentioned in holy Scripture.

1.Tim. 2.

This doubt cannot be looſed, by ſaying that the Saints departed offer vp thankſgiuing; for the word vſed here, is not εὐχαριστία, but προσευχή. Some make this anſwer, but indeed it taketh not away the doubt; for vnderſtanding therefore of this place, wee muſt know that there are foure ſorts of Prayer reckoned heere by the Apoſtle: the firſt is δέησις, a Prayer for auerting of euill; the ſecond is προσευχή, a Prayer for ſome good that is lacking; the third is ἔντευξις, a Prayer, whereby one of vs prayes for another; and the fourth is εὐχαριστία, a Prayer whereby we giue thankes to God.

Of theſe foure, two only are aſcribed to Saints triumphant.

Saints triumphant, want two things for which they pray.

1. They want their bodies.

All theſe foure ſorts are vſed by Saints Militant: two of them onely are aſcribed to Saints Triumphant, namely, εὐχαριστία, and προσευχή, thankſgiuing, and ſupplication, for the good which they want. Where if it be asked, What good want they who are in heauen, for which they haue need to pray? The anſwer is, They want a two-fold good, which God hath promiſed, and they long to enioy. Firſt, they want their bodies, without which the ſoules in heauen cannot haue full ioy; for by their firſt creation they were ioyned together, as inſeparable companions not to be diuided, if they had not falne in the tranſgreſſion; therefore it is that the one cannot be fully cōtented, wanting the other, for which to fulfil their ioy, they pray for reſtitution of their bodies.

Secondly,

2. They want their brethren.

Secondly, they want their brethren, the remanent members of Chriſt his myſticall body, requiſite neceſſarily to their perfection: for *God hath ſo prouided, that they without vs ſhould not bee perfected.* *Abraham, Iſaac, Iacob*, gaue great ioy in heauen, but not full of ioy, becauſe they will not bee perfected without their brethren. That therefore the myſticall body of Chriſt may be complete, and ſo their ioy fulfilled, they pray for Chriſt his ſecond comming, which cannot be, till the laſt and yongeſt of the ſonnes of God bee borne, and brought to the fellowſhip of Ieſus Chriſt. And this is made cleare hereafter, when the ſoules vnder the Altar are brought in crying, *How long, O Lord, how long, &c.!* For this is the voice of them who want ſomething they would faine haue, & yet are ſure to enioy it. Thus wee ſee then, that the prayers of Saints triumphant are generall, they pray for their bodies and brethren; but to gather of this that they know our neceſſities, our particular tentations, farre leſſe our ſecret deſires, is but a doting dreame: and if wee ſhall a little inſiſt in this ſame metaphor of Odour, or Incenſe, it ſhall diſcouer their errour more clearely.

*Heb.*11.40. Without theſe they cannot be perfected.

*Reuel.*6. They cannot pray for our particular neceſſities.

This ſame place by three arguments improues prayer to Saints.

For firſt, Incenſe offered to God, might not be made, but in ſuch a manner and with ſuch ingredients as God himſelfe commanded; teaching vs, that prayer vnto God ſhould bee made, not as we fancie to our ſelues, but as he hath commanded vs. Now if we ſhall looke to this commandement, it directs vs to pray vnto God, and to none other; there is the voice of God the Father, *Call vpon mee in the day of thy trouble, I will deliuer thee, and thou ſhalt glorifie mee.* There againe is the inſtruction of God the Son, *When yee pray, pray in this manner, Our Father which art in heauen*; and there is the direction of God the holy Ghoſt; he teacheth vs in our prayer to cry *Abba, Father.* No word here of any prayer to *Abraham, Moſes, or Eſay*, to Cherubim, or Seraphim, to Angels, or Saints departed.

*Exod.*30. Incenſe might be made no other way then God commanded: ſo prayer, &c.

*Pſal.* 50.

*Math.*6.9.

*Rom.*8.

2. Incenſe might not be burnt but vpon the golden Altar; ſo prayer may not be offered to God in the name of any but Ieſus. *Math.* 7.5.

Secondly, Incenſe might not bee burnt but vpon the golden Altar onely, whereof there was but one, figuring the Lord Ieſus; teaching vs that our prayers may not bee offered to God in the name of any other but Ieſus Chriſt onely; *For there is not any other name vnder Heauen, by which we may be ſaued*; and, *In him onely is the Father well pleaſed.*

3. Incenſe made for the Lord might not be applyed to any but to the Lord. So prayer, &c. *Exod.*30. 37,38.

Thirdly, it was not lawfull for any man to make an odour for his owne pleaſure, or priuate vſe, of thoſe gummes whereof the Lord commanded his Incenſe to be made, and that vnder a moſt ſtraight penalty; for ſo ſtands the Law, *Yee ſhall not make vnto you any compoſition like to this Perfume, it ſhall be holy for the Lord: whoſoeuer ſhall make like vnto that, to ſmell thereof, euen hee ſhall bee cut off from his people.* And this doth plainely teach vs, that no creature ſhould ſmell the ſauour of our Prayer: It is the Incenſe holy to the Lord, and appertaines to our God onely.

What patrocinie Papiſts find in Scripture.

Thus we ſee, how Papiſts, when they ſeeke patrocinie for their errours from holy Scripture, doe it with no better ſucceſſe, then *Ioab* did, when he made his refuge to the hornes of the Altar; hee fled vnto it, to ſeeke the ſafety of his life; but hee was pulled from it, and executed to the death: ſo they, when they bring in Scripture to defend their errors, doe in effect bring it to deſtroy themſelues.

Why prayer is compared to perfume.

But to leaue them: let vs conſider for our comfort, how our prayer is compared to a perfume. All the ſpices of Myrrh, Cynamon, and what is moſt excellent on earth, cannot make ſuch a perfume; from heauen it commeth, and vnto heauen it returneth. O what a great mercy is this! we are not yet able to aſcend our ſelues, and yet haue we this liberty and priuiledge, as to ſend our Ambaſſadours in our name before vs, which are ſo welcome to the Diuine Maieſty, that he accounts of them, as of ſweete Odour and Perfume ſent vp vnto him. Let vs marke this: for many times the weake Chriſtian faints, and becomes remiſſe in prayer, becauſe he diſ-eſteemes of his owne prayer. This is a policie and tentation of the old Serpent, to make thee to neglect that which hee knowes to bee moſt hurtfull to himſelfe, moſt helpefull to thee, and moſt acceptable to thy God; but doe it not: *Noli vilipendere orationem tuam, quoniam ille, ad quem oras, non vilipendit*; Do not vilipend thine owne prayer; for he to whom thou prayeſt, vilipends it not: it is a ſweet Odour vnto the Lord.

Comfort for a Chriſtian whē he faints in prayer.

*Bernard.*

## Verſe 9.

*And they ſung a new Song, ſaying, Thou art worthy to take the Booke, and to open the ſeales thereof, becauſe thou waſt killed, and haſt redeemed vs to God by thy blood out of euery kindred, and tongue; and people, and Nation.*

The fourth circumſtance is their ſong.

THe fourth point to bee conſidered here, is their Song, which now followeth. It is called a new Song; not as ſome Diuines thinke, becauſe it is an Euangelike ſong: for euen vnder the Law they had their new ſongs: *Sing vnto him a new ſong, ſing cheerefully with a loud voice.* And againe, *Hee hath put in my mouth a new ſong of praiſe to our God.* And againe, *Sing vnto the Lord a new ſong, and his praiſe from the ends*

*Pſal.*33.3.

*Pſal.*40.3. *Eſay* 42.10.

*of the earth.* Both before the Law, and vnder it, they had the Goſpell; yea their ceremoniall law was *Euangelium inuolutum*, a Goſpel incloſed in ceremonies and figures.

For three cauſes is their ſong called a new ſong.

It is therefore called a new ſong, firſt, in compariſon of the preceding ſong, which wee haue in the end of the fourth chapter; 1. there they prayſed him for the benefit of Creation, here they praiſe him for the benefit of Redemption. 2. Secondly, it is called a new ſong, as his Maieſty hath well obſerued, *becauſe our Redemption ought to be new and freſh in the hearts of all them, that would be accounted thankefull.* 3. Thirdly, it is called a new ſong, in reſpect of the new affection, wherewith Saints praiſe God; and this new affection ariſeth of new ſight of mercies, which are diſcouered to Saints, ſo oft as they looke into the worke of Redemption, *the height, the depth, the length, and breadth of this loue of God cannot bee comprehended.* But as the redeemed Saints get new ſight and ſenſe of it, ſo out of renewed affections do they ſing a new ſong to the Lord.

New matter of ioy miniſtred to Saints and Angels, maketh alwaies a new ſong.

But becauſe Angels alſo ſing their part of this new ſong, wee muſt ſee how it is competent to them; what benefit they haue by the Redemption of Ieſus, we ſhal heare ſhortly; onely now wee touch the new ſong; they and redeemed Saints glorified in heauen, cannot but ſing a new ſong, becauſe they finde alway in God new matter of ioy, which mooueth them with renewed affections to praiſe him. So infinite a Good is the Lord, that they finde alway new good comming from the Lord to refreſh them: not that at any time they haue wearineſſe, but for the variety of ioyes wherewith they are continually delighted: *for in his face is the fulneſſe of ioy. Hee ſatisfies his Saints with the fatneſſe of his houſe, and giues them drinke out of the Riuer of his pleaſure.*

Pſal.36.8.

Change of ioy in heauen without wearineſſe, or want of ioy, expreſt by riuers of pleaſure.

Properly here is a Riuer of pleaſure, aſcribed to the Lord: for his ioyes flow continually, they neuer dry vp nor decay; after preſent ioy, ſucceeds other ioy, like water in a liuely Riuer ſucceeding to water: there is change of ioyes, without want of ioyes, they are not weary of that which they haue; and yet by looking on his face, are comforted with that which they had not. How can they then but ſing alway a new ſong? O happy life, wherein Angels, and the *ſpirits of iuſt and perfect men* are ſatiate, and ſatisfied by looking to *that Image* whereunto once they were made: and here is our only comfort, that *when we awake, we ſhall bee ſatisfied with that Image.* O Lord, haſten that day.

Heb.12.23.

Pſal.17.15.

Earthly pleaſure, if it bee perpetuall; becomes painfull.

There is nothing on earth ſo excellent, but a continuall looking on it, breeds a lothing and diſdaine of it. Truth it is, many are the pleaſures which God hath placed in the creatures, for the comfort of man euen vpon earth: but wee may know by experience, that the greateſt pleaſures here, and the moſt beautifull and delectable ſights the creature can render, if they be perpetuall, they become painfull. It is not ſo with the ioyes of heauen, it is not ſo with the ſight of the Creator; the Angels, who for their continuall beholding of his face are called *Aphnim*, are neuer weary to behold him, becauſe, as wee haue ſaid, euery new ſight brings with it new delight and new pleaſure.

In the tenor of their ſong they giue all worthineſſe to Chriſt.

*Thou art worthy.*] The tenor of their ſong followes, wherein, as before they caſt their golden Crownes before him that ſits vpon the Throne, ſo now they aſcribe all worthineſſe to the Lambe: the Angels of heauen acknowledge it, Saints militant and triumphant confeſſe it; no other voyce is heard in the true Church, but *Thou art worthy:* both Angel and man empty themſelues of all praiſe, yea of all opinion, or conceit of worthineſſe or merit; the contrary voice heard in the Popes Church, prooueth it Antichriſtian. The chaire of merit is proper to Chriſt, none, without *Læſæ Maieſtatis*, may ſit downe in it but himſelfe. The benefit of his merit belongs to all his Saints; the praiſe of worthineſſe and meriting is reſerued onely to himſelfe; and this appeares more euidently, by the reaſon which they ſubioyne.

None but hee ſhould ſit in the chaire of merit.

For he onely was killed for vs.

*Becauſe thou waſt killed.*] To whom ſhould the praiſe of a Redeemer be giuen? To him onely that was killed for vs. Saint *Paul* asketh a queſtion of the Schiſmatikes of Corinth, *Was Paul crucified for you?* He could not abide that ſome of them ſhould be called *Pauliſts*, ſome *Petriſts*, and ſome *Apolliniſts*, he would not haue them named from any other, but Chriſtians from Chriſt, becauſe neither *Paul*, nor *Peter*, nor *Apollo*, was crucified for them, but Chriſt Ieſus only. And this ſame were good to aske of the Papiſts of our time, Was *Franciſcus*, or *Dominicus*, or *Bernardus* crucified for you? How is it then that you will be called ſome of you *Franciſcans*, *Dominicans*, and *Bernardins*?

A proper queſtion for Papiſts.

He ſuffered the alone, not helped nor comforted by any of his Diſciples.

But this is a ſmall thing, in reſpect of theſe greater iniuries done to him; they wil haue other Mediators ioyned with Chriſt, other merits mixed with his merit; but I pray them anſwer Saint *Paul* his queſtion, Was any other crucified for you? And ponder this reaſon of the Saints, *Thou art worthy, becauſe thou waſt killed.* Why then ioyne yee others in the worke of Redemption with him? Sure it is, *He alone trode the Wine-preſſe of the wrath of God for vs.* When hee entred into the Garden to his agonie, hee tooke his three Diſciples with him,

Eſa. 63. 3.

Math.26.

*Peter,*

Math. 26.

*Peter, Iames,* and *Iohn*: but did they helpe him? No, he craued no more of them, but that they ſhould watch and pray with him; yet when hee was ſweating bloud for anguiſh, they were ſleeping; and when hee went to the Croſſe, did not they all forſake him? yea, did not *Peter* deny him?

Why then ſhould not the praiſe of a Redeemer be reſerued to him onely?

Ber. in Cant. ſer. 10.

Sith he onely ſuffered for vs, to whom ſhould we giue the praiſe of a worthy Redeemer, by whoſe merits we are ſaued, but to him onely? This is the Song of the whole Church, *Worthy is the Lambe, becauſe he was killed, and the worthineſſe of another ſhall wee neuer acknowledge. Super omnia amabilem te mihi reddit (bone Ieſu) calix quem bibiſti, opus noſtræ Redemptionis amorem noſtrum totum facile vindicat ſibi:* Aboue all (ſweet Ieſus) the Cup which thou drankeſt, makes thee worthy to be loued of me. And the worke of our Redemption challenges vnto it ſelfe all our whole loue, no part of it being reſerued to our ſelues, or vnto any other. Yea, when we haue giuen him our whole loue, and all that we are, yet ſtand we debt-bound to him in ſo much more, as hee that dyed for vs, is more then we are. What then ſhall we talke of any worthineſſe, but his?

The worke of our redemption makes vs debtors to Ieſus, in more then we are worth.

By the death of Ieſus we haue libertie and life.

*And hath redeemed vs.* There is the effect of Chriſts death, to wit, our Redemption. We were vnder a moſt fearefull ſeruitude and bondage of Satan and ſinne; wee ſold our ſelues to them moſt fooliſhly: now hath our Lord bought vs againe, and redeemed vs, *Not with any corruptible thing, as gold, or ſiluer, but by the precious bloud of the Lambe of God vnſpotted.* The greatneſſe of the price giuen for vs, may tell vs how great his loue was towards vs, who hath redeemed vs; as alſo how deſperate our danger was, from which we could not be any other way deliuered. Other Kings make conqueſt, by ſhedding the bloud of their people; but Ieſus Chriſt hath conquered for vs, by the ſhedding of his owne bloud: A moſt rare and maruellous thing, and ſuch as hath not beene heard of before: The Phyſician drinks the bitter potion, and the Patient is cured. But of this, and many notable maruels, to be marked in the worke of our Redemption, we haue ſpoken in that Treatiſe on the eighth to the Romanes, and elſe-where.

1 Pet. 1. 18, 19.

The worke of our Redemption moſt maruelous.

Chriſtian liberty how abuſed by Libertines.

Luke 1. 74.

*Vnto God.* We are looſed from the bondage of Satan, that we ſhould be bound ſeruants to our God: So *Zacharie* in his Song, *God hath ſhewed mercy toward vs, that wee being deliuered out of the hands of our enemies, ſhould ſerue him without feare.* Let *Libertines* marke it, *who turne the grace of God into wantonneſſe*, liuing a looſe and diſſolute life; in as much as they are not bound vnto God, they manifeſtly declare, that they are not as yet looſed from the Diuell. *Si Chriſtianus es, vt nominares, ſicut particeps es nominis, eris etiam particeps vnctionis:* If thou beeſt a Chriſtian, as thou art named one, as thou art partaker of the name, ſo wilt thou alſo be of the vnction. If thou be a Chriſtian, then *Put on the Lord Ieſus*, and ſtudy to be like vnto him: For, *Chriſtianiſmus imitatio eſt Diuinæ Naturæ*: True Chriſtianity, is an imitation of the Diuine Nature.

Ber. in Cant. Ser. 15.

Rom. 13.
Baſil. hexam. hom. 10.

The benefit of Redemption is very ample, Act. 10. 34. Yet is not vniuerſall.

*Out of euery kindred.* There is the amplitude of this Redemption, it is not limited within any Kingdome, not within *Canaan. Now of a truth I perceiue that God is no accepter of perſons.* Yet vniuerſality is here excluded. They ſay not, He hath redeemed euery Nation and Tribe, but ſome out of euery Nation and Tribe. The ſecret Decree of Gods Election, is executed by his Calling, whereby out of the whole lumpe and maſſe of loſt mankinde, he ſeparateth, culleth, and chuſeth out to himſelfe, ſo many as in his ſecret counſell hee hath choſen to ſaluation. But to eſchew repetition, the Reader who pleaſeth, may looke concerning this purpoſe, that which is written of the golden Chaine, on the eighth to the Romanes, verſe thirty.

## Verſe 10.

*And hath made vs vnto our God, Kings, and Prieſts, and we ſhall raigne vpon earth.*

By Chriſt wee are not onely deliuered from euill, but aduanced to vndeſerued good

THe benefits we haue by our Redemption, are two-fold; for not onely are we deliuered from that euill and miſerable eſtate, wherin we were, but are alſo aduanced to an high, and glorious Eſtate, whereof here is mention made: he hath ſaued vs from wrath we iuſtly deſerued, and hath aduanced vs to grace and glory, which we could neuer deſerue. *Pharaoh* his Baker would haue thought it great fauour, if the King had but ſpared his life; but the Butler was not onely deliuered from death, but aduanced to the ſeruice of his King. Not vnlike is our caſe, God make vs thankefull for it.

Gen. 40.

What wee are in goodneſſe, the Lord hath made vs.

*And hath made vs.* What wee are in goodneſſe, the Lord hath made vs; *We made not our ſelues*, we helped nothing to our firſt creation, farre leſſe to our ſecond. It is folly to dreame of a power in Nature, by which man of his owne free-will is able to doe good, and make himſelfe congruous for the receiuing of grace. *Noli te extollere ſupra Deum: Confitere illi, qui fecit te:* Extoll not thy ſelfe aboue God, but giue glory to him that made thee. *Nam ſi ille nos fecit homines, nos autem ipſi nos fecimus ſaluos, aliquid maius illo fecimus:* For if hee made vs men, and wee haue made our ſelues Righteous Men, then haue wee done

Aug. de verb. Apoſt. Ser. 10.

Popiſh preſumption of man his free-will by nature to doe good, confuted by Fathers and Councels.

ſomewhat more then he. *Nemo recreat, niſi qui & creat; nemo reficit, niſi qui & fecit:* None can create ouer againe, but hee who created vs firſt; none can renew vs, but he who made vs. *Deus eſt qui operatur in nobis velle & perficere:* It is God who worketh in vs the will and the deed, that thou mighteſt haue a will inclined to good; his Calling went before thee to worke it, and his Mercy did preuent thee. To thinke otherwiſe, is, as *Auguſtine* ſaid, *Superbus error*, A proud errour. *Firmiter tene nullam tibi facultatem ineſſe poſſe voluntatis aut operis, niſi id gratuitò munere diuinæ miſerationis accipias:* Hold this for certaine, that there can be in thee no power either to wil, or worke any thing that good is, vnleſſe thou receiue it freely of the mercy of God. I conclude all with the teſtimony of that famous Councell: *Si quis per naturæ vigorem bonum aliquod, quod ad ſalutem pertinet vitæ æternæ, cogitare aut eligere ſe poſſe confirmat, abſq; illuminatione & inſpiratione Sp. Sancti, hæretico fallitur ſpiritu:* If any man affirme, that by the ſtrength of Nature, he is able to thinke, or chuſe any good pertaining to eternall ſaluation, without the illumination and inſpiration of the holy Spirit, he is deceiued with an hereticall ſpirit. *Ab eo quod formauit Deus mutauit Adam, ſed in peius, per iniquitatem ſuam: Adam* changed himſelfe from that which God made him, but he changed himſelfe to the worſe by his iniquity. *Ab eo quod operatur, iniquitas mutatur fidelis, ſed in melius per gratiam Dei:* From that which iniquity worketh, the Chriſtian is changed, but to the better by the grace of God. *Illa mutatio fuit prævaricatoris primi, hæc ſecundum Pſalmiſtam mutatio dexteræ Excelſi:* The firſt change from good to euill, was made by the firſt Tranſgreſſor: the ſecond change, as the Pſalmiſt ſaith, from euill to good, is made by the right hand of the moſt High. And ſo in this Hymne redeemed Saints confeſſe it; *Thou haſt made vs.*

*Aug. de temp. Ser. 123.*
*Fulgent. ad Gallam, epiſt. 2. 2.*
*Concil. Auriſiacanum in Gallia cont. Pelag. ca. 7.*
Papiſts by this Decree diſcerned heretikes.
*Ibid.*

The good eſtate whereunto we are aduanced by Chriſt, is compriſed in two benefits.
*1. Pet. 2. 9.*

*Kings and Prieſts.* There is the dignity whereunto we are called, inclozed in two the moſt honourable Offices that euer were in the World, to wit, the Kingdome, and Prieſthood: Saint *Peter* ioynes them both in one, when he cals vs, *A Royall Prieſthood.* As Kings we ſhould fight the battels of the Lord againſt Satan and Sinne. And here fortitude eſpecially is required, with ſpirituall wiſedome. *Non enim viribus, ſed prudentia Diuina vincitur ſerpens:* So long as we are wiſe in God to beleeue his Word, wee are ſtrong to reſiſt Satan, and he is not able to ouercome vs: but if we forget the counſell of his Word, we eaſily become a prey to our Aduerſary. If we conſider that we are called to be Kings to our GOD, and hope to raigne for euer with him in Heauen, wee will thinke ſhame to render our ſelues captiues to Satan: Let vs look backe to our firſt creation; *Animal es, O homo, principatu decoratum, vt quid ſeruis affectibus? Princeps creaturarum conſtitutus es, & dignitatem tuam abijcis:* Thou art a creature, O Man, in thy firſt creation decored with Princely power, why ſerueſt thou thy affections? Thou waſt made the Lord of all creatures, and caſteſt away thy owne dignity. Will we againe looke forward to our future glorification: *Non ſperare poteſt cæleſte regnum, cui ſupra propria membra regnare non datur:* What hope can he haue to enioy the Kingdome of Heauen, who reigneth not ouer his owne members vpon Earth? Thus our firſt creation, our preſent vocation, our future glorification, all of them require of vs, that like ſpirituall Kings, we ſhould ſubdue and ouercome the Diuell, the world, and the fleſh: *He that ouercommeth, ſhall ſit with me in my Throne.*

In this, that we are made Kings vnto our God.
*Baſil. hexam. hom. 10.*
Our firſt Creation, our preſent Vocation, our future Glorification, tels vs, we ſhould not be ſeruants to ſinne, &c.
*Bern. de perſequut. ſuſtinenda. cap. 11.*
*Reu. 3. 21.*

2\.
In this, that we are made Prieſts vnto our God.

Our Prieſt-hood againe conſiſts in offering vp ſacrifices to God: and theſe may be reduced to three ſorts; firſt, that we offer vp our hearts to the Lord, this is the great ſacrifice, without which, the Lord will accept nothing from vs: *My Sonne, giue me thy heart.* Next, that we offer vp our bodies vnto him; *I beſeech you brethren, by the mercies of God, that ye giue vp your bodies a liuing ſacrifice, holy, and acceptable vnto God, which is your reaſonable ſeruing of God:* and this is done, when we make the members of our bodie *weapons of righteouſnes to God.* Theſe are two then, *Cor & Corpus*, the hart and the body: the Lord will haue the ſeruice of them both. Thirdly; that we offer our goods vnto him, as his glory and the neceſſity of his Saints do require it: & this third ſacrifice willingly followeth where the other two go before: *My ſonne, honour God with the firſt fruits of all thy increaſe. To doe good, and to diſtribute forget not: for with ſuch ſacrifices God is pleaſed.* But now the hearts of men are locked vp, and their hands are linked; they feare to giue, leſt they haue not enough for themſelues, and the poore alſo; but it is farre otherwiſe, thy portion ſhall neuer periſh by giuing out in ordinary charity to the poore: *Quicquid in pauperes contuleris, in cœli theſauris reconditum inuenies;* what-euer thou beſtoweſt on the poore, thou ſhalt finde it laid vp in the heauenly Treaſures. *Clementia, dum licet, clementiam acquir :* by ſhewing mercy, when thou mayeſt, purchaſe mercy to thy ſelfe. Theſe are all agreeable to holy Scripture. *Make thee friends of the riches of iniquity, that they may receiue you into the euerlaſting Tabernacles,* ſaid our Sauiour. So alſo the Apoſtle, that by diſtributing and giuing to

*Prou. 23. 26.*
Three ſacrifices offer we to God
*Rom. 12. 1.*
*Cor, Corpus, & Bona:* Heart, Body, and, Goods,
*Rom 6. 13.*
*Prou. 3. 9.*
*Heb. 13.*
But locked hearts, and linked hands, haue the men of this Generation.
*Gregor. Nyſſen. orat. de pauperibus amandis.*
*Nazian orat. 43. in nouam dominicam.*

1.Tim.6.19.

to the poore, *Men lay vp in ſtore for themſelues a good foundation for the time to come.*

The errour of the Millenaries hath no warrant here.

*And wee ſhall raigne vpon earth.* Vpon this place the *Chiliaſts* ground their errour, that after the day of Iudgement, the Saints ſhall dwell on earth a thouſand yeeres; at which time that Prophecie, and others like it, ſhall be fulfilled: *The meeke ſhall poſſeſſe the earth.* And with this opinion, many worthy Fathers in the Primitiue Church were ouertaken: The Turkes alſo dreame of an earthly Paradiſe: but let them paſſe.

Pſal.37.11. Matth.5.5.

By the earth here, we may vnderſtand the wicked dwellers on earth. Pſal.17.14.

For vnderſtanding the true ſenſe and meaning of this place, we are to know, that the earth in holy Scripture, is ſometime taken for the men that are in it. *Dauid* cals them, the *men of this World:* Theſe are they who (as our Sauiour ſaith) *haue their portion in this life:* Saint *Iohn* commonly cals them in this Booke, *The Inhabitants of the Earth.* Theſe men are enemies to the children of GOD, and perſecute them with all their power; they account them the *Off-ſcourings of the earth, and vnworthy to dwell in it.* But the Lord at length ſhall exalt his Saints, and their enemies ſhall bee made their footeſtoole: Yea, the ſoles of their feet the Lord ſhall lift vp aboue the heads of their greateſt enemies: for the wicked ſhall ſtand ſtill vpon the Earth, when the godly ſhall be rauiſhed, *and caught vp into the Ayre:* yea, the wicked themſelues ſhall ſee it, and ſhall bee vexed with horrible feare, when they ſee the man honoured, whom they deſpiſed, and ſhall ſay within themſelues; *This is hee whom ſometime we had in deriſion, wee fooles thought his life madneſſe, and his end without honour; how is he counted among the children of God! and his portion is among Saints.* Now for this benefit, which the Saints are ſure to enioy, to wit, their finall victory, and glorious exaltation aboue all their enemies, they here praiſe the Lord: And ſo hath his Maieſty moſt iudiciouſly expounded this difficult place; *We ſhall raigne ouer the earth, at the laſt and generall Iudgement.* And this expoſition is both very comfortable for Saints, now lying vnder the oppreſſion of their enemies, and agreeth well with the Analogy of Faith.

They now account Saints the off-ſcourings of the earth, but Saints at laſt ſhall raigne ouer them.

1.Theſ.4.17.

Wiſd.5.2,3,4,5.

Or by the earth we may vnderſtand this ſame earthly element. 2.Pet.3.

Otherwiſe, if we take the word properly for this ſame earth wherein wee ſoiourne, then Saint *Peter* tels vs, that wee haue to looke for *new Heauens, and a new Earth, wherein dwelleth righteouſneſſe.* They loſt their originall vertue and beauty by our tranſgreſſion, and ſhall receiue it againe, and more, at our reſtitution: So are wee taught by Saint *Paul, The feruent deſire of the creature waiteth when the Sonnes of God ſhall be reuealed;* for then, *The creature alſo ſhall be deliuered from the bondage of corruption, into the glorious liberty of the Sonnes of God:* and then both Heauen and Earth renewed, ſhall bee the proper poſſeſſion of Saints renewed. Where if any demand, To what vſe ſhall this Earth and viſible Heauens ſerue in that Kingdome of glory? The anſwer is; We ſhall know it, when we ſhall ſee it: for if the Lord will reſtore them to ſtand as monuments, and witneſſes of that firſt goodneſſe which he ſhewed vs in the Creation, and we loſt in the Tranſgreſſion, and hee hath reſtored againe, with much more, in our Redemption, who can ſay againſt it? But leſt wee ſeeme to pry within the Arke, let our care be rather to prepare our ſelues, then before-hand curiouſly to enquire of it, that which now wee cannot vnderſtand: and let vs remember that anſwer which *Photinus*, the predeceſſor of *Ireneus*, gaue to the Proconſul, when he demanded of him who God was? He anſwered, *Et tu, ſi dignus fueris, videbis:* Euen thou, if thou be worthy, or meet for it, ſhalt ſee him. So we, if we be renewed men, ſhall know to what vſe in that Day, theſe new Heauens and new Earth ſhall ſerue vnto vs.

Rom.8.

How Saints may be ſaid to raigne in it, or to what vſe can it ſerue in that Day.

A pretty anſwer of Photinus to the Proconſull.

A doubt moued, how Angels praiſe God for Redemption, and anſwered: 1. By diſtinguiſhing the Thankſ-giuing from the Reaſon.

Now there remaines one doubt to bee cleared here, how is this Canticle conuenient for Angels, ſeeing they fell not? how can they praiſe God for Redemption by his bloud? The anſwer is; firſt, in the Song, the Thankeſ-giuing may be diſtinguiſhed from the reaſon of the Thankes: *Thou art worthy to take the Booke, and open the Seales thereof:* there the thankeſ-giuing, which is ſitting both for Angels and redeemed Saints to giue vnto the Lambe: but the reaſon, *Becauſe thou waſt killed*, more proper for redeemed Saints. Secondly, the Angels are alſo members of the Church, they call themſelues our brethren, *I am thy fellow ſeruant, and one of thy brethren which haue the teſtimonie of Ieſus.* And againe, by the Apoſtle to the Hebrewes they are reckoned to be of one body and one fellowſhip with vs: *We are come to the celeſtiall Ieruſalem, and company of innumerable Angels.*

Reuel.19.10.

Heb.12.22.

2. Angels and we are of one incorporation, and for our redemption they giue thankes to God.

Now as in the naturall body all the members haue their owne mutuall compaſſion; when one is wounded, the reſt mourne with it and for it: and againe, all of them haue their owne mutuall contentment and congratulation in the good of others; ſo that if one member bee reſtored which was hurt, the reſt (albeit they were not hurt) reioyce with it: So may we thinke that it is in the Myſticall Bodie, and that the Angels, being of one fellowſhip with vs, glorifie God for our reſtitution; for ſith our Sauiour teacheth vs, that they *haue*

*Luke* 15.7.

*ioy in the conuerſion of one ſinner*, much more may we thinke they haue ioy in the Redemption of the whole company of Gods Elect.

3. They haue their owne benefit by Redemption. *Col.* 1. 16. *and* 20.

Thirdly, the Angels haue their owne intereſt in the benefite of Redemption: *As all things were created by him, which are in heauen and in earth, viſible and inuiſible, whether they bee Thrones, or Dominions, or Principalities, or Powers: ſo by him are all things reconciled and ſet at peace by the blood of his Croſſe, both the things in earth, and things in heauen. Caluine* expounds this both of Angels and Men: let the iudicious Reader wiſely conſider his words, and hee ſhall ſee, that albeit there was no enmity betweene Angels and the Lord, becauſe they ſinned not; yet for the ſetting of them at a perfect peace, it was needfull they ſhould be made ſure of their perſeuerance in the ſtate of innocency, which benefit they had not by their creation; for the fall of ſome of them prooues that of their owne nature they are ἀλλοιωτοὶ, mutable by will, but that ſame grace of Ieſus, which raiſed vp Elect Men, when they had falne, confirmes Elect Angels, that now they cannot fall: *Qui erexit hominem lapſum, dedit Angelo ſtanti ne laberetur.* I leaue that of *Cyrillus: Dicimus nos ex parte quadam de Dei erga nos bonitate, ſed neſcimus quanta ille, & Angelis condonauerit, indulget enim & illis, quandoquidem ipſe tantùm vnus eſt, qui peccare non poſſit:* who thinkes that the Lord vſeth his owne indulgence toward Angels, it being his owne onely and proper glory that he cannot ſinne. *Fulgentius* agrees with *Bernard*, none other keeps the Angels that they fall not, but the ſame grace which reſtored man when hee had falne. *Vna in vtroque gratia operata eſt, in hoc vt ſurgeret, in Angelo ne caderet:* One grace wrought in both, in Man that hee might riſe, and in the Angell that he did not fall. Thus are Angels benefited by the death of Ieſus Chriſt.

For that grace of Chriſt, which raiſed man when he fell, kept Angels that they fell not.

*Bern. in Cant. ſerm.* 22.
*Cyril. Catech.* 2.

*Fulgent. ad Traſim lib.* 2.

## Verſ. 11.

*Then I beheld, and heard the voyce of many Angels round about the Throne, and about the liuing creatures, and the Elders, and they were thouſand thouſands.*

The ſecond ſong is ſung by Angels onely, and in it are foure circumſtances.
The firſt circumſtance, who ſings this Song, to wit, Angels inferiour to the firſt company.

THe ſecond part of the thankſgiuing is ſung by Angels onely, where wee haue theſe foure circumſtances: Firſt, who they are that ſung; Secondly, in what place of the Heauenly Court appeare they to Saint *Iohn*; Thirdly, their number; and laſtly, what is their ſong.

They who ſing this part, are plainly called Angels, different both in place, and as it ſeemes, in dignity, from the foure liuing creatures, whom wee expounded to bee a principall and chiefe company of Angels neereſt to the Throne: And S. *Iohn* ranketh them, as they appeared vnto him. That there is order among Angels, is out of queſtion. Some haue been bold to ſet downe the manner thereof out of *Dionyſius Areopagita*, whom the learned iuſtly ſuſpect; for the Fathers of that age had not ſo ſoone forſaken that Apoſtolike precept, *Let none preſume aboue that which is written.*

1. *Cor.* 4. 6.

Elias preſumes to ſet downe the order of Angels.
*Elias in Nazian. orat.* 2. *de Theol.*

*Elias*, who comments vpon *Nazianzen*, diſtinguiſheth the whole company of Angels into three rankes, and placeth three orders in euery one of them. In the firſt, Cherubims, Seraphims, and Thrones. In the ſecond, Dominions, Armies, and Powers. In the third, Principalities, Archangels, and Angels. But theſe are naked ſpeculations, neither warranted by Scripture nor reaſon. It had been better for him to haue kept the bounds of *Nazianzen* his modeſty, *Angelis pro ſuæ naturæ, & ordinis ratione, tanta pulchritudinis copia eſt impreſſa, vt ſecundaria quædam lumina ſunt:* There is imprinted in Angels according to their nature, and order, ſuch abundance of ſhining beautie, as maketh them ſecondary lights: hee acknowledgeth among them a diſtinction, and an order, yea diuerſity of orders, but takes not vpon him to determine it. And the like modeſty vſeth *Auguſtine, Qui fatetur ſe rationem huius diſtinctionis ignorare*, who confeſſeth that he knowes not the reaſon of this diſtinction.

*Nazianzen* and *Auguſtine* ſpeake more ſparingly and modeſtly.
*Nazian. Ibid.*

*Aug. cap.* 11. *cont. Priſcilian.*

2. The ſecond circumſtance is of the place in which they appeare.
*Dan.* 7. 10.
About the Throne, to ſerue the Lord.

Their place is deſcribed to bee about the Throne, becauſe they are the Gard of the great King which attend him; not for his defence, but for the execution of his will: *For thouſand thouſands miniſter vnto him, and ten thouſand thouſands ſtand before him.* But about the Church repreſented by foure and twenty Elders are they placed, as a Gard appointed for our protection and defence. *The Angels of the Lord pitch their tents round about them who feare him.* Theſe compaſſed *Eliſha* in Dothan, to keepe him from inuaſion of the Syrian horſes and Chariots. How great their power is, the deſtruction of *Pharao* his firſt borne by one Angel, and of *Senacherib* his Army by another, may witneſſe vnto vs. *Dauid* had a ſtrong gard of Cherethites and Pelethites; but the beſt of his Worthies were not comparable to one of theſe Warriers. Heere then is our comfort, that as *Dæmones Eccleſiam circumeunt ad deuorandum, ita Angeli eam circumeunt, vt cuſtodiant:* As Satan with his legions of wicked ſpirits goeth about ſeeking to deuoure vs: ſo theſe Angels and heauenly armies ſtand about vs to defend, and are as an inuincible hedge betweene Satan and the Saints.

*Pſal.* 34. 7.
But about Saints, to figure they are our gard.

*Carthus.*

3
The third cir-cumſtance is of their number.

The third circumſtance is of their number; of it we haue ſpoken, Chap. 4. 6.

## Verſe 12.

*Saying with a loud voyce, Worthy is the Lamb that was killed, to receiue power, and riches, and wiſedome, and ſtrength, and honour, and glory, and praiſe.*

4
The fourth cir-cumſtance is their ſong. Wherein we haue
1
The manner.

THE fourth circumſtance in this ſecond thankſgiuing made by Angels onely, is the ſong it ſelfe, wherein we haue to conſider two things; the matter, and the manner. For the manner of their ſinging, it is ſaid to be with a loud voyce. How voyces are aſcribed to them, they being ſpirits, we haue ſpoken before; onely now, the loud voyce noteth their intention, readineſſe, and great feruency in praiſing the Lord.

2
The matter.

The matter of their ſong is ſubioyned, *Worthy is the Lambe.* Where ſtill it is to bee remembred, how both Angels, and elect Men, denude themſelues of all worthineſſe, and aſcribe it to the Lambe, to the great ſhame of theſe wretched wormes vpon earth, who dare vſurpe to themſelues the praiſe of worthineſſe, and glory in the merit of their workes.

Theſe Angels differ in place and order from the firſt company, but all agree in one ſong, *Worthy is the Lambe.* And againe, that Angels worſhip the Lambe, but refuſe to be worſhipped of men, condemnes that ἐθελοθρησκεία of the blind Papiſts, who will inforce a worſhip on Angels, which they refuſe, and acknowledge onely to bee due to the Lord.

Before they gaue him ſeuen ſtiles, and now they giue him a ſeuen-fold praiſe.

As before the Lambe appeared with ſeuen Eyes, and ſeuen Hornes, ſo now a ſeuen-fold praiſe doe Angels giue vnto him: 1. Of power, 2. Riches, 3. Wiſedome, 4. Strength, 5. Honour, 6. Glory and praiſe. They vnderſtood the types which they ſaw; they make their ſong reſpondent to his apparition. In his eyes they acknowledge his wiſedome; in his Hornes, power, and ſtrength, and riches; and for theſe, praiſe, and honour, and glory they giue vnto him. He is a full and complete Sauiour, worthy of ſeuen-fold praiſe, becauſe of his ſeuen-fold, that is, his manifold, yea, his full and complete grace, which ſuperabounds in him, and is powred forth abundantly vnto vs: He hath not loue, but he hath alſo power; what craue we more, but that hee is moſt willing, becauſe of his loue, *Hee was killed for vs:* and moſt able, becauſe of his power, to helpe vs in all our neceſſities?

Saints inflamed with the loue of God, cannot ſatisfie themſelues in praiſing him.

Againe, this redundant ſpeech in praiſing of God, naming one thing many manner of wayes, is to teach vs, how Saints inflamed with the loue of God, cannot finde words enow, nor ſatisfie thēſelues in praiſing of God. And this was ſhadowed before, when it was ſaid, *They ſung with a loud voyce:* for what is the loud voyce of a ſpirit, but *feruens deſiderium,* the feruent deſire of it? *& tantò maiorem vocem in aurem incircumſcripti ſpiritus exprimit, quantò ſe in eius deſiderium plenius fundit.* And here that one thing is named many manner of wayes, as power, and ſtrength, praiſe, honor and glory; their like feruent deſire in praiſing God is declared. All this may moſt iuſtly rebuke our coldnes in praiſing God: we diſcharge all that whole ſeruice many a time with one word; which were yet tolerable, if our affections were greater, though our words are few: but in theſe exerciſes how readily faint we? we pray, as if we deſired not to preuaile; and we praiſe, as if we were not carefull whether the Lord heare or not: and therefore we ſend our thankſgiuing away, but our feruent affection goes not with it: ſuch a prayer cannot pierce the clouds, far leſſe bring downe an anſwer.

*Gregor. moral. 2. cap. 6.*

This may make vs aſhamed of our coldneſſe in praiſing God.

Is there any thing thou ſhouldeſt thinke more vpon in prayer, then that thou art ſpeaking with God? or is there any thing thou ſhouldeſt deſire more, then to find thy ſelfe accepted of him? *Quomodo te à Deo audiri poſtulas, cùm te, ipſe non audias?* How canſt thou deſire the Lord to heare thee in praying, when thou heareſt not thy ſelfe? *Vis Deum memorem eſſe tui cùm rogas, cùm tuipſe memor tui non ſis?* Wilt thou haue the Lord mindfull of thee, when thou requeſteſt him, and thou in requeſting him, haſt no mind of thy ſelfe? This is a common ſin of this age, the Lord remoue it.

*Cyprian. de orat. Domini.*

## Verſ. 13.

*And all the creatures which are in heauen, and on the earth, and vnder the earth, and in the ſea, and all that are in them, heard I ſay; Praiſe, honour, and glory, and power be to him that ſits on the Throne, and vnto the Lambe for euermore.*

The third part of the ſong is ſung by creatures of al ſorts.

What voyce creatures without ſenſe or reaſon can haue.

THE third part of the thankeſgiuing is ſung by creatures, and that of all ſorts, and with one common conſent: for this diſtribution of the creatures in theſe which are in heauen, in earth, vnder the earth, and in the ſea; is a propheticall amplification frequently vſed in Scripture, to ſhew the concourſe of all creatures to praiſe God in their kind: as ye may ſee, *Pſalm.* 148. Now theſe creatures here are ſuch as are without ſence or reaſon; to wit, the Sunne, the Moone, the Fire, the Aire, the Water, the Earth, and all that in them is, after their ſort doe praiſe the Lord, and they haue a voyce of their owne, which is well enough vnderſtood by him that made them. As

Rom.8.

they *grone for the bondage vnder which our ſinne hath ſubdued them*: ſo long they to ſee the ſonnes of God reſtored to their liberty, for then ſhall they be reſtored alſo: and for this benefit the creatures haue by our Redemption, as they were caſt into bondage by our tranſgreſſion, they haue their owne reioycing, and praiſing of God. But for this, wee referre the willing Reader to that which we haue written on the eighth to the Romanes, and now proceed to the concluſion of this Song.

### Verſe 14.

*And the foure liuing creatures ſaid, Amen. And the foure and twenty Elders fell down, and worſhipped him that liueth for euermore.*

The Song is concluded by them who began it.

NOw are we come to the concluſion of the Song: they who began it, to wit, Angels, and redeemed Saints coniunctly, doe alſo conclude it. In all this heauenly action, we ſtill ſee, that the example of one, prouokes another to praiſe God, teaching vs our duty, not to bee ſilent, when others beſide vs are praiſing the Lord. If we cannot with our mouthes, at leaſt let vs with our hearts make melody to the Lord, and ſay *Amen* to the ſong of our brethren.

*Amen*, is a note of affirmation.

Mat. 23. 36.

As alſo of confirmation.

1.Cor.14. 16.

The Angels ratifie the praiſes giuen to God, by ſaying *Amen*. This particle is ſometime a note of affirmation, as when our Sauiour ſaith, *Amen, Amen, I ſay vnto you, all theſe things ſhall come vpon this generation*: that is, certainely and without doubt they ſhall come. Sometime againe it is a note of confirmation, or comprecation; as when the Apoſtle reproues preaching or praying in an vnknowne language, he vſeth this reaſon, *How ſhall hee that occupies the roome of the vnlearned, ſay Amen, at thy giuing of thankes, ſeeing he knowes not what thou ſaiſt?* Of this it is cleare, that in the Primitiue Church, after preaching and prayer, the cuſtome of the people was to ſay, *Amen*; in token that not onely they conſented, but alſo wiſhed from God the ſame good things which he before had either mentioned in the preaching, or deſired in the Prayer. But this many of our Profeſſors thinke needleſſe now to bee required; but for mine owne part, I would wiſh them in this, and other laudable cuſtomes, to be leſſe nice and ſcrupulous then they are.

Vſed by people in the Primitiue Church after preaching, or prayer.

A liuing Lord, is Gods proper ſtile.

*Carthus.*

The ſtile they giue vnto the Lord, hath been intreated before. Our God is a liuing Lord in himſelfe, *In Deo idem ſunt viuens & vita*, and hee giues being and life to all things that are and liue.

And of the three-fold life, which flowes from him.

A three-fold life flowes from the Lord; Firſt, of *Nature*: Secondly, of *Grace*: Thirdly, of *Glory*. Natures life is either *Vegitatiue*, *Senſible*, or *Reaſonable*. Little cauſe haue they to reioyce, who haue no more but it. For in the *Vegitatiue* life, plants and trees of the earth excell man. In the *Senſitiue* life, beaſts and fowles are quicker in any ſenſe then man. And for the *Reaſonable* life, Pagans and heathen Philoſophers haue farre exceeded euen thoſe who are named Chriſtians.

All our comfort then ſtands in this life of Grace now, and life of glory heereafter. The Lord make vs partakers of them for Chriſts ſake.

## CHAP. VI.

### Verſe 1.

*After I beheld, when the Lambe had opened one of the Seales, and heard one of the foure liuing creatures ſay, as it were the noyſe of Thunder, Come and ſee.*

At the ſixth chapter begin the Viſions of prediction, which are three

THE Viſion of Preparation being ended in the two preceding Chapters, as we haue declared before: now follow the Viſions ſo Prediction, foretelling things which ſhortly muſt be done: And theſe are three, euery one of them diducing the eſtate of the Church to the ſecond comming of Chriſt vnto Iudgement: as at more length we haue ſhewed in *Prolegomenis*, wherein the generall method of the Reuelation is ſhortly ſet downe.

The firſt, in the ſixth and ſeuenth chapters.

The ſecond from the eighth to the twelfth.

The third from the 12. to the 21

The firſt Prophetical Viſion is contained in this ſixt, & the ſeuenth Chapter following; for the ſeuenth is an appendix of this, and hath in it a larger explication of the fifth and ſixth Seale, as (God willing) we ſhall heare: ſo then the firſt prophecy is abſolued in ſixe Seales, whereof the laſt concludes with the Day of Iudgement; for the ſeuenth Seale hath in her boſome the ſeuen Trumpets, which make vp the ſecond Prophecie of this Book, beginning at the eight Chapter; for till then, the ſeuenth Seale is not opened, and continuing to the end of the eleuenth, there it concludeth with the Day of Iudgement. The third Prophecie begins at the twelfth, and continues to the one and twentieth; whereof, if the Lord pleaſe, we will ſpeake hereafter.

The firſt Prophecie is a generall Prognoſtication of the eſtate of things to the Worlds end: Whereof the ſumme is, Chriſt will goe by his Goſpell thorow the World, till hee ouercome.

This firſt prophecie, as I ſaid, is generall, for it containes a generall Prognoſtication, and preſents to vs a view of the eſtate of things, as they will be to the worlds end: whereof the ſumme is, Chriſt ſhall goe thorow the World vpon the Miniſtery of his Word, preaching the Goſpell, where, and when it beſt pleaſeth him. This

is

The world will perſecute the Goſpel.

For contempt of it, God ſhall plague the world.

is prophecied in the firſt Seale, like a crowned King, and Conquerour; he hath gone out long agoe vpon his white Horſe, and ſo ſhall hee continue till hee ouercome. But this victory, let not the Church looke that it ſhall bee without blood; for Satan and his Inſtruments, figured by the red Horſe, and one riding on it, ſhall in moſt cruell manner perſecute the Preachers and Profeſſors of the Goſpell; and this is foreſhewed in the ſecond Seale: but they ſhall not eſcape vnpuniſhed: for the Lord ſhall ſend out the blacke Horſe, as is told in the third Seale; and the pale Horſe, who comes out at the opening of the fourth Seale: By theſe two, famine and peſtilence, vnder which all other horrible plagues of God are comprehended, ſhall the Lord be reuenged on the world, for contempt of his Goſpell.

In theſe perſecutions and plagues, Saints may be exerciſed, but the Lord ſhall ſecure them.

The Day of Iudgement ſhall conclude all.

2.*Theſ.*1.6,7.

The ſeuenth Chapter containes a larger explication of the fift and ſixt Seale.

And becauſe in theſe troubles many of the Saints of God ſhall ſuffer bodily death, it is declared in the fift Seale, how their ſoules reſt in peace with God, till the number of their brethren be fulfilled; and then, as they cry for iudgement, ſo the great and laſt Day of Iudgement ſhall come, as we ſee in the ſixt Seale: for wee ſhall ſee in the next Chapter, that the onely cauſe, why Angels delay the execution of the laſt wrath, for which the ſoules of Martyrs vnder the Altar cry vnto God, is, that the ſeruants of the Lord are not yet ſealed: which being once done, then *ſhall the Lord recompenſe trouble to them that troubled his Church*; as in moſt fearefull manner is declared in the ſixt Seale, *but ſhall render to his troubled Saints reſt, when the Lord Ieſus ſhall ſhew himſelfe from heauen with his mightie Angels*, as at length, and moſt comfortably is ſet downe in the next Chapter, from the tenth verſe to the end. And this any iudicious man that will reade without preconceiued opinion, may eaſily conſider, that the ſeuenth Chapter hath in it no Propheticall Prediction, but onely a larger explanation of the fifth Seale, in which Martyrs are willed to waite, *till their fellow-ſeruants be ſealed*: and the ſecure, and happy eſtate of Saints euen in ſuffering; yea, their glorious and ioyfull eſtate after ſuffering, is at great length expreſſed, before the comfortleſſe eſtate of the wicked, whereunto the ſixt Seale deliuers them, bee touched at all. Thus haue wee the ſumme of this firſt and generall Prophecie.

Three things noted in Saint *Iohns* preparation, before the opening of the Seales.

Now before the opening of the firſt foure Seales, Saint *Iohn* is prepared: where wee haue theſe circumſtances; firſt, what was S. *Iohn* doing, when this Viſion was preſented to him; to wit, *Beholding*: ſecondly, who prepares and wakeneth him, *One of the foure liuing Creatures*: and thirdly; what ſaith he to him, *Come and ſee.*

1. What was S. *Iohn* doing at this time, to wit, Beholding; and what his beholding imports.

The firſt is noted in theſe words; *After I beheld.* Saint *Iohn* hitherto hath ſeene many glorious Viſions; and yet now he lookes for more. Sure it is, that euery ſight of heauenly things which Saints get, prouokes them to a deſire of more; for there is not a greater argument of grace receiued, then a feruent deſire of further grace. Beſide the deſire, this beholding imports a conſtant conſideration without wearying, or wauering: a ſtable and fixed minde, with a perfect heart, is required in them who would learne things heauenly. The naturall eye, if it be clozed, or if it be *Circumactus*, tumbling and waltring in the head; or then, if it looke negligently, cannot ſee nor take vp thoſe things which are before it; and ſo is it with the eye of the ſoule; if it attend not ſtedfaſtly, and carefully to heauenly things, it cannot perceiue, nor vnderſtand them.

By whom is S. *Iohn* prepared for the receiuing of this Viſion.

Theſe foure Beaſts who prepare S. *Iohn*, cannot be Preachers, and why?

The ſecond circumſtance is, by whom is he prepared, that is, by one of the foure liuing creatures; that is the firſt of the foure, as the learned Interpreters haue ſufficiently cleared. They who expound theſe foure liuing Creatures, to ſignifie the whole order of Preachers, by the firſt of them vnderſtand, the firſt Preachers after the Apoſtles; namely, *Quadratus*, and *Ariſtides*; *Athenienſes* of the Church of *Athens*; By the ſecond againe; *Iuſtinus Martyr*, and *Melito Sardenſes*, of the Church of *Sardis*. But this vnto mee (with the reuerence I owe to ſo laborious men) ſeemes an idle ſpeculation: or, if they will, a Diuination, without Diuinity or warrant of the Word: For Saint *Iohn* here is ſent out to waken Preachers and Profeſſors. In the ſeuen Epiſtles he warnes euery Preacher of his duty; and in the prophecie of things to come, hee fore-warnes and armes Preachers and all Chriſtians, of ſuch battels as are before them. And how theſe Interpreters will bring in Preachers to bee wakeners and warners of Saint *Iohn*, I vnderſtand not.

Neither yet can they be the foure Euangeliſts; for S. *Iohn* was an Euangeliſt himſelfe.

*Ribera* perceiues the reaſon, and yet againſt his light purſues it, not willing to quit the common phantaſie of his fellowes.

Others againe, who by the foure Beaſts vnderſtand foure Euangeliſts, as *Haymo*, *Berengandus*, *Carthuſianus*, with many others before them, & many alſo after them, haue here occaſion, if they will embrace it, to correct themſelues: for there are here foure one after another, who waken S. *Iohn*: if they bee foure Euangeliſts, then S. *Iohn* muſt bee the fifth, or elſe ye muſt ſay that he warned himſelfe. *Ribera* the Ieſuite is the onely man of any that I haue ſeene, who moueth the doubt: for he dotes with the reſt of his fellowes, in that common conceit, that the foure Beaſts are the foure Euangeliſts; hee ſees here a manifeſt light arguing the contrary, yet doth he what he to defend that which he had learned from the darke Lights and Doctours of Rome. It would pittie a man, to ſee how hee pyneth himſelfe in wreſtling againſt a cleere verity: Therefore we adhere to our former interpretation, that theſe foure Beaſts ſignifie a company of principall Angels, who are neereſt the Throne, and that by one of them S. *Iohn* is wakened and prepared; For albeit the Lord in his ordinary working teacheth men by the Miniſtery of Men, and not by Angels; yet in his extraordinary working, ſo long as his Wiſedome thought expedient to vſe it, hee hath taught men, euen by Angels.

The firſt Voice that wakened S. Iohn, was like a Trumpet, the next like Thunder.

And in that the Voyce of the Angel who wakeneth him, is ſaid to haue been like the noiſe of Thunder, it is firſt for the matter it ſelfe, to tell vs, that great & fearefull things are heere foretold vnto vs; next, for the perſon of Saint *Iohn*, to whom they are reuealed, that he might be ſtirred vp to receiue them the more reuerently, he was at the firſt wakened with a Voice like a Trumpet, and now hee is wakened with a Noiſe like Thunder. And this, done to him a diuine man and heauenly diſpoſed, may and ſhould warne vs of our great weakeneſſe, ſluggiſhneſſe, and ſenſeleſſe ſecurity. O what need haue we to be wakened, as oft as the Lord is content to ſpeake vnto vs! *Peter, Iames* and *Iohn*, notwithſtanding they had ſeene the glory of Chriſt transfigurate on the Mountaine, yet being with him in the Garden, albeit he required nothing of them but that they would watch and pray; he burthened them not to drinke of his bitter cup, but onely willed them to pray, yet they fell aſleepe: and albeit he wakened them both the firſt and ſecond time, yet the third time he came, and found them ſleeping againe. In them let vs ſee our owne weakeneſſe; we haue need, not once, but often to be wakened, or elſe the Lord may ſpeake, but we ſhall heare in vaine, and ſleep in careleſſe ſecurity.

Great need haue we to be wakened, when God ſpeakes to vs.

3. The warning it ſelfe, Come and ſee. *Ioh.* 1. 39. This notable ſentence, vſed alſo by Chriſt, hath in it two things.

The third circumſtance, is the warning it ſelfe which is giuen him, *Come and ſee*. Our Sauiour hath the ſame *dictum* to the two Diſciples of S. *Iohn*, who demanded of him, *Rabbi, where dwelleſt thou? Come and ſee*; ſaid our Lord. A ſummary and ſhort ſentence, yet indeed the ſumme of all: the one is a Precept for this life, *Come*; All duties the Lord requires of thee, are compriſed in this one word, *Come*; for it imports that wee muſt goe out of our ſelues, and follow our Lord. The other is a promiſe for the life to come: *And ſee*; except we come, we cannot ſee, and when we come, we ſhall ſee, that which the *eye neuer ſaw, and the eare neuer heard*; All our Duty heere, ſtands in comming; all our reward there, ſhall be in ſeeing. But this warning of the Angel to S. *Iohn* is not ſo generall, onely tells him, that vnleſſe he come, he cannot ſee: wee muſt forget all things beſide, we muſt forſake our ſelues, and goe out of our ſelues, or elſe the Lord cannot, nor will not bee familiar with vs, to acqaint our ſoules with the comfortable knowledge of things heauenly and ſpirituall.

1. A Precept for this life, Come.

2. A promiſe for the life to come; And ſee.

But in this place it is not to be taken ſo largely.

## Verſe 2.

*Therefore I beheld, and loe, there was a White Horſe, and he that ſate on him, had a Bowe, and a Crowne was giuen vnto him, and he went forth conquering, that he might ouercome.*

Sixe points conſidered in the opening of the firſt Seale.

WE come now to the opening of the firſt Seale, wherin theſe ſixe points are to be conſidered: firſt, the Rider: ſecondly, his Horſe: thirdly, the colour of his Horſe: fourthly, his Armour: fifthly, his Ornaments, ſixthly, his Errand.

1. The Rider; he is no Roman Emperour, as blinded Romane Doctors do imagine.

*Viega* the Ieſuite will haue theſe Horſes to bee the Romane Empire; the Riders on them to be ſundry Emperours; and this Rider on the white Horſe, hee ſaith is *Caius Caligula*: Thus the Seraphic Doctours of Rome, are like men groping in darknes, writing what they will, but without a warrant. That this Rider on the white Horſe is the Lord Ieſus, is cleer out of the 19. Chap. Here in the beginning of the battell he appeares riding on a white Horſe, and there againe neere the end of the Battel, he appeares with his Warriours riding on a white Horſe: and it is told vs, that this Rider & mighty Conquerour, he is *faithfull and true, and in righteouſneſſe he doth iudge and make war, and his Name is called, The Word of God, King of Kings, and Lord of Lords*. If men would conferr Scripture with Scripture, there wold no place be left to their idle ſpeculations: And this ſame collation of theſe two places, reprooues them who limit the Rider on the white Horſe, vnto a certaine time; ſome to the deſtruction of Ieruſalem, and others to the dayes of *Conſtantine*; they defraud the Church of great comfort; for ſo long ſhall this valiant man of war fight on horſeback, *till he haue made all his enemies his footſtoole*, and deliuered his Saints from their oppreſſion.

*Reu.* 19. 11. 12. But that he is the Lord Ieſus is proued by Scripture.

Chriſt is ſo infinite a Good, that it is no maruell, if in one Viſion he be many wayes figured.

If it be demanded here, Seeing Chriſt is the opener of the Seale, how is hee alſo reuealed by the Seale? The anſwer is eaſie, Ieſus Chriſt is ſo infinite a Good, and his bleſſing ſo manifold, that many manner of wayes is he ſhaddowed vnto vs; yea, in one, and the ſelfe-ſame Viſion ſundry waies figured: He is the Reuealer, and the Thing reuealed; the Teacher, and the Matter which is taught; the Sacrifice, and the

Sacrificer; the Way, and He who guides vs in the way. Certainely, if we knew what an incomparable Iewell Ieſus is, we would with the Apoſtle, *account all things dung*, in compariſon of him.

*Phil.3.8.*

2. The ſecond point is, the White Horſe.

The next point is the Horſe wherevpon Chriſt rideth: the expoſition of this is to be ſought from the Pſalmiſt, where Chriſt, euen as here, is deſcribed going out, like a valiant King; *Gird thy ſword vpon thy thigh, O moſt Mighty, and proſper with thy glory, ride vpon the word of truth, meekeneſſe, and righteouſneſſe, &c.* So the Horſe, whereupon this Conquerour is carried thorow the world, is the Miniſtery of the Word. *Primaſius* by the Horſe vnderſtands Apoſtles and Preachers. Miniſters, without the Word, are not to bee receiued; and the Word without a Miniſter able to preach it, is not profitable: Theſe two, the Lord in his moſt wiſe diſpenſation hath ioyned together: For *it hath pleaſed God by the fooliſhneſſe of Preaching, to ſaue them who beleeue.* The Horſe then is the Miniſtery of the Word. The Goſpell preached is the Chariot and Horſes, whereby this King is carried thorow the world. As in the gouernment of the world he vſeth the Miniſtery of Angels; ſo in the gathering and gouerning of his Church, he vſeth the Miniſtery of Preachers; *Who can heare but by Preaching, and who can preach, except they be ſent?*

*Pſal.45.3,4.*

This figureth the Miniſtery of the Word.

*1.Cor.1.21.*

*Rom.10.14.*

Good Preachers reſemble Horſes in courage.

*Iob 39.25.*

Theſe are figured by Horſes: firſt, for the courage wherewith they are endued; This is obſerued by the Lord himſelfe, as a ſpeciall property of the Horſe: *He mocketh at feare, and is not afraid, hee turneth not backe from the ſword.* And doubtleſſe Preachers, in whom Chriſt is, and vpon whom hee rides, are valiant, and couragious men; *Their fore-head is like the Adamant, and harder then the Flint*: They feare no death, they faint for no trouble that can follow them in the ſeruice of Chriſt. Notable was that anſwer of *Andrew* the Apoſtle, when *Egeas* Gouernour of *Patris*, vpbraided him with the death of the Croſſe: he anſwered, that he would neuer haue preached the honour and glory of the Croſſe, if he had feared it. And as the ſeruants of God are farre from that timidity which makes men vnfaithfull in the cauſe of God; ſo are they as farre from temerity, whereby men ignorantly zealous, are precipitate, and carried head-long to accelerate for euery light conceit of their braine, trouble on themſelues: Their zeale is like a fire kindled of ſtubble or ſtraw, which makes a faire blaze for the time, but becauſe it hath no matter to maintaine it, vaniſheth incontinent, and endeth in vngracious ſmoaking. I wiſh we had no example of any ſuch among vs: it is a ſhame to the Goſpel, to ſpeake the one day, and retreate the other. A wrong cauſe will neuer furniſh ſtrength in trouble: wiſedome requires that men before-hand ſhould ponder and conſider well the cauſe, for which they will reſolue to ſuffer affliction.

*Ezech.3.9.*

They are farre from timidity:

And as farre from temerity.

The type of Horſes is vſed, to ſhew how Chriſt propagates the Goſpel ſpeedily.

Againe, Preachers are figured by Horſes: and Chriſt going foorth to conquer, appeares riding on a Horſe, to note the ſpeed and celerity which he was to vſe in propagation of the Goſpell. And indeed it is wonderfull, to ſee how in a ſhort time the Lord Ieſus ranne thorow the world by the Miniſtery of his Word, ouercomming and ſubduing to his obedience moſt mightie Kingdomes by moſt weake Inſtruments. This is well obſerued by *Cyprian* Biſhop of Carthage, and Martyr, *Ecce à Domini Redemptoris temporibus anni effluxerunt plus minus 240. iamq; huius vitis palmites latius ſe ſparſerunt, quàm Romanum Imperium*: It is little more or leſſe (ſaith he) of two hundred and forty yeeres, ſince the dayes of Chriſt the Redeemer, and yet in this time the Church hath ſpred out her Branches larger, then the Romane Empire: *Et quos nulla ferri vis domare potuit, emollit ſanguis Agni candidi*; and they whom no power of the ſword was able to daunt, are made peaceable and tame by the blood of the vnſpotted Lambe. Among many of that ſort, how the Lord hath been mercifull to Scotland, in that, about ſixteene hundred yeeres, this Conquerour with his white Horſe entred in among vs, and ſubiected vs to himſelfe, whom the Romanes could neuer ſubiect to their Empire: I haue at large declared in that Treatiſe, Intituled, *Seuen dayes conference betweene a Catholike Chriſtian, and a Catholike Romane.*

*Cypr. de duplici Martyrio.*

The Tongue of Chriſts Preachers did more preuaile to ſubdue the world, then the bands of Romanes it could with the ſword.

Preachers ſhould be bridled, ruled, and turned, as he who rides on them will command them.

And againe, as the Horſe is bridled and ruled, and turned here or there, by him that rides vpon it, and is not left to himſelfe to wander where-away he will: ſo is it with Preachers of the Goſpel, they are directed to Countries, Kingdomes, and Cities, at the good pleaſure of Chriſt; they neither come nor goe by accident, but by the prouidence of God. A notable example hereof we haue in Saint *Paul*, hee was of purpoſe to goe to Bithynia, *but the Spirit ſuffered him not*; yea, commanded him to goe to Macedonia. And albeit now the Lord doth not informe his ſeruants by ſuch extraordinary reuelations; yet doth hee ſtill worke with them in the ſame manner, appointing them to ſuch places and people, as in his Wiſedome hee thinkes moſt expedient. *Take heede to the flocke, ouer which the Holy Ghoſt hath made you Ouerſeers*; and they are as *ſtarres in the right hand of Ieſus*, they ſhine not but where hee holds out his

hand,

*Act. 16.*

*Act. 20.*

*Reuel. 1.*

hand, and ſends them. This is a warning to Preachers, if they looke to haue their Miniſtry bleſſed of the Lord; let them not goe where the calling of God leades them not.

Other riders are helped by their horſe, but here the horſe is helped by the rider.

Other riders are helped by their horſes, but here the horſe is helped by the rider; for what is a preacher, if Chriſt bee not with him, and worke in him? hee is like a Pen without a hand, it can write nothing; a tongue without a heart, it can ſpeake nothing; a muſicall inſtrument without one to touch it, can make no ſound at all: *Wee are not able of our ſelues ſufficiently to thinke a good thought, all our ſufficiency is of God.* Sith it is ſo, our care ſhould be to carrie our Lord alway in our Conſcience; how ſhould we waite vpon him? how ſhould we moſt carefully keepe him, ſith without him wee are able to doe nothing?

*2.Cor.3.5.*

For a Preacher can doe no good without Ieſus helpe.

It is written of *Bucephalus*, the horſe of *Alexander*, that hee would ſuffer none to ride vpon him, but his owne maſter; whether that be true or not, ſure it is, this is moſt true, Preachers ſhould not bee Aſſes like *Iſſachar*, crouching downe to receiue euery burthen that any man will lay vpon them, but they are horſes for Chriſt onely to ride vpon.

All Chriſtians ſhould take heede, that none but Chriſt ride on them, and rule them. *Origen.hom. 2. in Cant.*

Yea all other Chriſtians in their callings, are alſo to looke vnto this, that the commandement and direction of their waies bee reſerued onely to *Ieſus Chriſt*, *Beatæ animæ quæ dorſum ſuum curuarunt, vt ſuſcipiant Seſſorē verbū Dei, & fræna eius patiūtur, vt quocunq; ipſe voluerit flectat eas, quia non iam propria voluntate incedunt, ſed ad omnia ducuntur & reducuntur voluntate Seſſoris*: Bleſſed are the ſoules which bow their backes to receiue *the Word of God* to ride vpon them, who are content to be bridled by him, and turned where-away hee will: theſe walke not after their owne will, but are turned hither and thither, at the good pleaſure of him who rides vpon them.

Preachers are ſuch horſes as haue need both of bridle and ſpurre.

But to returne and conclude this ſecond point: As there is no horſe which needeth not the ſpur and the bridle, the one to ſtir him forward, the other to gouerne him in the right way; that he goe not where-away hee will himſelfe, but as the rider directs him. So is it with Preachers; we are many times inclined to faint, and loyter in our calling; to waken vs, ſome Cananites muſt bee ſtirred vp to bee pricks in our ſides, or elſe within vs God ſtirreth vp our owne Conſcience to put vpon vs. And as to the other hee bridles the mouthes of his ſeruants, he opens them to ſpeake how, and when he pleaſes: *In that houre it ſhall bee giuen you what yee ſhall ſay; for it is not yee that ſpeake, but the Spirit of your Father that ſpeakes in you.* Againe, hee clozeth their mouth, when hee ſees it expedient. So ſaid he to *Ezechiel, I ſhall cauſe thy tongue cleaue to the rooſe of thy mouth.* In a word, as I ſaid before, that he carries Preachers from place to place, according to his pleaſure; ſo in preaching, he carries them from purpoſe to purpoſe; he puts in their heads that which they intended not to haue ſpoken; he makes them forget that which they thought ſure to haue deliuered, & ſo ouerrules their memorie, and bridles their mouth, that ſtill he makes them his owne purpoſe. Happy, yea thriſe happy are they who this way are ruled by the Lord.

*Math.10.19,20.*

Preachers tranſported by Ieſus from one place, yea, from one purpoſe to another, whereof themſelues know not.

Example hereof in Saint Auguſtine. *Poſſidon. de vita Auguſtini.*

A notable example hereof we haue in *Auguſtine*: for *Poſſidonius* records of him, that in a certain Sermon his memory failed him, and that beſide his intention and purpoſe, he fell out into a diſcourſe againſt the *Manichæans*. When hee was come home, hee demanded of them who dined with him, if they had marked it? They ſaid, indeede they had: to whom he anſwered, *Credo quod forte aliquem errantem in populo, Dominus per noſtram oblinionem, & errorem doceri, & curari voluerit*: It may be, as I thinke, that by my obliuion, and miſcarrying from my purpoſe to ſpeake againſt that hereſie, God will haue ſome among the people to be taught, and cured of it. *Nam in eius manu ſunt, & nos, & Sermones noſtri*: for in his hand are both our ſelues, and our ſpeeches, to frame them as he will. And ſo indeed it was as the man of God tooke it; for within two dayes, *Firmus* a Manichæan came to him, and ſhewed him how by the ſame Sermon hee had been conuerted. *Vnde ſtupentes glorificauimus ſanctum eius nomen, qui cùm voluerit, & vnde voluerit, & quomodo voluerit, & per ſcientes & neſcientes, ſalutem Sanctorum operatur*: Wherevpon, they who were in *Auguſtines* company, much aſtoniſhed, glorified the holy Name of God, who when he will, as he will, by witting and vnwitting Preachers, workes the ſaluation of Saints.

It is the Lords praiſe to worke that by Preachers, which Preachers know not.

Let this glory bee reſerued to the Lord, he workes ſaluation oftentimes by Preachers, that Preachers knowe not of themſelues. The Preacher knowes not your troubles, your tentations, nor the eſtate of your ſoules, yet euery Profeſſor prepared reuerently to heare, thinks that the Preacher ſpeakes vnto him; but this, as I haue ſaid, is the finger of God, who by the miniſtery of one, ſpeaketh, & worketh in many, as he wil.

3. The third point is, the colour of the horſe which is white; noting two things: 1. The puritie and holineſſe which ſhould be in Preachers.

The third point is the colour of the Horſe: he is ſaid to be *a white Horſe*; the white colour noteth two things: firſt, purity and holines that ſhould be in Preachers: the Lord will not ride vpon vncleane beaſts, nor haue his name carried thorow the world by prophane men; hee will not, he cannot

worke

*1.Sam.2.17.*
*Mal.2.16.*

*Chryſoſt.in Mat. hom.15.*

worke with an vnſanctified Miniſterie. A fearefull example whereof wee haue in *Ophni* and *Phinees*, two ſonnes of *Eli*; with the wickedneſſe of their liues they had made the people to abhorre the ſacrifices of God, yet thought they to couer the *iniury vnder the garment of God*, and to ſaue themſelues in battell againſt the Philiſtims, by bearing the Arke of God on their ſhoulders: yet was the Lord ſo diſpleaſed with them, that he choſe rather to ſuffer his Arke to be captiued of vncircumciſed Philiſtims, then to maintaine it in the hands of ſo profane men as they were: they ſuffered their iuſt deſerued puniſhment, but the Lord pleaded the cauſe of his own glory, and brought home the Arke againe. Let them therefore be cleane, who carry the veſſels of the Lord: let vs ſtudy to be holy, the Lord wil not ride but vpon white horſes: *Vita munda ipſa eſt luce fulgentior*: a holy life is brighter then light it ſelfe.

2.
The white colour noteth the ioyfulneſſe of the meſſage which they bring.

*Pompon. Lætus.*

*Zach.9.9.*

*Acts 8.8.*
*Eſa.52.7.*

Secondly, the white colour ſignifies the ioyfulneſſe of the meſſage which they bring, there is no blacke nor dolefull thing in it. In holy Scripture, when Angels appeared to bring good tydings, wee finde them clothed in white; and among men it hath beene cuſtomably vſed for a ſigne of gladneſſe. The Emperours of Rome in their ſolemne triumphs had their Chariots drawne with white horſes. *Pomponius* writeth of the horſes which drew *Diocleſian* his Chariot, *Quod candore cum niue certabant*, that in whiteneſſe they contended with the ſnow. So then, by the white Horſe, the Goſpell is declared to be a ioyfull meſſage: *Reioyce, O Sion, for thy King commeth riding vnto thee*, and that vpon his white Horſe, in token of ioy to his owne, and triumphant victory ouer his enemies. Great ioy was in Ieruſalem, when *Dauid* brought the Arke into it; Great ioy in Samaria, when *Philip* preached the Goſpell vnto them. *Beautifull are the feete of them, who bring the glad tydings of peace.* But miſerable are they, who finde neither peace nor ioy in the preaching of the Goſpell; theſe may bee ſure, that dolefull tydings abide them.

4.
The fourth point concernes the armour of him that rides: Bow and Arrowes.
*Pſal.45.5.*

*Pſal.78.9.*

*Iudges 20.16.*

The fourth point to be conſidered here, is his Armour, *He had a bow.* No mention is made here of arrowes; but in the 45. Pſalme, arrowes are aſcribed to him, without mention of a bowe, *Thine arrowes are ſharpe to pierce the heart of the Kings enemies.* Thus collation of Scripture, is the beſt interpretation of Scripture. In old time the chiefe weapons vſed in warre, were bowes and ſlings; the one we may ſee out of the Pſalmiſt, *The children of Ephraim being armed, and ſhooting with the bow, turned backe in the day of battell*: the other out of the booke of Iudges; *The Beniamites had ſeuen hundred choſen men, who could ſling ſtones at an haire breadth, and not faile.*

Our Lord is an expert Archer.

*Pſal.37.13.*

*Rom.2.4.*

Our Lord then is a man of warre, an expert Archer; he hitteth the marke whereat he ſhooteth, and faileth not: it is long ere hee bend his bowe, and when he hath bended, the longer he drawes, the deeper hee faſtneth his arrow: *quò diutius expectat, diſtinctius iudicabit.* Let not wicked men pleaſe themſelues in their ſinnes, becauſe the Lord ſpares to ſhoote at them; *The Lord laughes the wicked to ſcorne, becauſe he ſees his day comming.* Let the patience of God lead men to repentance: for *except they turne, hee hath bent his bowe, and made it ready, hee hath prepared him deadly weapons, and will ordaine his arrowes for them that perſecute his Saints.*

Two ſort of Arrowes hath our Lord Ieſus.

1.
Of Iudgement which hee ſhootes at his enemies.

Two ſorts of arrowes ſhootes the Lord; firſt, arrowes of iudgement againſt the wicked; theſe he faſtneth ſo deeply in the ſoules of his enemies, and bodies alſo, that repine as they will, they cannot ſhake off the ſenſe of his wrath, but are confounded therewith. Such an arrow ſhot he at *Iudas*, he might not abide, but deſperately hanged himſelfe, which yet helped not to releaſe him of his paine. Such an arrow directed hee in the battell againſt *Iulian*, as forced that ſcornefull Apoſtate to confeſſe that hee fought againſt an inuincible Conquerour, *Viciſti tandem, Galilee.*

2.
Of Mercy, which he directeth toward his owne: and theſe are two.

One by which he woundeth them.
*Pſal.38.2.*

*Verſe 4.*

*Iob 6.4.*

Next, he hath arrowes of mercy, which he ſhootes at his owne, and wherewith hee wounds them, that he may cure them; and theſe are of two ſorts: the one worketh a ſenſe of ſinne with feare of wrath, for ſo hee workes with his children, to terrifie them with the ſenſe of wrath, that he may waken them to eſchew the wrath to come. Such arrowes ſhot hee at *Dauid*: *Thine arrowes haue light vpon mee, and thy hand lyeth vpon mee.* He expounds himſelfe incontinent: *For mine iniquities are gone ouer my head, and as a waighty burden they are too heauy for mee.* Such arrowes alſo ſhot hee at *Iob*, *The arrowes of the Almighty are in mee, the venim whereof doth drinke vp my ſpirit, and the terrors of God fight againſt mee.* Theſe are ſharpe, and fearefull, and heauy for the preſent, but healthfull and profitable in the end.

I note it for this cauſe, that the children of God ſhould not ſuffer themſelues to bee ouercome with griefe, when they are exerciſed with ſuch terrors of minde.

2.
Another, by which hee cureth them, and pricketh them to himſelfe.

The other ſort of his arrowes, worketh in his Saints a ſenſe of mercy which ingendreth loue, hee faſtneth their hearts, and knits them to himſelfe, that they wander no more from him. Of theſe ſpeaketh the Church, *Vulnerata ſum amore*, I am wounded

*Aug. in Pſ.* 118.

*Rom.* 8.15.

ded and ſicke with loue. By theſe arrowes, *Amor excitatur; interitus non comparatur*, loue is wakened; deſtruction is not procured. In a word, theſe are the two operations of the Spirit, whereby God workes the ſaluation of his children. *Yee haue not receiued the Spirit of bondage to feare againe; but yee haue receiued the Spirit of adoption, whereby we cry, Abba, Father.* Hee beginneth to feare and terrifie vs; theſe are his firſt arrowes: but in the end hee comforts vs; theſe are his ſecond arrowes: many of them may the Lord ſhoote at vs.

5. The fifth point is his ornament, to wit, a crowne on his head.

*Math.* 27.29.

*Gen.* 3.17, 18.

Chriſt two waies crowned.

*Tertul. de corona militis.*

*Heb.* 2.9.

2. *Tim.* 2.5.

The fifth point touched here, is his ornament, *A crowne was giuen vnto him.* Two ſundry waies find wee Chriſt crowned; *They platted a Crowne of thornes, and put vpon his head.* Thornes are the fruit of our ſinnes, *Curſed is the earth for thy ſake, thornes and thiſtles ſhall it beare vnto thee.* Theſe are the beſt flowers which earth could giue, were it not that by Ieſus the curſe is remoued; and of theſe curſed fruites of the earth, our ſins procured a garland to be ſet vpon the head of our Lord. *Quale, oro, ſertum pro vtroque ſexu ſubyt, ex ſpinis opinor, & tribulis in figuram delictorum noſtrorum*: wee ſhould neuer thinke of that thornie, and pricking crowne ſet vpon the head of *the God of glory*; but our ſoules ſhould be humbled, and our hearts pricked with ſorrow for our ſinnes which procured it. The other is a crowne of glory, *But now we ſee Ieſus crowned with glory and honour.* Except wee be content to beare the firſt with him, we ſhall not be partakers of the ſecond. *No man is crowned, except hee ſtriue as hee ought.*

6. The ſixth point, his errand for which he commeth forth riding.

This Conqueror ſhall continually ride, till he haue done his errand, ouercome his enemies, and perfited Saints.

The laſt point is his errand, *Hee went fourth conquering, that hee might ouercome.*] ἐξῆλθε νικῶν, κ' ἵνα νικήσῃ. Here are two words, one in the preſent time, the other in the future, declaring that from the beginning he hath beene victorious, and ſo will be to the end: and herein ſtands his victory, to deliuer his Saints from the hand of their enemies, till at length he make his enemies his foote-ſtoole. This is his errand, and he ſhall continue riding, & fighting vpon his white horſe, till he haue fully finiſhed and done it.

They are therefore much miſtaken, as we ſaid before, who bound the courſe of the white horſe within certaine yeeers, ſome to the deſtruction of Ieruſalem, and ſome to the dayes of *Conſtantine.* They who ſo limit him, ſpoile the Church of great comfort: but ſay they what they will, wee ſay with this Propheſie, Our Conqueror is ſtill riding on his white horſe, and ſo ſhall continue, vntill he ouercome.

This Conqueror is ſure of victory, before he enter into battell.

And we haue yet here this further comfort, that where other Warriers goe out to battell with a carnall confidence, which often faileth them, as we may ſee in *Senacherib, Antiochus*, and many ſuch; our Captaine and Conquerour commes out, not to a doubtfull battell, the euent whereof is vncertaine, but as a crowned and victorious King, ſure at the laſt to ouercome. Many of his enemies hath he put down by his hand already, and couered their face with ſhame. Where are now the firſt Perſecuters? no better ſucceſſe ſhall the remnant haue. The enmity was proclaimed in Paradiſe, and therewith the euent foretold, *The ſeed of the Woman ſhall bruiſe the head of the Serpent.* Victory is ſure, for *we fight not as men vncertaine, but certaine.* Great oppoſition in all ages hath beene made to this crowned King, yea many times would it ſeeme his white horſe hath beene ſlaine vnder him: The *Baptiſt* beheaded, *Steuen* ſtoned, *Peter* executed, Preachers martyred, but he hath ſtill others in readineſſe. *Paul* may bee bound, the Word of the Lord cannot bee bound. This King ſhall furniſh horſes, Armor, and all needfull for the battell, till hee obtaine the victory. It ſhould greatly animate vs to the battell, that wee are ſure beforehand, Ieſus Chriſt in the miniſtery of his Word ſhall preuaile, oppoſe who will.

*Geneſis* 3.

1. *Cor.* 9.26.

## Verſe 3.

*And when he had opened the ſecond ſeale, I heard the ſecond liuing creature ſay, Come and ſee.*

The ſecond Seale foreſhewes, that bloudy perſecution will follow preaching.

AT the opening of the ſecond ſeale, the ſecond Viſion is exhibited to the Church, warning them that the happy ſucceſſe of the Goſpell, foretold in the firſt ſeale, will not be without bloody perſecution; for Satan ſhall ſtir vp the bloody beaſts on whom he rides, to afflict ſuch as carry the Name and teſtimony of Chriſt thorow the world: but what they intend by way of perſecution againſt the Church, the Lord ſhall turne it into a plague, by which they themſelues ſhall bee puniſhed: and therefore are the Saints forewarned of it, that they may be prepared for patient ſuffering, when the Perſecution ſhall come.

The ſecond liuing creature that prepares Saint *Iohn*, is not *Iuſtinus*, &c.

In this verſ. the preparation goes before, & in the next verſe the Viſion followes. In the preparation, S. *Iohn* is warned by the ſecond of the liuing creatures, to attend the opening of the ſecond ſeale. They who expound the foure liuing creatures to be the Preachers of the Word, as by the firſt they vnderſtand *Quadratus* and *Ariſtides, Athenienſes*, ſo by the ſecond, they vnderſtand *Iuſtinus Martyr*, and *Melito Sardenſis*, by the third *Tertullian*, and by the fourth, *Cyprian* Martyr, and Biſhop of Carthage.

Nor yet any other Preacher.

But wee haue ſhewed before, that as theſe foure liuing creatures cannot bee the foure Euangeliſts, becauſe Saint *Iohn* himſelfe was one of the foure Euangeliſts: ſo no more can they be Preachers;for S. *Iohn* is here ſent to waken vp both Preachers and Profeſſors, to the patient ſuffering of troubles, which here are foretold vnto them. We adde heretherfore to our former expoſition, that theſe liuing creatures are Angels, adding this vnto it, that this firſt Prophecie being generall, ſhould neither be bound to particular times nor perſons; for euen in our owne dayes, the Rider on the white horſe rideth ſtill, and the red horſe followes the white to perſecute him; as the bloody murthers, and treaſonable plots in France, Germany, England, and other parts of Chriſtendome may witneſſe.

### Verſ. 4.

*And there went out another horſe, that was red, and power was giuen to him that ſate thereon, to take peace from the earth, and that they ſhould kill one another: and there was giuen to him a great ſword.*

Comforts and croſſes mixed one with another here vpon earth.

AT the opening of the ſecond ſeale S. *Iohn* ſees a ſight farre different from the firſt; the firſt ſight was comfortable, but doleſull are theſe which follow. Our comforts on earth are not without croſſes, nor yet our croſſes, thanks be to God, without comforts.

Long proſperity and preaching of the Goſpell ſeldome go together.
*1.Sam.* 5. 17.
*Mat.*2.3.

Alway we are forewarned here, that perſecution will follow preaching; we muſt not alway promiſe to our ſelues proſperous and pleaſant things. When *Dauid* was anoynted King, all the Philiſtims came out in battell to ſeeke him: he was a Type of our Lord. When Ieſus was borne in Bethlem, *Herod* and all Ieruſalem were agaſt; and ſo ſoone as he was baptized, Satan tempted him. It warnes vs, ſaith S. *Chryſoſtome*, that if we alſo will giue our names vnto Chriſt, we muſt prepare our ſelues both to be perſecuted of men, and tempted of Satan. *Ab ipſis vitæ initijs ad tentationes præparamur, cùm cernimus ab ipſis Chriſti incunabilis iſtud effectum, &c.*

Gods indulgence towards vs in our maruellous peace.

Long and maruellous peace haue wee had; great hath beene the Lords mercy towards vs; where ſhall wee finde, that the White Horſe hath ridden ſo long, and the red horſe not following him, as here in this Countrey? Where hath there beene ſo long preaching without hereſie or perſecution, as among vs?

Satan a far off hath ſhaken his bloudy ſword at vs, but the Lord hath bridled him.

Satan a farre off hath ſhaken his bloudy ſword at vs, but the Lord hath reſtrained him, and bridled his bloudy beaſts, that they could not come neere vs. The Spaniſh Army threatned to execute vpon vs the bloudy decree of the Councell of Trent, but the Lord drowned them before our eyes, as hee drowned the Egyptians in the ſight of Iſrael. The remanent of them hee humbled alſo before vs, and brought them into our ſtreets, that they, who purpoſed to make vs prooue their mercileſſe cruelty, might proue our Chriſtian pitty and compaſſion; as the Syrians, who came to deſtroy Samaria, by the maruellous working of God were brought within the Ports therof, they were refreſhed with meat and drinke, and ſent home againe; ſo moued the Lord our hearts to doe vnto them. God make vs thankefull for it, and giue vs grace to prepare our ſelues the more carefully for the day of affliction, becauſe the Lord hitherto hath ſo long and louingly ſpared vs.

*Exod.* 14. 30.

He delt in our dayes with the Spaniſh army, as he did of old with the Syrian

The red horſe ſignifies bloudy perſecutors, and the rider is Satan.
*Iohn* 3.
Baſtard religion is alwayes cruell.

As the White Horſe ſignifies Preachers, by whoſe miniſtry Ieſus is carryed through the world; ſo the red horſe ſignifies bloudy Perſecutors, and he who rides vpon them, is *Satan, a lyer and murtherer euer from the the beginning*. The type tels vs, that baſtard religion is alway cruell, examples of all ages proue it. *Cain* a baſtard and falſe worſhipper, he ſlew *Abel* a true ſacrificer; *Iſmael* mocked *Iſaac*, and *Eſau* perſecuted *Iacob*. *Verberari Chriſtianorum proprium eſt, flagellare autem Pilati, & Caiphæ ſunt officia*: To ſuffer, is the property of Chriſtians: *To you it is giuen not onely to beleeue, but to ſuffer alſo*, but to perſecute and ſcourge, are the practices of *Pilate* and *Caiphas*.

*Athana. ad ſolit. vitam degentes.*

The Ieſuite *Coſter*, in the Preface of his *Enchiridion* teſtifies, that albeit the Chriſtians of the Primitiue Church were of a ſufficient number to giue battell to the perſecuting Emperours, yet they choſe rather to propagate the Goſpell, by patient ſuffering the ſhedding of their owne bloud, then by ſhedding the bloud of their Perſecutors, *Ita Catholicos pia quædam tenuit miſericordia*: Such was then the tender mercy of Catholikes. But I pray him tell me, Where was this tender mercy in pretended Catholikes Romane, at the murther of Paris? Is it not cleare by his owne confeſſion, that the Church of Rome preſent, is farre degenerate from Rome Primitiue? If there were not any other argument againſt them, their bloody teeth may teſtifie that they are not the Sheepe of Ieſus, but rauening Woolues. But of this we haue ſpoken elſewhere.

The church of Rome that now is, is not like the Primitiue Church of Rome.

*Coſter. præfat. Enchirid.*

Their bloudy teeth ſhew them to bee woolues, not ſheepe.

Satan thirſts for blood, and when he hath gooten it, blood is his deſtruction. Hee thought all ſhould goe well, and his Kingdome ſhould be in peace, if once he had Ieſus Chriſt crucified; but Chriſt by death deſtroyed him, who had the power of death; and hee thinkes by ſhedding the blood of Saints, to raze the Chriſtian name out of the earth, but he is far deceiued, for it hath proued in all times, which *Tertullian* by experience marked in his time, *Sanguis Martyrum ſemen eſt Eccleſiæ*. The

Satan thirſts for blood, and when hee gets it, blood is his deſtruction.

The Church cannot be conſumed by the croſſe.

Niceph.l 3.c.22.

Iuſtin.Mar.in dialog. cum Tryph.

bloud of Martyrs is the ſeed of the Church. This is the buſh that burnes, but cannot be conſumed by fire; it is the Arke toſſed by water, but ſtill preuailes againſt the water. Continuall were the perſecutions of the Church Primitiue, yet Chriſtians increaſed daily, deepely rooted in the doctrine of the Apoſtles, and watred plentiouſly with the bloud of Saints: And againe, The more cruelty (ſaid *Iuſtine*) is vſed againſt vs, the more the number of beleeuers is increaſed. No otherwiſe then if a man cut the Vine tree, the better the branches thereof grow: for the Vine tree planted by God and Chriſt, is his people.

Enemies of the Church cannot doe the harme that they would.

Mat.10.30.

Aug.hom.14.

Iohn 19.11.

Iob 1.

Satan is a Lyon, but reſerued in chaines.

2.Pet.2.4.

*And power was giuen him.* This is for the comfort of the Church, that howſoeuer her enemies be many, and moſt malicious, yet they can doe no more then according to the power God giues them. *Yea, and all the haires of your head are numbred, not one of them can fall to the ground, but by the will of your heauenly Father. Times ne pereas, cuius capillus non peribit?* Art thou afraid leſt thou periſh, ſith a haire of thine head cannot periſh? When *Pilate* had bragged of his power to Ieſus, our Lord gaue him this anſwer, *Thou couldeſt haue no power ouer me at all, if it were not giuen thee from aboue.* Yea, Satan himſelfe confeſſed, that albeit many times he aſſayed to haue harmed *Iob*, yet he could not, becauſe the Lord was an hedge vnto him. He is indeed *a roaring Lyon, going about, ſeeking whom he may deuoure*; but he cannot ſo much as enter into ſwine, till the Lord giue him licence: *Hee is reſerued in chaines*, which hinders, and reſtraines his malice. There are two chaines vpon him which bind him, and other two which torment him: but of theſe we haue ſpokē, *Rō*. 8

How farre this place is miſtaken by ſome.

Brightm.in hunc loc.

*To take peace from the Earth.* I maruell what moued *Brightman* to ſay, that in the ſecond ſeale, *Non agitur de perſecutione Eccleſiæ, ſed de tempeſtate bellorum, qua orbis terrarum concutietur.* There is no mention of the perſecution of the Church, but of troubleſome warres, wherewith the world ſhall be ſhaken. His reaſon is from this word, The Rider on the red Horſe hath power to take peace from the Earth; that is, from the men of the World, figured by the earth, not from the Church, which is figured by heauen: as if commotions of Kingdomes imported not a diſturbance of the peace of the Church; yet in few lines after, he cleane forgets himſelfe; for thus hee writes, *Marcus Aurelius Antonius, grauem in Chriſtianos perſecutionem mouit, quã, vt compeſceret, ſecundum Animal, Iuſtinus ſcilicet vocem ſuam edidit*: that *Marcus Aurelius Antonius*, moued a heauy perſecution againſt the Christians; to pacifie and ſtay it, *Iuſtine Martyr* vttered his voyce, but it was the *Bullockes* voyce, it preuailed not, as did the firſt Voyce; to wit, of the *Lyon*. It is a pitty to ſee learned men miſcarryed with ſuch idle ſpeculations, and Commentaries, which neither agree with the Text, nor with their owne words. But leauing him:

Perſecutors may take away peace external.

Not internall.

Iohn 14.27.

Matth.10.21.

This peace which the firſt executor of Gods wrath takes from the Earth, is peace externall, and the Spirit of God purpoſely ſo ſpeakes, that moſt cruell perſecutors can doe no more but take peace from the earth, that is, peace external: for as for that inward peace of God, worldly men neuer had it, and ſo it cannot be taken from them. Our Lord had left in Legacy to his Church, *My peace I leaue you*; and that with aſſurance, that none can take it from them: Yet the breaking of peace externall, brings in with it perſecution of the external eſtate of Chriſtians; ſo our Sauiour witneſſeth himſelfe, *I came not to bring peace, but the ſword.* What ſhall enſue hereof? See of that which he ſubioynes, *Brother ſhall betray the brother to the death, and the father the ſon, and children ſhall riſe againſt their Parents, and cauſe them to die.* Of this it is cleere, how the diſturbance of externall peace by the ſword, imports a perſecution of the Church.

Peace between people of diuers Religions, cannot be ſetled by granting liberty of conſcience.

As true Religion binds vs to God, ſo it diuorces vs from them, were they neuer ſo neerely bound to vs in reſpect of Nature, who are enemies to the Truth of GOD: therefore is *Leui* praiſed, that in the cauſe of God, he ſaid to his Father and Mother, *I know you not.* And of this it is euident, that to procure externall peace in a Kingdome, by granting, as they call it, liberty of conſcience, is an vnwiſe policy; the *Arke* of *God* and *Dagon* will not both ſtand in one Temple: *Iacob* and *Eſau* will not agree in one wombe: Diuerſity of Religion puts Fathers, Brethren, and Children, by the eares, euery one of them againſt others: How then can it make peace?

Perſecutors are profitable to perſecuted Saints.

Pſal.52.2.

Aug.ſer.6.

But moſt pernicious to themſelues.

Acts 9.5.

*And that they ſhould kill one another.* Perſecutors are profitable to them whom they perſecute, but indeed pernicious to themſelues: They are, as the coales, which melt and fine the gold, but conſume themſelues; they are compared by the Pſalmiſt, to a Razor, *Nouacula, quæ non admittitur, niſi ad ſuperflua noſtra*, which onely cuts away our ſuperfluities, but euen in ſo doing they are hurtfull and pernicious to themſelues: which our Sauiour properly expreſſed, when he ſaid to S. *Paul* a Perſecutor; *It is hard for thee to kicke againſt the pricke. Durum calcitranti nō ſtimulo*, by perſecuting my Saints, thou procureſt hurt to thy ſelfe. Stories of all ages proue this, that the wicked drawing their ſword againſt Saints, haue turnd it in the end either on thēſelues,

*for*

Pſal.7.16.

*for the cruelty of the wicked ſhall fall vpon his owne pate*; or elſe, one of them againſt another: So *Euſebius* witneſſeth of *Pilate*: *Factus eſt ſui ipſius & iudex, & vindex*: hee was made both his owne Iudge, and his owne Burrio. *Nero*, after he had perſecuted many Chriſtians to the death, is purſued by *Galba*, and ſticketh himſelfe; *Galba* is ſlaine by *Otho*, and ſhortly after, *Otho* is ſlaine by *Vitellius*. *Domitian*, who baniſhed Saint *Iohn*, and employed his ſeruants, and ſubiects to perſecute Chriſtians, was murthered by two of his own Domeſticks; not without the counſell of his wife. *Maximinus* and his ſonne rent aſunder by his owne ſuddarts, they all crying with one voyce, *Ex peſſimo genere ne catulum quidem eſſe ſeruandum*, Looke to *Valerian*, and *Dioclesian*, and all the reſt of that ſort, and yee ſhall ſee the ſword of perſecutors, in Gods righteous Iudgements, turned vpon themſelues.

Euſeb. lib. 2. c. 7. This is cleered by the Story of all times.

## Verſe 5.

*And when hee had opened the third Seale, I heard the third liuing creature ſay, Come and ſee. Then I beheld, and lo, a Blacke Horſe, and he that ſate on him, had Ballances in his hand.*

In the third Seale the contempt of the Goſpell is puniſhed with the plague of famine.

IN the opening of the third Seale, wee haue firſt, the Preparation, the ſame which was premitted before the opening of the former two; then we haue the Viſion it ſelfe, wherein the Lord threatneth the world with the plague of famine, for contempt of the Goſpell: This plague is firſt propounded in a type, verſ.5. next, expounded in a plaine ſpeech, verſ.6. In the Type, there is a blacke horſe, and the Rider thereupon hauing Ballances in his hand. This is a Viſion farre different from the firſt; the white Horſe commeth into the world, and a crowned Conquerour riding vpon him, he is not receiued, but on the contrary perſecuted: to puniſh their ſinne, now comes in the blacke Horſe; for ſure it is, blacke and dolefull tidings are abiding them, who will not receiue the ioyfull tidings of the Goſpell.

Vnder the type of a blacke Horſe, and a Rider with Ballances.

This plague of famine is figured by a blacke Horſe, from the effect thereof; for it blackeneth the moſt beautifull countenances of men; *The Nazarites of Ieruſalem, which were purer then the ſnow, whiter then the milke, their viſage is blacker then the coales.* If the Lord withdraw from man the comfort of his creatures, his courage, ſtrength, countenance, and all failes him. Alas that fooliſh man cannot conſider this! Sith he cannot indure to want the comfort of the leaſt of Gods creatures, how is hee able to indure the ſtare of Gods owne fauourable face? if the Sunne refuſe to ſhine vnto thee; if the Aire deny thee reſpiration or breathing; if the Earth deny thee her fruits; doth not vaine man turne into nothing? How then can hee bee but vtterly confounded, if the Lord ſhall caſt downe his countenance vpon him? according to that of the Pſalmiſt, *When thou with rebukes doſt chaſtiſe man for iniquity, thou as a moth makeſt his beauty to conſume.*

Blackneſſe of Viſage, an effect of famine. Lam.4.7.

Silly man cannot conſiſt without Gods creatures; how can he then indure, if he want himſelfe.

Pſal.39.11.

Yea, the comfort of all creatures, though thou hadſt them, were not able to vphold thee, if the Lord in his anger looke downe vpon thee. A fearefull example hereof we haue in *Baltaſar*, the laſt of the Aſſyrian Monarches, who hauing about him all worldly comforts that the heart of man could craue, yet when the Lord wakened his conſcience, and wrote his doome with three fingers of an hand vpon the wall ouer-againſt him, his countenance changed, his fleſh trembled, his knees ſmote one againſt the other, his ſpirit was perturbed, and none of his comforts could comfort him. Sith it is ſo, that we cannot endure to want his creatures, farre leſſe can we liue, if we want himſelfe: will we ſtill prouoke the Lord to wrath by our ſinnes? *Are wee ſtronger then hee*; that any way wee ſhould be able to beare the force of his indignation? Why then are we not more carefull to make peace with him? Thou canſt not reſiſt him; why wilt thou not be reconciled with him? God giue vs wiſe and vnderſtanding hearts, that in time we may conſider of it.

Yea all creatures cannot comfort man, if the Lord looke angry at him. Dan.5.

An exhortation to make peace with our God. 1.Cor.10.42.

This plague of Famine comes in into the third roome, and is not to be limited within any definite time: for as the courſe of the white Horſe ſhall continue to the worlds end; ſo, where hee is reiected, the Blacke and the Pale ſhall follow, according as it pleaſeth the Lord to appoint them. *Cotterius*, who aſſigneth ſeuen yeeres, and no more, to euery Seale, confeſſeth hee cannot prooue that this Plague of Famine threatned here, ſhould be reſtrayned to ſeuen yeeres onely; and ſo it is indeede: for where the Red Horſe followes the White, to perſecute the Preachers and Profeſſors of the Goſpell, it is a righteous thing with God to ſend in the Blacke and the Pale Horſe to plague them. They who deſpiſe the *Bread of Life*, are iuſtly puniſhed, when bread needfull for the body is taken from them. *Seeke firſt the Kingdome of heauen, and all other things ſhall be miniſtred vnto you*: And on the contrary, where men will not receiue the Kingdome of God offered vnto them, all other things which they would haue, ſhall bee taken from them. They ſhall not inioy the comforts of

Plague of famine is not to be limited to any definite time.

*Cotterius* aſſigneth ſeuen yeeres, and no more, to euery Seale.

Mat.6.23.

They who deſpiſe the bread of Life, are iuſtly plagued with want of earthly bread.

the earth, who deſpiſe the pleaſures of heauen, proclaimed and preached by the Goſpell.

The world blameth the Goſpell wrongfully for plagues which come for the contempt of the Goſpell.

The blind World blameth the Goſpell moſt wrongfully, as if it were the cauſe, why men are plagued with famine, and peſtilence: but we ſee, the true cauſe is the perſecution and contempt of the Goſpell. So the Iewes of old, ignorantly glorified, as the Papiſts do now, that there was wealth enough, when they *worſhipped the Queene of heauen*: And Infidels in the Primitiue Church imputed Famine, Peſt, and ſuch like, to the Chriſtians: But heere the true cauſes of wealth, and of want, are diſcouered to vs.

Ier. 44. 17.

The obiection of Ethnicks.

And yet ſtill they obiect, that Famine and Peſtilence cannot be plagues ſent vpon the world for contempt of the Goſpell, becauſe Preachers and Profeſſors of the Goſpell are not exempted from them.

An anſwer to it.

But this is eaſily anſwered: for good men and euill, as in one and the ſelfe-ſame action, ſo alſo in one and the ſelfe-ſame paſſion, are farre different one from another: *Cain* and *Abel* ſacrificed, yet was the one accepted, the other reiected; their hands wrought alike, but not their hearts. *Iudas* ſaid, I haue ſinned, in betraying Chriſt; *Peter*, I haue ſinned, in denying Chriſt: Alike in confeſſion, but not in contrition, and confidence. Two Malefactors crucified with Chriſt, the one continuing in his ſin, blaſphemed him; the other by grace conuerted from his ſinne, bleſſed him. There ye haue in like action and like paſſion, an vnlike diſpoſition: *Quicunque boni, malique pariter afflicti ſunt, non ideo ipſi diſtincti non ſunt: quia diſtinctum non eſt, quod vtrique perpeſſi ſunt, manet tamen diſſimilitudo paſſorum, etiam in ſimilitudine paſſionum, & licet ſub eodem tormento, non eſt idem virtus & vitium*: Good and euill men are not therefore not diſtinguiſhed, becauſe it is not diſtinguiſhed which they ſuffer: There is a great diſſimilitude of the ſufferers, euen in the ſimilitude of ſuffering, and vnder one and the ſelfe-ſame torment, yet are not vertue and vice one and the ſame. The ſame anſwer before him, gaue *Cyprian* to the Ethnickes, when they obiected the like to Chriſtians: Thinke not (ſaith he) that ye and we, becauſe we both ſuffer in the like afflictions, are therefore alike; when we are ſtricken like you, yet are we not like; *Ne putes participem eſſe pœnæ tuæ, quem non vides participem doloris tui*: thinke him not partaker of thy puniſhment, whom thou ſeeſt not partaker of thy paine.

Good men and euill in the like ſuffrings and actions, are yet very vnlike.

*Aug. de ciuitate Dei. lib. 1. c. 8.*

The Ballance in the hand of the Rider, noteth.

1 Scarcity of Bread.

Now the Rider on this blacke Horſe is ſaid to haue a Ballance in his hand: firſt, in token of penury, and ſcarcity, hee giues bread vnto men, not by meaſure, but by weight, which is according to the curſe threatned in the Law: *When I ſhall breake the ſtaffe of your bread, then ten women ſhall bake your bread in one Ouen, and they ſhall deliuer your bread againe by waight, and yee ſhall eate, and not bee ſatisfied.* A token of great ſcarcity, when in one Ouen, as much bread is baked as muſt ſerue ſeuen Families; and which yet is worſe, *They ſhall eate, and not be ſatisfied.*

*Leuit. 26. 6.*

2 The equity of Gods Iudgements.

Secondly, the Ballance in the hand of him who brings this plague of Famine, notes the equity of God in the execution of his Iudgements, he makes his plagues proportionall to the ſinnes of men, and in puniſhing them doth nothing vnrighteouſly. Hitherto tend theſe borrowed ſpeeches of *Lines*, *Meaſures*, and *Cups*, vſed in holy Scripture, to expreſſe the moderation and equity of God; euen in puniſhing, he keepes a meaſure, a rule, and order. But in the execution of mercy it is farre otherwiſe; for our beſt ſeruice is not worth the leaſt of his mercies: our recompence is not by *lines* nor *meaſures*: but as our Sauiour ſpeaketh, *A good meaſure preſſed downe, and ſhaken together, and running ouer, ſhall bee giuen vnto you. The Lord ſhall doe to vs abundantly aboue all wee can aske or thinke*; Much more aboue all that we haue done.

*Luk. 6. 28.*

## Verſ. 6.

*And I heard a Voyce in the midſt of the foure liuing creatures ſay, A meaſure of Wheat for a penny, and three meaſures of Barley for a penny: and Oyle and Wine hurt thou not.*

The Type figuring famine, expounded in plaine ſpeech.

NOW followes the expoſition of the former Type, wherin by a Proclamation from the Throne, or the Lambe that ſits thereon, the plague threatned heere, is declared to be famine and dearth. The *Chœnix*, in the iudgement of all Interpreters, is ſuch a meaſure of dry corne, as might ſerue to be bread for a day vnto one man: The *penny* againe was the ordinary wages of a common Labourer for a day; as is cleere out of the Parable of the Vineyard, and thoſe who laboured in it. So great then ſhall the Dearth be, that a man labouring all the day long, ſhall bee able to gaine no more bread, then may ſuffice his own belly.

*Mat. 20.*

Famine threatned here, is not in the higheſt degree.

And yet it is to be marked, that the famine threatned here, is not in the higheſt degree wherewith afterward the ſins of men prouoked the Lord to puniſh them: For here Wine and Oyle are ſpared, which in greater famines haue bin altogether taken away; for except ſmaller iudgments be contened, the Lord proceedeth not vnto greater: mercy pleaſeth him, rather then iudgement:

Leuit.26.18.

vers. 21.24, 28,29.

Lam.2.20.

ment: but if mercy be deſpiſed, the iudgement is doubled, according to that threatning; *If ye will not for all theſe things obey me, I will puniſh you ſeuen times more, according to your ſinnes: and if yee walke ſtubbornely againſt me, and will not obey me, then will I walke ſtubbornely againſt you in mine anger; and yee ſhall eate the fleſh of your ſonnes and daughters.* Such was the famine inflicted vpon Samaria and Ieruſalem, that tender women haue been forced for hunger *to eate their children, not of a ſpan long.* A horrible thing to heare, that the Infant new come out of the wombe, ſhould bee deuoured at the mouth, and ſent into the wombe againe; yet, as I ſaid, *Ieremie* records it to haue been done at the firſt deſtruction of Ieruſalem by the Caldeans; and *Ioſephus* records the ſame at the ſecond deſtruction thereof by the Romanes.

Examples of more horrible famine following this, vpon mans impenitency.

Fox. tom. 1. pag. 108.

But ſince this Prophecy, and the time thereof, this plague hath increaſed aboue that which is heere denounced. Among many others, fearefull was that Famine which fell out in the dayes of *Iuſtinian*, hunger ouercomming humane affection, forced man to feed vpon the fleſh of man. It is recorded that two women were found to haue ſlaine and eaten ſeuenteene men; and men debilitate and weakened with famine, bowing themſelues to creepe on their knees and armes, that with their teeth they might pull any greene fruit of the earth; after the maner of beaſts, fell downe and tumbled ouer for lacke of ſtrength, and ſo dyed, there being none to bury them. When we reade of the like of theſe fearefull iudgements, it ſhould ſtirre vs vp to praiſe the Lord for his great indulgence and patience towards vs, who notwithſtanding our great ſinnes againſt his Maieſty, yet hath he not viſited vs with the like plagues: his holy Name bee praiſed therefore, and the Lord giue vs grace, that *his patience may lead vs to repentance.*

Rom. 2.4.

## Verſe 7, 8.

*And when he had opened the fourth Seale, I heard the Voyce of the fourth liuing creature ſay, Come and ſee.*

*And I looked, and behold, a Pale Horſe, and his name that ſate on him, was Death, and Hell followed after him, and power was giuen vnto him ouer the fourth part of the earth, to kill with Sword, and with Hunger, and with beaſts of the earth.*

Wrath of God increaſeth like a fire, if it be not ſlackned in time.

AS the ſound of the Trumpet, when the Lord by it proclaimed his Law on Mount Sinai, waxed louder, and louder; ſo heere the denunciation of his Iudgements waxeth greater and greater; for his wrath increaſeth like a fire, where it is not ſlackned and quenched with the teares of repentance. Hitherto the plague of the ſword and famine hath beene threatned to take vengeance on man for contempt of the Goſpell; now followes the plague of peſtilence and deuouring Beaſts.

Mercy is firſt offered, before iudgement be executed.

Yet is it to be marked, that mercy is firſt offered before iudgement: the Rider on the White Horſe comes with the meſſage of mercy, grace, and peace; if men receiue it not, then the Lord proceedeth to Iudgement. Vnder the Law, are the people paſſed ouer Iordan, there were ſix of their Tribes, or principall men choſen out of them, and appointed to ſtand on Mount Gerizzim to bleſſe the people, if they ſhould obey; other ſix againe to ſtand vpon Mount Ebal, to curſe them, if they ſhould rebell. Vnder the Goſpell our Sauiour began his preaching, firſt, with *bleſſings*, but after proceeded to denunciation of *woes*. The Apoſtle to the ſame purpoſe ſaith, *Wee are not come to the Mount that might not be touched: But wee are come to Mount Sion, &c.* As the Lord allures by mercy, ſo hee terrifies by iudgement: if mercy cannot mooue vs, iudgement ſhall confound vs, and that ſo much the more, becauſe mercy was firſt offered, and we refuſed it.

Deut. 27.12.13.

Mat. 5.2,3,4.

Exod. 19.13.
Heb. 12.18.

The order obſerued in the opening of this ſeale.

In the opening of this Seale, wee haue, firſt, the Preparation: Secondly, the Viſion it ſelfe: and thirdly, an expoſition both of this Viſion, and the proceeding. The Preparation contained in the ſeuenth verſe, is coincident with the former, and I paſſe it. In the Viſion it ſelfe we haue three things, firſt, the Horſe, his colour is *pale*; next, the Rider, his name is *Death*; thirdly, his Page or foot-man following him, is called *Hell*.

The pale horſe a type of peſtilence and other ſtrange diſeaſes. Examples thereof.

The *Pale Horſe* is a type of Peſtilence, and all other ſtrange and vncouth diſeaſes: ſo is it expounded in the words following, which giue vs a ſufficient warrant to exclude all other interpretations. Peſtilence is one of the Lords ordinary iudgements, whereby hee humbleth the pride of man, *When I ſend my foure ſore iudgements vpon Ieruſalem, the Sword, Famine, the noyſome beaſt, and Peſtilence:* Here it is threatned, afterwards at diuers times executed, as the Hiſtory records, which iuſtifies this Prophecie. In the yeere of our Lord fourescore, *Veſpaſian* being Emperour, ſuch a Peſt plagued Rome, that for many dayes tenne thouſand people dyed in a day. In the yeere two hundred fiftie three, *Decius* a vile Perſecutor, there was no Prouince in all the Romane Empire, no City, no houſe, which Peſtilence purſued not. In the yeere two hundred ſix & fifty, *Valerian* another bloody Perſecutor being Emperour, ſuch a Peſt inuaded Alexandria, that famous City of

Ezech. 21.14.

Oroſ. lib. 7. cap. 9.

Niceph. l. 3. c. 11.

Oroſ. lib. 7. c. 21.

Auentin. lib. 2.

*Euſeb.lib.7.c.21.*

The indulgence of God towards vs in this Land, with a warning to repent.

Egypt, that in ſo populous a Towne there were not ſo many Citizens to be found, as before the Peſt it had *Canos ſenes*, ancient men of white haires. It were tedious to repeate all; wee want not domeſtick warnings; the light of the Goſpell hath come among vs, but for our vnthankfulneſſe, the Red Horſe, the Blacke, and the Pale, now and then haue viſited vs; though we muſt confeſſe to the glory of God his mercy, that in moſt gentle manner the Lord hath chaſtiſed vs: yet haue wee need to remember that warning of the Goſpell, *Behold, thou art made whole; ſin no more, leſt a worſe thing come vnto thee:* for certainly, our forgetfulneſſe of the Lords by-paſt gentle corrections, our vnthankfulnes for his preſent mercies, may iuſtly feare vs, that the Lord is to enter in a ſharper courſe againſt vs, if we amend not. And this for the Pale Horſe.

*Ioh. 5. 14.*

Why Death is figured by a Rider on Horſe-backe.

Now he who rides vpon him, is named *Death*; we haue here then *Death* brought in riding on Horſebacke, to ſignifie the celerity and ſpeed wherewith hee poſteth vpon the wicked, howſoeuer they ſleepe in careleſſe ſecurity, and *put the euill day farre from them*; yea, and thinke with themſelues, *that they are in couenant with death and hell*; yet goe where they will, ride where they will, goe and ride as they pleaſe, *Death* goes and rides with them, he poſteth after them, and many a time hee ſpurreth before them, and preuents them; in the midſt of their purpoſes and reſolutions, which they thinke without doubt to accompliſh, he cuts them away. An example whereof we haue in that rich man, who reſolued with himſelfe that he would inlarge his Barnes, fooliſhly conceiting hee had good enough for many yeeres, but it was told him: *O foole, this night they will take away thy ſoule from thee.*

*Amos 6. 3.*

*Eſa. 28.*

He ſpurreth ſpeedily, and preuents men.

*Luke 12. 20.*

Beſt remedy for vs, is to mount vpon the White Horſe, and preuent death.

There is no remedy againſt this, but to prepare our ſelues in time to preuent death, leſt he preuent vs. Let vs mount on Horſebacke in time, and goe before him. Our Conqueror and Captaine Chriſt Ieſus rides on a White Horſe, all his followers walk in his colours: for they are all ſaid to ride vpon *White Horſes*. If wee ride on the white Horſes, and be in fellowſhip with *Ieſus*, the Rider on the Pale ſhall not be able to hurt vs: *for there is no condemnation to them who are in Chriſt Ieſus*: he may bite our heele, and licke the duſt of our earth, but the Lord ſhall preſerue the ſoule of his ſeruants. Let vs aſcend in our affection, let vs caſt the anchor of our ſoules within the Vaile, and faſten it vpon the Rocke Chriſt Ieſus, ſo ſhall wee be ſure, that this *Death*, which hath *Hell* following him, ſhall not come neere vs.

*Reuel. 19.*

*Rom. 8. 1.*

Death hath a Page following him, named Hell.

For now this is the third point to be conſidered in the Type, that this Rider on the Pale Horſe, named *Death*, hath a Page following him, called *Hell*. The word *Hades* in the Greek, and *Sheol* in the Hebrew, ſignifies ſomtime the Graue, and ſomtime the place of the damned, where there is *vtter darkneſſe*, and no light at all. The learned Interpreter *Beza* retaineth the word *Infernus*, or *Hell*; it followes Death, ſaid *Victorine*, waiting for the deuouring of many ſoules. For if in this place the word ſhould onely ſignifie the Graue, the iudgement were not great, ſith the Graue followes the death both of good men and euill: And ſure, it is nothing common to them; both can bee called the proper puniſhment of ſinne. Heere then is the greatneſſe of this Plague, that the contemners of the Goſpell ſhall bee puniſhed with ſuch a *Death*, as hath *Hell* following it. For as there is a double *Death*, firſt, and ſecond, ſo there is a double Pit or Hell; one for the body, to wit, the Graue, this is Temporall; another for the ſoule and body alſo, moſt properly called Hell, the place of the damned; this is eternall. Of it ſpeakes the Pſalmiſt: *The wicked ſhall turne into Hell, and all Nations that forget God. Peccatorum mors mala eſt*, the death of ſinners is euill, ſaid *Bernard*: Firſt, for the loſſe of the world, they loued it well, and cannot without great ſorrow want it: but it is *Peior in diſſolutione carnis*; it is worſe in regard of diſſolution of ſoule and body; yet is it *Peſſima in tormentis inferni*, worſt of all in reſpect of the torments of hell which follow it: *But the ſoules of the righteous are in the hands of the Lord, and no torment ſhall touch them.* This for the Type it ſelfe.

*Victorin. in Apo.*

Hell in this place cannot ſignifie the Graue, and why?

As there is a double death, ſo a double Hell.

*Pſal. 9. 17.*

*Bern. ſer. 41. ex paruis.*

*Deut. 33. 3.*
*Wiſd. 3. 1.*

The Type of the Pale Horſe and the reſt plainely expounded in the Text.

Now followes the expoſition of it, *And power was giuen to them, &c.* The relatiue *αὐτοῖς* is plurall; ſhewing that we haue here an expoſition, not onely of the *Pale*, but of the *Red*, and *Blacke* alſo. This is made plaine by the words following, *Power was giuen them* to wit, to the Red Horſe, and his Rider, to kill with the Sword; to the Blacke Horſe, and his Rider, to kill with Famine; to the Pale Horſe, and his Rider, to kill with Peſtilence, and deuouring Beaſts. The Spirit of God ſo plainely expounds himſelfe, that it is a wonder how men, out of their owne conceits can forge another expoſition, not taking heed to the Text which expoundeth it ſelfe.

Other expoſitions therefore are not to be receiued.

A limited commiſſion is for all theſe executors of wrath.

All theſe Executors of wrath come out, we ſee, with a limited commiſſion; he who executes the plague of Famine, is licenſed to ſmite the Wheat and the Barley, but not the Wine and Oyle, and this Rider on the pale Horſe is not permitted to ſmite all the wicked, but only a fourth part: thus are all the temporall iudgements of God mitigated:

*Aug. de ciuitate Dei.lib.1.c.8.*

Why ſome wicked men are plagued now, and ſome ſpared.

*Pſal.*58.11.

gated: for (as I haue ſaid) neither are all the wicked puniſhed here; neither is the full meaſure of wrath executed on ſuch as are puniſhed: *Nam ſi nunc omne peccatum manifeſta plecteretur pœna, nihil vltimo iudicio reſeruari putaretur, rurſus ſi nullum peccatum nunc puniret apertè Diuinitas, nulla eſſe prouidentia Diuina crederetur.* Some iudgements God executes now, to witneſſe to the world, that there is a God, *who iudges righteouſly in earth*, and ſome he ſpares now, to tell vs that there is a iudgement to come. But in the laſt Iudgement it ſhall not bee ſo: none of the wicked ſhall bee ſpared there, and none of their iudgements ſhall bee mitigated there, but the vials of full wrath due to their ſinnes ſhall bee powred vpon them.

Corrections of Gods children are with meaſure.

*Eſay.*27.6,7,8.

He dealeth not ſo with the wicked.

*Primaſ. in Apoc.*

Now if it bee ſo, that in puniſhing the wicked in this life, the Lord vſeth a mitigation, how much more may we be aſſured, that in correcting his children with the ſame rods, the Lord will vſe moderation and meaſure? And this ſhould ſerue for an anſwer to the wicked, who thinke the leſſe of theſe externall iudgements, becauſe godly men are ſubiect to the ſame. Let them heare what the Prophet ſaith, *Hath the Lord ſmitten Iſrael, as hee ſmote thoſe who ſmote him? in meaſure in the branches thereof will he contend with it*, after that hee hath corrected his own, yet *Iacob ſhall take roote, and Iſrael ſhall flouriſh.* He onely cuts away the ſperfluity of their branches, but conſerues themſelues to immortality and life. In death they renew their youth like the Eagle, but he ſtrikes the wicked at the root, and cuts them away from all hope of life, light, and ioy. Yea theſe ſame afflictions which the godly doe ſuffer at the hands of wicked men, *Deus ſumme bonus ad ſuorum redigens vtilitatem, oportunitatem nobis præbet ſpiritualium triumphorum:* The Lord returnes them ſo to the good of his own, that they become to them the matter and cauſes of their ſpirituall triumphs.

Good things prepared for good men, whereof the wicked ſhall not be partakers.

*Aug. de ciuit. Dei.l.*1.*c.*8.

But the temporall good and euill of this life is common to both.

And to the ſame purpoſe, notable is that ſpeech of *Auguſtine*, *Placuit diuinæ prouidentiæ præparare in poſterum bona iuſtis, quibus non fruentur iniuſti, & mala impijs, quibus non excruciabuntur boni:* It hath pleaſed the Diuine Prouidence to prepare for good men in the time to come, good things, whereof the wicked ſhall not be partakers: as alſo to prepare euill things for the wicked, with which the godly ſhall not be tormented. *Iſta verò temporalia bona, & mala vtriſq; voluit eſſe communia.* But concerning the good and euill things of this temporall life, God will haue them alike common both to good men, and euill, that ſuch good as wicked men haue, ſhould not be eſteemed the greateſt good, and ſuch euill as godly men ſuffer, ſhould not be eſteemed the greateſt euill. That great good prepared for the godly, wicked men ſhall neuer ſee it; and that great euill prepared for the wicked, ſhall neuer come vpon the godly.

Deuouring beaſts, one of Gods ordinary plagues.

*Hoſ.*2.18.

The laſt Plague threatned heere, is the plague of deuouring beaſts; one of Gods ordinary iudgements wherby he puniſheth the pride of man. The creatures are appointed to ſerue vs; yea all of them, from the Angell to the creeping worme, offers their ſeruice to vs, if we will ſerue the Lord our God: ſo hath he promiſed, *I will make a couenant for them with the wild beaſts, and with the fowle of the heauen, and with that which creepeth vpon the earth.* Otherwiſe, if wee rebell againſt him, they all are armed againſt vs, to execute his vengeance vpon vs.

*Leuit.*26.
*Deu.*28.
*Ezech.*14.
2.*Kings* 17.25.

*Plin.l.*8.*c.*29.

Examples of baſe beaſts puniſhing the pride of man.

This place of deuouring beaſts, wee ſhall finde threatned in the Law, executed alſo on the Idolatrous Samaritans, on the diſobedient Prophet, on the two and forty children who mocked *Eliſha*; two Beares out of the wood deuoured them. And ſince the time of this Prophecie, how God hath puniſhed men by moſt contemptible beaſts, ſee *Plinius*; hee records that a towne of Spaine was vndermined by the Conies: another in Theſſalia by the Modewart; a towne in France oppreſſed with Paddocks; they forced the inhabitants to forſake their one houſes; and in Gyaro, a Citie in the Ile of the Ciclades, the inhabitants were ſo perſecuted with the Mice, that they were alſo faine to leaue it. Thus can the Lord by his baſeſt creatures abaſe the high and lofty conceits of men.

One thing God offers to men, and men wil not haue it.

Three things that men would haue from God, and God will not giue them.

A iuſt recompence.

*Pſal.* 16.4.
*Pſal.*32.10.

Now to conclude theſe foure ſeales, this is to be obſerued: there is one thing which God offereth, and the world will not receiue it: there are 3. things for this, that the world would haue, and God will not giue them. The Lord offers by the miniſtery of his Goſpell mercy and grace: this is one thing, and yet ſuch a one, as hath all needfull things following it, but the worldly ſort careth not for it: In ſtead of it three things they ſeeke. 1. Outward peace. 2. Worldly wealth. 3. Bodily health. But none of theſe three ſhall they enioy. They will not accept of peace offered from heauen, and the Lord takes from them the peace of the earth: they diſdaine, and loath the bread of life, and God takes from them the bread of corne; they care not for the health of their ſoule, and the Lord takes from them the health of their bodies. Let vs be wiſe, and welcome the firſt meſſage, for they who deſpiſe it, *multiply ſorrowes vpon themſelues.*

## Verſe 9.

*And when he had opened the fiſt Seale, I ſaw vnder the Altar the ſoules of them, that were killed for the Word of God, and for the teſtimony which they maintained.*

Comfort to Saints ſuffring death, is brought in by the fiſt Seale.

BEcauſe both good men and euill are inuolued in the ſame externall calamities, and the ſword, famine, and peſtilence, which are ſent vpon the wicked, ouertakes alſo many a time the children of God, therefore for their comfort, their happy ſtate after this life is here diſcouered, by the opening of this ſeale; and a difference is declared between their death, and the death of the wicked, euen when their death to the iudgement of man ſeemeth to be one; for where Hell followes the death of the one, the other by the ſame death, are tranſported to a bleſſed fellowſhip with Chriſt in Heauen.

A ſight which Saints out of the body haue of God and of themſelues.

*I ſaw the ſoules.* Hee ſaw not this ſight with his naturall eyes, his bodily ſenſes at this time were ſuſpended, and he was rauiſhed in the Spirit, & by it he ſaw his ſight. A ſtrange manner of ſpeech, that a ſoule ſhould ſee ſoules; yet comparing this ſight, with the ſight which Saint *Paul* ſaw, when hee was rauiſhed to the third Heauen, it teacheth vs, that there is a ſight which Saints out of the body haue of God, and a mutuall ſight alſo, whereby ſoules know one another, which we are not able to conceiue, nor know, till we learne it by experience.

An anſwer to them, who aſke if Saints ſhall know one another in heauen.
*Mat.* 5.8.
1 *Iohn* 3.3.

It is commonly asked by many, whether if not, we ſhall know one another in heauen; but it were better for vs all carefully to purge our hearts in time, and prepare them for that ſight. *Bleſſed are the pure in ſpirit, for they ſhall ſee God:* and *Whoſoeuer hath this hope in him, purges himſelfe, as God is pure.* Let it be an anſwer to vs all, which *Photinus* Biſhop of Lyons gaue to the Proconſull, when he demanded who God was: the other anſwered, *Et tu ſi dignus fueris, videbis:* Thou, if thou be meet for it, ſhalt ſee who hee is. *Adam* was ſleeping when God formed *Euah* of a ribbe of his ſide, he knew it not, but when he awakened, incontinent he knew her, albeit none informed him, what ſhe was: *This is bone of my bone, and fleſh of my fleſh:* and in the transfiguration, wherein our Lord gaue to his Diſciples a glance of the glory to come, *Peter, Iames,* and *Iohn*, knew *Moſes* and *Elias*, whom they had neuer ſeene before.

Two examples prouing probably, that it will be ſo.
*Gen.* 2.23.
*Mat.* 17.

By theſe examples, learned Diuines haue beene induced to thinke, that Saints ſhall know other in Heauen; yea *Adam, Abraham*, and that bleſſed fellowſhip of Patriarkes and Prophets ſhall not be vnknowne to vs. The Lord ſhall let vs want nothing that may increaſe our ioy, yet ſo, that our knowledge ſhall be without all carnall affection, and all our ioy ſhall euer be in God, the fountaine, and Father of mercy to them and vs alſo.

But our knowledge there ſhall be far different from that which we haue now.

An argument for the immortality of the Soule.

Alway heere we haue an euident argument for the immortality of the ſoule; it dyes not with the body, it ſleepes not, but liues without the body a bleſſed life, albeit not perfit without it. Yea euen when it is in the body to giue life vnto it, we may perceiue by experience, that it hath a life of it owne without it: for when the body is aſleep, and lyes vnder the ſhaddow of death, and all the ſenſes thereof are ſuſpended from their naturall functions, the ſoule hath its owne liuely operation, meditation, and diſcourſing. And ſith ſo is that *Connexa corpori, extra corpus viuit*, when it is knit to the body, it liueth without the body, why ſhall we doubt, but that when it is diſſolued, and ſeparate from the body, it ſhall ſtill liue by it ſelfe?

*Athanaſ.*

Alters honored with relikes of Martyrs, haue no warrant here.

The place wherein he ſees them, is noted to be *Vnder the Altar*; by which the Ieſuite *Viega* wandring cleane from the truth, vnderſtands the places, where the bodies of Martyrs lye buried. It contents him not to haue their ſuperſtitious Altars honoured with the bones or relikes of Martyrs; he will haue their ſoules there alſo: at leaſt, comming to it, when they are inuocated, and called vpon. But this Altar is called in the next verſe, A place of their reſt, or reſidence, from which they haue not a going, nor a returning againe vnto it. But to leaue ſuch Doctours with their doting dreames, this Altar ſignifies the Lord Ieſus, in whoſe happy fellowſhip and ſociety now they liue *ſub Altari, id eſt, in ſecretario laudis aeternae, quod eſt ſublime Altare triumphantis Eccleſiae, vel ſub Chriſti cuſtodia, & quiete.* This Altar is in heauen, not in earth, it is the high Altar of the Church Triumphant, their ſoules are in cuſtody and quiet reſt with Chriſt.

This Altar, vnder which ſoules reſt, is the Lord Ieſus

*Carthus. in hunc locum.*

Againe, another of their owne ſo expounds it, *Sub Altari, id eſt, ſub protectione, & conſortio Chriſti:* Vnder the Altar, that is, vnder the protection and fellowſhip of Chriſt. This Altar is otherwiſe called Paradiſe, *This day ſhalt thou be with mee in Paradiſe:* and *The boſome of Abraham*; and the hands of the Lord, *Into thine hands, O Lord, I commend my Spirit.* It is alſo called a place before the Throne, where the Lord, and the Lambe, and the ſeuenfold Spirit is. Of it ſpeakes our Sauiour, *Father, I will that thoſe whom thou haſt giuen me, be where I am.* This is the place of glorified ſoules.

*Hugo Cardinal.*
*Luke* 23.
*Luke* 16.
*Pſal* 30.
*Reuel.* 7.
*Iohn* 17.24.

How Chriſt is both the Sacrifice, the Sacrificer, and the Altar. *Heb.9.14.*

Neither doe thoſe Diuines reaſon very diuinely, who ſay, Chriſt cannot be this Altar, becauſe he is the Sacrifice; for he is both the Sacrifice, the Sacrificer, and the Altar: *For he offered himſelfe by his eternall Spirit.* There it is plaine, that he is the Sacrifice, or thing offered, and the Sacrificer alſo. The Altar in like manner he muſt be, for the *Altar ſanctifies the Sacrifice.* Now by none other was our Sauiour ſanctified but by himſelfe: none other Altar could commend him, or make him acceptable to his Father; his Diuinitie ſanctified his humanity, and his humanity was offered by his Diuinity, and vpon it. Therefore to ſay that another, not himſelfe can ſacrifice him, or that he can be ſacrificed vpon any other Altar, but vpon himſelfe, is a great blaſphemy, as to bring in another ſacrifice, whereby the iuſtice of God may be ſatisfied. Let preſumptuous blinded Maſſe-Prieſts conſider this.

Death compared to Nebuchadnezzars fire. *Math.*10.28.

*That were killed.* That is, he ſaw the ſoules of thoſe bodies that were killed for the Word of God. Death then (we ſee) ſtrikes but the body: *Feare not them who kill the body, and can doe no more.* It is like to *Nebuchadnezzars* fire, which burnt the cords wherewith the three Children were bound, but burnt not their bodies: ſo death can doe no more but looſe our bands, and ſet our ſoules at liberty. *What ſhall ſeparate vs from the loue of Chriſt? ſhall tribulation, or anguiſh, or perſecution, or perill, or ſword? No, in all theſe things we are more then Conquerours, through him that loued vs. For I am perſwaded, neither death, nor life can ſeparate vs from the loue of God, which is in Chriſt.* Let it come, and diſioyne the ſoule from the body, that it may conioyne vs with Chriſt.

It burnes our bands, but hurts not our ſelues. *Rom.*8.35.36.

No religion ſo falſe, but it hath ſome to defend it, and dye for it.

*For the Word of God.* There is no Religion ſo falſe, but it hath its own Patrons who will defend it, yea and dare die for it. Satan, as he hath his owne Apoſtles, ſo hath he alſo his owne Martyrs; *Martyres Satanicæ virtutis*; we muſt alway take heed to the cauſe of ſuffering. *Non pœna, ſed cauſa facit Martyrem:* therefore he ioynes theſe two, *For the Word and teſtimony which they maintained.* It is nothing to ſtand to a teſtimony, nay, though thou ſhouldeſt die for it, vnleſſe thou iuſtifie by the Word, that thy teſtimony is true.

## Verſe 10.

*And they cryed with a loud voyce, ſaying, How long, Lord, Holy and True! Doſt thou not iudge, and auenge our blood on them that dwell on the earth?*

The crying of Saints, notes their feruent deſire.

Now followes in this Verſe the ſupplication, which theſe ſoules of Martyrs ſend vp to God, and in the next verſe, the anſwere which is giuen them. The voyce by which they ſend vp their ſupplication, is called a *crying*; not vocall, but ſpirituall, noting the feruencie of their deſires: for the words of ſoules, whereby they ſpeake vnto God, are their feruent deſires: *Magnus eorum clamor, magnum eſt deſiderium tum Reſurrectionis, tum iudicij:* Their great cry, is their great deſire, both of the Reſurrection, and of the iudgement to come: A ſmall deſire makes but a ſmal voyce in the Lords eares, but a feruent deſire cauſes a lowd voyce. *Animarum igitur verba ipſa ſunt deſideria: ſi deſiderium ſermo non eſſet, non diceret Propheta, Deſiderium cordis eorum audiuit auris tua*; that is, If the deſire of the ſoule were not a ſpeech vnto God, the Prophet would not haue ſaid, *Thou haſt heard the deſire of their heart.*

*Greg.lib.2.Moral.cap.6.*

*Ibid.*

*Pſal.*10.17.

How Saints cry for vengeance.

*How long, Lord!* It is here demanded; How is this, that Saints cry for vengeance? Are wee not commanded to loue our enemies, and to pray for them? To this ſome Diuines anſwer, that it is not they, but the ſinnes of the wicked done to them, that cryes for a vengeance. And they obſerue, that there are foure crying ſinnes: firſt, the filthy ſinne of *Sodom*, *Becauſe the cry of Sodom and Gomorrah is great, I will goe downe now and ſee, whether if or not they haue done altogether according to the cry which is come vnto me.* Next, the oppreſſion of the widdow and fatherleſſe, *Thou ſhalt not trouble any widdow nor fatherleſſe child: if thou trouble ſuch, and he cry vnto me, I will heare his cry.* Thirdly, the detaining fraudulently of the wages of worke-men, is alſo a crying ſinne. *Thou ſhalt giue an hired ſeruant his hire for his day: for he is poore, and therewith ſuſtaineth his life, leſt he cry againſt thee vnto the Lord, and it be ſinne vnto thee.* And againe, *The hire of the labourers, holden backe by fraud, cryes, and enters into the eares of the Lord of Hoſts.* Fourthly, innocent blood cryes to the Lord for vengeance againſt them that ſhed it: *The voyce of thy brothers blood cryes to me from the ground.* And ſo heere the blood of Martyrs cryes.

Foure ſorts of crying ſinnes. *Gen.*18.20,21.

*Exod.*22.22,23.

*Deut.*24.14,15.

*Iam.*5.4.

*Gen.*4.10.

They cry not out of paſſion or priuate reuenge, but out of zeale vnto Gods glory.

But there is here further to be added, that this cry of theirs, is their own, and proceeds not of any paſſion, or deſire of their priuate reuenge, but onely of a zeale to the glory of God, whoſe holineſſe and truth they deſire to be manifeſted; as may be perceiued by the titles they giue the Lord in their Prayer: *Non carnali ſenſu credendum eſt, eos animoſitate vltionis accendi, ſed manifeſtum eſt, contra poteſtatem, & regnum peccati oraſſe, Adueniat regnum tuum:* Wee are not with carnal ſenſe to beleeue, that they were kindled with any heat of reuenge; it is manifeſt, they pray againſt the kingdome of

*Primaſ. in hunc locum.*

Greg. Mor. 2. c. 6.

Manuſcript. Saints are ſo conioyned to the Lord, that to his will, and not their own, they conforme themſelues.

Pſal. 58. 10, 11.

of ſinne: And in effect the ſumme of their Prayer is, *Lord, let thy Kingdome come. Quid eſt, animas vindictæ petitionem dicere, niſi diem extremũ Iudicij, & reſurrectionem corporum deſiderare?* What elſe is it, that Saints are ſaid to cry for to bee auenged; but that they earneſtly deſire the day of Iudgement, and Reſurrection of their bodies? *Hæc dicunt non pœnam malis optando, ſed voluntati Dei ſe conformando, de cuius impletione gaudent: ita enim ſunt coniuncti Deo, vt de omni volito Dei gaudeant, etiam in pœnis parentum, iuxta illud, Lætabitur iuſtus, cùm viderit vindictam:* ſo they pray, not wiſhing puniſhment to euill men, but conforming themſelues to the will of God; for they are ſo conioyned vnto God, that they reioyce in euery thing which is his will; yea, and it were the puniſhment of their parents; according to that, *The righteous ſhall reioyce when hee ſees the vengeance, and men ſhall ſay, Verily there is fruit for the righteous, and there is a God that iudges in the earth.*

In prayer, Saints giue God ſuch Stiles, as may beſt mooue him, and aſſure them of a good anſwer.

Pſal. 94. 20.

They giue vnto the Lord two Titles, *Holy*, and *True*. It is cuſtomable to Saints in their prayers vnto God, to giue vnto the Lord ſuch ſtiles, as in effect containe arguments, both to mooue the Lord to heare them, and to confirme themſelues in the aſſurance of a fauourable anſwer: and ſo doe they heere; Becauſe thou, Lord, art Holy, thou canſt not let iniquity eſcape vnpuniſhed for euer: *The Lord will not take the wicked by the hand, neither hath his Throne any fellowſhip with iniquity.* And becauſe thou art True, thou canſt not but performe thy word of Mercy, promiſed to thine owne, and of Iudgement, threatned againſt the wicked.

Felicity of Saints Triumphant, is not yet complete, and why?

Heb. 11. 40.
Ber. in feſto omniũ ſanct. ſer. 2, 3

Ribera in hunc locum.
Some worthy Fathers charged by Ribera for Heretikes, falſly.

*How long!* Is the voyce of them who want ſomething which they would earneſtly haue, and aſſuredly expect, they want their bodies, they want their brethren, for theſe they cry, as we haue ſhewed before: They haue now peace and ioy in heauen, but not perfect, ſo long as they want theſe two, *God hauing ſo prouided, that they without vs ſhould not be perfected. Neq; enim præſtari decet integram beatitudinem, donec ſit homo integer, cui detur, nec perfectione donari Eccleſiam imperfectam;* For it was not ſeemely that complete felicity ſhould bee giuen, till the man be complete to whom it is to be giuen, nor yet that an imperfect Church ſhould bee gifted with perfection. But becauſe the Ieſuite *Rebera* ſees this ſentence to deſtroy the Inuocation of Saints, hee will haue it Hereticall, and ſpareth not to charge *Irenæus*, *Tertullian*, *Origen*, *Ambroſe*, *Bernard*, with *Luther* and *Caluin*, as Heretikes, becauſe, according to the manifeſt truth of holy Scripture, they maintaine with the Apoſtle, that Saints departed, howſoeuer they be glorified, yet are not perfected, till the Day of Iudgement and Reſurrection come. Now concerning prayers made by them who are in heauen, we haue ſpoken before.

God firſt iudges, then he auenges; In all his proceſſe, cognition goeth before execution.

Gen. 18. 25.

Pſal. 94. 1.

*Iudge and auenge.* Theſe are two workes proper to the Lord: firſt, he *iudges*; this pertaines to *Cognition*; then hee *auenges*: this pertaines to *Execution*: This order of proceſſe the Lord alwayes keepes, as yee may ſee in his firſt Iudiciall Court againſt *Adam, Euah*, Satan, Serpent: as likewiſe in his proceeding againſt Sodom; learning all Iudges to try before they giue ſentence. *Abraham* called him, *The Iudge of all the world, who cannot doe vnrighteouſly:* The Pſalmiſt againe ſtileth him, *O God, the Auenger.* It is a ſacrilegious violation of his glory, for any fleſh to vſurpe theſe offices. *Iudge not, leſt ye be iudged*, ſaith our Sauiour. *Who art thou that iudgeſt another mans ſeruant? he ſtands, or falls to his Maſter*, ſaith the Apoſtle. And as for vengeance, *It is mine, ſaith the Lord, and I will repay.* Yet proud fleſh will preſume to iudge, where it cannot auenge, and oft-times is ſtirred vp to auenge, if not with the hands, at leaſt with the tongue, where they cannot iudge. Theſe know not they offer ſtrange fire to the Lord, with *Nadab* and *Abihu*, which at length will not faile to returne, and conſume themſelues.

To iudge, and reuenge, appertaines to the Lord.
Mat. 7. 1.
Rom. 14. 4.
Rom. 12. 19.

Why worldly men are called Inhabitants of the earth.

2. King. 2.

*On them that dwell in the earth.* Oftentimes in this Booke are the wicked deſcribed to be *Indwellers of the earth: Non ſolùm corporis habitatione, ſed mentis affectione;* not onely in regard of their corporall habitation, but much more for their affection: which is altogether ſet vpon earth; it is their *Iericho, pleaſant for ſituation*; but let them remember, the waters thereof are deadly, and their ground barren; their *diuitiæ*, and *deliciæ*, will both deceiue them at length. But of this ſee.

### Verſ. 11.

*And long white Robes were giuen vnto them, and it was ſaid vnto them, that they ſhould reſt for a little ſeaſon, vntill their fellow ſeruants and brethren, that ſhould bee killed, euen as they were, were fulfilled.*

A heart ſet to pray, is a forerunner of a fauourable anſwer.

In the laſt Verſe wee heard the prayer of Saints; now followes the anſwer which the Lord giueth them. Their prayer is not powred out in vaine: when the Lord diſpoſeth the heart to pray, it it a ſure token of a fauourable anſwer to follow: this is the Lords praiſe, *Thou prepareſt the heart, and bendeſt thine eare vnto them.*

The

Anſwer to Saints is giuen here: firſt, by a ſigne of white Robes: ſecondly, by Speech.

What their white Robe ſignifies. *Reuel.3.5.*

Saints know that in heauen, by ſight and feeling, which here they know by faith.

The anſwer of their ſupplication is two waies giuen; firſt, by a ſigne; *long white Robes were giuen vnto them*; next, by plaine ſpeech, it was ſaid vnto them, *that they ſhould reſt till their fellow ſeruants were fulfilled*. The white Robe is ſometime a type of the righteouſneſſe of Chriſt, and ſometime a type of the reward thereof. *He that ouercommeth, ſhall be clothed in white Aray*; no darkeneſſe nor ſorrow in heauen, all is full of light, ioy, and happineſſe: and theſe Robes are ſaid to be giuen vnto them. What before they know by faith, now they know by feeling: that promiſed reward is now put in their hand, and poſſeſſion; here they had it *in ſpe*, there they haue it *in re*: and more particularly it is ſaid, that the Robes were giuen to *euery one*: innumerable Saints ſhall be gathered together into heauen, euery one of them ſhall haue a Crowne; euery one of them ſhall haue a white Robe; none of them all ſhal be ouerſeene, but all ſhall be filled with ioy and glory.

God ſpeakes vnto ſoules by inſpiring them. *Aug.ſer.11.de Sanct.*

*1.Iohn 2.18.*

Laſt Day, now is not far off.

*And it was ſaid vnto them,*] *Dictum eſt, id eſt, inſpiratum eſt:* for the Voice, whereby the Lord ſpeakes vnto the ſoules of his Saints, is the inſpiration of his Spirit. This for the manner of the anſwer. The matter or effect is, that they ſhould reſt for a little ſeaſon. The whole time, from the daies of S. *Iohn*, to the Lords ſecond Comming, is called *a little ſeaſon*; and by this ſame Euangeliſt in his Epiſtles, *The laſt time*; it was little then, and ſhort it muſt needs be, and farre leſſe now. The number of Saints, ſealing the teſtimony of *Chriſt* with their blood, hath beene greatly augmented ſince the dayes of *Domitian*: euery Kingdome, and Nation, that hath receiued the Goſpell, hath rendred their Witneſſes and Martyrs, in confirmation of the truth thereof: The day of the Lord is not now farre off; God prepare vs for it.

Laſt day delayed, till Saints be accompliſhed.

Fooliſh are the wicked who perſecute Saints. *Iudges 16.30.*

*Geneſ.19.*

Againe, it is cleare out of this place, that the onely cauſe why Chriſts ſecond Comming is delayed, is, becauſe the number of his Saints is not yet accompliſhed. The blind world vnderſtands not this, and therfore perſecute they the Saints of God, and would haue them cleane rooted out of the earth. But in ſo doing, they are like *Samſon*, who pulled downe the houſe of *Dagon* vpon himſelfe, to his deſtruction, by taking away the pillars that vpheld it. For as *Sodom* was ſpared no longer, but till *Lot* was out of it; if the *Lots* or Elect ones of the Lord were once fulfilled, and gathered out of the world, certainely it ſhould continue and endure no longer.

Saints called Brethren for three cauſes.

1. They haue all one Father. *Epheſ.3.15.*

2. They are all borne to one inheritance.

Two ſtiles are giuen by this heauenly Oracle to Saints Militant here on earth, both very comfortable. Wee are called *Brethren* and *fellow ſeruants* with them who are in heauen. There is one *Father, of whom is named the whole Family, both in heauen and earth.* All the ſeruants of that family, are the ſonnes of God, and all brethren among themſelues, and their Brotherhood is moſt excellent; for firſt, they are all quickned by one Spirit, which cannot be ſaid of any other brethren. Among naturall brethren, euery one hath his owne ſpirit, but for Spirituall or Chriſtian Brethren, they all are quickned with one Spirit. Secondly, all Chriſtians haue one Father, and one Mother, *Ieruſalem which is aboue.* And thirdly, they haue all one inheritance. Naturall brethren cannot all be the heires of their father, but Chriſtians, as they are the ſons of God, ſo are they all heires of God: neither is the inheritance diminiſhed by communication thereof vnto ſo many.

How all Saints are fellow ſeruants. *Reuel.22.9.* Angels are not our patrons, but our patternes of whom we ſhould learne.

The other is, that we are called their fellow-ſeruants: ſo alſo doe they acknowledge themſelues to be our fellow-ſeruants: *Conſeruus tuus ſum*; I am thy fellow-ſeruant, ſaid the Angell to Saint *Iohn*. Angels then and Saints glorified, are not our *Patroni, ſed Conſerui*, they are not our Patrons, that by our prayers to them, wee ſhould ſeeke protection from them, but they are our fellow ſeruants: and this ſhould ſtirre vs vp in all carefulneſſe to be anſwerable to our name, that wee may ſerue and prayſe the Lord our God, and euery way doe his holy will in earth, as it is done by them in Heauen.

Number of Saints is knowne to God.

*2.Tim.2.19.*

*2.Cor.13.5.*

Yet ſhould euery Saint make ſure to himſelfe that number. *2.Tim.2.19.*

*2.Pet.1.3,10.*

Againe, it is here euident, that the number of Saints elected, and to be glorified, is knowne vnto God, as will appeare more plainely in the ſubſequent Chapter; hee hath them all in a roll, and it is true of them all, which our Sauiour ſaid of his elect Diſciples, I haue loſt none of thoſe whom thou haſt giuen mee. They are not knowne vnto vs, onely *the Lord knoweth who are his*, yet is euery particular Chriſtian bound to make ſure to himſelfe, that he is of that number. *Prooue your ſelues, whether ye are in the faith: know yee not your owne ſelues, how that Ieſus Chriſt is in you, except yee be reprobates?* The foundation, and ground of our ſaluation is in Gods vnchangeable loue, and that remaines ſure, but the tokens of ſaluation are in vs: this is *the ſeale of his foundation; Let euery one that calleth on the Name of the Lord, depart from iniquitie.* And by theſe tokens are wee to examine our ſelues, whether we be of that number or no: According to that of Saint *Peter*, *Make ſure your calling and election by wel-doing.*

Verſe

### Verſe 12.

*And I beheld when hee had opened the ſixt Seale, and loe, there was a great Earthquake: and the Sun was as blacke as ſackecloth, and the Moone like blood.*

The ſumme of the ſixt ſeale.

IN the firſt foure ſeales, wee haue the generall courſe of things, as they are to continue to the end foreſhewed vnto vs; In the laſt two, the generall end of all mankind, and that two-fold; according to their two ranks and eſtates; the happy end of the godly diſcouered in the fift ſeale, and at greater length explained in the ſeuenth Chapter; the tragicall and dolefull end of the wicked foreſhewed in the ſixt ſeale.

In the fift ſeale Saints cry for iudgement, in the ſixt God anſwers them.

And this followes the former very properly. In the fift ſeale, the ſoules of Saints cry to God, that hee would auenge their blood; there the Lord promiſed to doe it: and now the number of Saints being fulfilled and ſealed, the Lord comes forth in terrible maner to performe it, by executing his laſt full and finall wrath vpon the wicked; which iudiciouſly hath beene obſerued by his Maieſtie: *The ſixt ſeale is an accompliſhment of that diſſolution craued, and promiſed in the fift ſeale.* The order lets vs ſee, how the Lord is much mooued with the cry of his Saints. If that vnrighteous Iudge, who neither feared God, nor man, anſwered the widdow, becauſe ſhe cryed inſtantly vpon him, how much more will *the Iudge of all the world, who cannot doe vnrighteouſly*, heare his Saints, who cry vnto him night and day? Certainely, he will be auenged of their enemies. *Precious in the ſight of the Lord is the death of his Saints.*

*Iaco.Rex.Brit.*

For the cry of Saints moueth the Lord much.

*Luk.* 18.

*Gen.* 18.25.

*Pſal.* 116.15.

The ſixt ſeale ſhould not be expounded allegorically, for two reaſons.

1. Becauſe the prophecie of apoſtaſie comes not in here, but in the ſubſequent prophecie.

2. Apoſtaſie could not terrifie great men, as here themſelues being authors and actors of it.

This Viſion by ſome Interpreters is expounded allegorically, as if it foreſhewed defections, Apoſtaſies, darkning of the light of the Goſpell, and obſcuring of the face of the Church viſible; this I confeſſe is analogall to faith, but not to this Prophecie, for two cauſes, firſt, becauſe the darkning of the Goſpell, figured by the darkning of the Sunne, and the Apoſtacies of Preachers & Profeſſors, figured by the falling of ſtars, is particularly foreſhewed in the viſion of the trumpets, which containe the ſecond Prophecie. The other reaſon is more pungent, for it is ſaid here plainely, that at the darkning of the Sun and Moone, at the departure of heauen, and falling of ſtars, Kings, Great men, and Captaines were terribly afraid, and therefore cannot it be vnderſtood of Apoſtaſie, and defection, whereof they themſelues were both authors and actors. Was it the obſcuring of the light of the Goſpell, that made them to cry out, *Rocks and mountaines, fall vpon vs and couer vs?* It can ſtand with no ſenſe: for ſo farre were they from all feare for that matter, that by the contrary they reioyced in it, and did what they could to extinguiſh the Goſpel, and erect hereſies, to force Preachers and Profeſſors vnto defection: and in ſo doing they thought they did good ſeruice vnto God.

Neither is this ſixt ſeale to be vnderſtood of a temporall iudgement.

Others againe take it for a denuntiation of ſome externall and temporall iudgement, ſuch as was executed on perſecutors, and ſpecially vpon *Diocleſian.* It is true, that in the holy Scripture many of the Phraſes vſed heere, are vſed alſo to expreſſe fearefull temporall iudgements, threatned againſt particular ſtates, and perſons of wicked men.

Looke the denuntiation of Iudgement againſt Babel and Egypt; to expreſſe the horrour of their plagues, mention is made of the darkning of the Sunne and Moone, &c. And in the Prophecie of the deſtruction of Samaria, idolatrous Apoſtates are brought in crying, *Hilles and Mountaines, fall vpon vs and couer vs.* The ſame phraſes are alſo vſed, to expreſſe the terrour of the deſtruction of Ieruſalem; but theſe make nothing againſt our expoſition; for temporall iudgements being types and figures of the great and generall Iudgement, properly doth the Spirit of God borrow the phraſes of holy Scripture, vſed in denuntiation of the one, to expreſſe the horror of the other.

*Eſay.* 13.19.
*Ezech.* 32.7.

*Hoſ.* 10.7.

*Luke.* 23.30.

Arguments mouing ſome Interpreters to thinke, that the ſixt ſeale cannot import the Day of Iudgement, are anſwered.

Now, becauſe this is a ſpeciall note and main point, the right vnderſtanding whereof, will giue light to the method of the whole Prophecie: we are to know, that the reaſon mouing ſundry learned Interpreters to thinke that this ſeale cannot be expounded of the Day of Iudgement, is, for that there are many Prophecies following, which muſt be fulfilled before that Day; but this difficulty ſhall eaſily be remoued, if they conſider the ground we haue already laid out of *Primaſius*, that the Reuelation is *Prophetia ſæpius repetita*, a Prophecie ſundry times repeated, and diuers wayes deducing the eſtate of the Church, from the dayes of Chriſt, to his ſecond Comming againe. And euen they who will haue it one continued Prophecie, the later Chapter being alway poſteriour in time to the matter of the Chapter preceding, as they thinke, are forced to interrupt that courſe, and change their mind, when they come to the twelfth Chapter, for there they are drawne backe againe, to the firſt beginning of the dayes of Chriſt.

Arguments prouing that it is to be expounded of the Day of Iudgement.

But to return, this ſixt ſeale concludes this firſt generall Prophecie, with a Propheticall denuntiation of the Day of Iudgement, and ſo

1 The ſeuenth ſeale foretels nothing as the reſt doe, but introduces ſeuen trumpets to foretell.
2. The ſixth ſeale brings an vniuerſall change of all creatures.
3. All the wicked vniuerſally are iudged in it

ſo we expound it, for theſe reaſons, beſides others, which we haue ſhewed before, Firſt, the ſeuenth ſeale hath no proper prediction of it owne, as the preceding ſixe haue, but containes in the boſome thereof ſeuen Trumpets, proclaiming for matter a new Prophecy, different from the former.

Next, here is an vniuerſall change of all creatures in Heauen and Earth, which neuer was, nor neuer will be, but at that day of Iudgement. Thirdly, all the perſons of the wicked are here vniuerſally iudged without exception; no Babylonians, nor Egyptians, nor Iſraelites onely, but all the wicked, *Euery free-man, euery bond-man.*

4. It is plainly ſaid to be the great Day of the Lord.

Fourthly, it is expreſſely called in the Text, *The great Day of the Lords wrath.* And laſtly, the like prediction made by our Sauiour, ſerues for a cleere Commentary, to lead vs to expound this of the day of Iudgement.

5. Collation of this place with the words of our Sauiour, proues that it is ſo.
*Math.24.29.*
*Luke 21. 25.*
*Marke 13.24.*

For after our Lord had fore-told of great perſecutions, apoſtaſies, hereſies, and of falſe Chriſts, which were to come, he ſubioynes, *And immediately after the tribulation of thoſe dayes, ſhall the Sunne be darkened, and the Moone ſhall not giue her light; and the ſtarres ſhall fall from heauen, and the powers of heauen ſhall be ſhaken.* Now that theſe ſpeeches are not to be taken allegorically, but properly, as containing a prediction of that fearefull concuſſion of this Vniuerſe, which ſhall be made in that great Day of the Lord, is moſt euident by that which followes; *Then ſhall appeare the ſigne of the Sonne of Man in the heauen, &c. And hee ſhall ſend his Angels with a great ſound of the Trumpet, and they ſhall gather together his Elect from the foure winds, and from the one end of heauen to the other.* Thus is our Commentary made cleare, that this mutation of the creature foretold here, ſhall fall out in that great Day, wherin the Lord Ieſus ſhall iudge the quicke and dead.

Who can deny this to point out the Day of Iudgement?

Terrour of the laſt Day two wayes deſcribed.

1 From the effects thereof on the inſenſible creature.
2. Vpon reaſonable creatures, but reprobates of all ſorts.

This terror of the Day of Iudgement, is deſcribed from two-fold terrible effects thereof; firſt, vpon the creature inſenſible, Earth, Iles, Mountaines, Heauen, Sunne, Moone, Starres, verſe 12.13,14. Next, vpon the creature reaſonable, but reprobate of all ſorts, verſe 15.16,17. For the firſt, it is ſaid, *There was a great Earthquake.* The word in the Originall imports more, σεισμος τῶ παντος, a concuſſion of the Vniuerſe, or whole fabrick of the world. As for Earthquake, it is either ordinary, proceeding of naturall cauſes, ayre enclozed in the boſome of the eath: or elſe extraordinary, an angry and fearefull God, ſhaking the earth with his powerfull hand, as was that, when Chriſt our Lord was crucified.

Earthquake is either ordinary, or extraordinary.

Darkning of the Sun likewiſe is either naturall or ſupernaturall.

The darkening of the Sunne in like manner, is either naturall, when by interpoſition of the Moone betweene the Sunne and the Earth, the light of the Sunne is eclipſed, and cut off from ſome parts of the earth; or elſe it is ſupernaturall, ſuch as was that darkening of the Sunne when our Lord was crucified. For *when the ſixth houre was come, darkeneſſe aroſe ouer all the Land vntill the ninth.* Which moued *Dionyſius Areopagita,* then an Ethnick Philoſopher, but after conuerted by Saint *Paul,* and made a Chriſtian: after he had conſidered that the darkneſſe could not be naturall, he gaue out this ſentence of it, *Aut Deus naturæ patitur, aut mundi machina diſſoluetur:* Either the God of Nature now ſuffereth, or the world now muſt be diſſolued.

*Mark.15.33.*

The bloudy Moone what it meanes.

*And the Moone was like bloud.* As the Sunne in that day ſhall caſt downe his countenance vpon the wicked, and refuſe to giue them light, becauſe they refuſed the moſt comfortable light of the Goſpell; ſo ſhall the Moone perſecute them with the terrible lookes of a bloudy face, becauſe they ſhed the bloud of the Saints of God.

## Verſe 13.

*And the Starres of heauen fell vnto the earth, as a fig-tree caſteth her greene figges, when it is ſhaken of a mighty wind.*

All creatures conſpire to ſerue the Lord in puniſhing his enemies.

THe iudgement ſtill increaſes, and terror thereof: wherein we may ſee, how all creatures both in heauen and earth, offer their ſeruice to the Creator for the execution of his iuſt vengeance vpon the wicked. Euery one of them fights in their courſe againſt the enemies of the Lord: the earth trembles vnder them, and reeles to and fro, as vnable any longer to beare the burthen of their iniquity, and ſhall not reſt, till at length ſhee open her mouth and ſwallow them. The Sunne, the Moone, the Starres, ſhall refuſe to comfort them with their light. Thus at one time ſhall they find the Creator, and all his Creatures againſt them.

Now the wicked are vnder wrath, but hauing the comfort of the creature, they feele it not.
*Rom.1.*

But at laſt the creatures alſo ſhall forſake them.

*Pſal.73.*

It is true, that euen now the wicked are vnder wrath, yet thinke they their eſtate good enough; for *they loue the creature more then the Creator.* So long as they enioy the comfort of the creature, and feele not the indignation of the Creator, as ſhortly they will doe, in their miſerie they bleſſe themſelues, but in the end, when all creatures ſhall forſake them, and the Lord, the righteous Iudge of the World ſhall come in anger to purſue them, yea, & their owne conſcience ſhall alſo witneſſe againſt them; then ſhall their vnhappy eſtate bee diſcouered to themſelues, & they ſhall cry, as after followes, *Rocks and Mountaines, fall vpon vs, and couer vs.* And this ſhould ſerue for a warning to vs, ſith the comfort of all

Sith comfort of creatures will faile all fleſh let vs in time ſeeke the Creator.

creatures will faile vs, *yea, thy owne heart and fleſh will faile thee.* Let vs ſeeke the Lord in time, then ſhall we be ſure of *Dauid* his comfort, *God, the portion of my ſoule, will neuer faile me.*

*Cypria. de mortal*

Set our hearts vpon that which is permanent, but let vs not reſt in things vaniſhing. Who will dwell willingly in a ruinous habitation? *Si in hibitaculo tua parietes vetuſtate nutarent, tecta de ſuper tremerent; domus iam fatigata ædificÿs ſenectute labentibus, ruinam proximam minaretur, nonne omni celeritate migrares?* If in thy habitation, the walles through age were nodding downeward, the roofe aboue thee were trembling, and the whole houſe now wearie and worne with length of time, were preſently like to fall vpon thee, wouldeſt thou not without delay remooue and ſtirre out of it, and in time ſeeke for a better? Such a building is this World, all the powers thereof ſhortly will be ſhaken: let vs ſtriue for that *Kingdome which cannot be ſhaken, and let vs haue grace, whereby we may ſo ſerue God, that we may pleaſe him with reuerence and feare.*

*Heb. 12. 28.*

Starres falling like figges.

But to come to the point, the falling of the Starres is illuſtrated by a ſimilitude, *They fall as a figge-tree caſteth her greene figges, when it is ſhaken with a mighty wind.* Noting to vs two things, firſt, the abſolute and dreadfull power of God, ouer all his creatures; the Starres fixed by the hand of God in the firmament, how eaſily are they ſhaken out by the ſame hand? O fooliſh is that man, who thinkes to ſtabliſh to himſelfe a ſtate on earth, without the Lord, ſith Starres in the Heauen, and Mountaines of the earth, are remoued out of their places at his diſpleaſure. What is the ſtrength of a man, if the Lord lay his hand on him, but like a figge ſhaken with a mighty wind? The like hath *Nahum* in his Prophecie againſt the Aſſyrians, *All thy ſtrong Cities ſhall be like the firſt ripe figs of the fig-tree; if they be ſhakē, they fal in the mouth of the eater.*

Teach vs, that no ſtate can ſtand, when God ſhakes it.

*Nahum. 3. 12.*

The world ſhall fall, yet it come to a ripe age.

The other thing here pointed out, is, that where it is ſaid, the Starres ſhall fall like greene Figges, it noteth vnto vs, that the world ſhall not fall through maturitie, or ripe age, as though it were not able to continue longer, if the Lord would let it, but it ſhall fall like fruite vnripe, violently caſt downe. And this is it which our Sauiour ſignifies vnto vs, when he ſaith, that *for the Elects ſake, theſe dayes ſhall be ſhortned.*

## Verſe 14.

*And Heauen departed away as a ſcrole, when it is roled, and euery Mountaine and Ile were moued out of their place.*

Heauen departing like a ſcrole, expounded.

THe Lights of theſe viſible Heauens, Sunne, Monne and Starres, which are principall ornaments thereof; being remoued, it is now ſaid, that the Heauens themſelues departed like a ſcrole; which once roled vp, and then extented, if it bee remitted and let goe, runnes againe together. It is now ſpred out like a curtaine couering the earth, but ſhall then be drawne by, that the angry face of God againſt the wicked may be diſcouered.

These creatures ſhall not periſh in their ſubſtance, but bee changed in their qualities.

*Rom. 8. 21.*

For the better vnderſtanding of this, we are to know, that theſe creatures ſhall not be deſtroyed in reſpect of their ſubſtance, but changed as concerning their qualitie. The Apoſtle S. *Paul* makes this cleere. *The creature ſhall be deliuered from the bondage of corruption, into the glorious liberty of the ſonnes of God.* Now they are ſubiect to vanitie, then ſhall they be deliuered from vanity and bondage, vnto the which our ſins ſubdued them, and be reſtored vnto liberty. A new Liuery ſhall bee giuen them in that day, wherein the Sonne of the great King ſhall marry his Spouſe, and the ſonnes of God ſhall be poſſeſſed in their Fathers promiſed inheritance. They as ſeruants, ſhall be changed into a better eſtate then this is wherein now they are. And this expoſition is confirmed alſo by the Pſalmiſt, *Thou haſt laid the foundations of the earth, and the heauens are the workes of thine hands, they ſhall periſh, but thou ſhalt endure, they ſhall wax old as doth a garment, as a veſture ſhalt thou change them, and they ſhall bee changed.*

They like ſeruants ſhall receiue a new liuerie, when the Kings ſonne ſhall marrie his Spouſe.

*Pſa. 102. 25, 26.* This is cleared by the Pſalmiſt. and S. Peter.

2. Pet. 3. 10.

2. *Pet.* 3. 13.

In like manner S. *Peter*, when hee hath ſaid, that *The heauens ſhall paſſe away with a noyſe, and the elements ſhall melt with heat, and the earth with the workes that are therein ſhall be burnt vp*; incontinent after ſubioynes by way of expoſition; *But we looke for new Heauens and a new Earth, acording to his promiſe, wherein dwelleth righteouſneſſe.* All theſe make it cleere, that a change ſhall bee of their quality, not a deſtruction of their ſubſtance. God made them of nothing, to ſhew his glorious power, and will not ſuffer them to be annihilate, or turned into nothing, but ſtill will haue them reſerued and renued for declaration of his greater glory.

Euery loſſe which man hath receiued from ſinne and Satan ſhall be repaired by Ieſus.

For ſure it is, that euery loſſe which by Satan and Sinne, hath befalne vnto man, or to the creature by Gods ordinance appointed to ſerue man, ſhall be reſtored by Ieſus the Sauiour, he ſhall cure euery wound that our aduerſarie hath giuen vnto vs, or to them which are ours; ſo ſhall the power and wiſedome of our God be magnified, and the impotency and malice of the Deuill bee mainfeſted.

This is not to be extended to Reprobates and excrements of the earth.

I ſpeake not here of Reprobates, nor of the curſes and excrements of the earth; to theſe the Promiſed deliuerance appertaines not. But of this, he who pleaſeth, may ſee more in our Treatiſe on the eighth to the Romanes; where that queſtion, To what vſe can Heauen and Earth ſerue vs in that day? is alſo ſome-way touched.

### Verſe 15.

*And the Kings of the Earth, and great men, and the rich men, and the chiefe Captaines, and the mighty men, and euery bond-man, and euery freeman, hid themſelues in dens, and among the rockes of the Mountaines.*

The terrour which the laſt day ſhall worke in the reaſonable, but reprobate creature.

WE haue here the terrible effects which the laſt Day will produce vpon the creatures vnſenſible and vnreaſonable; now it followes how it ſhall affect the reaſonable creature alſo, yet ſuch onely as are reprobate, with terrible horror and feare.

Seuen rankes men, containing all combinations wherein fleſh can haue confidence. Rom.2.11.

Seuen ranks are here reckoned out, containing all the combinations wherein fleſh can haue any confidence: for firſt, heere are Kings; God will iudge them before others, whom now he hath ſet aboue others: with *the Lord there is no exception of perſons.*

Kings haue with them their great men, or Princes, theſe alſo are not without rich men, yet more is required to reſiſt a purſuing power; they haue alſo with them chiefe Captaines; or Captaines ouer thouſands; but becauſe Captaines cannot doe much without Souldiers, there is here alſo following them bands of mighty men, and with theſe all ſorts of common people, both bond and free. Here is all, that fleſh can afford to defend themſelues againſt the power of any, who would purſue them.

Yet when they are all ioyned, they cannot reſiſt iudgement.

But how weake man is in his beſt eſtate, when he hath gathered all his ſtrength, and combined all his forces, may be ſeene heere. What doe they? what reſiſtance make they, when the Lord comes to iudge them? they are but like Modiwarts, or beaſts of the earth, running to hide themſelues in holes, in dennes, and rocks of the Mountaines. In the ruffe of their pride they ſeeme themſelues to be matchleſſe: *Pharaoh* dare aske, *Who is the Lord?* and *Rabſache* will blaſpheme, *Is your God able to deliuer you? Iezabel*, *Antiochus*, *Iulian*, and ſuch like, thinke it nothing to wage battell with the Lord. But conſider the end; let all fleſh looke into this Mirror, and in time learne to embrace the counſell of God: *Be wiſe now therefore, yee Kings, be learned, yee Iudges of the earth, ſerue the Lord in feare, and reioyce in trembling, kiſſe the Sonne, leſt he be angry, and ye periſh in the way, when his wrath ſhall ſuddenly burne. Bleſſed are all that truſt in him.*

Exod.5.2.
2.Chro.32.14.
A glaſſe for proud fleſh to looke into.

Pſal.2.10,11,12.

### Verſe 16.

*And ſaid to the Mountaines and Rockes, Fall on vs, and hide vs from the preſence of him, that ſitteth on the Throne, and from the wrath of the Lambe.*

The wicked in their diſtreſſe, cry to the creature.

TWo things heere wee haue; firſt, to whom doe the Reprobates runne in this deſperate eſtate: next, what doe they craue. They runne to the creature, Rocks and Mountaines; But haue they eares to heare, or can they protect when the Lord purſues? This is their blindneſſe, they loued the creature, more then the Creator. In their neceſſity they ſeeke comfort in the creature, but can finde none: a iuſt recompence of their error.

For their conſcience they dare not run to their Creator.

But why doe they not cry to the Lord? Surely becauſe they dare not; they ſee nothing in him but wrath, which their owne conſciences tell them, they haue moſt iuſtly deſerued: they find within themſelues a condemnatorie ſentence, which they know cannot be recalled.

Let vs in time ſeeke mercy, ſo long as it may bee found; the day before the Trumpet blowe; mercy will be preached vnto men, but they who receiue it not yet then, ſhall neuer find it afterward: By their folly let vs learne wiſedome. The onely Rocke of our refuge is the Lord Ieſus Chriſt: if wee runne to him in time, hee ſhall hide vs, and ſaue vs from that fearefull wrath which is to come.

What a ſure ground is here for Papiſts, to build their inuocation of creatures.
Hugo.Card.in Apbo:
Pſal.121.1.

The Romane Doctors vpon this place build vp, as they thinke, a ſure ground for their inuocation of creatures: they ſaid to the Mountaines, that is, to the Saints: and to the Rocks, that is, to the confirmed Angels, *Hide vs from the Lambe.* And hitherto they abuſe that place of the Pſalmiſt, *I lift mine eyes to the Mountaines, from whence commeth mine helpe*: that is, to the Saints. What a groſſe ignorance is this? Wil Saints and Angels goe betweene the Lord and the wicked, when they ſhall be iudged: Shall they not rather aſſiſt the Lord in iudging them? *Know yee not that the Saints ſhall iudge the world?* Or what doe they meane to propoſe that vnto them for imitation, which is here condemned in the wicked, as vttered by them in their deſperation?

1.Cor.6.2.

Theſe and ſuch like, are the ſundry foundations, whereupon ſtand the pillars of Papiſtry. A twofold error in them is here manifeſt, *They lay another foundation then that which is laid, which is Ieſus Chriſt:* And againe, pretend of Chriſt what they will, ſure it is, they build not vpon him, gold, and ſiluer, but ſtubble and hay, which will not abide the triall of the fire.

1.Cor.3.11,12.

The deſperate folly of reprobates: they cry to the creature, as if it could hide them from the Lord.

But now what craue they? that the Rockes and Mountaines would fall vpon them, & hide them frō the preſence of him that ſits vpō the throne? O deſperate folly! can Mountaines hide thee from the Lord?

Are they not a part of that Chryſtall Globe which is before the Throne, and is tranſparent to the Lord? they liued all their dayes out of Gods preſence; not that his eye did not behold them, and marke them in all their wayes, but their eyes looked not vp to him, and therefore now may they not abide his preſence. Let vs leaue them, and learne at *Dauid*; when hee had conſidered with himſelfe, that there was no flying from the Lord: *Whither ſhall I goe from thy Spirit? or whither ſhall I flee from thy Preſence?* He betooke him to this reſolution; *I ſet the Lord alway before mee, hee is at my right hand, therefore I ſhall not ſlide.* Sith we cannot flee from the Lord, let vs flee to him, there is no defence againſt his vnſupportable wrath, but to hide vs vnder the mantle of his mercy.

They liued not in Gods preſence, and now they cannot abide it.
*Pſal.* 139. 7.

*Pſal.* 16. 8.

Two feares trouble two ſorts of men. The godly feare their ſinnes, and therefore feare not death, when it comes
*Rom.* 7. 24.

There are two feares which trouble two ſorts of men; the feare of *ſin*, and the feare of *Death*, which is the puniſhment of ſin: the godly, in their life feare nothing ſo much as ſinne; they fight continually againſt it, they deſire nothing more then to be quit of it: *O wretched man that I am, who ſhall deliuer me from this body of death?* And therefore is it, that hauing ouercome ſinne, they feare not death when it commeth, more then a Serpent that wants a ſting. The wicked on the contrary, in their life feare nothing but death, they flie it, as the center of their ſorrowes; becauſe they cannot eſchew it, all their care is to prolong it; as for ſinne, they feare it not; *It is a paſtime to a foole to doe wickedly.* But when their *Terme-Day* commeth, and conſcience wakens againſt them to purſue them for their ſins, and lets them ſee wrath due to their ſins, then ſeeke they Death as a remedy of their ſorrowes, but ſhall not finde it, yea, they would vndergoe the moſt painefull death, euen to be preſſed quicke to the death by the waight of Mountaines, that they might be freed of the heauie burthen of their ſinnes.

*Prou.* 10. 23.
The wicked feare not ſin, but death: but in the end they ſhall be faine to ſeeke death.
*Pſal.* 37. 13.

### Verſe 17.

*For the great Day of his wrath is come, and who can ſtand?*

The laſt Day, a great Day of wrath; & why?

THe Day of Iudgement is called, *A great Day of wrath.* Firſt, becauſe all the children of wrath ſhall bee iudged in that Day, none excepted. Next, becauſe all the Vialls of Gods wrath ſhall then be powred vpon them; an vniuerſall deluge of all the plagues of God ſhall then ouerflow them. The wicked *put the euill day far from them*, the vnfaithfull ſeruant thinkes *his Maſter will not come*: *Mockers will ſay, Where is the promiſe of his comming?* As the kinſmen of *Lot* regarded not his predictiõ of Sodoms deſtruction; *ab vno dicebatur, à multis ridebatur*, it was ſpoken by one, and ſcorned by many: but they felt the force and fury of that ſcorching fire ſhortly after: ſo no leſſe aſſuredly ſhall all the wicked, who repent not, feele the waight of that terrible wrath both on their ſoules and bodies; they ſhall confeſſe at length, *The great Day of his wrath is come*, that Day, which we deſpiſed, that Day which wee ſcorned, that Day which we thought would neuer be; That Day of the Lord is now come.

*Amos* 6. 3.
1. *Pet.* 3. 3.

Iudgement to come, ſcorned by the wicked, vainely.

Two things ſhall terrifie the wicked, in that laſt Day.
1
Without them, the ſight of the Iudge.

Two things perturbe and confound the wicked: The one is without them, the terrible preſence of the Iudge, or wrath of the Lambe: He that is a Lambe to his owne, lookes to the wicked like a deuouring Lyon. And not without cauſe is the name of a Lambe here attributed to the Iudge; for ſure it is, that iudgement iuſtly inflicted, wil not torment the wicked ſo much, as mercy wilfully deſpiſed. Terrible wil it be to them when they looke to the Lambe, who hath giuen mercy to ſo many, and ſo many times offered mercy to themſelues, and now ſee him refuſe all mercy to them, becauſe they deſpiſed it; iuſtly ſhall the meeke face of the Lambe be turned to them in the terrible face of a Lyon: and (as I ſaid) mercy deſpiſed, ſhall torment them more then iudgement inflicted.

2
Within them, a guilty conſcience.

*Pſal.* 1. 4, 5.

*Pſal.* 24. 4.

The other thing that perturbes the wicked, is within them, a ſenſible infirmity in themſelues through the guilty conſcience, that makes them vnable to ſtand before the Lord; *Who can ſtand? The wicked are as the chaffe which the wind driueth away, they ſhall not ſtand in Iudgement.* Let vs beware of both theſe: ſee wee deſpiſe not mercy offered; let vs carefully purge our conſcience: *Who ſhall aſcend into the Mountaine of the Lord? Who ſhall ſtand in his holy place? Hee that hath innocent hands, and a pure heart*: So ſhall that Day of the Lord, fearefull to the wicked, be vnto vs a ioyfull Day of Redemption, and of ſweet Refreſhment: The Lord grant we may ſo finde it.

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## CHAP. VII.

### Verſe 1.

*And after that, I ſaw foure Angels ſtand on the foure corners of the earth, holding the foure winds of the earth, that the winds ſhould not blow on Earth, nor Sea, nor any Tree.*

The dependance of the ſeuenth Chapter vpon the ſixth.

THis Chapter is a pendicle of the precedent, and appertaines to the firſt Prophecie of this Booke, which we called *Generall*.

It hath a larger explication of the fifth and ſixth Seales.

*nerall.* In it, *per Anabaſin*, we haue a larger explication of the fifth and ſixth Seales; with a notable conſolation for the godly, preſently ſubioyned after the prediction of that moſt fearefull, deſperate, and comfortleſſe end of the wicked, which ſhortly will come vpon them. For there we heard all manner of reprobate men ſorrowfully lamenting and crying, that Mountaines might couer them. Heere wee are all told, that the godly ſhall not be inuolued with them in their deſperate eſtate, the Lord by his owne Seale ſeparates them from the wicked, and fore-ſhewes that happy eſtate wherein they ſhall liue for euer, and euer.

Two parts of this Chapter.

1 In the firſt is declared, how the laſt Iudgement is delayed, till Saints be ſealed.

The Chapter hath two parts: the firſt inlargeth that which hath beene briefly ſet downe in the fifth and ſixth Seale; for in the fifth Seale, Saints cry for a diſſolution of the world, and for finall iudgement, to auenge their blood on them who dwell on earth: there they are deſired to reſt, vntill their fellow-ſeruants were fulfilled. In the ſixth Seale, that diſſolution of the world, and iudgement on the wicked, craued by Saints, and promiſed by the Lord, is repreſented to Saint *Iohn.* Both theſe, in the firſt part of this ſeuenth Chapter are more clearely expounded. For firſt, Saint *Iohn* ſees foure Angels ſtanding at the foure corners of the earth, ready to ouerturne the world, and to fold it vp like an old Veſture, as was figured in the ſixth Seale: and this we haue, verſ. 1. Next, theſe Angels are inhibited & forbidden to deſtroy the world, vntill the ſeruants of God bee firſt ſealed, and ſecured, as was promiſed in the fifth Seale: and this we haue, verſ. 2, 3. together with the number of them that are ſealed, till we come to the thirteenth verſe. From that to the end, is deſcribed the happy condition of Saints, ſet downe in plaine termes, and directly oppoſite to that wofull condition of Reprobates, mentioned in the ſixth Seale: ſo this, from verſ. 15. to the end, makes vp the ſecond part of this Chapter. The firſt part letting vs ſee, how the world is conſerued, till Saints bee fulfilled and ſealed: the other part ſhewing vs their ioyfull and happy eſtate.

2 In the ſecond, the happy condition of Saints is declared, directly contrary to the miſerable condition of the wicked, in the ſixth Seale.

A ſhort oppoſition marked of theſe two, for the greater comfort of Saints.

Wherein it is very comfortable to obſerue the oppoſition which is made betweene the miſerable eſtate of the wicked, in the end of the ſixth Chapter, and happy eſtate of Saints, in the end of this ſeuenth: They had ſhed the blood of the ſeruants of God; and therefore the Moone with a bloody face lookes vpon them, and all creatures concurre to be auenged of them: heere the Saints come ſafe thorow all theſe tribulations, and make their Robes white in the bloud of the Lambe: There the Sunne waxed blacke, and withdrew his light from the wicked: here Saints haue no need of the light of the Sunne, for the Lambe gouerneth them, verſ. 16, 17. And *the glory of God, and the Lambe is their light.* Againe, there the wicked flie from the preſence of God, and may not abide it; but here Saints are in the preſence of the Throne of God, verſ. 15. There the wicked cry, that Mountaines might hide them from him that ſits on the Throne: but here, he that *ſitteth on the Throne,* dwelleth among his Saints, and they ſerue him for euer, verſ. 15.

Reu. 21. 23.

This euidently ſhewes the ſeuenth Chapter to be a pendicle of the ſixth.

Theſe things thus compared together, may let the iudicious Reader ſee, how this Chapter is a proper pendicle of the ſixth, explaining at length ſome things ſhortly, and obſcurely ſet downe in the former. So that in theſe two Chapters we haue the firſt Prophecie of this Booke, which I call generall, abſolued; and in the beginning of the eighth Chapter, we are to looke for a ſecond Prophecie, which continues to the twelfth.

What the foure Angels at the foure corners of the earth doe ſignifie.

*And I ſaw foure Angels.*] This Verſe, as I haue ſaid, lets vs ſee, how the Angels ſtanding at the foure corners of the earth, are ready to ouerturne the world, and to fold it vp like an old *Veſture*, if the Lord did not ſtay them. That they are ſaid to be foure, is a certaine number for an vncertaine, yet imports it that they are ſufficient; for one, at euery corner of a ſheet, or veſture, as the Pſalmiſt termeth this Vniuerſe, are able enough to fold it vp.

*Pſal.* 102. 26.

God doth his worke both by good and euill Angels.

What theſe Angels are, whether good or euill, is diſputed among the Diuines, but without a cauſe: for ſometime by good Angels the Lord puniſheth euill men, as was done to the Egyptians, Sodomites, and Aſſyrians: ſometime by euill angels hee exerciſeth good men: ſo Saint *Paul* was buffeted with an angell of Satan; for maruellous is the Lord in working with his Saints: Satan in his fighting againſt them, fights for them, and deſtroyes himſelfe into them.

But that theſe are good Angels, may appeare out of the Text.

But that theſe are good Angels, appeares by the ſpeech which Chriſt vſeth vnto them, verſ. 2. *Hurt not the earth, till we haue ſealed the ſeruants of our God in their foreheads:* he ſpeakes to Angels, he ſpeakes of Saints redeemed, and inuolueth them both in the fellowſhip of one God with himſelfe. Beſide this, the execution of that laſt Iudgement is commonly aſcribed to the holy Angels; *The Lord ſhall deſcend from heauen with a ſhout; and with the Voyce of the Arch-angell; and with the Trumpet of God.* And againe, *When the Sonne of man ſhall come in his glory, the holy Angels ſhall alſo come with him, then ſhall the ſheepe bee ſeparated*

1. *Theſ.* 4. 16.

*Math.* 25. 32.

*Math.13.39.*

*rated from the Goates.* That this ſhall bee done by Angels, is euident in the Parable of the Harueſt; *The Harueſt is the end of the world, the Reapers are the Angels.* And to this ſame purpoſe Angels heere are brought in, as executors of the laſt Iudgement to ouerturne the world.

This verſe is not to be expounded allegorically.

*Holding the foure winds of the earth.*] I leaue here thoſe allegoricall interpretations, whereby this is expounded to be the reſtraint of the Goſpell, which is the breathing of the holy Spirit for the ſaluation of the Elect. This agrees to the Analogie of faith, but comes not impertinently heere; for theſe ſpirituall plagues are ſeuerally and diſtinctly fore-told by themſelues in the ſecond Prophecie beginning at the eighth Chapter, whereas this firſt generall Prophecie denounceth plagues corporall, or externall, ſword, famine, peſtilence, beaſts, whereby the Lord puniſheth the contempt of his Goſpell, preached to the world by him who rideth vpon the White Horſe.

The reſtraining of the winde, is a type of the diſſolution of the world.

We ſtill keepe our former ground, that by the holding of the winds, that they blow not, a diſſolution of the world, and deſtruction of all creatures therein is heere declared: for if we ſhall compare the foure Elements among themſelues, albeit at all we can want none of them, yet the moſt neceſſary, at leaſt, which we may want ſhorteſt ſpace, is the Ayre, for it is by reſpiration that euery thing liueth, which is indued with ſenſe; take breath away from man and beaſt, they periſh incontinent; and ſuch as haue the vegetatiue life, as trees, or plants, without motion of the Ayre, they wither and decay: yea, without it, the fire burneth not, the Sea moues not, but putrifies and ſtinkes, and the creatures which are therein, dye. So much worth to man and the creature, is this one, among the ſmalleſt of Gods benefits, euen the benefit of the Aire; which *Piſida* properly called a gift, that could not bee gotten for ſiluer: But man, not conſidering what he hath, cannot be thankful. Alway, this withholding of the winds, that they blow not, which the Angels are ready to doe, if they were not ſtayed by a ſuperiour power, imports (as we haue ſaid) the deſtruction of the world, and all creatures therein contained, which ſhall ſtand no longer, then the Saints of God bee once accompliſhed.

No liuing thing can endure, without motion of the Aire.

Verſ. 2.

*And I ſaw another Angell come vp from the East, which had the Seale of the liuing God, and he cryed with a loud voyce to the foure Angels, to whom power was giuen to hurt the earth.*

An inhibition ſerued on theſe Angels, who are ready to fold vp this world.

THe Angels being thus in readineſſe to fold vp the world like an old *Garment*, as S. *Dauid* cals it: and it being as eaſie to them to doe it, as it for foure men hauing the foure ends of a ſheet, to fold it together, are now diſcharged by a commandement from Ieſus Chriſt, till the ſeruants of God be ſealed in their foreheads.

A deſcription of him who ſerues the inhibition.

In it, we haue firſt a deſcription of him, who ſerues the inhibition, and next, the inhibition it ſelfe. Concerning him, three things are noted vnto vs: firſt, that he is an *Angell*: next, that *hee commeth from the Eaſt*: thirdly, that he hath the *Seale of the liuing God*. By this *Angell*, we vnderſtand *the Lord Ieſus Chriſt*, called by the Prophet *Malachy*, *The Angell of the Couenant*. It is a ridiculous thing to expound it of *Conſtantine* the Great: He was a Monarch great indeed, but this greatneſſe is more then can be competent to a creature: And this ſtile is giuen to *Chriſt*, not to expreſſe his Name, *for he aſſumed not the nature of Angels*; but to expreſſe his Office; for he is that *Wonderfull*, *Counſellour*, *The Prince of Peace*, the great Ambaſſadour come from the boſome of the Father, to declare vnto vs the whole counſell of God concerning our ſaluation. O, how ſhould we loue him, who hath ſo dearely loued vs! how ſhould we honour him, who hath ſo highly honoured vs! when he made vs, he beautified vs with his owne Image; when he redeemed vs, he aſſumed mans Nature, not Angels Nature; neither did he refuſe to come downe to vs with the ambaſſage of mercy, grace, and peace from the Father. The condemnation of the Iewes was great enough, because they beat, and ſtoned, and killed ſuch Meſſengers as God ſent vnto them; but much greater, becauſe they alſo killed his Sonne. Hath the Lord any greater to ſend vs? Or may we looke for any other meſſage then this? Take heed we deſpiſe him not.

This Angel is Ieſus Chriſt.
*Mal.* 3.1.
A ridiculous thing to expound it of *Conſtantine.*

*Heb.*2.16.

*Eſay.* 9.6.
Chriſt is an Angell, or Embaſſadour ſent from God to wormes of the earth.

A dangerous thing to deſpiſe him.
*Mat.*21.36,37,38.

Secondly, he is ſaid to *come from the Eaſt*: Alluding to that which *Malachy* ſpeakes of our Lord, *Vnto you that feare my Name, ſhall ariſe the Sunne of righteouſneſſe*: and as *Zachary*, the father of *Iohn* the Baptiſt cals him, he is that *Anatole*, *Orient*, or *Day-ſpring*, *which hath viſited vs from on high.* Our Lord is indeed that bright-ſhining Sun, euer riſing, neuer going downe, whoſe light-ſome countenance euer lookes on his Church, to conſerue, beautifie, and illuminate her. If the Lord ſhould ſtay the light of our naturall Sunne with our Antipodes; and not ſuffer it euery morning to ariſe to vs from the Eaſt, as it doth; how comfortleſſe were our eſtate? Palpable, and heauie darkneſſe ſhould ſtill couer the face of

Chriſt is ſaid to come from the Eaſt.
*Mal.*2.4.
*Luke* 1.78.

To ſhew that he is the bright Sunne of Righteouſneſſe.

of our earth: But much more miſerable had our condition beene, if this Sunne of Righteouſneſſe had not ſhined vpon vs; but now praiſed be the Lord, *The people which ſate in darkeneſſe, ſees great light; and to them, who ſate in the region, and ſhaddow of death, light is riſen vp.* Many famous Countries lying Eaſt, are vnder horrible darkneſſe: but to vs now from the Eaſt, light is come vnto the Weſt; long may it continue with vs. It is reported of them who dwell neere vnder the North-pole, that they haue darkeneſſe halfe a yeere together; when the Sunne returneth to them, they runne to tops of Mountaines, where they may get the firſt ſight thereof, and welcome it with great ioy. How then ſhould we welcome this *Angel comming from the Eaſt* to illuminate our ſoules with his heauenly light, which makes vs a ioyfull day, which ſhall neuer any more be interchanged with a night? Oh, that we could, as we ſhould, reioyce in this light! Oh, that we would walke in it, and caſt away *the workes of darkeneſſe!* for now the night is paſt, and our day is begun: But alas, we know not *the day of our viſitation*; this is the condemnation of many in this age: *That the light is come, but they loue darkneſſe, better then light.*

*Eſay.9.2.*
*Math.4.16.*

What a great mercy of God is it, that this Sun ariſing from the Orient, ſhineth vnto vs?

*Rom.13.12.*

*Ioh.3.19.*

Thirdly, he is ſaid to haue *the Seale of the liuing God.* The alluſion is made heere to Kings of the earth, who haue their owne Secretaries, and Keepers of their Seale. Our Lord Ieſus is priuie to all the ſecret counſell of his Father, and he is the Keeper of the priuie Seale of the great King, and with it he ſtampeth none but ſuch as are in the *Booke of life,* which is the Roll of Gods Elect. He hath alſo externall Seales, ſuch as are Baptiſme, and the Sacrament of the Supper; with theſe hee marketh all that are in the Church viſible. The Miniſtery of the externall Seales hee concredits to his ſeruants; but the inward and priuie Seale hee reſerueth to himſelfe. *Paul may plant, Apollo may water, but God giueth the increaſe. Iohn* may baptize with water, but Chriſt is he, *who baptizeth with the Holy Ghoſt.*

The Lord Ieſus keepes the priuie Seale of the great King his Father.

The Miniſtery of externall Seales he concredits to his ſeruants.
*1.Cor.3.6.*
*Math.3.11.*

The Ieſuites of Rhemes will haue this Seale *an alluſion to the ſigne of the Croſſe, which the faithfull beare in their fore-heads:* and for confirmation thereof they cite *Auguſtine.* What vſe the ſigne of the Croſſe had among the Ancients, wee are not now to diſpute; but to ſay that the ſigne of the Croſſe, is *this Seale of the liuing God,* is a childiſh and ridiculous folly; for the Seale of God here ſpoken of, is proper to Gods Elect, and ſo cannot bee the ſigne of the Croſſe, wherewith many Reprobates may be marked; *Qui malè operatur, ſi ſe emendare noluerit, quando ſe ſignat, peccatum illius non minuitur, ſed augetur:* He who liueth euill, and amendeth not, when hee ſigneth himſelfe, his ſinne is not diminiſhed, but augmented. And againe, *Neſciunt miſeri, quòd dum ſe ſignant, & de malo opere ſe non reuocant, includunt in ſe dæmones magis, quàm excludunt:* Thoſe miſerable men who will not recall themſelues from doing of euill, and yet will ſigne themſelues with the ſigne of the Croſſe, they know not, that by ſo doing they rather include deuils within them, then exclude them. So that the ſigne of the Croſſe cannot be this Seale of God, wherewith none but the ſeruants of God are marked.

The Rhemiſts make this Seale to be the ſigne of the Croſſe.
*Aug.in Ioan. tract.43.*

Which cannot be, for many Reprobates may be ſigned with the ſigne of the Croſſe.
*Aug.de temp. ſer.215.*

*Ibid.*

Whereas this Seale of God belongs to the Elect only.

Now, that we may know what it is, let vs conſider that a Seale is a note of appropriation, whereby a man marketh that which is his owne, with his owne marke, that it may be diſcerned from that which is not his. Thus Marchants put their marke on their owne Wares in a Ship: and Sheepheards likewiſe put their marke on their owne Sheepe, to diſtinguiſh them from others of the Flocke, which are not theirs. It imports alſo a conforming of the thing ſealed, vnto the Seale, wherewith it is ſealed, as we ſhall heare. Hitherto tends that of Saint *Auguſtine: Signare quid eſt, niſi proprium aliquid ponere? Ideò rei ponis ſignum, ne res cum alijs confuſa, à te non poſſit agnoſci.* What is it to ſeale a thing, but to put ſomething, or ſome note of thine owne vpon it, whereby it may be diſcerned from others?

What a Seale is, how it ſerues to diſcerne one thing from another.

And to conforme the thing ſealed to the Seale.
*Aug.in Ioan.c.6, tract.25.*

The Father is ſaid to haue *ſealed the Sõn:* the Sonne againe is ſaid to ſeale his Saints and Seruants by the holy Spirit. The firſt is cleere: for *him hath the Father ſealed,* that is, *Proprium quiddam dedit, ne cæteris comparetur hominibus:* He gaue him ſomething of his owne, to diſtinguiſh him from other men. It is true; the Lord Ieſus is a Man indeed, yet ſuch, as hath an incomparable note of ſuper-excellence aboue other men. For this Seale of the liuing God, Chriſt hath it; firſt, Eſſentially, then Miniſterially. Eſſentially he hath it, for he is the *Image of the inuiſible God, and ingrauen character of his Perſon: Hee hath life in himſelfe, as the Father hath life in himſelfe.* He hath it alſo as Mediator, miniſterially, to communicate it vnto others, not in that degree whereby hee poſſeſſeth it himſelfe, that is impoſſible, but in a certaine ſimilitude; for *he giueth life to whom he will, as the Father quickneth whom he will.* And thus he ſealeth his owne, by imprinting in them his owne ſimilitude and image, by the holy Spirit.

How Chriſt is ſealed of the Father.

*Ioh.6.*
*Auguſt. ibid.*

He hath the Seale of God two wayes.

1. Eſſentially.

*Col.1.15.*
*Heb.1.3.*
*Ioh.5.26.*

2. Miniſterially.

*Ioh.5.21.*

What then is the Seale of the liuing God,

What the Seale of God is.

*2.Cor.21.22.*

*Epheſ.1.13.*

*Epheſ.4.30.*

but the Image of the liuing God, which the Lord Ieſus by his holy Spirit, ſtampes and ingraues in the ſoules of his Saints? This the Apoſtle tels vs plainely: *It is God, who ſtabliſheth vs with you in Chriſt, and hath anionted vs, and hath ſealed vs, and hath giuen the earneſt of his Spirit in our hearts.* And againe, *After that yee beleeued, ye were ſealed with the holy Spirit of promiſe.* And yet againe, *Grieue not the holy Spirit of God, by whom yee are ſealed vnto the day of Redemption.* Of all theſe it is cleare, that as I haue ſaid, The Seale of God, is the Image of God, ſtamped in the ſoules of his children, by the holy Spirit.

The image of God was our firſt, and will be our laſt glory.

*Mat.7.23.*

How we may know if God haue ſealed vs.

*Gregor. Nyſſen. de profeſſione Chriſtiana.*

*Gal 4,19,20,*

This was our firſt glory, that we were created to the Image of our God: Satan and our ſelues did miſerably deface it, but now (by the grace of Ieſus) in our Redemption, it is againe graciouſly reſtored. They who want this Seale, the Lord will not acknowledge them to be his, *Away from mee, yee workers of iniquity, I know you not.* And if wee our ſelues would know whether this Seale hath ſtamped vs or not, let vs looke to our owne diſpoſition; for euery ſeale leaues ſuch an imprinted forme in that which it ſealeth, as it hath in it ſelfe. The Lord is holy, he is light, hee is iuſt, mercifull, meeke, long-ſuffering, if hee hath communicated his Image to vs, then will hee make vs ſome way to reſemble our Father: we ſhall become holy, light in the Lord, righteous towards all men, mercifull, meeke, long-ſuffering, and readie to forgiue: for what elſe is *Chriſtianiſmus*, but *imitatio diuinæ naturæ?* Chriſtianity, but an imitation of the Diuine Nature? In a word, look the fruits of the Spirit, and of the fleſh, as they are reckoned out, and oppoſed to other by the Apoſtle. If the Lord haue ſealed vs with his Seale, then ſhall the fruits of the Spirit bee manifeſt in vs; if otherwiſe the fruits of the fleſh be predominant, ſure it is, thou art not ſealed by the holy Spirit: for ſuch as are ſealed by him, he maketh them like vnto himſelfe.

This Seale, Saints haue it firſt in their hearts, next in their foreheads.

*Mat.10.*

*Rom.1.*

A memorable example of the Martyr Sanctus.

Now this Seale, they are ſaid to haue it in their fore-heads, becauſe it emboldneth them to ſtand to the publike confeſſion of Chriſt: Firſt, as I haue ſhewed, hee ſealeth them in their hearts, and next, in their fore-heads: No terrour, no intreatment can moue them to deny the Lord Ieſus. *He that denyes me before men, I ſhall deny him before my Father in heauen. I am not aſhamed of the Goſpell of Ieſus,* ſaid S. *Paul.* Innumerable proofes hereof we haue in Confeſſors and Martyrs of all times. There is a notable example giuen hereof by *Sanctus* the Martyr, in the perſecution vnder *Commodus,* when it was demanded of him, what his name was? He anſwered, *Chriſtianus ſum,* and to all queſtions demanded of him, of his Countrey and Parents, he gaue onely this anſwer, *Chriſtianus ſum.*

God will not acknowledge thoſe for his, who want this ſeale.

*Luke 13.27.*

*Macar. hom.30*

Let vs try our ſelues, whether we haue this ſeale or not: where we finde a beginning thereof, let vs carefully conſerue it, that the lineaments of that image bee not defaced by the deepeneſſe of Satan, and deceit of our owne ſinfull corruption: for the want of this ſeale, will make the Lord deny his owne creature in that Day, *Depart from me, ye workers of iniquity, I know you not.* The ſiluer which is not ſtrucken with the Kings ſtampe, is counted adulterous, and not receiued in his treaſure, *Sic anima quæ imaginem Chriſti non habet, in cæleſtes theſauros non ingredietur:* ſo the ſoule which hath not the image of Chriſt, ſhall not be layd vp in the heauenly treaſures.

Chriſt his crying, notes his feruent loue to his owne.

*Pſal.121.4.*

And this abſolute authority ouer the creatures.

*Mat.8.8,9.*

*And he cryed.* By this crying with a loud voyce, nothing elſe is noted, but the earneſtneſſe and great care, which the Lord Ieſus hath to conſerue his Saints: *Hee is the watchman of Iſrael, who neither ſlumbers nor ſleepes.* He cryes for vs, when we cannot cry for our ſelues. And againe, his abſolute authority ouer the creature, is hereby declared vnto vs: hee commandeth, and forbiddeth as he pleaſeth, and what he will, is done. This is it which the faith of that Centurion ſo highly commended by Ieſus, acknowledged in our Lord; *Speake the word onely, and my ſeruant ſhall be healed; for I haue alſo ſouldiers vnder me, and I ſay to one, Goe, and he goeth: and to another, Come, and he commeth; and to my ſeruant, Doe this, and he doth it.*

### Verſe 3.

*Saying, Hurt ye not the Earth, nor the Sea, nor the Trees, till we haue ſealed the ſeruants of our God in their foreheads.*

The tenor of Chriſts inhibition.

NOw followes the Commandement it ſelfe; the tenor of it is, Let the creatures ſtill continue in their naturall courſe, change them not, diſſolue not the World; for the inferior part of the Vniuerſe is heere put for the whole: & how long he will haue the world to continue, is declared; Till we haue ſealed the ſeruants of our God.

Chriſt, Angels, and Saints redeemed, all are in one fellowſhip.

How Saints are the pillars of the Earth, that vphold it ſo long as they are in it, we haue ſhewed in the fift ſeale. If for the Saints ſake, he will not let the earth to be hurt, farre leſſe will he ſuffer themſelues to be hurt. Now comfortable is it, that the Lord ſpeaking to Angels, and ſpeaking of Saints, ſpeakes in this manner, *The ſeruants of our God;* Inuoluing his holy Angels, and his redeemed Saints all in one fellowſhip and ſociety with himſelfe, according to that,

*Iohn* 10.17.

that, *I goe to my God, and your God, my Father, and your Father.* We are made fellowes in a moſt high and honourable Incorporation with Chriſt and his Angels. The Lord giue vs grace to walke worthy of our calling.

### Verſe 4.

*And I heard the number of them which were ſealed, an hundred and foure and forty thouſand of all the Tribes of the children of Iſrael.*

Our God doth what he ſaith he will doe.

WHat the Lord propoundeth, hee diſpoſeth alſo, and what he promiſeth, that he performeth. Now for the further comfort of the Church, the Lord Ieſus is brought in, taking a view of his people, and ſealing ſuch as are his owne, as he promiſed he would doe. For the ſeale, thus onely we haue to ſay more; He ſealeth his Saints in three places: in their heart, 2. Cor. 1. 22. in their head, or forehead, as here, and in their arme. *Set me as a ſeale on thine heart, and as a ſignet on thy arme.*

*Cant.* 8. 6.

How Chriſt ſealeth his Saints in their heart, forehead and in their arme.

*Amb. lib. de Iſac & anima cap.* 8.

*Ibid.*

I know, ſome Diuines take this to be the voyce of the Church to Chriſt; it may as well be the voyce of Chriſt to the Church. For what in loue hee promiſeth to his Spouſe, in loue alſo hee requires of her. *Chriſtus eſt ſignaculum in corde, in fronte, in brachio:* Chriſt to his Saints is a ſeale in their heart, in their forehead, and in their arme. *In corde, vt ſemper diligamus; in fronte, vt ſemper confiteamur; in brachio, vt ſemper operemur;* in our heart he ſeales vs, and cauſeth vs to loue him; in our forehead he ſealeth vs, and cauſeth vs to confeſſe him; in our arme he ſealeth vs, and cauſeth vs to worke in our calling, and bring out the fruits of righteouſneſſe for the glory of his Name.

For ſuch now in this age.

But alas, few are they whoſe hearts doe loue him; few, who in time of trouble would confeſſe him, becauſe few in time of peace haue an arme to doe any good for his glory. The mouthes of moſt Profeſſors are open to cõfeſſe him, their hands are clozed, impotent, like him in the Goſpell, who had *the withered hand*: they can doe no good for him. An argument that they are not yet rightly ſealed.

*Mat.* 12. 10.

Saints of God are particularly knowne to himſelfe.

That Saint *Iohn* ſaith, he heard the number of them who were ſealed, is greatly for our comfort. The Lord hath the definite number of his Saints, *Hee knoweth who are his*, we may be ſure, as our Prouerbe is, None of them ſhall be loſt in the telling. It is written of *Cyrus*, that he knew the names of all them who were in his Armie: much more doth the Lord know his: *All the haires of your head are numbred*, ſaith our Sauiour. Sith he hath numbred our haires, and by his prouidence keepes vs, that one of them fall not to the ground, much more may we thinke, that he will keepe our ſelues: for he hath vs in his Regiſter, and ingrauen on the palmes of his hand, ſo that he cannot forget vs.

*Mat.* 10. 30.

The perſons ſealed, are partly Iewes, partly Gentiles.

*Rom.* 1. 16.

The perſons numbred, are diſtinguiſhed into two rankes, Iewes and Gentiles: for vnder theſe two, all mankind redeemed are comprehended. *The Goſpel is the power of God to ſaluation, to euery one that beleeueth, to the Iew firſt, and alſo to the Grecian.*

The Iewes are numbred firſt, becauſe they were firſt in the couenant.

The Iewes are put firſt, becauſe they are our elder brethren, and were firſt in the couenant before vs. Sixteene hundred yeeres dwelt the Lord in the tents of *Sem*, and was firſt ſtiled *The God of Sem*; now they lie out for a time: or to ſpeake with the Apoſtle, *Obſtinacie in a part is come vnto Iſrael, vntill the fulneſſe of the Gentiles bee come in.* And now other ſixteene hundred yeeres hath the Lord beene *the God of Iapheth, and hath perſwaded Iapheth to dwell in the Tents of Sem,* according as *Noah* propheſieth. And here the Apoſtle about the end of the ſeales, brings in their Conuerſion and Calling againe, which ſeemeth more fully to be handled by the Apoſtle in that eleuenth to the Romanes. This remaines yet to be done before the ſecond comming of Chriſt: let vs loue them, pitie them, and pray for them, that the *veile* may be taken from their mind, and they may come to the knowledge of the Truth.

*Rom.* 11. 25.

*Gen.* 9. 27.

*Rom.* 11.

Their number firſt generally, then particularly is ſet downe.

Their number is firſt generally ſet downe: of all the Tribes were ſealed, an hundred forty and foure thouſand: and then particularly, of euery Tribe were ſealed twelue thouſand, which makes vp the general number aforeſaid, of an hundred forty and foure thouſand; not that we are to thinke there is no moe, nor fewer of euery Tribe, but a definite number is put for an indefinite.

Of all rankes of people, God hath his owne.

We ſee then, that of all rankes and ſtates of men, God hath his owne, ſuppoſe vnknowne vnto men; *Elyah* was a great Prophet, yet was he deceiued in this, that hee thought, there was no worſhipper of God in his dayes, but himſelfe: the Lord told him, he had ſeuen thouſand in Iſrael, that is, many thouſands, who had not bowed their knee to *Baal.*

Many are the Elect, but Reprobates many moe.

And yet howſoeuer there be a great number of Gods elect, yet are they few in comparison of the Reprobate; and this is to be collected out of this definite number: for what is an hundred forty and foure thouſand, in reſpect of all the thouſands of Iſrael? In the dayes of *Moſes*, there were ſixe hundred thouſand fighting men who came out of Egypt. In the dayes of *Dauid* they were increaſed to fifteene hundred thouſand, and moe, of men able to draw ſword.

*1. Chro.* 21. 5, 6.

And

How the few number of them, who are ſaued, ſhould waken vs.

*Auguſt.hom.* 48.
*Ieremy* 3.14.

*Eſay* 10.21.
*Rom.*9.27.

*Math.*7.13,14.

2.*Peter.*1.10.

And here of al ages, only a hundred & forty foure thouſand are ſealed to eternall life, to teach vs they are few, in compariſon of the reſt. So *Auguſtine* vnderſtands that place of *Ieremy*, *I ſhall take you one of a Citie, and two of a Tribe, and ſhall bring you to Sion.* This is a narrow ſhifting, few are taken, in reſpect of them who are left. *Though the number of Iſrael were as the ſand of the Sea, yet ſhall but a remnant be ſaued.* This is more plainely for all, ſpoken by our Sauiour: *It is the wide gate and broad way that leadeth to deſtruction, and many there bee which goe in thereat: but the gate is ſtraight, and the way is narrow, that leadeth vnto life, and few there be that finde it.* This ſhould waken vs to take heed to our ſelues, the fewer they be who are to be ſaued, the more carefull ſhould we be to make ſure *our calling and election by well doing.*

Why one order in reckoning out the tribes of Iſrael is not alwayes obſerued by the holy Spirit

Prerogatiues of fleſh and blood reſpected in earth, not ſo in heauen.

*Gal.*3.28.

As to the order obſerued in the reckoning out of theſe Tribes, we are to know, that ſometime they are reckoned according to that order which *Iacob* their Father kept in bleſſing them: Sometime againe they are reckoned according to that order which *Iacob* their Father kept in bleſſing them: Sometime againe they are reckoned according to their excellencie, as here, *Iuda* had the prerogatiue of dignity: for it is certaine, *The Lord ſprang out of Iuda.* Sometime the order of their natiuity is obſerued; and ſo *Aaron* had them grauen in twelue precious ſtones vpon his breſt, to preſent them vnto the Lord: Figuring by a ſweet relation, the Lord Ieſus preſenting his Saints to the Father, in more effectuall, and comfortable a manner: and then *Ruben* is firſt, *Simeon* ſecond, *Leui* third, *Iuda* fourth: but here they are not ſo numbred, for in the kingdome of Heauen prerogatiues of birth, or blood, will not be reſpected. It is good reaſon that in this life ſuch dignities ſhould make a diſtinction among men, and cauſe one to be preferred before another; but it will not bee ſo there; *There is neither Iew nor Grecian, there is neither bond nor free, there is neither male nor female: for yee are all one in Chriſt Ieſus.*

### Verſe. 5,6,7,8.

*Of the Tribe of Iuda, were ſealed twelue thouſand. Of the Tribe of Ruben, were ſealed twelue thouſand. Of the Tribe of Gad, were ſealed twelue thouſand.*

6. *Of the Tribe of Aſer, were ſealed twelue thouſand. Of the Tribe of Nepthali, were ſealed twelue thouſand. Of the Tribe of Manaſſe, were ſealed twelue thouſand.*

7. *Of the Tribe of Simeon, were ſealed twelue thouſand. Of the Tribe of Leui, were ſealed twelue thouſand. Of the Tribe of Iſſachar, were ſealed twelue thouſand. Of the Tribe of Zabulon, were ſealed twelue thouſand,*

8. *Of the Tribe of Ioſeph, were ſealed twelue thouſand. Of the Tribe of Beniamin, were ſealed thouſand.*

CONcerning theſe Tribes, it is needleſſe for vs to ſpeake particularly of that, which may be found written of them in the holy Story. *Primaſius* and others, runne out here vpon Allegories, not very pertinent to this purpoſe; wee will onely ſpeake a little of nomination of *Leui*, and the omiſſion of *Dan.*

Leui had no inheritance in earthly Canaan, but hath here a portion in heauenly Canaan.

*Deut.*33.10.

A comfort for Preachers, who are hardly intreated here.

*Leui* had no inheritance in earthly Canaan, *they were diſperſed in Iuda, and ſcattered in Iſrael:* that they might *teach Iacob the iudgements, and Iſrael the Law of the Lord:* yet now haue they their portion in heauenly Canaan with the reſt. Let this ſerue for a comfort to the Lords ſeruants, who are ſet ouer others to teach them the way of ſaluation, and to miniſter ſpirituall things vnto them, who wil not ſo much as requite them with corporal entertainmẽt of their worldly things: what thou wanteſt at the hands of men, the Lord ſhall recompence it. *Laban* defrauded *Iacob* of his wages, notwithſtanding that he ſerued him faithfully, but the Lord payed him, and recompenced all his loſſes.

The Tribe of Leui taught the Tribes, yet no moe of thẽ are ſealed then of the reſt.

A warning to Preachers.

*Dan.*12.3.

Againe, albeit the Tribe of *Leui*, as wee haue ſaid, had the charge to teach all the reſt of the Tribes, yet are no more ſealed, then of other Tribes: all were Teachers, but are not ſealed. Hereof ariſeth a caution for Preachers, and a comfort for Profeſſors. They are not all ſaued who are of the holy calling, not all Prieſts, not all Prophets, not all Apoſtles, not all Preachers: a prophane man may be in the holy calling, but will it profit him? No more then the Arke did *Ophni* and *Phinees.* Yet Preachers, if they be faithfull, ſhall not want their great reward: *For they who turne many to righteouſneſſe, ſhall ſhine as the Starres for euer.*

Comfort for Profeſſors: let them not be diſcouraged, becauſe they are not Preachers.

*Heb.*13.

*Rom.*16.

Profeſſors againe, let them not be diſcouraged, though they be not called to be Preachers; they are not of *Leui* his Tribe, yet it is ſufficient for their ſaluation, if they bee of *Iuda* his Tribe, and called to bee Saints. Neither ſhall they bee depriued of this dignity, to bee fellow-helpers of Preachers, if they loue them, pray for them, helpe them, counſell them, comfort them, that *they may doe the works of God with ioy, and not with griefe.*

So Saint *Paul* giueth this commendation to *Aquila* and *Priſcilla*, that they *were his fellow-helpers in Chriſt*, they could not preach the Goſpel, yet receiue they this praiſe, that they were S. *Pauls* fellow-helpers in preaching.

Why the Tribe of Dan is here omitted.

Now as concerning the omiſſion of *Dan*, the reaſon of this giuen by Ieſuites is, becauſe, as they alledge, Antichriſt was to come of *Dan*. But with as good a warrant might they ſay, that Antichriſt ſhall come of *Ephraim*; for hee is omitted alſo. Antichriſt, ſay they, ſhall come three yeers and an halfe before the ſecond comming of Chriſt, and no ſooner. At this time the Tribe of *Dan* had not brought out the Antichriſt: and will Ieſuites haue the Lord here to depriue them of their dignity for ſinnes to be done? it being a common equity, which the Lord keepes in all his waies; the ſinne is firſt commited by the wicked; before that iudgement by the Lord be executed vpon them. Hee hath ſpared wicked men, as he did the Amalekites, many yeers after they had ſinned: they ſinned in the dayes of *Moſes*, they are puniſhed in the dayes of *Samuel*, foure hundred yeeres after; but that the Lord hath puniſhed a people ſixteene hundred yeers, and more, before they committed the ſinne, as this doting diuinity of Ieſuites would make vs to beleeue, it hath not bin heard, and is without all example.

The dreame of Papiſts that Antichriſt ſhould come of Dan, is confuted.

*1.Sam.*15.2.

But when the Iewes ſhall get another Chriſt, for whom they looke to come out of the Tribe of *Iuda*, then ſhall the Ieſuites get another Antichriſt, for whom they looke, out of the Tribe of *Dan*; and that ſhall neuer be.

When the Iewes ſhall get another Chriſt, then the Ieſuites ſhall get another Antichriſt.

They cite *Ambroſe* for confirmation of their opinion: hee ſaith it indeede, but ſhewes no warrant for it; we willingly embrace the Fathers gold, but will not gather their droſſe, according to that ancient rule of *Vincentius Lirinenſis*, *Doctors ſhould be receiued with the Faith of the Church: but we muſt not with the Doctors leaue the Faith of the Church.* It is Satan his ſubtilty, with a fable of a falſe Antichriſt to blinde the world, that they ſhould not know the true Antichriſt, who indeede is come alreadie. The wiſer, and more learned among them are aſhamed of this fable, and are forced by the euidence of Scripture to confeſſe, that Antichriſt is not to ſit in Ieruſalems Temple; but it may very well bee, that he ſhall ſit at Rome, as God willing ſhall be declared hereafter.

*Amb. de benedict. Patriarch. cap.7.*

*Vincent. de Nouat. hæret. ca.*23.

The true cauſes of *Dan* his omiſſion, we are rather to thinke to be theſe two: firſt, of all the twelue Tribes they fell firſt to Idolatry, and continued therein *vntill the day of the captiuity* of the Land, as is plainely told vs in the eighteenth of Iudges. Secondly, they were careleſſe to prouide for themſelues, inheritance in Canaan, after that the remnant Tribes were all ſettled, yet had they a great part of their inheritance to ſeeke. Now wee muſt remember, that earthly Canaan to them was a type of the heauenly Canaan; they were careleſſe of the one, and now no more remembred in the roule of them that ſhall bee in the other.

Dan omitted for two cauſes.
1 For their Idolatry. *Iudg.*18.30.

*Iudg.*18.1.

2. For their neglect to poſſeſſe themſelues in Canaan.

It is a dangerous thing to deſpiſe types of mercy when God offereth them: for by ſo doing, men depriue themſelues of the Truth figured by them. Carnall Iewes counted no more of Canaan, and regarded nothing but the commodity of the ſoile for habitation, and benefits temporall, which they enioyed therein: but ſuch as were ſpirituall, loued it much more, becauſe it was a type and pledge of better. A neceſſary warning for men of this age, who eſteeme it is a ſmall ſinne, or no ſinne, to neglect the holy Communion, wherein the Lord giueth earthly types of heauenly things: they thinke little of them, with *Naaman* the Syrian, that the waters of Iordan are no better then the waters of Damaſcus: but he, till he learned to reuerence the meanes ordained by God, was not healed of his leproſy: and they cannot come to the participation of the Truth, ſo long as they deſpiſe the types thereof. Yet as the moſt generall threatning of iudgement hath included in it an exception, ſo are we not to thinke that here all Danites are excluded from the benefit of this ſeale: for *Samſon of* the Tribe of *Dan*, had the honour to bee a Iudge in Iſrael, and is reckoned by the Apoſtle in the Catalogue of them who were renowned for their faith. Onely the omiſſion of *Dan* teacheth vs, how farre the Lord abhorreth and deteſteth Idolatry: and wee are not to ſtretch it further, and to gather out of it, a determinate excluſion from mercy and grace of all particular perſons belonging to that Tribe.

A dangerous thing to deſpiſe any type of Gods mercy offered. *Heb.*11.

A warning to Non recuſants

Moſt generall threatnings haue in them included exceptions. *Heb.*11.

Now concerning *Ephraim*, we know, that *Ieroboam*, who firſt rent the ten Tribes from the Kingdome of *Dauid*, and erected them in a ſeuerall Kingdom, in the dayes of *Rehoboam*, was of the Tribe of *Ephraim*: he founded his Kingdome vpon Idolatry, fearing if the people had reſorted to the Temple which was in Iuda, they would in time reuolt againe to the houſe of *Dauid*. He raiſed vp two Calues, one in Bethel, the other in *Dan*, and ſo not onely became an Apoſtate himſelfe, but alſo drew all the tenne Tribes to defection, and therefore is he commonly in holy Scripture remembred with this note to his ſhame, that *hee cauſed Iſrael to ſinne.*

Ephraim why omitted out of this catalogue.

That ſinfull Kingdome, as the Prophet calls it continued but two hundred, fifty and eight yeeres. The number of their Kings, all this time were nineteene Kings, euery one of them more wicked and idolatrous then another. The Lord for this *ſhooke them like a Reede* beaten with the wind, and conſumed

The endurance of Iſraeles Kingdome with the number of their Kings. *Hoſ.*5.

conſumed them like a Moth. So that among nineteene Kings, nine or ten times was the Bloud-Royall changed; yet neuer any one of them learned by example of GODS wrath vpon others, to repent of their idolatrie, and returne to the Lord.

It was founded on Idolatry, & could not ſtand.
*Abac.* 2.12.
1.*Kings* 15. *and* 16.

They kept preciſely the fundamentall Law of the Kingdome laid by *Ieroboam*, and would not forſake the Calues of Dan and Bethel, but it was to their owne deſtruction. *Woe to him, that builds his houſe by iniquity.*

The tragicall and tumultary ſtate of Iſraels Kingdome, from the beginning of it to the end.

*Ieroboam* their firſt King, had a ſonne, *Nadab*, but none mo of his race enioyed the Kingdome. *Baaſha* of another bloud, ſlayeth *Nadab*, and raigneth in his ſtead. *Elah* alſo his ſonne ſucceedeth after him, but *Zimri* of another bloud cutteth away *Elah*. And he had ſcarce ſitten downe in the Roiall chaire ſeuen dayes, when *Omri* of another bloud diſpatched him. *Omri* hath three of his race that ſucceeds him in his Kingdome: *Achab*, the ſonne of *Omri*, *Ochoſias* the ſonne of *Achab*, and *Ioram* the brother of *Ochoſias*. Then commeth in *Iehu* of another bloud, hee ſlayes *Ioram*, and all the poſterity of *Achab*, and hath foure after himſelf lineally ſucceeding him, to wit, *Ioachaz*, his ſonne againe *Ioas*, and his ſonne *Ieroboam* the ſecond, and his ſonne *Zacharias*: he ſcarce raigned ſixe months, when *Shallum* of another bloud ſlayeth him, and reigneth in his ſtead. *Menahen* againe of another bloud, he ſlayeth *Shallum*, after *Menahen* raigneth his ſonne *Pekahiah* two yeeres: then *Pekah* of another bloud, the ſonne of *Remaliah*, hee ſlayeth *Pekahiah*: then *Hoſhea* of another bloud, he conſpires againſt him, and ſlayeth *Pekah*: hee is the laſt of the Kings; for the Lord raiſed vp *Salmaneſer* againſt him, who deſtroyed Samaria, the chiefe Citie of the Kingdome of Iſrael, and carried away the whole tenne Tribes in captiuitie to Aſſyria. Thus was their idolatry the deſtruction of their kingdom, where they thought by it to ſtabliſh it

Their Blood Royall changed nine or ten times, being of all but nineteene Kings.
Neuer a one of their ſtockes but two continues to the third generation.
2.*Kings* 15.23.

2.*Kings* 17.

Why Ephraims Tribe is more guilty then the reſt.

If any man thinke, this cannot bee the true cauſe why *Ephraim* is omitted in this Catalogue, becauſe the other Tribes were inuolued in the ſame Apoſtaſie with *Ephraim*, let him conſider, that their firſt King *Ieroboam* of *Ephraim*, led all the reſt vnto this horrible defection, and therefore (as I ſaid) is alway remẽbred with this reproach, *That he made Iſrael to ſinne.*

A warning to Kingdomes & houſes to beware of Idolatry.

But in this I will contend with no man. Sure it is, it ſhould be a warning to all States and Kingdomes, to beware of Idolatry, ſpecially of Apoſtaſie, and corruption of Gods worſhip, and namely in ſuch a Land, where God is purely worſhipped beſide them. This ſinne ſhaketh and ſubuerteth houſes from the foundation, and makes them to ſpew out their old inheritors: men of baſe and vncouth bloud, poſſeſſe the place of ancient Nobles. Proofes hereof are many in this Land, whereof I ceaſe to ſpeake.

### Verſe 9.

*After theſe things, I beheld, and lo, a great multitude, which no man could number, of all nations and kinreds, and people and tongues, ſtood before the Throne, and before the Lambe, clothed with white long robes, and Palmes in their hands:*

Followes the ſealing of the Gentiles.

Hauing ſpoken of the ſealing of Iewes, leſt we ſhould thinke the ſaluation of God belonged to the Iewes only, here are brought in an innumerable company of Gentiles, who do alſo belong to the election of God. Concerning them, three things are noted vnto vs: firſt, their multitude, for it is ſaid, *No man could number them.* Next, their variety, they are *of all Nations and people.* Thirdly, their vnity in their action and ſong, common to them al. Theſe three coniunctly doe greatly augment the glory and felicity of Saints redeemed.

Concerning them, three things are ſet downe.

1. Their multitude.
*Gen.* 22. 17.

As for their multitude, the Lord promiſed to make the ſeed of *Abraham*, in number like the *ſtarres of heauen, and ſand of the ſea.* Some of the Fathers, by the *ſtarres of heauẽ*, will haue the Iſraelites to be figured, and by the *ſand of the Sea*, Gentiles. Howeuer that be, it is plaine out of this place, that the number of elected Gentiles, doth farre exceede the number of elected Iewes.

*Euſeb. Cæſarienſis lib.* 2. *de demonſt. Euangelica.*
How multitude encreaſes the glory of Saints.

Multitude, as I ſaid, doth greatly increaſe the glory of Saints. Euery one of them by themſelues are beautifull, glorious, and maruelous creatures; but all of them coniunctly in one multitude and fellowſhip, make their beauty and glory farre greater. For one of them hinders not another, one of them derogates not from another: it is ſo with multitudes of men on earth, but not ſo with the multitude of Saints in heauen; the moe in number they bee, the greater is the ioy and glory of all. Thus in the firſt creation, the Lord conſidering euery one of his works ſeuerally, ſaid of them, *And the Lord ſaw it was good.* But when hee looked vpon all coniunctly, then it is ſaid, *And God ſaw all that he had made, and loe, it was very good.* Their variety is noted here, that they were of all *natiõs, kindreds, people, & tongues*, and yet their variety is no impediment to their vnity, for they all ſing one ſong, as wee ſhall heare ſhortly. Of this we learne, that the Church is not bound to any one nation or place, as the Donatiſts of old would haue it included in ſuch places of *Africk* as pleaſed them; & Papiſts now will acknowledge no Church but Romane. Shall Churches of other Nations

*Gen.* 1.31.

2. Their varietie.

The Church is not bound to any one nation or place, as Papiſts will haue it onely Romane.

ons and Tongues, be no Churches, becauſe they are not *Romane?* I know, all Churches are of one communion; but the band of their communion is their faith in Chriſt, who is the head of them all, and not their profeſſion of ſubiectiō to the Sea of Rome, that is but the Beaſt his vſurpation, and can no way be ſhewed or proued to deſcend from Diuine diſpenſation.

The Greeke Church a famous Church, albeit no Romane.
*Orat. Corn. Epiſ. Biton. in Concil. Trident.*

The South Church a famous Church, albeit no Romane.

Christian Churches in the North, and East, ſuch like.

Shall that moſt ancient Church of the Eaſt, compoſed of Grecians, a Nation acknowledged by her aduerſaries, to bee a Mother Church; in whoſe language the new Teſtament was written of Syrians, in which Tongue the Son of God pronounced his Oracles: of Slauonians, Ruſſians, Muſcouites, and others, in whoſe boſome are almoſt all the Apoſtolike Seas, and in whoſe Iuriſdiction were celebrate ſeuen Vniuerſall Councels: ſhall this Eaſt Church (I ſay) be no Church, becauſe it ſpeakes not the Romane tongue? Or ſhall the Patriarch of Conſtantinople, Preſident thereof, be no Patriarch, becauſe he is not ſubiect to the Pope of Rome? No: ſure it is, many thouſands of good Chriſtians are among them. Or ſhall the South Church, which containeth the Nubians, and the Abyſſines, ſubiects of the King of Ethiop, otherwiſe called *Preſter-Iohn*, beſide many other ſcattered in Egypt, Arabia, Caldea, with their Primate reſident in Caire, called Patriarch of Alexandria, and his deputy or ſubſtitute in Ethiop, called *Abuna*, that is, *Our Father*; who looke for the remiſſion of their ſinnes in the bloud of Ieſus, and haue their Leiturgies, not ſo agreeable to the Church of Rome, as to the Churches reformed? And beſide theſe, ſhall the Chriſtians of Tartaria in the North, Perſia, and the Kingdomes of the Eaſt Indies, with their Prelate, reſident at Seleucia; Shall all theſe be no Churches, no Chriſtians? Sith they hold the Chriſtian faith: ſuppoſe with different Ceremonies; Shall theſe bee reiected, because they are not Romane, and profeſſe not ſubiectiō to the Biſh. of Rome?

The reformed Churches of Europe are not Romane, yet neither new, nor Hereticall.

See Fulke on the Reuel. c.17.

I ſpeake not of the Churches reformed in Germany, England, Scotland, France, Flanders, Swethia, Polād, I know, the Church of Rome accounts theſe for hereticall; but it is now more then three hundred yeeres, ſince *Reinerius* an Inquiſitor gaue vnto them this teſtimonie, at leaſt, to their fathers and predeceſſors: *They called them Waldenſes, Leoniſtæ, and by other ſuch like opprobrious names: but this Sect hath been of longer continuance then any other: for ſome ſay, it hath endured ſince the time of* Silueſter; *others ſay, it hath endured ſince the Apoſtles time. Secondly, it is more generall then any other, for there is almoſt no Land, to which this Sect doth not creepe. Thirdly, all other Sects doe bring in an horrour with the hainouſneſſe of their blaſphemies againſt God, but this Sect of the Leoniſts hath a great ſhew of godlineſſe, becauſe they liue iuſtly before men, and beleeue all things well concerning God, and all the Articles contained in the Creed: Onely they blaſpheme, and hate the Church of Rome.* It is not then to be thought, that the Chriſtian Church of Gentiles, is to bee reſtrained to the Church of Rome: No, but the Chriſtian Church hath in her boſome, ſome of all Nations, Kindreds, People, and Tongues, who keepe the faith of Ieſus; and are not for that no *Chriſtians*, becauſe not *Romane*.

Standing of Saints, noteth two things.
1. Their ſtability in glory.
2. Their gracious acceptance and fauour which they haue of God.

*Stood before the Throne.* Their ſtanding, notes their firmeneſſe, and ſtabilitie in glorie, they ſhall neuer fall from it again. *Adam* was created in a happie eſtate, hee continued not long in it; hee had his ſaluation in his owne keeping, and he eaſily loſt it; but with Saints redeemed it is not ſo. Secondly, it notes that they are in great fauour with the Lord, gracious and acceptable to him. They are not licenſed to ſtand in the preſence of Princes, with whom Princes are diſpleaſed; therefore *Haman*, when they ſaw the King angry with him, they couered his face, and carried him out to the Gibbet, and hanged him. In the end of the laſt Chapter the wicked cryed out, *Who can ſtand?* but here Saints are brought in ſtanding before the Throne: For the Lord loueth them, hee delights in his Saints; yea, he hath promiſed, that he himſelfe *ſhall be a Crowne of glory, and Diademe of beautie to his people.* But of this (God willing) more hereafter. And thirdly, their ſtanding may import their promptnes and readineſſe to attend the praiſe, and the ſeruice of the Lord our God.

*Eſay.28.5.*

The White Robe, noteth firſt their puritie.

*Cloathed in long white Robes.* The white Robe is aſcribed to them, to note, firſt, that they are holy, pure, and vndefiled: *for Chriſt loued his Church, and gaue himſelfe for it, that he might ſanctifie it, and clenſe it by the waſhing of water through the Word, that he might make it vnto himſelfe a glorious Church, not hauing ſpot, or wrinkle, or any ſuch thing, but that it ſhould be holy & without blame.* So are the ſoules glorified in heauen, and ſo ſhall our bodies be alſo, without any ſpot of vncleaneneſſe, and therefore repreſented to Saint *Iohn* couered with white Robes.

*Epheſ.5.25, 26,27.*

*Reuel.14.5.*

Secondly, their immortalitie and glorie.

Next, the white Robe hath in it ſome ſignification of their bleſſed eſtate in glory, and immortalitie: *Sola immortalitas eſt æternæ beatitudinis Sanctis collata:* It is an immortality of eternall beatitude conferred to Saints. So alſo S. *Auguſtine* vnderſtands by it, *Mercedem æternorum, & gaudium cæleſtis patriæ*, that eternall reward and ioy of our heauenly Countrey, whereby Saints ſhall ſhine more bright and glorious,

*Gregor. in Pſal. Aug. ſer. 11. de Sanct.*

then the Sunne in the firmament.

Gods Spirit borrowes ſimilitudes from moſt excellent things in Nature.

*Linum asbeſtinum.* A rare ſort of linnen recorded by *Pancirol.*

*Pancirol.*

For the better vnderſtanding of this, let vs conſider how the Spirit of God, to expreſſe the glorie, and greatneſſe of ſpirituall things, cuſtomably drawes ſimilitudes from moſt excellent things that are in Nature. The Naturaliſts write of a certaine kinde of linnen, cald by the Grecians [illegible], by the Latines, *Linum viuum*, becauſe it cannot be burnt with fire, but rather is more cleerely purged by the fire, then it can bee by waſhing in the water; the fire cannot conſume it, but ſtill makes it the more cleane and beautifull. *Regum funera in eiuſmodi adurebantur tunicis, ne corporis fauilla cum reliquo miſceretur cinere:* The bodies of Kings were burnt in coats made of this linnen, that the duſt of their bodies ſhould not bee mingled with the aſhes of the fire, wherein they were burnt, but might the more commodiouſly bee conſerued by themſelues, and laid vp in ſuch veſſels, wherein they were accuſtomed to keepe them.

And by *Plinius* alſo. *Plin.lib.16.c.1.*

To this purpoſe *Plinius* alſo records, that he ſaw, *Ex hoc lino, ardentes in focis conuiuiorum mappas, ſordibus exuſtis, ſplendentes igni magis quàm poſſent aquis*: In the time of great Banquets, their Table-clothes burnt, and made brighter, and cleaner by the fire, then they could be by water. Hee grants indeed that ſuch linnen, euen then, was rare to be gotten; but being once obtained, it was worth the price of moſt precious Iewels. Now we ſcarce here tell of it in the World: alway we may very well thinke that the Spirit of God alludes vnto it, when he bringeth Saints cloathed with White. The iudicious Reader may eaſily conſider, how the compariſon is proper.

Palme Tree, a ſigne of victorie. *Gregor.hom.17. in Ezech.*

Laſtly, they are ſaid to haue *Palmes in their hands*. The Palme-Tree hath euer bene vſed for a ſigne of victory: *Quid per Palmas, niſi præmia victoriæ deſignantur, Palmæ quippe dari ſolent vincentibus?* Naturaliſts haue obſerued, that there is in the Palme a certain particular property, agreeable to the nature of ſtout, and Noble-men; namely, that it is not borne downe by any weight can be laid vpon it; but rather it riſeth vp againſt the weight, and beares it vpward. *Aulus Gellius* citeth as Authors for this, *Ariſtotle* and *Plutarch*: the ſame is alſo recorded by *Plinius*, to bee a rare and precious Tree for many other reſpects.

*Aul.Gell.noct. Attic.li.3.c.6. Plin.lib.13.c.4. & lib.16.c.24.*

Chriſtians are made ſtronger by afflictions.

*Rom.8.*

Alway, it properly repreſents the fortitude of Chriſtians, who cannot bee borne downe with the heauie burden of afflictions, but rather are made ſtronger by them, and more able to reſiſt all our ſpirituall aduerſaries, till at length they become *more then Conquerours, through Chriſt*: *Our life* (ſaid *Iob*) *on earth is a war-fare*; yet euen in fighting, many a time God make vs victorious: Euery temporall victory in particular temptations now, is a pledge to vs, that we ſhall get full and finall victory at the laſt. Now wee haue not peace without warre; nor yet warre without peace; *Sunt nobis quædam, & in pace prælia; & in bello pax*: But we are ſure the end of our battels ſhall be victorie; in token whereof, there are Crownes prepared for our heads, white Robes for our bodies, and palmes to bee put in our hands.

*Ambroſ.epiſt.li.2.epiſt.7.ad Simplicianum.*

The Palme is not without the white garment.

*2.Tim.2.5.* And victorie comes not without fighting in a good conſcience. *Verſe.6.*

But let it be marked, that the *white garment* and the *Palme* goe together: for it is innocencie, and a good conſcience, which maketh ſtrength in the time of our trouble, and getteth victory at the laſt. *No man is crowned except he ſtriue, as he ought to doe.* We forget, that the Kingdome of heauen ſuffers violence. Alas, great is our ſecuritie, we will not fight, and yet we looke for the palme! *The Huſbandman muſt labour, before he receiue the fruits.* Wee looke for the fruits, and will not labour: wee thinke it eaſie to goe to heauen, as if the doore thereof were to be opened at euery on-ſet; and remember not how the fiue fooliſh Virgins were excluded. *No vncleane thing can enter into heauenly Ieruſalem.* Polluted hearts haue no hands that can beare the *Palme*. *Cœlum res eſt, quæ vitam aliam, alios mores, aliamque vitam poſtulat:* Heauen is a thing, which requires another kind of life, other ſort of manners, yea, and another creation.

*Reuel.21.27.*

### Verſe 16.

*And they cryed with a loud voyce, ſaying, Saluation commeth of our God, that ſitteth on the Throne, and of the Lambe.*

In their thankſgiuing ſee; firſt, the manner; next, the matter.

Their thankſgiuing now is ſubioyned, wherein wee haue to conſider two things: firſt, the manner; next, the matter thereof: for the manner, it is ſaid, that *they cryed with a loud voyce*: noting how Saints praiſe the Lord with a feruent affection; and this feruency of their affection proceeds from the ſence of their great deliuerance. Alas, the onely cauſe of our coldnes in praiſing, and praying vnto God, is our ſenceleſneſſe; we feele not our bondage, we know not that great deliuerance, and gloriours libertie of the ſonnes of God, into which we looke to be aduanced; therefore is it, that we mourne not for the one, and crie not, as wee ſhould, for the other.

Praiſes of God ſhould be with feruency.

Prayers loud, not for the voyce, but the affection.

Let vs learne at them, that in praying, and prayſing of God, there ſhould bee a loud Voyce: not for the vocall ſound, but

in

*Aug. ad Probam.*

*Amb. ſer. 46. de pœnit. Pet.*

In prayer, teares are better then talke.

*Leuit. 6.*

The heart muſt be the Altar of Burnt Offering, before it can be the Altar of Incenſe.

in reſpect of the intended affection. *Oratio multa debet eſſe, loquutio pauca:* Our prayer ſhould be much, & our talke little; & then is our prayer much, when our heart is enlarged to deſire much: *Et hoc lachrymis magis, quàm verbis; fletuque magis, quàm affatu agendum eſt:* and that by teares, rather then talke. *Vtiliores ſunt lachrymarum preces, quàm ſermonem: ſermo non totum profert negotium, lachryma totum prodit affectum:* Better are the prayers of teares, then of ſpeech: The ſpeech cannot declare the whole matter, but the teares may bewray the whole affection. No Incenſe, or ſweete Odour, ſmelleth without fire: and no praiſe nor prayer auaileth, if it be not feruent. The fire that burnt Incenſe on the golden Altar, was brought from the brazen Altar of Burnt Offering, wherein was fire continually. If there bee not a contrition in our heart for ſinne, what feruent prayſing of God can be for our deliuerance from ſinne? The heart muſt firſt bee the Altar of Burnt Offering; or elſe it cannot bee the golden Altar for offering ſweet Incenſe. But theſe Saints are ſaid to haue come out of tribulation, verſ. 14. They know what dangers they haue paſt, they ſee to what dignitie they are aduanced, and therefore praiſe God with feruency, *Crying alowd.*

3. Their variety with vnitie makes a pleaſant harmony.

*Aug. in Pſ. 148.*

*Saying.*] We heard before of their multitude, and variety, now we may ſee their vnitie; they all ſing one Song: they are euery one of them, as I ſaid, by themſelues, beautifull and glorious; but ſo much the more beautifull, as they are many and diuers, agreeing all in one vnitie. As in a Muſicall Inſtrument the ſound is ſweeter, if the ſtrings be many, yet concordant: *Nam ſonus ſuauiſſimus fit ex diuerſis nõ aduerſis ſonis: ita & ſancti habebunt tunc differentias ſuas conſonantes, non diſſonantes:* So is it with Saints, howſoeuer different in regard of many ſorts of people, whereof they conſiſt; yet agree they all in one ſweete conſonance and harmony among themſelues.

All the glory of ſaluation, Saints aſcribe to the Lord.

Popiſh Hymns are diſcordant from the ſong of Saints.

1. Cor. 11.19.

*Saluation.* In this one word of ſaluation, they comprize the whole benefits of our Redemption: the greatneſſe of this ſaluation will beſt be knowne, by looking to that three-fold condemnation, from which God hath deliuered vs, and whereof wee haue ſpoken, Rom. 8.1. All the glory of our ſaluation they aſcribe to the Lord, and to none other: they looke neither to Angell nor Man, but giue the glory of ſaluation to the mercies of God, and merits of the Lamb. The diſcordance of Popiſh Hymnes from this Song of Saints, ſhewes them to be Antichriſtian; for in all their Songs and prayers, there ſoundeth an vncouth voyce of the merits of men; yea, in their Maſſe-booke they are not aſhamed to pray, that they may come to Heauen by another bloud, then the bloud of the Lambe. Their diſtinction of principally, and ſecondarily, will not free them of blaſphemy. Our ſaluation, ſay they, principally is from God and the Lambe, but ſecondarily it muſt bee helped by our owne merits, and the merits of others. No ſuch word haue we in this heauenly Song: if they would ſing this Song with vs, and ſay *Amen* to it, as Angels doe in the next verſe, Controuerſies betweene Chriſtian Catholikes, and them that will be called Catholikes Roman, were the more eaſily ended: *But hereſies muſt bee, that ſuch as are approued, may be tried.*

## Verſ. 12.

*And all the Angels ſtood round about the Throne, and about the Elders, and the foure liuing creatures, and they fell before the Throne on their faces, and worſhipped God.*

Song of Saints is ſeconded by Angels.

The comely and comfortable order of the Court of Heauen.

THe former Thankeſ-giuing of Saints, is here ſeconded by Angels, not onely ſaying *Amen*, and ſo approuing that which redeemed Saints haue ſaid before; but alſo verſe the twelfth, ſubioyne to this ſame purpoſe a new Thankeſ-giuing of their owne: where, firſt, wee haue to obſerue the order of the heauenly Court: firſt, wee haue the Throne, vpon which ſitteth the bleſſed Trinitie, the Father, the Sonne, and the ſeuen-fold Spirit proceeding from both. O what a comfort is it, in the ſight of Angels, and Saints redeemed, the Man Ieſus, Redeemer of Saints, ſitteth on the Throne with the Father! next to the Throne are the foure liuing creatures, repreſenting the chiefe and principall order of Angels, as we haue ſhewed, Chapter 4. Then about them ſtand the foure and twentie Elders, repreſenting the whole Church of Saints redeemed: and then in a circle about them, ſtands the whole company of other Angels. What great comfort we haue of this, hath been declared in the fourth Chapter.

Angels ſtand, and neuer fell.

Man fell, and of mercy is raiſed vp againe to ſtand.

*Stood round about the Throne.* In the ninth Verſe it hath beene ſaid, that redeemed Saints ſtood before the Throne; now Angels are alſo ſaid to ſtand about the Throne. They ſtand, and neuer fell, grace preſerued them; we fell, and were in the trangreſſion: but grace raiſed vs vp againe, and makes vs now to ſtand before the Throne.

Iude 6.

O what a mercy hath the Lord ſhewed vpon vs! If we would know it; let vs looke to the Reprobate angels: Of them ſo ſaith S. *Iude, The angels who kept not their firſt eſtate, but left their owne habitation, hee* *hath reſerued in euerlaſting chaines vnder darkeneſſe, vnto the kingdome of the great Day.* To this ſame purpoſe alſo ſaith Saint *Peter, God ſpared not the Angels that had ſinned but caſt them downe into hell, and deliuered them into the chaines of darkeneſſe, to be kept vnto damnation:* yet man that ſinned, the Lord hath ſpared; he fell from his firſt eſtate, as the Angels did, yet did not the Lord caſt him downe to hell, nor deliuer him to *Chaines of darkeneſſe*, as he did them; but mercifully hath raiſed him vp againe, *and made him to ſit in the heauenly places in Chriſt Ieſus:* And now he ſtands before the Throne, in the company of theſe bleſſed and elect Angels, that ſtand and neuer fell. Let vs meditate vpon this mercy, which our narrow hearts can neuer ſufficiently vnderſtand. Oh that we were, as we ſhould, thankefull for it!

*2.Pet.2.4.*

*Ephes.2.6.*

Bodily humiliation required in Diuine worſhip.

*And they fell on their faces.* ]Before, the Angels were ſaid to couer their faces with wings; now againe they fall on their faces: noting no other thing then their humble reuerence in praiſing God, and recommending the reuerence of bodily humiliation to vs in the worſhipping of God. It is written of Saint *Iames* the Apoſtle, that his knees with frequent kneeling, and his fore-head with often bowing it to the ground in the time of prayer, *obduriſſe callo*, were become ſo hard, *vt nihil fere à Cameli pedibus, ſi duritiem ſpectes, diſcreparent*, that they differed not in hardneſſe from the knees or feet of a Camel. But now men are become ſo delicate, that they thinke it reuerence enough to diſcouer the head; to fall on their face they will not, yea, ſcarce bow the knee to the ground, to honour the Lord.

The practice of S. Iames in prayer. *Chryſoſt. in Mat. hom. 5.*

Worſhip belongs to God onely.

Now when they fall on their face, it is ſaid, *They worſhipped God.* In all this Court of heauen there is no worſhipping of Angels, Patriarches, or Apoſtles; all the ſound of their voyces, is for to giue the Lord the glory of ſaluation; and all the geſture they vſe, is to giue worſhip to the Lord only, and none other.

### Verſe 12.

*Saying, Amen: Praiſe, and glory, and wiſedome, and thankes, and honour, and power, and might, bee to our God for euermore. Amen.*

Angels approue the Song of Saints.

THE former Song of Saints is now approued by Angels, and they ſay Amen vnto it; they will giue no part of the glory of ſaluation to any man; they will take none of it themſelues. The conſent of the Catholike Church conſiſting of Men and Angels, we haue in the preceding confeſſion. Papiſts glory in their multitude, and call this confeſſion Hereticall, which reſerues the glory of ſaluation to God onely: but there are more with vs then with them all the Angels of heauen ſay *Amen* vnto it: Let vs keepe the tenor of the heauenly Song, chooſing rather to be falſly named *Heretiques*, with Saints and Angels, then falſly named *Catholiques* with *Papiſts*, who can neuer praiſe the Lord freely, and fully, but reſerue a part of his glory to the creature. Concerning the vſe of the particle *Amen*, we haue ſpoken before.

Papiſts account vs heretikes, for ſinging with Angels and Saints.

Not enough to heare God praiſed by others, thou muſt alſo by thy ſelfe praiſe him.

Sith Angels giue God thankes for our ſaluation, much more ſhould we giue thankes for our owne. *Luk. 15.7.*

*Praiſe and glory.* ] It contents them not by ſaying, *Amen*, to approue the Song of Saints, but they will alſo praiſe God by themſelues. A warning to many of our cold Profeſſors, who will ſit in the Church to heare God praiſed, but not open their mouth to praiſe him themſelues. And further, ſith Angels reioyce, and giue thankes to God for our ſaluation; yea, at the conuerſion of one ſinner they are ſaid to reioyce, how much more ſhould we reioyce in our owne ſaluation? They are ioyfull that wee are adioyned to their fellowſhip, from which many of their fellow-Angels, in reſpect of creation fell away; and ſhall not we reioyce that the Lord hath raiſed vs vp, and made vs companions to the Angels?

Babbling in prayer reproued.

*Eccleſ. 5.1.*

The heape of words which they vſe, noteth againe their zeale; and, as it were, inſatiable delight in praiſing God: there can neuer enough be ſaid to his praiſe: but wee muſt beware of babbling, and idle repetitions; then are the words of our mouth acceptable vnto God, when they are thruſt out by the affections of our heart. Otherwiſe, let vs remember *Salomons* warning; *Be not raſh with thy mouth, nor let thine heart be haſtie to vtter a thing before God: for God is in the heauen, and thou art on the earth, therefore let thy words bee few.*

### Verſe 13.

*And one of the Elders ſpake, ſaying vnto mee, What are theſe, who are arrayed in long white Robes? and whence come they?*

How, and why God is ſaid to demand any thing.

*Gen. 3.9.*
*Gen. 4.10.*

IN the remanent of this Chapter, we haue the felicitie of ſealed Saints, ſome-way deſcribed vnto vs: The occaſion hereof is offered by a queſtion moued by one of the twenty foure Elders, and Saint *Iohns* anſwer vnto it. The Senior mooues the queſtion to Saint *John*, *Who are theſe?* not that hee was ignorant, who they were, but that he might teach S. *John*, as after followeth: this is the end of al diuine Interrogatories. The Lord demanded of *Adam*, *Where art thou?* And of *Cain*, *What haſt thou done?* He knew where *Adam* was, and what *Cain* had done, better then themſelues: but hee asketh not, to get knowledge, but to giue it to them, of whom he asketh. Concerning the Senior, let the Reader, who pleaſeth, looke backe to the fourth Chapter.

## Verſe 14.

*And I ſaid vnto him, Lord, thou knoweſt; and he ſaid to me, Theſe are they, which came out of great tribulation, and haue waſhed their long Robes, and haue made their long robes white in the blood of the Lambe.*

Moſt heauenly and holy creatures are moſt humble.

IN S. *Iohns* anſwer wee haue two things: his humility, in acknowledging his own ignorance, *Lord, thou knoweſt*, as for me, I know not. He was an Apoſtle, beſt beloued of Ieſus; he was excellent for the notable reuelations which he had from the Lord; yet we ſee, glorified Saints doe far exceed in knowledge the moſt excellent men that are vpon earth: for, we doe *but know in part, we walke by faith, not by ſight*, but *they behold the glory of the Lord with open face.* Let vs haſten and prepare our ſelues to be in that company, whom the brightneſſe of the Lord doth fully illuminate; where no errour, no darkeneſſe is, no ignorance of any thing, which is either needfull, or comfortable for them to know.

2. Cor. 5.7.
2. Cor. 3.18.

In the meane time, if we would grow in knowledge, let vs with S. *Iohn* profeſſe our ignorance; it is for ſuch only who are meeke ſchollers, to learne heauenly things: *Them that be meeke, will the Lord guide in iudgement, and teach the humble his way.* Conceit of knowledge is a ſore enemie vnto true knowledge: Wiſedome cannot enter into a proud heart. We ſee none more empty of heauenly knowledge, then are they, who in their owne conceit and opinion, excell others in it.

Pſal. 25.9.

Conceit of knowledge, a ſore enemy to knowledge.

Againe, his reuerence may be ſeene in the ſtile which he giues him, *Lord, thou knoweſt:* He knew hee was one of theſe Elders, whom he heard confeſſe before, that they were *redeemed by the blood of the Lambe:* hee ſaw Crownes vpon euery one of their heads, and therefore giues him a ſtile of honour properly competent vnto him. Indeed glorified Saints are truly Kings, and Lords: They are freed from all ſeruitude and bondage; they triumph victoriouſly, and are more then Conquerours ouer the Diuell, the World, the Fleſh, and all their ſpirituall enemies.

Glorified Saints are indeed Kings and Lords.

Rom. 8.

*And he ſaid vnto mee.* That is, *Ad animæ meæ admirationem, ſeu diſpoſitionem conuenienter loquutus eſt;* he ſpake conueniently to the diſpoſition of my ſoule, and I did cleerely vnderſtand him: He told me, that thoſe whom I ſaw clothed in white, with Palmes in their hands, were redeemed Saints, who had come out of great tribulation. This cannot, as *Ambroſe* hath obſerued on theſe words, bee vnderſtood of Saints Militant, as ſome doe expound it; for ſo long as their warfare laſts, they are ſtill in tribulation, and cannot bee ſaid in this life to come out of tribulation. *Man is borne vnto trauell, as the ſparkes flye vpward:* but vnto the godly, death puts an end to all their troubles. Neither can this be meant of Martyrs onely, as ſome will haue it, but of all bleſſed Saints waſhed, and cleanſed in the blood of the Lambe: *Qui etſi Martyrium non in publico actu habere videntur, coram Deo tamen habere probantur in habitu:* who albeit in reſpect of the publike act, they ſeeme not to haue the honour of Martyrdome, yet in reſpect of the habit, and their willing diſpoſition to it, they are approued before God to haue it, as ſaith *Primaſius.*

How the Lord ſpeakes to a ſoule.
Carthuſ.

This cannot be vnderſtood of Militant Saints, they are not yet come out of tribulation.
Iob 5.7.

Neither can it be meant of Martyrs onely.
Primaſ. in Apoc.

*Which came.* The word being read, as it may be in the preſent time, *[illegible] that come;* leades vs to conſider, that in all ages, from all parts of the world, there is an aſcending of ſoules vp into heauen: that Court of the great King encreaſeth continually, till the number of his Saints be fulfilled, and the *Manſions* of our Fathers Houſe be repleniſhed. Some Angels *forſooke their firſt Habitation;* but we ſee, the Lord wants not ſeruants to praiſe and glorifie him.

How the Court of heauen increaſeth continually.
Ioh. 14.

His Court ſhall not bee the thinner, though reprobate men deſperately forſake him: and comfortable is it to meditate here, what great ioy elect Angels and glorified Saints haue, in the continuall comming, and increaſing of others their fellow-ſeruants, to praiſe and ſerue the Lord with them.

By the croſſe God brings his children to the crowne.

*Out of great tribulation.* There is the Lords working with his owne; from the Croſſe hee carries them to the Crowne, from tribulation to the Throne; hee intreats them moſt hardly on the earth, whom he intends to exalt moſt highly in the heauen. Let vs not therefore feare, nor be offended at our afflictions, *For by many tribulations, muſt we enter into the Kingdome of God.*

Tribulation is like that furnace of Egypt, wherein the Lord fined his Iſraelites, and *Nebuchadnezzars* Ouen, the fire whereof burnt their bands, but not themſelues. It is the Lords Flaile, whereby he beats away the chaffe from the wheat, he threſheth it, that he may purge it, prepare it, and make it meet to be laid vp in his Garner. It is the Lords Wine-preſſe, out of which he preſſeth wine and oyle for himſelfe, [illegible] *Sicut pondere prælorum adhibito, oleum diligenti cura conficitur, & per trituram tribulæ recondendum horreo frumentum colligitur, ſic per exercitia preſſurarum fidelium numerus eliquatur.*

Tribulation compared to the furnace of Egypt, and Nebuchadnezzar his Ouen.
How it is the Lords Flayle and his Wine-preſſe.
Primaſ. in Apoc.

*eliquatur*. The word that heere is tranſlated *tribulation*, imports a preſſing out; for as the iuyce of the Oliue and berry is preſſed out by the waight of the preſſe; ſo by the exerciſe of *Tribulation*, the number of faithfull ones commeth out, and increaſeth daily.

Tribulation as harh an in-gate, ſo it hath an out-gate.

Pſal. 34. 19.

After the bitter ſtation of Marah, commeth a ſweet ſtation in Helim.

Beſides this, let militant Saints in their afflictions remember this comfort, that as tribulation hath an in-gate, ſo hath it alſo an out-gate; *theſe are they that come out of tribulation*: if tribulation had an in-gate, and not an out-gate, we might iuſtly be diſcouraged; but this place plainely tels vs the contrary, and Saints by experience finde it true. *Many are the troubles of the righteous, but God deliuereth them out of them all.* Iſrael had forty two ſtations in forty yeeres wandring thorow the Wilderneſſe: from Marah they marched vnto Helim: in Marah were bitter waters, which ſore afflicted them: in Helim were twelue fountaines of ſweet waters, and ſeuenty Palme-trees, which much comforted them. If for the preſent thy ſtation be the place of bitter affliction, beare it patiently, and the Lord ſhal tranſport thee ſhortly into another ſtation, where hee ſhall refreſh thee with the ſweet water of conſolation.

Tribulation of Saints is meaſured by the Lord.
Iob 28. 25.
Pſal. 89. 9.

Neither are Saints ſaid to be in tribulation onely, but in great tribulation: but let not this diſcourage vs: *The Lord waigheth the waight of the winds*: they blow not one puffe more then he hath appointed. *The Lord ruleth the raging of the Sea*, it proceeds not one foote beyond the bounds limited it by the Lord. What-euer bee the malice of Satan or his inſtruments, the Lord bridleth them, they cannot increaſe our croſſes more then the Lord permits. *Rabſache* may raile and blaſt out blaſphemous boaſtings, but the Lord hath a hooke in his noſe-thrils.

Patience in affliction recommended.

Sith all our troubles are moderated by the Lord, let vs not grudge, nor murmure, or thinke they are too heauy, or too great. Phyſicians are not reproued for giuing a greater doſe of Pilles vnto one, then to another, according to the diuerſity of their dipoſitions: and ſhall not this praiſe be reſerued to the Lord, that hee knoweth beſt what meaſure of trouble is meeteſt for his children? But of this, how our troubles are meaſured in quantity, quality, and time, we haue ſpoken in our Treatiſe on the eighth to the Romanes.

Man by nature two wayes is vnelcane.
1
In reſpect of conception.
Pſal. 51. 5.
Iob 14. 4.

Ezek. 16. 6, 8, 9.

*And haue waſhed.*] Waſhing preſuppoſeth that they were vncleane before: ſo are we all two maner of wayes; Firſt, in reſpect of our corruption, *I was borne in iniquity, and in ſin hath my mother conceiued me.* Here is the filthineſſe of originall ſinne, *Who can bring a cleane thing out of that which is vncleane?* Yet there is a waſhing to take away this vncleanneſſe, *I ſaw thee polluted in thine owne blood, but I ſpred my skirts ouer thee, and couered thy filthineſſe, and waſhed thee with water.*

2
In reſpect of conuerſation.
Pro. 20. 9.

Zach. 12.

Next, we are vncleane, through the filthineſſe contracted in our conuerſation: and this is the pollution of actuall ſin, *Who can ſay, I haue made cleane my heart, I am cleane from ſin? If we ſay we haue no ſin, we are lyers, and the truth is not in vs.* And this daily polluting of our ſelues with ſundry ſorts of ſins, requires daily purgation. This was figured by theſe typicall oblations commanded in the Law, which were indeed, as *Auguſtine* cals them, *lotiones laruatæ*, ſhadowes of another thing, warning vs to waſh our ſelues daily in *that fountaine opened to the houſe of Dauid for ſin, and for vncleanneſſe.*

Sin is a lothſome vncleanneſſe.
Leuit. 13. 27, 39

Eſay. 64. 6.

Delicate men can abide no vncleanneſſe in any thing that ſerues them:
And yet are not grieued to carry an vncleane ſoule.

Reuel. 21. 27.

Ioh. 13. 8, 9.

Threefold waſhing needfull for vs:
1. of the feet.
2. of the head.
3. of the hands.

Of all this we ſee that ſinne is a vile and lothſome filthineſſe. Oh that we could ſee it as it is! It is that leproſie which infecteth the blood, the skin, the garments, the houſe, and all that a man hath. It is more vgly and abominable then a menſtruous cloth. *Our righteouſneſſe is like a menſtruous cloth*, ſaid *Eſay*. Whereunto then ſhall our righteouſneſſe be compared? It is pitty to ſee how we are blinded and deceiued with the deceit of ſinne. We can abide no vncleanneſſe in our body, in our garments, in our meate, in our drinke, in our houſes, in the veſſels wherewith we are ſerued, yet wee feare not at the vncleanneſſe of ſin. What a folly is this, thou wilt haue all things cleane, yet haſt no care to haue thy ſoule cleane? thou canſt not abide ſpots in thy face, and yet will not abandon the filthines of thine heart. Great need haue we to be waſhed: for we are told that *no vncleane thing can enter into heauenly Ieruſalem.* And that which our Sauiour ſaid to S. Peter, *Except I waſh thee, thou ſhalt haue no part with me.* Oh that it could mooue vs as it mooued him! for he anſwered, Lord, rather then I ſhould be depriued from thy fellowſhip, *waſh not my feet onely, but alſo my hands and my head.* In all theſe are we vncleane: our feet are our ſinfull affections; by our head, vnderſtand our proud imaginations, and in our hands our vncleane actions. In all theſe we haue need to be waſhed and purged.

Felicity of man beginnes at the forgiueneſſe of ſinnes.
Naz. orat. 26. in plagam grandinis.

Pſal. 32. 1.

It had been better for vs, if we had needed no purgation at all, *Sed manſiſſet nobis integra dignitas illa, a qua per amarum peccati guſtum excidimus:* but this is the glory of Elect Angels, that they neuer ſinned. Now our neereſt happineſſe is, to haue our ſinnes forgiuen, and waſhed away in the blood of the Lambe: *Bleſſed is hee whoſe wickedneſſe is forgiuen, &c.*

How Saints are ſaid to waſh themſelues.

Yet remaines it to be conſidered, how this action of waſhing is aſcribed vnto them:

*They*

Pſal.51.2.

*They haue waſhed their garments.* When *Dauid* had defiled himſelfe with vile adultery and murther, he prayed to the Lord in this manner, *Waſh me throughly from my ſin, and cleanſe me from mine iniquity.* But here it is ſaid, that the Saints *haue waſhed their owne robes.* For reſolution of this, it is to be noted, that in all the workes of our ſaluation, which by commandement of God are enioyned to vs, wee ſhould and muſt be doers, not idle loyterers, but workers, *Worke out your ſaluation with feare and trembling.*

Phil.2.12.

In all the work of ſaluation we muſt be doers. *Acts 3. Acts 16.*

A neceſſary obſeruation for this age, wherein all men looke for ſaluation, but neuer conſider with themſelues, as thoſe Iewes, and that Iaylor did, *What ſhall we do that we may be ſaued?* They caſt all the burthen vpon the Lord; but will not be bound to any duty; they require that which hee promiſeth, but remember not what he requires of them.

God is the principall worker of our ſaluation.

True it is, that the principall worker is the Lord, *He is the Author and finiſher of our faith; without him we can doe nothing.* Yet when he worketh for vs, he worketh in vs, and with vs: As that moſt comfortable word vſed by the Apoſtle [illegible], imports, whereof wee haue ſpoken at more length on the eighth to the Romans. When he worketh with vs, he cauſeth vs alſo to worke with him for our ſelues, *For he worketh in vs both the will and the deed.*

Phil.2.13.

Hereby we know that he is working our ſaluation, when he worketh in vs both the will and the deed.

And hereby may ye know, that the Lord in mercy is working your ſaluation, when he worketh in you both a will, and a deed to doe all that you can, that ye may be ſaued, ſorrowing for ſinnes paſt, euer fearefull for ſinnes to come, continuall in prayer, feruent in thankeſgiuing, and euery way carefull to *keepe your ſelues in your ſpirit*, and ſo to be at peace with God, and vnder the ſence of his loue.

Mal.2.15.

What need haue the robes of Saints of waſhing, ſith Chriſt is their garment? *Rom.13.*

*Their garments.* Or their robes here come to bee conſidered. Seeing the garments of Saints is the righteouſneſſe of Chriſt, according to that, *Put ye on the Lord Ieſus*, and againe, *Chriſt is made vnto vs righteouſneſſe*, how is it that their garments need waſhing? Truth it is indeed, the righteouſneſſe of Ieſus imputed to vs, by which we are iuſtified, is perfit, holy, like vnto himſelf, without all ſpot or blemiſh: but our inherent righteouſneſſe, which by his Spirit he worketh in vs, and whereby we are ſanctified, in this life is imperfit, and not without ſpot, but all the defects therof are deſtroyed in death by the clenſing vertue of the blood of Ieſus, and wee then ſhall be preſented blameleſſe to the Lord. Our Lord hath fulfilled the righteouſneſſe of the Law for vs, but hee ſhall alſo fulfill it in vs: and this is it which heere is to be vnderſtood by waſhing of their garments.

Our imputed righteouſneſſe needes no waſhing, but the inherent onely.

Rom.8.3.

Chriſtians are all Lambes. *Mat.10.*

*And made them white in the blood of, &c.* The Lambe, as we haue ſpoken before, is the Lord Ieſus, *who takes away the ſinnes of the world:* his Diſciples are alſo called Lambes, *Behold, I ſend you forth as Lambes in the middeſt of Wolues*, yea all Chriſtians are ſo called, *Peter, loueſt thou mee? feed my Lambes:* they are alſo called, *the Light of the world*, but not *that true Light which lighteth euery man that commeth into the world*; and ſo he is called a Lambe in a ſpeciall reſpect, *Agnus ſingulariter, ſolus ſine macula, non cuius maculæ abſterſæ ſunt, ſed cuius macula nulla fuerit*, onely without ſpot, not becauſe they are waſht away, but becauſe hee had none to waſh away: *Agnus quem lupi timent, qui Leonem occiſus, occidit*, a Lambe of whom Wolues are afraid, and who being ſlaine, ſlew the Lyon. But of him we haue ſpoken before.

Ioh.1.9.

But Chriſt is a Lambe in another ſenſe. *Aug. in Ioan. tract.7.*

*ibid.*

The blood of Chriſt is medicinall to them who ſhed it. *Act.2.36.*

As to his blood the efficacy thereof appeares in this, that it is medicinall to them who ſhed it; the ſame Iewes of whom S. *Peter* ſaith, that they *crucified Chriſt* by the preaching of his Croſſe, were conuerted to the faith of Chriſt, three thouſand of them at one Sermon, *Ipſo redempti ſanguine, quem fuderunt*, redeemed by the ſame Blood which themſelues ſhed: *Sic enim Chriſti ſanguis in remiſſionem peccatorum Ieſus eſt, vt ipſum etiam peccatum delere poſſit, quo fuſus eſt.* For the Blood of Chriſt was in ſuch ſort ſhed for the remiſſion of ſinnes, that it is able to put away that ſame ſin, by which it was ſhed.

Aug. in Ioan. tract.92.

How all the workes of our redemption are wonderfull.

What a wonder is this? the Phyſician comes to cure a frantique patient: the frantique ſlayes the Phyſician, and yet the Phyſician, of his blood makes a ſufficient medicine to cure the frantique, *qualis inſania eius qui medicum occidit, quanta verò bonitas, & potentia medici, qui de ſanguine ſuo inſano interfectori ſuo medicamentum fecit!* O how great was his madneſſe, who ſlew his mediciner! and how great is the goodneſſe, and power of the Mediciner, who of his owne blood hath made a healing medicament to him that ſhed it!

Aug. de verb. Apoſtoli. Ser.8.

Other blood defiles: the Blood of Chriſt cleanſeth.

Yea the very manner of phraſe vſed by the Seignior, or Elder, lets vs ſee, how the worke of our redemption wrought by the Blood of Ieſus, is full of miracles: for is not this ſtrange, that where all other blood defiles & pollutes that whereupon it lights, this blood purifies and cleanſes them on whom it lighteth? Other blood maketh the whiteſt linnen vgly, vnpleaſant, & lothſome to behold: but this Blood makes a menſtruous cloth, pleaſant, and white; *Though your ſinnes were as crimſon, they will be made white as ſnow, though they were red as ſcarlet, they ſhall be made white as wooll.*

Eſay.1.18.

The ſprinkling of his blood is ſpirituall.

But to this clenſing of vs, there is no need of the naturall, or corporall ſprinkling of that blood vpon vs; No, the ſprinkling of that blood, that purifies vs, is ſpirituall, *Let vs draw neere with a true heart in aſſurance of faith, ſprinkled in our hearts from an euill conſcience.*

*Heb.10.*

Papall purgation are filthy pollutions.

No word here is, as we ſee, of any Papall purgations, Indulgences, or fire of Purgatory, or holy Water: theſe are the Merchandize and wares of whoriſh Babel, ſuch trumpery is not knowne in heauenly Ieruſalem, onely the Blood of Ieſus muſt waſh thee. All other waſhing pollutes and defiles thee: *Though thou waſh thee with nitre, and take thee much Sope, yet thine iniquity is marked before me, ſaith the Lord God.* But, *the blood of Ieſus clenſeth vs from all ſinne.*

*Ier.2.22.*

*1.Iohn 1.7.*

Purgatorie *expurgat* out of the Bible by the Fathers.

With Scripture, Fathers are conſonant to cry out againſt this blaſphemous purgation of ſinne, by any infernall fire, *Piorum animæ recta in beatas ſedes, impiorum in gehennam abeunt:* the ſoules of godly men goe the high way into heauen: the wicked ſtraight vnto hell. *Anima vbicunque euolauerit è corpore, aut à dæmonibus in infernum, aut ab Angelis in cœlum abripitur;* the ſoule ſo ſoone as it fleeth out of the body, is either reft and carried to hell by Deuils, or to heauen by Angels. Sinne they grant is forgiuen here, but the puniſhment of it muſt be ſuſtained there. Againſt this let them mark what S. *Cyprian* ſaies, *Quando iſtinc exceſſũ fuerit, nulla iam pœnitentiæ locus, nullus ſatisfactionis effectus, vita hic aut tenetur, aut amittitur:* frõ the time we goe out of this life, there is no more place of repentance, nor effect of ſatiſfaction by ſuffering: here life is either kept, or loſt. *Qualẽ te inuenit Deus cum vocat, talem pariter & iudicat;* ſuch as God findes thee, when by death he calls on thee, ſuch he iudges thee. *Vnuſquiſque cum cauſa ſua dormit, & cum cauſa ſua reſurget;* euery man ſleepeth with his cauſe, and with his cauſe he ſhall riſe againe: there is no changing, nor bettering of it betweene his death and his reſurrection. *Poſtquam diſceſſerimus, non eſt nobis ſitum pœnitere, neque commiſſa diluere:* From time wee goe out of this life, we are not able to repent, nor waſh away the ſinnes, which we haue done. It were tedious to rehearſe all.

*Optat.Milenitanus.*

*Macar.hom.22.*

*Cyprian.ad Demetrian.*

*Cyp.Ser.de immort.*

*Aug.in Ioan. Tract.49.*

*Chryſoſt. hom.2. de Lazaro.*

Criſts blood hath a threefold vertue.
1. A purging vertue.
2. A protecting vertue.
3. A pacifying vertue.

And therefore I returne, and conclude this point. In the Blood of Chriſt, there is a threefold vertue. Firſt, a purging vertue: next, a protecting vertue: thirdly, a pacifying vertue. What need haue wee then of any other thing, or to ſeeke any other merit, or blood beſide his? Of his purging vertue wee haue ſpoken already. His protecting vertue may be learned from the Paſchall Lambe, which was a type of Chriſt Ieſus. When God ſlew all the firſt-borne in euery houſe of Egypt, by his deſtroying Angell, ſuch houſes as had the poſts of their doores ſprinkled with blood, were ſpared. The Lord Ieſus ſhall be a couering to his Saints, to ſaue them frõ that wrath wherein the wicked ſhall periſh. His pacifiying vertue is touched by the Apoſtle, *Being iuſtified by faith, we haue peace with God.* And againe, *The Blood of Chriſt cryeth for better things then the blood of Abel.* But let vs take heed vnto our ſelues, vnleſſe wee feele his purging vertue, who naturally are vncleane, the comfort of his protecting and pacifying vertue cannot be ours.

*Rom.5.*

*Heb.12.24.*

### Verſe 15.

*Therefore are they in the preſence of the Throne of God, and ſerue him day and night in his Temple, and he that ſits on the Throne, will dwell among them.*

Felicitie of Saints gloriſied, is two waies deſcribed:

THe Seignier hauing declared to Saint *Iohn*, what theſe were, whom he ſaw clothed in white garments, with palmes in their hands, to wit, redeemed Saints, not militant, but hauing ended their warfare, and gotten the victory, nor vnder tribulation, but come out of tribulation: He now proceedeth, and ſhortly deſcribes their felicity, and happy eſtate, wherein now they are, and that in two points: Firſt, in the affluence, and aboundance, which they haue of all good: next, in their freedome, and exemption from all euill.

1. They haue abundance of all good.
2. They haue deliuerance from all euill.

Three things touched concerning Saints gloriſied.

In this verſe three things are ſet downe concerning them: Firſt, where are they? *In the preſence of the Throne of God.* Next, what doe they there? *They ſerue him day and night.* Thirdly, what get they for that? *He that ſitteth on the Throne, will dwell among them.* By this phraſe the vnſpeakeable ioy communicated to them by the Lord, is figured.

Why this cannot be vnderſtood of any ſtate of the Church here on earth.

This cannot be vnderſtood of any eſtate of the Church militant here on earth, neither of Iewes conuerted, nor other Chriſtians deliuered from the tyranny of Antichriſt, as ſome Interpreters will haue it. Theſe words are not competent to Saints militant, *They hunger no more, they thirſt no more, and God ſhall wipe away all teares from their eyes.*

In this valley of teares, when ſhall we? when ſhould we be without teares? *Bleſſed are they who hunger and thirſt now for righteouſneſſe, they ſhall be ſatisfied.* Now wee hunger, and are bleſſed; there they hunger no more, but are fully ſatisfied. The Millenaries of old had an opinion ſomewhat like this, that Saints after Chriſts comming for a thouſand yeeres ſhould poſſeſſe the earth by themſelues, without all tribulation: but neither before his comming, nor

*Mat.5.6.*

after,is any ſuch quiet eſtate of the Church here vpon earth; warranted by the holy Scripture.

A warning to preſumptuous profeſſors.

*Therefore.* This is relatiue to the words immediately preceding, *They haue made their Robes white in the blood of the Lambe*: therefore are they in the preſence of God. There is no fellowſhip with God, but by the Lord Ieſus. Euery man in this preſumptuous age, ſaith that he hath Ieſus: but Ieſus is a Phyſician of great value; if thou haue him, he will cleanſe thee from the filthy leproſie of thy ſins. Art thou not cleanſed then? haſt thou not Ieſus? and without him, thou canſt not be admitted into the comfortable preſence of God.

Life of the godly and wicked, haue different courſes, and different ends.
*Pſal.*1.

The laſt Chapter was concluded with the tragicall and fearefull end of the wicked. *The day of the Lords wrath is come, and who can ſtand* (ſaid they?) *The wicked ſhall not ſtand in iudgement, but ſhall be baniſhed from the preſence of his glory.* But here we ſee how the godly ſtand before the Throne, and are in the preſence of God. As their courſes in their life are contrary to other, ſo ſhall their ends bee. God giue vs grace to make choice of the beſt.

Without ſanctification, we cannot ſtand before the Lord.

*Gen.*41.14.

*Heſt.*2.12.

For wee ſee before vs, the way, wherein they walked, and the order which they obſerued, who now are in the Kingdome of heauen; firſt, they are waſhed in the bloud of Chriſt, and then they are in the preſence of God: if we would come, where they are, let vs keep the courſe, wherin they walked. Before *Ioſeph* was preſented vnto *Pharao*, his head was ſhauen, his nailes were pared, his garments changed: and muſt not wee cut away from vs our ſuperfluities, before we be admitted into the preſence of God? *Eſther* was ſixe months purified with oyle of myrrhe, & other ſixe months with ſweet odors, before ſhe was married with *Ahaſuerus*. And ſhall we thinke to be where the Lord is, without a ſimilitude with him? Or what ſimilitude can we haue with that *holy One*, except that firſt wee be waſhed and cleanſed from our naturall vncleanneſſe?

A threefold preſence of God.

*In the preſence of God.* There is a threefold preſence of God. Firſt, a preſence of his goodneſſe: next, a preſence of his grace: and thirdly, a preſence of his glory, whereof here is ſpoken.

1 A preſence of his goodneſſe, this is granted to all men.
*Mat.*5.45.

*Rom.*1.20.

The preſence of his goodneſſe he grants vnto all men in the vtter Court of his Palace: *for he maketh the Sunne to ſhine, and the raine fall vpon the iuſt, and the vniuſt.* Who may not ſee the goodneſſe of the Lord, in the manifold good creatures which he hath created? *The earth is full of his goodneſſe*; yea, *the inuiſible things of God, that is, his eternall power, and godhead, are ſeene in the creation of the world.* The light of this preſence, hath learned naturall men many things concerning God: by it the Platoniſts ſaw, *Deum omnia iſta feciſſe, & à nullo fieri potuiſſe*, that God had made all theſe things, and could not be made of any other himſelfe; yea, they aſcended farre higher, to vnderſtand much more concerning the nature of God, as more at large is ſet downe in that ſame place by Saint *Auguſtine.* And yet all this knowledge gotten in the court, or ſchoole of the creature, did but make them to be without *excuſe, becauſe that when they knew God, they glorified him not as God.*

*Aug.de ciuit. Dei.l.*8.*c.*6.

*Rom.*1.21.

2. A preſence of his grace: this is granted to none but his Saints.

The preſence of his grace hee giueth to his Saints, ſpecially in their holy aſſemblies, there by the preaching of his Word, and operation of his holy Spirit, he ſheweth himſelfe a gracious, mercifull, and reconciled God to them in Chriſt: they ſeeke him, and worſhip him in Spirit and truth; and he *ſpeakes peace vnto them*, and ſecretly by his holy Spirit witneſſes vnto their hearts, that he is their Father, that is, his *little Sanctuary*; I meane his Church, narrower by much, then the vtter great court, as I haue called it, in that wherein all men ſee his goodneſſe, in that he is familiar with his Saints, and they onely ſee and feele his grace.

*Pſal.*85.9.

*Ezech.*11.16. And that eſpecially *in* the holy aſſemblies.

Of this preſence ſpeaketh *Dauid*: for in his baniſhment he longed for it. *My ſoule thirſteth for God, euen for the liuing God, when ſhall I come, and appeare before the preſence of God?* and what preſence he meanes of, he expounds himſelfe, *That he might goe with the multitude, and leade them into the Houſe of God, with the voyce of ſinging and praiſe*: for God in a ſpeciall manner appeares in the aſſembly of his Saints, according to his promiſe: but this preſence is not perceiued, but of his owne ſecret ones, who ſeeke his face.

*Pſal.*42.2,4.

3. A preſence of his glory granted to Saints in heauen.
*Pſal.* 48.11.

The preſence of his glory is giuen to Saints triumphant in the heauen. *The Lord giueth grace and glory*, but firſt grace, and then glory; from grace in earth, yea, and by it, he leades them vp to glory in heauen.

*Pſal.*16.10,11.

*Pſal.*36.7,8,9.

Of this preſence of glory, this place is to be vnderſtood, according to that, *In thy face is the fulneſſe of ioy, and at thy right hand are pleaſures for euermore.* And againe, *O how excellent is thy mercy, O God! therefore the children of men truſt vnder the ſhaddow of thy wings: they ſhall be ſatisfied with the fatneſſe of thine houſe, and thou ſhalt giue them drinke out of the riuers of thy pleaſure.* Heere not onely haue we pleaſure, but riuers of pleaſures, yet ſuch as can neuer bee exhauſted: for it is ſubioyned, *With thee is the well of life.* So long as the fountaine or ſpring laſteth, the riuer cannot decay. God is that great fountain or bottomles deep: from him come the riuers of pleaſures, to all that ſtand

There are riuers of pleaſure flowing from an euerlaſting fountaine.

1.Kings 20.8.

Pſal.84.4.

ſtand about him. The Queene of Sheba ſaid of *Salomon* his ſeruants, *Happy are thy men, happy are theſe thy ſeruants which ſtand euer before thee, and heare thy wiſedome:* but much more truly may it be ſpoken of the ſeruants of our God, who ſtand about his Throne, *Bleſſed are they who dwell in thine houſe.* Now followes:

Exerciſe of Saints glorified, is to ſerue God without intermiſſion.

Aug. ſer. 11. de Sanct.

No change neither of time nor ſtate, in heauen.

*They ſerue him night and day, in his Temple.* We haue heard of the place wherein they are: the ſecond part of the verſe ſhortly deſcribes their exerciſe, *They ſerue God,* and that without all fainting, wearying, or intermiſſion, *night and day.* This imports no viciſſitude, but a continuance, and perpetuity; *Dies & nox, non viciſſitudinem, ſed perpetuitatem ſignificant.* Becauſe all our time turneth vpon day and night, therefore many a time vſeth the Spirit of God this phraſe, *Day and night,* to expreſſe as much, as *for euer and euer.* In the heauens there is nothing but a Day, no change of their glorious and lightſome eſtate, by time. In the Hell, there is nothing but a Night, perpetual darkneſſe, no change of their horrible and comfortleſſe eſtate, by time. In the Earth there is a day and a night, and a viciſſitude and change of euery eſtate, by time. That mention is made of a Temple, we are not to thinke there is any materiall Temple in heauen; but an alluſion is made to the Temple of Ieruſalem, wherein his ſeruants ſerued him day and night.

Their ſeruice is ſweet, no way laborious.

Aug. Ibid.

Carthuſ.

And this word of ſeruice noteth, that they are now fully become the Lords, they haue reſigned themſelues altogether to doe his will; there is not now in them any deed, nor deſire of any thing that may offend him; they waite vpon him, they looke ſtedfaſtly to him, they delight in him, they praiſe him without ceaſing; this is their ſeruice, *Non eſt laborioſa, ſed amabilis, & optanda hæc ſeruitus,* It is not a painefull ſeruice, or laborious, but to be loued, and longed for, *Seruitus hæc dulciſſima merces eſt ſeruitutis præſentis laborioſa,* this ſeruice is a moſt ſweet reward of our preſent laborious ſeruice.

Seruants of God are moſt honourable creatures.

Acts 9.15.

For he is a King & a free-man, who is Gods ſeruant.

Pſal.2.

Among men, the name of a ſeruant is counted vnhonourable, and a baſe thing thinke they it to ſerue another: but ſith the moſt honourable creatures, elect Angels, and Men, delight to ſerue him, let vs not be aſhamed to profeſſe our ſelues his ſeruants. *Dauid* was a great King; yet hee counteth more, and reioyces oftner in it, that he was a ſeruant of God, then a King ouer his people: And Saint *Paul* was a *Choſen veſſell vnto God:* yet his ordinarie ſtile is, *Paul the ſeruant of Ieſus Chriſt.* And indeede, it is more honourable to be a ſeruant of Chriſt, then to be a Monarch of the World without him; *Seruire Deo, eſt regnare;* In very deede hee is a free-man, yea, and a King, who is Gods ſeruant; Hee trampleth vnder feete the diuell, the world, and the fleſh; hee is Lord of his affections, yea, and of all creatures; he can vſe them, but will not come vnder the power of any of them: and yet ſo blind are worldlings, that they account Chriſt his ſeruice to be bondage, and his Law a yoke, whereas in truth it is the *Law of liberty,* and men without it, not ſubiect to it, are in moſt miſerable bondage.

A ſeruant of ſeruants is hee, who is not a ſeruant of God

Ambroſ.

The ſeruant of ſin deſires not to change his Maſter.

He gets no leaue to reſt him.

Aug. in Ioan. tract.41.

And he may looke for a miſerable reward.

For he that will not ſerue the Lord, ſhall be like curſed *Cham, a ſeruant of ſeruants:* He ſhall ſerue many maſters in ſtead of one: *O quàm multos Dominos habet, qui vnum non habet!* and that in a ſeruice, wherein there is no comfort, for which there is no reward, and after which, no time ſet for manumiſſion, or liberty. Any other ſeruant, that hath an euill Maſter, ſometime may be ſold to another, and he will be glad of it: But the ſeruant of ſinne is ſo blinded, that albeit of all ſlaues hee be the moſt miſerable, yet he is content with it, and deſires not to change his Maſter. And againe, any other ſeruant, oppreſſed with the tyrannie of a Maſter, ſometime will deliuer himſelfe, by flying from him: But the ſeruant of ſin, where-away ſhall he flee? *Secum trahit Dominum ſuum, quocunque fugerit, non fugit ſeipſam mala conſcientia:* hee draweth his oppreſſor with him, flee where he will, an euill conſcience cannot flee from it ſelfe: And as for a reward of his ſeruice, where is it? *Voluptas tranſit, peccatum manet: præterit quod delectabat, remanſit quod pugnat:* the pleaſure paſſeth, the ſinne abideth ſtill: that is gone which delighteth him, and for which he ſinned; that remaines, which diſquiets him and torments him, to wit, guiltineſſe, the fruite of his ſinne, that is the worme which gnaweth his conſcience. What ſhall wee then doe? but cry out, and confeſſe with the ſame Father; *O miſerabilis ſeruitus peccati!* O miſerable, and vnprofitable, and euery way comfortleſſe ſeruice of ſinne! And on the contrary: O happy, ioyfull, fruitfull, and euery way moſt comfortable, the ſeruice of Ieſus Chriſt our Sauiour!

Familiarity with God, encreaſes a reuerence of God.

Iohn 15.15.

Yet concerning this point, there is but one queſtion to be moued: Said not our Sauiour to his Diſciples, *Henceforth I call you not ſeruants, but friends?* How then are redeemed and glorified Saints called ſeruants? I anſwer: This noteth their aduancement to a new and high dignitie, but derogates not from their old debt-bound dutie. Familiaritie with God takes not away reuerence: It engenders not (as our Prouerbe is) contempt; no, there is none who reuerenceth him more, then they with whom he is moſt familiar: and none more ready to ſerue him, then they who haue found him moſt mercifull to them; ſo theſe two ſtiles, *Friends* and *Seruants*, are not repugnant the one to the other.

*Iohn.*8.25. How are Saints ſaid to ſerue God for euer, ſeeing Chriſt ſaid, that ſeruants abide not in the houſe for euer?

And againe, if it bee demanded, How ſerue they him for euer in his Temple? Said not our Sauiour, *The ſeruant abides not in the houſe for euer?* He had ſaid immediatly before, *Hee that committeth ſinne, is the ſeruant of ſinne:* and then terrible is that which followeth, *The ſeruant abides not in the houſe for euer.* What then, ſhall the Lamb, who is without ſinne, be in the houſe himſelfe alone? Shall no ſinners come there? Shall hee bee a King, and Lord without Subiects; *Cui hærebit caput, ſi non erit corpus?* Where ſhall the head bee, if it haue not a bodie? Oh; but marke what immediately he ſubioynes, *Filius autem manebit in æternum*, the Sonne ſhall abide in the houſe for euer.

*Aug. in Ioan. tract.*41.

They are in ſuch ſort ſeruants, that they are alſo ſonnes. *Ibid.*

*Non ſine cauſa & terruit, & ſpem dedit*, It is not without cauſe, ſaid Saint *Auguſtine*, that in one ſentence hee hath both terrified vs, and comforted vs; hee hath terrified vs, that wee ſhould not loue ſinne; hee hath comforted vs, that wee ſhould not deſpaire for ſinne. If yee demand then, where is our hope, ſith wee are ſinners, and the Lord hath ſaid, *The ſeruant abides not in the houſe for euer*, for hee is a ſeruant that commits ſinne? Here is your hope, and harken vnto it, *The Sonne abideth in the houſe for euer.* If we were but ſeruants, and not ſonnes, wee had cauſe of diſcouragement; but here is our comfort, we were ſeruants, but now are become ſonnes: *If the ſonne make you free, yee ſhall bee free indeede*; ſuch ſeruants are wee now, as are free-men alſo.

*Iohn* 8.36.

The reward of Saints is, that God dwels among them.

*And hee, that ſitteth on the Throne, will dwell, &c.*] This is the third, and laſt part of this verſe: as they ſerue him, ſo he moſt graciouſly recompenſeth them, noted here by this ſpeech, that he *dwels among them*; The phraſe imports the communication of all good. For among men, where Kings haue their dwelling, there is the aboundance of euery good thing, that can bee had in the Kingdome; but much more is here ſignified, yea, infinitely more. *Ahaſuerus*, one of the momentanean Monarchs of the earth, made a feaſt to his Princes of an hundred and ſeuen and twenty Prouinces; the feaſt laſted an hundred and foure ſcore daies; and ſeuen dayes againe for the common people. All this hee did, that hee *might ſhew the riches and glory of his Kingdome, and honour of his great Maieſty*: and his Maieſty ſhortly after, turned into duſt, and aſhes. Why then doe I bring him in? To make a compariſon? No way. What is the light of a half-peny candle to the Sunne? Yet haue I ſpoken of him, that if we can, from ſmall things, wee may aſcend to the conſideration of greater. What a great feaſt muſt this bee, which the Lord ſhall make in heauen to his Saints? Hee dwelleth among them, hee flitteth not, hee is their King for euer: and they are not gathered out of an hundred and ſeuen and twenty Prouinces, but out of all Nations, Tongues and Languages: This feaſt is not for an hundred, foure ſcore and ſeuen daies, but for euer, and euer. O happy habitation! O dwelling full of delight.

Where Kings dwell, there is aboundance of all good that is in the Kingdome. *Eſter.*1.4,5.

The Banquet made by King Ahaſuerus, was very glorious.

But not comparable to the Banquet which the Lord ſhall make to his Saints.

How God dwelleth with his Saints on earth.

The word which the Spirit of God here vſeth, imports all this, and much more then wee cannot conceiue: σκηνώσει ἐπ' αὐτοὺς he ſhall be as a Tent or Tabernacle to ſpread ouer them, to obumbrate them, & protect them. The like is promiſed in other places, *I will dwell among them, and walke there, I will bee their God. and they ſhall bee my people.* In this life the Lord dwelleth in his Saints and with them, *dirigendo ad finem adipiſcendum*, guiding and directing them to the end, whereunto hee hath ordained them; but in heauen hee dwelleth with his Saints, *Conſeruando eos in fine adepto*, conſeruing them in that end, and happy eſtate, whereunto his grace hath brought them. But, as I ſaid, what great glory, and ioy, Saints haue by the Lords dwelling among them, cãnot now be vnderſtood. *Moſes* was but forty daies with the Lord on Mount Sinai, and his face, when hee came downe, ſhined ſo brightly, that his people might not behold him. How then ſhall the glory of the Lord his lightſome countenance illuminate them, with whom he ſhall dwell for euer?

2.*Cor.*6.16.

*Carthuſ.*

How he dwelleth with his Saints in heauen.

The good of all ſeruice that Saints make to God, redoundeth to themſelues.

Alway, the vſe of all is, they ſerue him, and he dwelles among them, to ſatiate and repleniſh them with his ioyes and pleaſures: their ſeruice wants not the owne recompence, yea all the benefit of their ſeruice redounds to themſelues: where wee muſt obſerue a great difference betweene the ſeruice of God, and of many other Maſters ſeeke and entertaine ſeruants for ſome vantage to themſelues; for who will maintaine ſeruants, but for their owne eaſe and commodity? It is not ſo with the Lord, his ſeruants can profit him nothing, all the benefit redounds to themſelues. This *Dauid* humbly doth acknowledge, *My goodneſſe extends not to thee.* And againe, when hee had offered liberally for the building of the Temple, then ſaid he, *Who am I, and what are my people, that we ſhould be able to offer willingly after this ſort? for all things come of thee, and of thine*

*Pſal.*16.2.

1.*Chro.*29.14.

*owne hand haue we giuen thee.* The like of this hath *Iob*, *May a man bee profitable to the Lord? Is it any thing to the Almighty, that thou art righteous, or is it profitable to him, that thou makeſt thy wayes vpright?* But yet more clearely explaines hee the ſame in another place; *If thou ſinne, what doſt thou againſt him? If thou bee righteous, what doſt thou to him? Or what receiues hee at thy hand? Thy wickedneſſe may hurt a man, as thou art, and thy righteouſneſſe may profit the ſonne of man:* But the All-ſufficient Maieſty of God, is neither encreaſed by thy good, nor empaired by thine euill. Why then (will yee demand) doth hee ſeeke ſeruice? Onely that of his ſuperaboundant goodneſſe he may haue occaſion to bleſſe thee; If he craue any thing from thee, it is not becauſe hee needeth thee, but becauſe thou needeſt him; he ſeeketh, to the end that hee may giue. Oh, that wee would conſider this, and ſo be encouraged to ſerue our God! Euen in this life, the wages which hee hath alreadie payed vs in hand, ſhould encourage vs to ſerue him. Hee may iuſtly demand of vs, *Who among you all doth open the dore of my Temple for nothing?* Wee can neuer ſerue him ſufficiently for that which he hath giuen vs already: but the wages payd, are nothing in compariſon of thoſe which are promiſed.

*Iob* 22.
Our ſeruice is not profitable to the Lord, and can doe him no good.
*Iob* 35.6.

Yet hee ſeekes it, that hee may doe vs good for it.

*Mal.* 1.10.

### Verſe. 16.

*They ſhall hunger no more, nor thirſt any more, neither ſhall the Sunne light on them, nor yet any heate.*

THe deſcription of the felicitie of Saints in heauen, hauing finiſhed their warrefare on earth, ſtill continueth. *They ſhall hunger and thirſt no more.* In that he ſaith no, *no more*, hee tells vs, hee is comparing that life which is to come, with this which wee haue now. In this life the deareſt Saints of God are oftentimes moſt hardly handled: So Saint *Paul* profeſſeth of himſelfe, that he was oftentimes *In wearineſſe and painefulneſſe, in hunger and thirſt, in cold and nakedneſſe.* And againe, *that in great neceſſities and diſtreſſes, he approued himſelfe the Miniſter of God.* And in that notable gloriation, that nothing is able to ſeparate vs from the loue of God, he would not haue made mention of perſecution, famine, nakedneſſe, if in this life the Saints of God were not ſubiect vnto them.

Felicity of Saints ſtill deſcribed.

Many are the wants and miſeries of this life.
2. *Cor.* 11.37.

2. *Cor.* 9.4.

But all theſe miſeries end with our mortall life, no relike of them ſhall remaine in the heauen, *Ibi non eſt paupertatis metus, non ægritudinis imbecillitas*, no feare of famine, no ſenſe of ſickneſſe: there *nullum cibi deſiderium*, no deſire of meat there: and how can there bee a want of that, whereof there is not ſo much as a deſire? *Ibi eſt vita ſine morte, ibi iuuentus ſine ſenectute, lux ſine tenebris, gaudium ſine triſtitia, voluntas ſine iniuria, regnum ſine commutatione:* There we ſhall haue life without death, youth without old age, light without darkneſſe, ioy without ſadneſſe, will without all wrong, a kingdome without any kind of exchange.

*Rom* 8.35.
But they all take an end at death.

*Aug. in feſto omnium Sanct. ſer.* 37.

*Aug. ad frat. in eremo, ſer.* 49.

In this life hunger and thirſt commeth not of want onely, but of wealth alſo: let there be giuen thee ſuch aboundance, as thou deſireſt, yet can it not keepe thee from hunger and thirſt: and in this appeares the vanity of our life preſent, that it hath need of daily helpe and ſupply: feede as thou wilt now, thou becommeſt hungry ere it be long: drinke as thou wilt, thou ſhalt thirſt againe, yea the abundance of drinke rather increaſes then quenches thy thirſt. The ſame creatures which we daily vſe for the helpe of our ſilly life, tell vs, if wee would heare them, that wee cannot liue long; ſuch a life as they haue, they muſt loſe it, before they can nouriſh ours: If wee vſe them not, they putrifie and corrupt of their owne accord, and when we haue vſed them moſt abundantly, yet (as I ſaid) they cannot keepe vs from hungring and thirſting againe.

The vanity of this preſent life, wherein may it be perceiued.

Thus the helpes of our life proclaime to vs the vanity of our life, it is a vaniſhing ſhadow, and cannot continue.

All our life is but a courſe of exchanges for a time, and be ſure, a very ſhort time: a man may ſay, he hath enough, but comes ſhort of that which heere is ſpoken, that he willeth *No more.* If wee looke to the Sea, it ebbeth and floweth euery day. If we looke to the Moone, it waxeth and waneth euery Moneth. If wee looke to the Sunne, it commeth and returneth euery yeere; all creatures teach vs, that in our life there is a flowing and an ebbing, a waxing and a waning, a comming and a going; all by a continuall change are turned in their courſe; but after this life, it ſhall not bee ſo *any more.* They ſhall hunger and thirſt *no more.* *Hic omnes morbo laboramus, qui tandem ad mortem diducit:* Wee haue in all eſtates heere a ſickneſſe, which at length leadeth vnto death: *ſanitas immortalitas erit*; our ſanity or health, ſhall bee our immortaly, there wee ſhall bee ſicke *no more.* Yet ſhould it warne vs ſo long as wee liue heere, *to walke circumſpectly*: It is a point of true Wiſedome and Valour, *inter tranſeuntia ſtare.*

All our life is but a courſe of exchange, like the Sea and Sunne.

*Aug. de temp. ſer.* 74.

The life to come is not ſo.

*Epheſ.* 5.15.

*Neither ſhall the Sunne light vpon them, &c.*

That

Sun here ſignifies not heat of perſecution.

*Neither ſhall the Sunne light vpon them, &c.* That is true which ſome of the Interpreters haue, that the Sunne and heate thereof in holy Scripture is vſed many times, to ſignifie the heate of perſecution. And it is indeed out of all queſtion, that Saints in Heauen haue paſt all danger of perſecution: but becauſe they expound this of the eſtate of the Church Militant, I doe but remit them to their owne warrants.

Saints glorified feele neither the commoditie, nor incommoditie of the creature.

The ſimple meaning is, that Saints glorified in Heauen, ſhall neither neede the commoditie of the creature, nor feele the incommoditie thereof. The Sunne is a very excellent creature, yea, a Mother and Nurſe of the creatures, by the heate and warmeneſſe thereof: but there wee ſhall haue no benefit by it, we ſhall ſurmount the Spheare of the Sunne, and leaue it vnder our feete; yea, the face of euery Saint there ſhall ſhine like the Sunne in the noone-day; *That Citie hath no need of the Sun, nor of the Moone to ſhine into it: for the glory of God doth light it, and the Lambe is the light thereof. Ibi iugis eſt ſplendor, non is, qui nunc eſt, ſed tantò clarior, quantò fœlicior:* In Heauen there is a perpetuall ſplendor; not ſuch as wee haue now, but ſo much more bright then this, as it is more happy then this.

*Reuel. 21. 23.*

*Aug. in feſto omnium Sanct. ſer. 37.*

Heate of the Sun hurtfull to many people.

*Nor any heate.* They feele no incommoditie of the creature: the heate of the Sun intended, parches and burnes them who are vnder *Torrida Zona*, and to many other people, extreme heate of the Sunne engendreth many diſeaſes: for this cauſe the Lord prouided for Iſrael in the wildernes, not to guide them onely, but to guard them alſo from the heate of the Sunne. So alſo hee prouided a Gourd for *Ionas*, to ſhaddow him from the burning heate of the Sunne: but no ſuch thing ſhall be there to trouble vs.

## Verſ. 17.

*For the Lambe, which is in the middeſt of the Throne, ſhall gouerne them, and ſhall leade them to the liuely fountaines of waters, and God ſhall wipe away all teares from their eyes.*

In that life wee ſhall need no helpe of the creature, for God ſhall be all in all vnto vs.

HE proceeds in the deſcription of their felicitie, and ſets downe the great cauſe thereof, to wit, that the Lord ſhall feede them, illuminate them, gouerne and comfort them, not by his creatures, as hee doth now, but by himſelfe. Now great comfort haue we by the creatures; we ſhall not need them there, the Lord ſhall be all in all vnto vs, and he ſhall giue vs *vitam æternam, non de his quæ condidit, ſed de ſeipſo:* life eternall, not of things which he hath made, but of himſelfe: *Quicunque hic varia quæris, ipſe tibi vnus erit omnia:* whoſo-euer thou art, that here ſeekeſt many and diuers things, remember that there thou ſhalt haue one for all, who ſhall abundantly ſatisfie and content thee.

*Aug. de ciuit. Dei, lib. 10. cap. 18.*

*Aug. Ser. 4.*

What a Paſtor Chriſt Ieſus is.

*The Lambe ſhall gouerne them.* The word ποιμανεῖ imports, that he ſhall doe the dutie of a Sheepe-heard vnto them, and gouerne them, as a Sheepe-heard gouerneth his Flocke. Strange is the manner of ſpeech, but comfortable is the matter it ſelfe, that the Lord is here brought in to be a Sheep-heard, or Paſtor of Lambes; for our Lord hath none in his Flocke, but Lambes indeed: *Feed my Lambes:* He tameth, and maketh meeke all that are his, were they before fierce and cruell, like Lyons; were they rauening Wolues, ſuch as Saint *Paul* was, anſwerable to the bloudy badge of his Tribe, *Beniamin, A rauening Wolfe;* Before his conuerſion it was ſaid of him, *that hee breathed out threatnings & ſlaughter againſt the Diſciples of the Lord;* yet from the time that he became one of Chriſts, he laid aſide his cruel nature, and became meeke, peaceable, and patient, like a Lambe. Take heed aboue all things that we be partakers of the loue, humilitie, and meekeneſſe of Chriſt, that thereby wee may know wee are his; ſuch as *bite one another, and deuoure one another*, are as yet but carnall, and ſtrangers from the fellowſhip of Ieſus.

He hath none in his Flocke, but Lambes.

*Gen. 50.*
*Acts 9. 1.*

Yea, he turneth Wolues and Lyons, and makes them Lambes.

Ioyes of heauen figured by water.

*And he ſhall leade them to the Fountaine, &c.* Waters ſignifie refreſhing ioyes, which Saints ſhall haue there in great abundance: *He that drinketh of the water that I ſhall giue him, ſhall neuer thirſt any more, but the water that I ſhall giue him, ſhall bee in him a Well of water ſpringing vp into eternall life.* The ſpringing, and flowing of the water, noteth the abundance of it, according to that; *I am come, that they might haue life, and haue it in abundance:* therefore is their exceeding great ioy called *Riuers of pleaſure*: and againe, *A pure Riuer of the water of life proceeding frō the Throne of God,* runneth through the ſtreetes of heauenly Ieruſalem. But here mention is made of the Fountaine, from which theſe waters flow, to ſhew that our ioy there ſhall not come mediately from the creature, as we haue ſaid, but immediately from God, the Author and Fountaine of all our felicity.

*Iohn 4. 14.*

*Iohn 10. 10.*

*Pſal. 36.*

*Reuel. 22. 1.*

*Shall leade them.* Euen in this life the Lord leades vs. All the ſonnes of God are led by the Spirit of God; they all cry to be gouerned by him: *Send thy Light, and thy Truth, let them leade me:* and now we feele that he leades vs, *monendo & mouendo*, as wee haue ſhewed on the eighth to the Romanes. But how he ſhall gouerne vs, & lead vs there; how we ſhall follow the Lambe where-euer he goeth, wee ſhall beſt know, when we come there: it is a ioyfull thing

How God ſhall leade vs in heauen, we cannot now vnderſtand.

*Pſal. 43. 3.*

Ber. in Cant. ſer.47.

now to bee led by him; wee ſhall find it more ioyfull then; *Si ſic bonus es quærentibus te, qualis eris aſſequentibus?* ſith he is ſo good to them, who ſeeke him, as wee haue all cauſe to confeſſe, how good will he bee to them, who find him?

A comfortable change of our ſtate, from miſery to immortall glory.

*And God ſhall wipe away all teares, &c.* This manner of ſpeech imports a moſt comfortable change of their eſtate from miſery, and al cauſe of mourning, to ioy, and all fulneſſe of felicitie: and this the Spirit of God expreſſeth by a moſt ſignificant phraſe, when he ſaith; *Mortality ſhall be ſwallowed vp of immortality*; that is, it ſhall be deuoured, and vtterly aboliſhed, as if it had neuer beene, no foot-ſtep of mortality or miſery ſhall be ſeene there, no voyce of mourning heard there.

2.Cor.1.15.

The glorious change of Saints in the life to come, illuſtrated by ſimilitudes. *Ber. Ser. de diligendo Deum.*

Some of the Ancients by proper ſimilitudes doe illuſtrate this. *Sicut ſtilla aquæ modico infuſa vino, deficere à ſe tota videtur, dum & ſaporem vini induit, & colorem,* as a drop of water infuſed into wine, lookes no more like that which it was, but takes on it both the taſte and colour of the wine: *Et ſicut ferrum ignitum, & candens igni ſimillimum ſit, priſtina propriaque forma exutum:* And as yron put in a hot burning fire, becommeth moſt like vnto the fire, and loſeth the old and proper forme thereof; *Et ſicut ſolis luce perfuſus aer, in eadem transformatur luminis claritatem, adeo, vt non tam illuminatus, quàm lumen ipſum eſſe videatur:* And as the Aire, when the light of the Sunne is diffunded through it, is transformed into the brightneſſe of his light, ſo that it ſeemeth to bee not ſo much enlightned, as a light it ſelfe. At mid-night the aire is a darke body, in the day it is lightſome, and lookes as if it were light it ſelfe: ſo ſhall the Saints of God, glorified in heauen, be changed from that which they are now, and transformed into the ſimilitude of that glory, whereunto they ſhall bee aduanced then.

Mourning here is meeteſt for Saints.

Alway mourning here is meeteſt for Saints: for how ſhall the Lord wipe away teares from their eyes, who neuer ſhed them? and how ſhall he gather theſe teares into his bottell, which thou neuer powredſt out? The world counts it a womanly affection to mourne: but our Sauiour hath ſaid, *Bleſſed are they who mourne now, for they ſhall bee comforted.* *David* was a verie valiant man, hee ſlew the Lyon, and ouercame *Goliah* the Philiſtim, and yet *He watered his bed with teares in the night, and in the day mingled his cup with teares.* *Simon* the Phariſe at one time made a banquet to the Lord of the beſt delicates he had, and *Marie* gaue him a Deſart of teares from her penitent heart. Our Lord was better pleaſed with *Marie* her teares, then with *Simon* his delicates.

*Mat.5.4.*

Mourning for ſin pleaſes the Lord. *Pſal.6.*

What great cauſe of mourning haue we.

Though wee were not compaſſed with many miſeries, and ouerladen with a heauy burthen of ſinnes, in both which we haue great matter and cauſe of mourning, yet our very abſence from that great felicitie, which in this life we cannot enioy, ſhould moue vs to mourne. *Non ſatis futura gaudia concupiſcis, ſi ea quotidie. non poſtulas cum lachrymis, minus tibi nota ſunt, ſi non renuit conſolari anima tua, donec veniant;* Thou deſireſt not, as thou ſhouldeſt, theſe ioyes to come, if thou doe not craue them euery day with teares; thou knoweſt them not, if thy ſoule refuſe not all other comfort, till thou enioy them to repleniſh thee: fruitleſſe, and vaine, yea quickly vaniſhing as the greateſt pleaſures of this life.

*Ber. in cap. ieiun. ſerm.2.*

Hardneſſe of heart, the Mother ſinne of this age. *Gen.4.*

Hardnes of hart, and ſenceleſſe ſecurity, is the Mother-ſinne of this age. The children of *Cain* by the light of nature learned how to worke in braſſe, and Iron; and men by their wit and ingene, can make the hardeſt metals receiue impreſſion, but cannot in like manner mollifie their hearts, to receiue the ſtampe of holy Impreſſion from the Lord. It the third ſtroke, the Rocke rendred water vnto *Moſes*: but (alas) for many ſtrokes will not our hearts render teares of contrition to the Lord.

The heart of man would bee laboured continually.

It requires a continuall care, to worke vpon the heart, to labour it, and make it ſoft, that it may yeeld to the ſeale of God, and receiue the portraiture of his Image: If wee in a good conſcience vſe the meanes diligently, the Lord will not let vs want a bleſſing, but will graciouſly performe vnto his Children, that promiſe made in the new Couenant, *I ſhall take the ſtonie heart away from them, and giue them a heart of fleſh.*

Life to come ſhould be longed for.

To conclude all, ſith we heare ſo great and glorious things ſpoken of *that Citie of our God, that new and heauenly Ieruſalem*, both here, and in the twentie one, and twenty Chapters of this Propheſie: is it not a lamentable folly, to forget Sion, and to ſit downe, and ſing by the Riuers of Babel, wherein we are but captiues? Shall we neglect that life, for the loue of any thing, which wee can enioy here? It is a pretty meditation of S. *Baſil*: If thou hadſt (ſaith he) two children, whereof the younger by certaine knowledge were not able to liue; the elder again were moſt liuely: wouldeſt thou be ſo fooliſh, as to ſpend all thy care and thy ſubſtance vpon the dead child, and reſerue nothing for the other? *Si meliori cuncta dare nolueris, diuide ſaltem ex æquo:* If thou wilt not giue all to the beſt and eldeſt, at leaſt diuide it equally betweene them.

*Pſal.137.*

Folly to neglect the life to come, for loue of this.

*Baſil. Ser.3. in diuites auaros.*

Thy two children are thy two liues: the one temporall, the other eternall: the eldeſt is life eternall: it was ordained for vs before the foundations of the world were laid: this child is liuely, neither ſubiect to death, or any kind of diſeaſe: the yonger child is life temporall, a languiſhing life: deadly diſeaſed is this child, and will not liue. Shall we therefore be ſo fooliſh, as to care for that, which cannot be conſerued, and neglect the other which endureth for euer, and is able, if it be ours, to conſerue vs alſo, in a moſt happy, and immortall fellowſhip with our God in Chriſt, for euer and euer? The Lord make vs wiſe in time, to conſider this, that wee make choiſe of the beſt. *Amen.*

*FINIS.*

# PATHMOS:
OR,
# A COMMENTARY
# ON THE REVELATION OF SAINT IOHN, DIVIDED INTO THREE SEVERALL PROPHECIES.

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## THE SECOND PROPHECIE WHICH IS MORE SPECIALL THEN THE FIRST.

*By* WILLIAM COVVPER, *Biſhop of Galloway.*

Abacuk 2. verſ. 3.

> *The Viſion is yet for an appointed time, but at the laſt it ſhall ſpeake, and not lye; though it tarry, waite: for it ſhall ſurely come, and ſhall not ſtay.*

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his ſhop in Pauls Church-yard at the ſigne of the Beare.
1628.

# NOBILISSIMO
## HEROI,

Ampliſsimo, Prudentiſsimoque viro, Domino
THOMÆ HAMILTONIO, Comiti de
*Melxos*, Baroni de *Binnie* & *Byres*, ſupremi
Senatus Præſidi Digniſsimo, Regiæ Ma-
ieſtatis Conſiliario & Secretario
fidiſsimo, &c.

*Domino ſuo omni officio colendo,*

Commentaria à ſe in S. IOANNIS Apocalypſin ſcripta,
in certiſſimam ſubmiſſæ obſeruantiæ debitæ
gratitudinis officioſiſsimi cultus

ARRAM,

Ad ſempiternæ Memoriæ

ARAM

Beneuolentiſſimè ſtatuit

GVILIELMVS, *Candidæ*
*Caſæ Epiſcopus.*

# THE SECOND PROPHECIE, WHICH IS MORE SPECIALL THEN THE FIRST.

*My helpe is in the Name of the Lord.*

### *The Summe and Method of this Prophecie.*

AT this Chapter beginneth the ſecond Prophecie of this Booke, and continueth to the end of the eleuenth. The ſum of it is taken vp iudiciouſly by *Chytraus*, in theſe words, *Sequuturas Eccleſiæ calamitates ſpirituales veræ de Chriſto doctrinæ corruptelas, & hæreſes varias, ac certamina piorum, & impiorum, Papiſticæ imprimis, ac Mahometicæ ſectæ multitudinem, & potentiam Eccleſiæ pernitioſiſſimam ſub imagine tubarum depingit.* Beſide the former euils of bloudy and violent perſecution, which will follow the preaching of the Goſpel, the Church is here forewarned of ſundry ſorts of Hereſies, by which, Satan his inſtruments will labour to corrupt the purity of the Goſpell, and by ſixe ſeuerall Proclamations, made by heauenly Heralds with ſound of Trumpet, the great Captaine, and Generall of his Church, forewarnes her to appeare, and arme her ſelfe againſt them, as battels much more fearefull and dangerous then the former: and in this all the learned Interpreters doe agree.

This we noted in the entrie, as one maine point, moſt neceſſary to be obſerued for the vnderſtanding of this Booke, that it is *Prophetia ſæpius repetita*, a Propheſie often repeated. *In ſeptem Angelis ſtatum Eccleſiæ repeti iuxta præcedentem regulam nouerimus:* according to the precedent rule: Let vs know, that the ſtate of the Church is here againe repeated in theſe ſeuen Angels, with their trumpets. So that wee muſt not knit this to the former, according to the courſe of time, as if in time it were poſteriour to the other, the firſt Trumpet for time goeth vp, as high, as the firſt ſcale, and the euils threatned here, in regard of time; are as ancient, as the firſt euils, but becauſe they are of another nature and kind, they are foreſhewed in a viſion by themſelues. Many of the writers not conſidering this, haue forced themſelues to imbrace ſtrange and vncouth Interpretations.

Primas.

The parts of this Prophecie are two: firſt, a preparation going before it in the firſt ſixe verſes of this Chapter, then the Prophecie it ſelfe, wherein firſt the darkening of the light of the Goſpell, and the obſcuring of the face of the Church viſible, is foretold by ſixe Trumpets, in the eighth and ninth Chapters: Secondly, the reſtitution of the Church, and of the light of the Goſpell is foreſhewed in the tenth and eleuenth Chapters. There Saint *John* receiueth from the Angel a little Booke, hee is cōmanded to prophecie againe; there the Temple is meaſured, in token that the Lord will haue his Church, which was ſorely runed by preuailing hereſies, builded, and reedified againe: Then from the 15. verſe of the eleuenth Chapter, to the end, the 7. Angel concludes this battell, by ſounding the laſt and great Day of the Lord.

## CHAP. VIII.

### Verſe. 1.

*And when hee had opened the ſeuenth Seale, there was ſilence in heauen about halfe an houre.*

THe ſeuenth Seale hath, as wee may ſpeake, included in the boſome thereof, the ſeuen Trumpets, and all the Prophecie following, when it is opened, the ſeuen Angels, with their ſeuen Trumpets, and ſeuerall proclamations are diſcouered. Heere firſt it is to be marked, that all the ſeuen Trumpets are opened by one, to wit, *The Lambe*, who is the Lord Ieſus, there is not one of them opened by another, neither Angell, nor man.

Of the Bookes of holy Scripture, ſome are written for our inſtruction in the faith, teaching vs what to beleeue and doe, that we may be ſaued; others are written for our confirmation in the faith, that wee ſhould neither faint, nor forſake it, neither for violent perſecution of bloudy enemies, nor yet for fraudulent dealing of heretiques, ſhadowing, and couering moſt damnable hereſies vnder the vaile of truth. Now if in this booke, written for confirmation of the Church in the faith, Chriſt hath opened all the ſeales, and left none to bee opened by any other: is it not intolerable blaſphemie to ſay, that in the other bookes written for our inſtruction in the faith, hee hath not taught vs all the counſel of God, needful for our ſaluation, but hath left ſome ſecrets to be opened and reuealed by others? but of this wee haue ſpoken more at large in the firſt Prophecie.

*There was ſilence in heauen.*] Wee haue here firſt to ſee, what is meant by this heauen, and next, by ſilence in heauen. This heauen is not to be taken for that place of glory, where the Church triumphant is, there is no ſilence there, *they ceaſe not, day nor night, ſaying, Holy, holy, holy, Lord God Almighty.* Neither is it to bee taken here for the Militant Church on earth, as ſometime it is, but as we ſhewed in the firſt Prophecie, *heauen* heere is heauen repreſentatiue, for wee are ſtill to remember, that Saint *Iohn* ſpeaketh of theſe things as hee ſaw them in viſion, being now tranſported out of the body. He ſaw a repreſented heauen, a repreſented Throne, repreſented Angels, with their repreſented Trumpets, and ſo forth of the reſt. All things are decreed by God, before they come to paſſe: what his Maieſty in his ſecret Counſell hath concluded, by types conuenient hee repreſents them to Saint *Iohn*, that according to the ſight, which in the heauen, or heauenly viſion he gets of them, hee might the more certainly aſſure the Church, that they were to fall out on earth.

*Reuel.* 4. 8.

Now for this ſilence in heauen for halfe an houre, ſome by it vnderſtand that ſhort peace which the Church inioyed in the dayes of *Conſtantine*. Others againe, as *Beda*, and ſuch as follow him, vnderſtand by it that ſhort ſpace of fourty and fiue dayes which will be betweene the death of Antichriſt, and the Day of Iudgement: but this is a doting dreame of men blinded with the ſpirit of errour, flatly repugnant to holy Scripture: for if it were ſo as they haue conceited, then were it eaſie for men to know the Day of Iudgement, there being but fourty and fiue dayes betweene it, and the death of their new-found Antichriſt, who as they ſay, ſhall be notoriouſly knowne of the world: but this fooliſh opinion of the Reſt the Church ſhall haue in theſe fourty and fiue dayes, many of themſelues thinke ſhame of it; among others, the Ieſuite *Ribera* iuſtly reiects it.

The ſimple truth is, that this halfe houres ſilence imports the admiration, and reuerence whereby the heauenly creatures attended, and expected that which was to be reuealed by the ſeuenth ſeale: commonly before the proclamation of great matters, ſilence is cryed, or at new ſights, creatures are ſtricken with ſilence; ſo here this new ſight of the ſeuen Angels with their ſeuen Trumpets, is ſaid to worke in the heauenly creatures an admiration, and reuerent attention to that which was to bee reuealed. And it is eſpecially written to teach vs, how we ſhould be diſpoſed with reuerence to heare: as oft as the Lord offers himſelfe willing to teach vs, then we ſhould put ſilence to our owne will, to our cogitations, and affections, otherwiſe we cannot heare *what the Spirit ſaith.* Where a tumult is in the houſe within, hee is not heard that knocketh at the doore; where the mind is preiudged, or the affections are perturbed, the Word of grace, though an Angell would preach it, cannot enter there. In the iudgement of *Andreas Cæſarienſis*, this ſilence ſignifies, *Compoſitam Angelorum modeſtiam, modeſtámque eorundem compoſitionem & reuerentiam:* The compoſed modeſty of Angels, and their modeſt diſpoſition and reuerence; ſuch ſhould be our diſpoſition alſo, eſpecially when the Lord ſpeaketh vnto vs.

*Andreas Cæſarien.*

### Verſe 2.

*And I ſaw the ſeuen Angels which ſtood before God, and to them were giuen ſeuen Trumpets.*

AT the opening of euery Seale, Saint *Iohn* gets a new ſight; ſo is it with all them who are taught of God, they profit by teaching: but alas, it is farre otherwiſe with many in this age; they are like thoſe whom *Eſay* calles *weined from the milke, and new drawne from the breſt; they need precept vpon precept, line vpon line*, ſermon vpon ſermon; but for all this, the Word of the Lord vnto them, is but like *A ſtrange language*, and as the *Viſion of a claſped booke*; they heare it, but vnderſtand it not; if at a time they be moued; yet are they not mended; this is a fearefull curſe, it lyes vpon many; yet they haue not eyes to ſee it.

Clemens Alexand. lib. 6. ſtrom.

*Seuen Angels.* Of the number and order of Angels wee haue ſpoken in the firſt Prophecie, wee muſt not too ſtrictly reſtraine them to this number with *Clemens Alexandrinus, Septem quidem ſunt, quorum eſt maxima potentia, primogeniti Angelorum principes, & per quos Deus omnibus hominibus prouidet*: There are ſeuen (ſaith he) firſt borne Princes of the Angels, who haue greater power then the reſt; and by whom God prouideth for all men. But wee finde no warrant for this in holy Scripture: here the Lord maketh to his Church a ſeuenfold proclamation, according to it he ſends out ſeuen heauenly Heralds, ſometime one appeareth, ſometime two, ſometime three, ſometime great multitudes of them, according to the worke his Maieſty hath to doe, ſo he fitteth his inſtruments, foure hornes ariſe to puſh Ieruſalem, and the Lord prouides foure Carpenters with hammers to beat them downe: ſixe ſeuerall battels of heretikes come out againſt the Church, and by ſixe ſeuerall Proclamations, made by theſe heauenly Heralds; the Lord forewarnes his Church of them; the ſeuenth concludes all with the Day of Iudgement. It is needleſſe curioſity to picke out any more heere of this number of ſeuen, as if there were no moe by whoſe miniſtery God gouerneth the world; or as if theſe were Princes of the reſt.

Zach. 1.

Alway, as they are imployed, ſo they ſerue the Lord in their ſeuerall ſtations; ſome ſuperiour neereſt the Throne, others inferiour, compaſſing the Throne, as we ſhew in the fourth Chapter; ſome of them receiues one particular charge; and ſome another. Seuen Angels heere forewarne the Church of her enemies, by the ſound of their ſeuen Trumpets; others not onely denounce, but execute iudgement, powring out their ſeuen Vials of wrath vpon the enemies of the Church, all keepe their ſtation, and doe their charge, without any gaine-ſaying, grudging or contradiction among themſelues.

We pray that the will of God may be done in earth, as it is in heauen; and happy were it for vs, if we could attaine to this Angel-like life euery one of vs in our ſtations, and ſeuerall functions, faithfully doing the worke of God; not diſcordant one from another, nor grudging, nor preſuming ouer our inferiours, nor enuying our ſuperiours: but our comfort is, that what now through the condition of our humane infirmity we cannot obtaine, the Lord ſhall at laſt worke it in vs.

2 Pet. 2. 4.

*Which ſtood before God.* Their ſtanding before God, imports their continuance in originall holineſſe. The *Angels that ſinned, were caſt downe into hell*, they who ſinned not, ſtand ſtill before the Throne. So long as *Adam* abode in the eſtate of innocency, he was familiar with God; but ſo ſoone as he had ſinned, he was aſhamed; and ran away from the Lord, to hide himſelf among the buſhes. Oh what need haue we, in time to take heed to our ſelues! for if one tranſgreſſion forced him to flee away from the Lord, how ſhall we ſtand, whoſe ſinnes are moe in number then the haires of our head, vnleſſe our care be in time to vndoe them, that we may finde grace through Ieſus the reſtorer, to ſtand before the Lord?

Next, their ſtanding ſignifies their willing readineſſe to ſerue the Lord: they are like ſeruants ſtanding before their maſter, waiting what he will command them: before he command, they will doe nothing; when he hath commanded, they doe without delay. From them we ſhould learne, in all our callings to ſtand before the Lord; loth would we be to goe out of the compaſſe of a good conſcience, if we could alway remember this, that we ſtand before God.

Pſal. 135. 2.

Ier. 15. 19.

2 Cor. 2. 17.

2 Chron. 19. 6.

Pſal. 16. 8.

The proper *Periphraſis*, or deſcription of a Preachers calling is this, It is a ſtanding before God, *Yee that ſtand in the Courts of our God, praiſe ye the Lord.* So ſaid the Lord to *Ieremie*, *Becauſe thou turneſt as I turne, therefore thou ſhalt ſtand before mee*, that is, thou ſhalt be my Miniſter, and ſeruant: let all Preachers remember this, that they may follow S. *Paul*, *We ſpeake of God in ſincerity, as in the ſight of God.* Let it be an aweband alſo to Magiſtrates: hee that would rule well, let him take heed, he ſtands in the ſight of God: ſo did *Iehoſaphat* warne his Iudges, *Take heed, for the iudgement is the Lords*: or, *ye iudge not for man, but for the Lord, who is with you in the iudgement.* Let them follow good King *Dauid*, *I haue ſet the Lord alway before me.*

Coloſ. 3. 22.

Yea, this awe-band ſerues to hold all Chriſtians within the compaſſe of vpright doing in their calling, that they ſtand in the ſight of God: with it Saint *Paul* binds ſeruants, *Seruants, obey your Maſters, not with eye-ſeruice, as men pleaſers, but in ſingleneſſe of heart fearing God.* And with this ſame he bindeth Maſters alſo, *Maſters, giue vnto your ſeruants, that which is iuſt and equall, knowing that yee alſo haue a Maſter in heauen.*

We haue all learned from our firſt Father *Adam*, to hide our ſelues among the buſhes, that is, to lurke vnder deceitfull couerings, and hide our ſinnes: but this cannot auaile vs, *Woe bee to him that ſeeks in deepe to hide his counſell from the Lord: Quid*

*tam*

Ambr. off. l. 1. c. 14.

Heb. 4.

*tam ſtolidum, quam putare, quod Deum quicquam pretereat, cum ſol, qui miniſter luminis eſt, abdita penetret, & in fundamenta domus, vel ſecreta conclauia vis caloris eius irrumpat?* What more fooliſh thing, then to thinke, that any thing can bee hid from the Lord, ſince the Sunne, which is but an inſtrument of light, pearces into moſt ſecret places, and the heat thereof breaketh in into the cloſeſt vaults and cabinets? Doe what wee will, wee are vnder the eye of God; *All things are manifeſt to him*: and of neceſſity, we muſt at length be preſented before him. It is a point of great wiſedome, willingly to preſent our ſelues before in time, and to remooue that from vs, which either may make him terrible to vs, or vs vncapable of his ioyfull face.

Ioel 2. 15.

Adrich. Ieruſalem.

*And to them were giuen Trumpets.* The vſe of Trumpets among the people of Iſrael, we finde to haue beene two-fold. The firſt, was to conuocate the people to the holy aſſemblies. *Blow the Trumpet in Sion, ſanctifie a faſt, call a ſolemne aſſembly. Adrichomius* records out of *Ioſephus*, that on the Weſt end of Ieruſalẽs Temple there were two Towres, called *Turres Buccinatorum*, The Trumpetters Towres, for in them ſtood two of the ſeruants of the Sanctuary, to conuocate the people to the holy aſſemblies.

2. Chro. 13. 12.

Numb. 10. 2, 3.

The ſecond vſe was, to giue ſignification for battel: of this we may reade in that battell betweene *Abijah* King of Iuda, and *Ieroboam* King of Iſrael. To him ſaid *Abijah, God is with vs, as a Captaine, and his Prieſts with the ſounding Trumpet to cry an Alarum againſt you.* Both theſe are ioyned together by the Lord, when he did firſt inſtitute the Trumpets, for ſo ſaid he to *Moſes*, *Make thee two Trumpets of ſiluer, of an whole piece ſhalt thou make them, that thou maiſt vſe them for the aſſembly of the Congregation, and for the departure of the Campe.* And there the Lord preſcribes ſundry ſounds, that the people might diſcerne the Alarum warning them to battell, from other ſounds that did either warne the Princes to aſſemble, or then the people to the holy conuocation. But heere no ſuch materiall Temple is to be vnderſtood, and yet by alluſion vnto them, the people of God are heere wakened by Proclamations made by theſe heauenly Heralds, with ſound of Trumpet, to arme themſelues againſt ſundry armies of Satan, which their great Captaine and Generall foreſees comming againſt them.

Mat. 28. 19.

Bern. de perſequut. ſuſtinenda. cap. 27.

Aug. de temp. ſer. 98.

Now that theſe Trumpets are ſaid to be giuẽ them, teaches vs two things, firſt, that whom the Lord ſends out to any worke, he furniſheth them with gifts meete for the worke. The Lord neuer ſent a dumbe meſſenger into the world, he commanded his Diſciples to goe *and teach all Nations*, and that they might be able to doe as they were commanded, he ſent downe the holy Ghoſt vpon them; he endued them with the gift of tongues, that they might be able to ſpeak to euery nation in their owne language. It is a fearefull thing for a man to enter in the holy calling, vnleſſe he be furniſhed both with gifts and grace from the Lord, *Væ miniſtris infidelibus, qui nec dum reconciliati, reconciliationis negotia apprehendunt, væ filijs iræ, qui ſe Miniſtros gratiæ profitentur*: Woe to the faithleſſe Preachers, who not reconciled themſelues, will handle the worke of reconciliation, woe to the ſonnes of wrath, who will profeſſe themſelues Miniſters of Grace. *Quod pertulerunt ſuperbi illi Leuitæ, qui Domino non iubente, Sacerdotium ſibi vendicabant, hoc patiuntur quicunq; ſe ad Epiſcopatus, aut Presbyteratus, aut Diaconatus officium, conantur ingerere; combuſti ſunt illi in corpore, exurentur hi in corde*: That which theſe proud Leuites ſuffered, who without the Commandement of God, vſurped the Prieſthood, ſhall all they ſuffer who intrude themſelues in the office of a Biſhop, Presbyter, or Deacon; they were burnt in their body, the other ſhall be burnt and tormented in their ſoule. There is great need of this warning in this age.

Eſa. 58.

Secondly, wee learne heere, that neither Angel nor man hath any ſufficiency for the worke of God, till they receiue it from himſelfe; for *we are not ſufficient of our ſelues to thinke a good thought*: And againe, *No man can ſay, that Ieſus is the Lord, but by the Spirit of the Lord.* Angels haue no Trumpets to blow, till God giue them. The voice of a Preacher ſhould be like a Trumpet, *Lift vp thy voyce like a Trumpet*: but what ſound can a Trumpet make, if another breathe not into it? neither can a Preacher breathe to the people by preaching; neither can any Chriſtian breathe to the Lord by praying, vnleſſe the Lord inſpire him: Let vs know our wants, let vs ſeeke from the Lord, that we may haue wherewith to ſerue him; let vs be humble and thankefull when we haue gotten; let Angel and man giue all glory to the Lord, *for what haſt thou which thou haſt not receiued?*

### Verſe 3.

*Then another Angel came and ſtood before the Altar, hauing a golden Cenſer, and much odours was giuen vnto him, that he ſhould offer, with the prayers of all Saints, vpon the golden Altar, which is before the Throne.*

BEfore the denunciation of fearefull battels, made by the ſound of the ſubſequent Trumpets, there is heere interlaced a con-a conſolatory viſion, wherein our Captaine, *the watchman of Iſrael, who neither ſlumbers nor ſleepes,* appeares making interceſſion for his Church, and offering to his Father the Prayers of all his Saints, whereby grace is procured to ſtrengthen them in the houre of tentation. This is the Lords cuſtomable, yea, conſtant dealing with his Church, in all her troubles, he kythes himſelfe a comforter, and before hee ſend the trouble, he ſhewes the comfort. *Feare not, O Iſrael: when thou paſſeſt thorow the waters, I will be with thee, that they doe not ouerflow thee, when thou walkeſt thorow the very fire, thou ſhalt not bee burnt.* Proofe of the one had Iſrael in Iorden and the red Sea, proofe of the other had the three Children in the fierie ouen. He will not promiſe his Saints immunity from fire and water, or that no trouble ſhall come neere them, but this hee makes them ſure of, that in all their troubles he ſhall be with them, to deliuer, and preſerue them.

*Eſa.43.1,2.*

For this cauſe in the firſt Viſion did hee appeare, *walking in the middeſt of the ſeuen golden Candleſticks,* and now againe he appeares ſtanding before the Throne, making interceſſion for his Church, yea, the ſame is his louing care for euery particular member of his Church. When the Lord told his ſeruant *Peter* that Satan had ſought to winnow him, he ſubioynes for his comfort, *But I haue prayed for thee, that thy faith ſhould not faile.* The vſe of it, is for vs in our particular tentations, wherein it ſeemes to our ſelues many a time, that we are like to ſinke vnder the water, (as *Peter* had almoſt done) that is, like to lie downe, or faint vnder the trouble. Let vs make our refuge to our Lord, cry to him; as *Peter* cryed, *Lord, helpe me, for I periſh,* and we ſhall find him ready to helpe vs in the time of our neceſſitie.

In this conſolatory Viſion, we haue theſe three things to conſider, firſt, who this Angel is that appeareth here, whether he be a created Angel or not. Secondly, what is his office, or his actions in his office, theſe are ſet downe in this verſe. Thirdly, the fruit and effect of his actions, in the fourth and fifth Verſes.

Concerning the firſt, ſome will haue this Angel to be *Conſtantine* the great, as a type and figure of Ieſus Chriſt: but this is a conſtrained ſenſe; for how is it agreeable to him to offer vp the prayers of all Saints? Others will haue him to be ſome created Angell, and this among all the Interpreters whom I haue ſeene, is onely affirmed by the Ieſuite *Ribera,* for ſo ſaies he, *Angelum hunc multi Chriſtum eſſe exiſtimant, ſed nuſquam Chriſtus Angelus, abſolutè dici ſolet;* many expound this Angel to be Chriſt, but in no place is Chriſt called an Angel abſolutely.

It might ſuffice me to ſet againſt him his owne companion, the Ieſuite *Blaſius Viega,* who hath theſe words of this matter, *Sequentia niſi Chriſto, alteri aptè accommodari non poſſunt,* the words which follow, cannot commodiouſly agree to any other, but vnto Chriſt: *Cuius enim alterius eſt vniuerſæ Eccleſiæ incenſa, hoc eſt, Orationes, in thuribulo aureo, tanta maieſtatis ſpecie Patri offerre?* for to whom other can it appertaine to offer vp the prayers of the vniuerſall Church to the Father, with ſuch glory and maieſty?

The Ieſuites of Rhemes alſo ſeeme to incline to the opinion of *Franciſcus Ribera,* but dare not ſo plainly affirme it, as hee doth, for theſe are their words: *If this bee S. Michael, or any other Angel, and not Chriſt himſelfe, as ſome thinke, then hereby we collect againſt the Proteſtants, that Angels offer the Prayers of Saints.* But ſuch as their ground is, ſuch is their concluſion, that is, euen by their owne confeſſion vncertaine, and by reaſon moſt falſe, and we moſt iuſtly may turne backe their words vpon themſelues: If this bee no created Angel, but Chriſt himſelfe, then wee collect againſt the Papiſts, that Chriſt, and none other, offereth vp the Prayers of Saints.

It is ſtrange that learned men ſhould diſcouer ſo great ignorance, in ſo plaine a matter. *Michael,* is one of the names of Chriſt, how then doe they diſioyne *Michael* and Chriſt? The enodation of his name may tell vs, that three words, all *Monoſyllabs,* are in it, *Mi-cha-el:* Who, as, God? Or as S. *Paul* makes the reddition of this name, *Who being in the forme of God, thought it no robbery to be equall with God.*

*Phil. 2.*

Beſide this, the name *Michael* is but fiue ſundry times read in holy Scripture, with ſuch attributes as cannot, without perill, be giuen to any other then Ieſus Chriſt; thrice he is named in *Daniel,* and there is called *The firſt of the chiefe Princes:* Againe, *Michael your Prince:* Thirdly, *Michael the great, or greateſt Prince, who ſtandeth for his people.* In *Iude,* there wee haue *Michael* the Archangel, or chiefe and head of Angels ſtriuing with the Deuill. In the Reuelation, *Michael* and his Angels fight with the Dragon and his angels; the Dragon is ouercome, and the praiſe of the victory is in plaine termes aſcribed vnto Chriſt.

*Dan.10.13.*
*Dan.10.21.*
*Dan.12.1.*
*Iude 9.*
*Ren.12.6,10.*

It is ſtrange, that theſe men ſee not how this their opinion fights againſt themſelues; for if there bee one Angel who offers vp the prayers of all, what need haue they then of the mediation of moe Angels? or how is it, that inferior Angels in heauen (as they ſay) offer vp prayers by their ſuperiours? for heere mention is made of one onely, who ſuffereth for all. Or where then is the interceſſion of the *Virgin Mary*, whom we with the Angel acknowledge to be *Bleſſed among women*, Luk. 1.28. yea aboue all other women, but will not for all that ſet her downe in the Chaire of Chriſt? Where is the ſuperiority, and regiment they aſcribe to her, as *Queene of heauen*? That Seraphic Doctor, *Gabriel Biel*, Gab. Biel. in canon Miſſæ. ſayes there is a King in heauen, *God the Father*; he hath the miniſtration of Iuſtice: and there is a Queene in heauen, *The Virgin Mary*, who hath the miniſtration of mercy: no place is left vnto Chriſt, but to be commanded by his mother: They call her, *The refuge of ſinners, The Port of Paradiſe*, *The Mediatrix of Saints*. Thus it pleaſeth them to giue her an honour, which ſhe no way pleaſeth to accept at their hands. But how can this foppery agree with this place, which ſo plainly affirmeth that an Angel offers vp the prayers of all Saints?

And this Angel is none other, but *Our Lord Ieſus Chriſt*, *the great Angel of the Councell and Couenant of God*. It is no new thing to ſee Chriſt in one Viſion many wayes figured, *Nunc agnus eſt, nunc Angelus, nunc Leo*: In one place hee is a Lambe, for his patient ſuffering; in another hee is a Lyon, for his glorious Victory: And againe, hee is an Angell: for his miniſterie and meſſage. And properly is hee called another Angell, not any of theſe ſeuen mentioned before: another hee is in reſpect of nature, he communicateth not with the nature of Angels: another hee is in reſpect of office, his Ambaſſage is ſingular, and hee hath a ſuper-eminent place in the Houſe of God, aboue Angels. *Primaſius* and all other Interpreters, expound this Angel to bee Ieſus Chriſt, for who but he offereth vp the Prayers of all Saints, and who but hee ſendeth downe grace from the golden Altar vnto his Church? Wee haue *Lyra* in his dreame, that this Angell is *Damaſus* the Pope, as not worthy to bee anſwered.

Now concerning his office, and actions therein, hee is ſaid to *ſtand before the Altar with a golden Cenſor*: For vnderſtanding this, looke the commandement giuen to *Aaron*, Exod. 30.1, 7. 8. that *hee ſhould burne on the Altar made for ſweete perfume, euery morning ſweete incenſe, and likewiſe at Euen*. Heere then is declared that Chriſt is our true *Aaron*, who faithfully diſchargeth the office of a great High Prieſt for his people. The offices of the High Prieſt were two: firſt, to offer for the ſinnes of his people: and next, to pray for them; the firſt, Chriſt hath done by himſelfe, as our onely Mediatour of Redemption, hee hath once for all offered his bleſſed body in a propitiatory ſacrifice for our ſinnes, which needeth not, yea cannot be repeated, nor done ouer againe: *With one offering hath hee conſecrated for euer, them that are ſanctified*. Heb. 10. 14. He is the Sacrifice, in reſpect of his humane nature; He is the Sacrificer, in reſpect of his Diuine nature; And the Altar alſo, for *the Altar ſanctifies the Sacrifice*. As it is blaſphemie to ſay there can be another propitiatory Sacrifice for ſinne then Chriſt himſelfe: ſo is it blaſphemie to ſay, that any other euer could or can offer, but himſelfe, *ſacrificium enim Chriſti à ſacerdotio nunquam diuellitur*. But of this office of the High Prieſt, is not here ſpoken.

The other office of the High Prieſt, was to pray for his people, and of this Saint *Iohn* ſpeaketh in this place, declaring the Lord Ieſus to be our onely true Mediator of interceſſion. This is made more cleere by the Apoſtle, Heb. 9. 24. *Chriſt is not entred into the holy places that are made with hands, which are the ſimilitudes of the true Sanctuary, but is entred into the very heauen, to appeare in the ſight of God for vs:* a plaine Commentary for this place. What the typicall High Prieſt did in figure, in the ſimilitude of the true Sanctuary, that Ieſus doth in deed, in the true Sanctuary which is heauen, there hee ſtandeth at the right hand of his Father, to make interceſſion for vs, and Heb. 7. 25. *is able to ſaue perfectly them that come to God by him, ſeeing he euer liueth to make interceſſion for them*.

A golden ſentence penned with ſuch exquiſite Wiſedome, that it anticipateth all fooliſh diſtinction of Heretiques, who would obſcure this Truth: for ſeeing hee is able to ſaue perfectly all that come vnto God by him, ſeeing hee liueth for euermore to doe this, ſhall wee ſeeke to come vnto God by any other then him, or ſhall wee ſeeke another to doe that ſecondarily, which hee hath done firſt and perfectly? *Azariah* the King tooke the Cenſor to offer vp Incenſe to the Lord, but God ſtrooke him with Leproſie. A worſe plague abideth them who dare vſurpe the office of our High Prieſt, or dare aſcribe it to another. Thus then as in regard of Chriſt his firſt Office, wee haue him the onely Mediatour of our Redemption, as wee haue ſaid, ſo in regard of his ſecond office, hee is heere figured vnto vs, our onely Mediatour of interceſſion, for heere is one offering vp by himſelfe the Prayers of all Saints; this is that very definition of a Mediatour of Interceſſion, giuen by Saint *Auguſtine*, Auguſt. *qui pro omnibus interpellat, pro quo autem nullus, is verus, & vnicus eſt Mediator*, he who intercedes for all; and for whom none intercedes, is the true and onely Mediator. *There is one God, and one Mediator betweene God and man, the man Christ Ieſus, who gaue himſelfe a ranſom for all men.* 1.Tim.2.5,6. Now it is euident, that the Apoſtle in that place is ſpeaking of interceſſion, and ſo he makes but one *Mediator of interceſſion.*

*Hauing a golden Cenſer,* λιβανωτὸν χρυσοῦν. The word properly ſignifies the Incenſe it ſelfe, but here it is put for the Cenſer wherein it was carryed, as is cleere by the adiected epithite, *golden,* which agreeth not to Incenſe, and more cleere by the fifth verſe, whereof it plainely appeares, that the holy Ghoſt alludes heere to the Ceremonies of the Law Leuiticall: and ſtrange it is that the Rhemiſts could not perceiue this, but thinke an alluſion heere is made to their Maſſe, for theſe are their words:

*The Prieſt ſtanding at the Altar praying, and offering for the people in the time of the high myſteries, Chriſt himſelfe alſo being preſent on the Altar, is a figure of this thing and thereunto he alludeth.* Thus would they make the ſimple people to beleeue, that their Maſſe were ſome glorious and heauenly thing, and ſo faine would they haue a warrant for it in the holy Scriptures, that like blind-folded bodies they ſeeke it here, where it is not to be found; for it is euident out of the Text, that alluſion here is made to the ceremonial Law of *Moſes,* by which *Aaron* was commanded (as I ſaid) to offer Incenſe euery morning, and euening, vpon the golden Altar; and this *Aaron* this way offering Incenſe, was a figure of the true *Aaron,* the Lord Ieſus, making interceſſion for his people. The Ieſuit *Viega* is forced with vs to acknowledge this. No word at all is here of the brazen Altar, whereupon typical propitiatory ſacrifices were offred: the Text is plain, and all Interpreters agree vnto it, and yet the Rhemiſts, becauſe they can get no better, will haue their Maſſe a figure of this, and this an alluſion to their Maſſe. Scant are they of defences, when they are faine to hang by ſuch haires.

For truly, that which Saint *Iohn* recordeth here, hath no more affinity and ſimilitude with their Maſſe, then their Maſſe hath with the Lords Supper: for it is euident the Lord did celebrate his Supper ſitting at a table, not ſtanding at an Altar, and he ordained it to be a Sacrament: wherein hee giues and communicates himſelfe to the faithfull; but they haue turned it in a Sacrifice, wherein they offer and Sacrifice Chriſt againe to the Father, and ſpare not to affirme, that a ſinfull Prieſt becomes *the creator of his Creator* of new, and the ſacrificer of Chriſt againe, and a Mediator betweene the Father and the Sonne. Blaſphemies intollerable, which a true Chriſtian cannot but abhorre.

*And to him was giuen much odour.* Out of this place *Brightman* would proue that this Angell cannot bee Chriſt, *Quia Chriſtus non accipit aliunde ſuffitum, ſed ipſe refertiſſimus theſaurus largitur alijs:* Becauſe Chriſt ſaith, hee receiues not odours from another, but beeing a well pleniſhed treaſure himſelfe, giues vnto others. But this argument will be found of no value, if wee conſider what theſe odours are, and how they are ſaid to be giuen vnto Chriſt.

Chriſt, as he is Mediator, or as the Apoſtle calleth him, *The man Ieſus,* receiues from the Father, that hee may giue to his Brethren. In this ſence it is ſaid, that *the Father ſent him,* and *ſealed him:* and againe, that *he anoynted him God, euen thy God hath anoynted thee with the oyle of gladneſſe aboue thy fellowes.* Pſal.45.7. How he was anoynted, Saint *Iohn* declares, *he receiued not the ſpirit in meaſure that of his fulneſſe we might all receiue grace for grace.* Ioh.1.16. Theſe are all phraſes equiualent, and accuſtomed in the Booke of God, ſo that here there is no cauſe of offence, in that Odours are ſaid to be giuen vnto Chriſt: what the Pſalmiſt calleth Oyle, and here is called Odour, Saint *Iohn* expounds it to be grace, or the Spirit of grace without meaſure. In a word then, this Odour is that ſweet and meritorious work of Ieſus wherwith hee is endued, that hee might pleaſe his Father, and make his brethren acceptable to him. And this odour is ſaid to be giuen him in great abundance: for the word is in ẏ plural, θυμιάματα πολλά, to note the ſufficiency of the meritorious grace of Chriſt, hee hath ſufficient for all his Saints there is no want, ther is no ſcarcity in him, which needs any way to be ſupplyed by any other.

And moſt conformable is that which here is ſubioyned, *that hee ſhould offer with the prayers of all Saints:* the particle σὺν being here vnderſtood, or otherwiſe as the words will very well ſuffer, much Odour is giuen to him, that he might giue it to the praiers of his Saints to perfume them, make them ſweet and acceptable to his Father. What hee receiued, hee receiued it not to himſelfe, but that he might giue it to his brethren. As the Oyle powred on the head of *Aaron* reſted not there, but fell downe vpon all his body: ſo the meritorious grace giuen to Ieſus, from him flowes and diſtils abundantly to all his brethren, which are his myſticall body.

And where it is ſaid, that this ſweet Odour is giuen to the prayers of all Saints, it is to comfort weake Chriſtians, that none of them ſhould thinke that either they, or their prayers are excluded from this grace of Ieſus, which makes them acceptable,& procures the acceſſe to the Throne of God. If they thinke, How can they who are ſinners come in into the roll of Saints? let thẽ know, that they who here are called Saints, are not ſuch as are without ſin, *the whole haue no need of a Phiſician*, ſuch as loue righteouſneſſe, Heb.1.9. and hate iniquity; yea, euen in themſelues, *haue the Seale of God* that they are his; theſe are vndoubted arguments & proofes that they are iuſtified and ſanctified in Chriſt. It is his praiſe that hee *loueth righteouſneſſe, and hates iniquity*; he hath no ſin in himſelfe, for he is *the Lambe vnſpotted*. And theſe, who albeit they haue ſinne, yet from their heart hate and abhorre ſin; and albeit they want righteouſnes, yet doe they loue it, long for it, and deſire it, are hereby proued to communicate with the Image of Chriſt Ieſus, and to ſuch the name of Saints is not denyed.

## Verſe 4.

*And the ſmoake of the Odors with the prayers of the Saints went vp before God out of the Angels hand.*

THis is the effect of Chriſts firſt action of interceſſion, that by it our prayers aſcend to God, like ſweet ſmelling Incenſe. This is typically ſet downe by alluſion to the Law Leuiticall: when the Incenſe was burnt vpon the golden Altar, the ſmoake thereof filled the houſe, and went into the moſt holy place, which was then a figure of Heauen.

This ſhould incourage vs to pray, and not to faint, for the weakenes, and imperfection of our prayers, for all their wants are ſupplied by the ſufficiency of Chriſts merits. Our prayers, ſuppoſe weak, fall not to the ground, they goe vp, and aſcend before God; as the Angell ſaid to *Cornelius, Thy prayer and almes are come in remembrance before God*. Neither can it be otherwiſe, for the grace to pray is not our own, it is giuen vs of God. So witneſſeth the Apoſtle, *Wee know not how, nor what to pray, it is the Spirit that maketh requeſt in vs, with ſighs that can not be expreſſed*. All theſe being conioyned together, firſt, that we haue the commandement of God to pray, with a promiſe that Pſal.50. he will heare vs; *Call vpon me in the day of thy trouble, I will deliuer thee, and thou ſhalt glorifie me*. Secondly, that it is the Spirit of God, who frameth prayer in vs: and thirdly, that the Son of God perfumes, and preſents our prayers to the Father: All theſe, I ſay, may aſſure vs, that our prayers cannot be but acceptable to God.

Sinne, when it is committed, is ſaid to aſcend: *The cry of Sodome is come vp vnto me*. What then can we doe better, then to ſend vp many prayers after our manifold ſins? for it is a fearefull thing when ſinne aſcends to the *light of Gods countenance*, there to cry for iudgement againſt vs, and prayer aſcends not through the Mediation of Chriſt, to cry for mercy.

Nothing is able to ſtay the aſcending of prayer, if the Spirit of adoption beget it, if the Spirit of contrition in thee conceiue it; for theſe are the parents of Prayer, if it flee with the right wings, firſt of feruency: *The prayer of a righteous man auaileth much, if it be feruent*. Feruency is like that fiery Chariot, whereinto *Eliyah* went vp. Next, of a heauenly diſpoſition; for an earthly mind cannot goe vp, the prayers of worldlings are turned into ſinne, and the dung of their ſacrifices turnes backe vpon their owne faces. Among many maruellous things recorded by *Galatinus* out of Iewiſh Doctors, to haue beene in the Temple of Ieruſalem, this was one, that no wind nor weather could hold downe the ſmoake of their burnt offerings, it aſcended directly. Howeuer that be, ſure are we of this, no power of our enemie viſible or inuiſible, can ſtay prayer, no robber can intercept it by the way, no violence can hold it downe, that it aſcend it.

Prayer goeth vp with a more ſpeedy flight then doth either the *Doue* or the *Eagle*; will you ſee the celerity of it, looke what the Angell ſaid to *Daniel*, Dan.9.23. *At the beginning of thy ſupplication the commandement came forth*. Comfortable is this, his prayer went flying vp vnto God, and incontinent the Angell *Gabriel* comes flying downe vnto him; at the very beginning of his prayer the Angell is commanded to come with an anſwere: no ſuch ſpeedy poſting in the world as this. Here the weak Chriſtian I know, will lament, I haue prayed long, the anſwere of my prayer is not yet come, but let him conſider that which the Lord did to S. *Paul, An Angell of Satan was ſent to buffet him*: vnder this tentation the Apoſtle made his refuge to God by prayer, *for this thing I beſought the Lord thrice*, that is, many times he was a man beloued of the Lord, as *Daniel*, yet doth not the Lord anſwere him at the firſt, as he did to *Daniel*: what he craued, God would not giue him, to wit, that the tentation might bee remoued, what was good for him, that the Lord gaue him, *My grace is ſufficient for thee*. It is not expedient for the children of God to be freed from tentation when they would, yet are not their prayers fruitleſſe, but returne alway with grace to vphold them vnder tentation.

Now theſe praiers are ſaid to aſcend out of the Angels hand, that is, *Virtute, interpellatione, & merito Chriſti*, they goe vp by the vertue, interceſſion, and merit of Ieſus Chriſt: there is the paſſage of prayer. It is conceiued in our heart, from our heart it goeth to the Angels hand, and from the Angels hand it aſcends vnto God. Acceſſe to God but by the Mediator can wee not haue: what-euer therefore we aſke, let vs aske it *in the name of Ieſus*, for *in him the Father is well pleaſed.*

Chryſoſt. in Math. hom. 23.

Satan is a ſore enemie to prayer, for he findes it a ſore enemie vnto him, therefore hee doth what hee can to choake in vs this grace of prayer altogether, or then to make vs negligent, and cold in our prayer, whereof this generation hath moſt need to bee admoniſhed. *Non inſtanter ad Deum accedimus, non interpellamus aſſiduè*; Alas, wee wait not inſtantly on God, we continue not in prayer, as we are commanded: *ita oramus, quaſi non deſideremus accipere*: wee pray in ſuch ſort, as if we were not deſirous to obtaine; *oſcitantes, ac tota mente torpentes ea quæ videmur poſtulare, negligimus*, like dull and drowzie men, we neglect in deed, theſe ſame things which in word we ſeeme to craue, and all the loſſe is our owne. *Si enim de redundante illo fonte nihil haurimus, noſtra omnis eſt culpa*: The Lord is a liuely fountaine of all grace, if we draw no good from him, the fault is in our ſelues. Oh that we would amend this negligence! *Beatus qui te amat, beatior qui te frequentat*: bleſſed is he that loues thee, O Lord, more bleſſed is hee that frequents thee. And doubtleſſe if our ſoules loue the Lord, we will not faile more frequently to viſit him, yea, we ſhall account it our chiefe ioy to be familiar with him.

Aug. ad frat. in erem. ſer. 22.

Againſt all euils prayer is a ſoueraine remedy. When Saint *Paul* hath armed the Chriſtian at all parts, in the end thereof hee recommends *watching in prayer with all perſeuerance*: it is the buckle which holds faſt the whole armour of God vpon vs, it repelleth the enemies, and obtaineth all good from the Lord. *Simul vt præceptum dederit Chriſtus, cæcus videt, paralyticus ambulat, mutus loquitur, ſurdus audit, febriens miniſtrat, lunaticus liberatur*: So ſoone as Chriſt gaue the commandement, the blind ſaw, the paralitike did goe, the dumbe did ſpeake, the deafe did heare, ſhe that was ſicke of the feuer got vp, and ſerued, the lunatike is deliuered. *Et tu igitur quicunque indecore alicuius rei cupiditate langueſcis, obſecra Dominum, nec vllam timeas moram, vbi adeſt oratio, adeſt verbum, fugatur cupiditas, libido ſecedit*: Thou therefore alſo, who languiſheſt with the vnlawfull luſt of any thing, pray to the Lord, thou needeſt not feare delay; when prayer is made, then the Word and commandement is giuen, then couetouſnes is chaſed away, and concupiſcence is baniſhed, ſaid *Ambroſe*.

Ambroſ. lib. de viduis.

Ibid.

Is thy tentation a wraſtling with God? then goe and learne at *Iacob*. Threateneth the Lord to forſake thee? Anſwer him as he did, *I will not let thee goe till thou bleſſe me. Hoſea* will tell thee yet more plainely what he did: *Hee had power ouer the Angell, and preuailed, he wept and prayed vnto him.* Is thy tentation a wreſtling with Satan? then learne at Saint *Paul, For this thing* (ſaid hee) *I beſought the Lord thrice.* Is thy tentation a wraſtling with men? remember what the Lord ſaith, *If Iſrael had turned to mee, how ſoone would I haue humbled their enemies!* The whole Scripture is full of examples, the Eccleſiaſtick Story alſo. The downefall of that blaſphemous arch-heretike, *Simon Magus*, when he pretended to flee vp into heauen, was procured by the prayers of *Simon Peter*, *Prior enim aſcendit ad Dominum oratio, quàm volatus*: The wings of S. *Peters* prayer went vp more ſpeedily then the diueliſh and deceitfull wings of *Simon* the Sorcerer. The miſerable end of *Arrius* was in like manner wrought by the earneſt interceſſion and prayer of *Alexander*, Biſhop of Conſtantinople, who continued all that night inſtant in prayer in the Temple: *Arrius* borne out by authority of *Conſtantinus* the Emperour, minded in the morning to enter into the Temple, but being forced by neceſſity of nature to turne aſide, he diſbowelled himſelfe on the ſtoole, & ſo dyed in horrible manner like another *Iudas*: the one betrayed, the other denyed the Lord Ieſus. This is recorded by *Ruffinus Theodoret*, and other Eccleſiaſtick writers, mentioned alſo by famous *Nazianzen*, in one of his Orations.

Hoſ. 12. 4.

Pſal. 81. 13.

Aug. ſer. 3. de ſanct.

Theod. lib. 1. cap. 18.

Nazian. orat. 12

To prouoke vs yet further vnto prayer, let vs in the end remember, that there is a threefold aſcenſion. One of the ſoule, while it is in the body: this made by prayer, and by *ſetting our affections on thoſe things which are aboue*, for ſeeking thoſe things, and ſetting our hearts vpon them, though we be in earth, yet are wee ſaid to haue our conuerſation in heauen. The ſecond degree of our aſcenſion, is at the diſſolution of our ſoule and body; the body goeth downe to the graue, but the ſpirit goeth vp to him who gaue it: ſo the ſoule of *Lazarus* was carryed vpward by Angels to *Abrahams* boſome. The third will be in the Day of Reſurrection, *then the dead in Chriſt ſhall riſe firſt, then ſhall we, who liue and remaine, be caught vp with them alſo in the clouds, to meet the Lord in the Aire, and ſo ſhall we be for euer with the Lord.* He that is not partaker of the firſt, ſhall not attaine to the ſecond, nor third; but if in the body we learne to aſcend, and get acceſſe to God by Prayer, then ſhall we with comfort and boldneſſe goe out of the body, when the Lord calles

Eccleſ. 12.

1. Theſ. 4. 16, 17.

vs, not afraid ſhall our ſoule be, to goe that way by her ſelfe, wherein ſhee hath gone ſo many times before by her ſupplication.

### Verſe 5,

*And the Angel tooke the Cenſer, and filled it with fire of the Altar, and caſt it into the earth, and there were voyces, and thundrings, and lightnings, and earthquakes.*

THe other action of Chriſt our high Prieſt, is the communicating of grace to his Saints to vphold them in *the houre of tentation*, and comfortable is it, that after Chriſt his interceſſion, offring vp the prayers of his people to God, there immediately followes communication of grace downward to them. *Andreas Ceſarienſis* will haue this to be a type of euery Preacher and Prelate, but indeed it belongs onely and properly to Chriſt Ieſus, who, to vſe his owne words, *Mediator inter Deum, & hominem conſtitutus eſt, nam & huius praces ſurſum euehit, illius autem gratiam, & propitiationem deorſum reuehit*; is appointed Mediator betweene God and man, he carrieth vp the prayers of man vnto God, and bringeth downe grace and propitiation vnto man.

*Andreas Cæſarien*

Our Lord then doeth like a prouident King, who foreſeeing that his countrey will bee inuaded by the Enemy, furniſheth it before-hand with munition able to reſiſt the Aduerſary: Euen ſo the Lord Ieſus, knowing that fearefull battels were to be fought againſt the Church by Satan, in his inſtruments, doeth firſt furniſh his Church with ſtore of grace from the heauen. So then our prayer perfumed, and preſented by the Lord Ieſus, aſcends not in vaine, but drawes downe grace vpon them who ſent vp the prayer, *Aſcendit oratio, diſcendit Dei miſeratio*: Prayer goeth vp, compaſſion commeth downe. And this is heere properly figured, in that grace is ſent downe to the Church out of the ſame Cenſer, wherein the prayer of Saints were ſent vp to the Lord.

*Auguſt.*

Out of this, a comfortable doctrine ariſeth vnto vs, that the Church militant here vpon earth is ſuſtained and furniſhed from heauen: this was properly figured to the Prophet *Zachary* in a viſion, he ſaw a Candleſtick with ſeuen lampes, he ſaw againe two Oliues ſtanding before the ruler of the world, and ſeuen ſeuerall pipes or conduits, ſeruing to conuey Oyle from the Oliue to the lampes, for entertainment of their ſight. The Candelſtick is on earth, God hath once enlightned it, and continually will preſerue light in it, for the Oyle which entertaineth it, floweth frõ the Oliues which are before the Throne, and by the pipes diſtilleth into the Lampes: not vnlike vnto that, is the Viſion ſhewed here to S. *Iohn*, wherein the fire that miniſters light, life, and heat to the Church, is ſaid to come from the Altar he ſaw in heauen.

*Zach.4.*

It is ſure then, that no power in earth nor hell can preuaile againſt this Church, becauſe the grace by which it ſtands, is, as I haue ſaid, furniſhed from heauen. The Medes and Perſians ſurpriſed Babel, by turning away Euphrates from it, and making it to turne another way. *Alexander* againe, beſieging Tyrus, a rich and great City, the Merchants whereof, are called by the Prophet, *Companions of Princes*, becauſe it was compaſſed with the Sea, he cauſed the Sea to be filled vp, between the ſhore and the Citie, with earth, that ſo a paſſage might be prepared for his Armie to inuade it: yea the greateſt ſtrength of earthly Cities and Caſtles may be taken from them, but the ſtreames which make glad the Citie of our God, flow from heauen, and no power of man vpon earth can interrupt the courſe thereof.

The aduerſaries may cut off Princes, nouriſhing Fathers of the Church, they may poyſon and murther Preachers and Profeſſors thereof; this the Lord ſuffereth to bee done, to make it knowne to the world, that the ſtanding of his Church depends not vpon the ſtanding of men, but vpon his owne power and vnchangeable loue. When *Moſes* is gone, the Lord can raiſe a *Ioſhua*, with whom he will bee as he was with *Moſes*. When *Elyah* is taken away, God can furniſh his Church with another no leſſe faithfull ſeruant, in the Spirit and power of *Elyah*.

More particularly, we haue heere yet to conſider, what is meant by this fire, and by the caſting thereof into the earth. In holy Scripture, fire is vſed for a type, both of the wrath, and of the grace of God. *Andreas Cæſarienſis* expouudeth this fire, of the fire of puniſhment, which hee calleth *Ignis punitorius*: many later Writers are of the ſame minde. *Primaſius* by it, vnderſtandeth the graces of the Spirit, which were in Chriſt without meaſure, and are from him abundantly communicate to the Church, *Quoniam eiuſdem Spiritus Eccleſiam ſuam voluit eſſe participem, hic ignis miſſus in terram pradicatorum mentes igniuit*: becauſe he would haue his Church participant of the ſame Spirit, he ſends this fire to the earth, to inflame the hearts of his Preachers.

And this expoſition is moſt agreeable to this place: for this fire commeth downe principally as a comfortable effect of Chriſt his interceſſion. When *Eſay* complained

of

*Eſay 6.* of his vncleanneſſe, a Seraphim was ſent from the Altar with a firie coale to touch his lippes, and take his iniquitie away. By that place we may learne to interpret this: *Matth.3.* the like hath *Iohn* the *Baptiſt*, *I baptize you with water, but there is one comming after me, that will baptize you with fire, and the holy Ghoſt.* There fire is a type of the holy Ghoſt; and for this cauſe on the Pentecoſt, *Acts 2.* the holy Ghoſt deſcended vpon the Apoſtles in the ſimilitude of tongues of fire. *Ier.23.29.* The like hath the Lord by *Ieremie*; *Is not my Word like the fire, and like a hammer that breaketh the ſtones?* This fire then is the grace of the Spirit, which the Word communicates by Ieſus Chriſt, abundantly to his Church.

And it is compared to fire for the ſimilitude of operatiō, firſt, becauſe it illuminates and giueth light in darkneſſe. Next, it nouriſhes and warmeth. Thirdly, it purgeth things which are purgeable; for by it the Elect are fined, like Gold by fire purified from the droſſe. Fourthly, it transformes things into their owne ſimilitude, making them in colour & calor like it ſelf; as we ſee that Timber or Yron put in the fire, takes on the nature of fire. Laſtly, fire aſcends to the owne place; albeit it be hindred and borne downe by a contrary courſe, yet the flame thereof goeth vp, and preſſes continually to aſcend. By theſe then wee may diſcerne, whether or not this heauenly fire (that is, grace from Chriſt) hath falne vpon vs; it will worke in vs like fire, illuminating our darkenes, purging our vncleannes, warming and nouriſhing our dead, cold, and ſenſeleſſe hearts, changing vs to the ſimilitude of Chriſt, inflaming our affections, and making them by heauenly loue to aſcend to our Lord; ſo that albeit the ſoule be borne downe, and ſore depreſſed by this bodie of ſinne, yet the inclination of the motions and deſires thereof, aſcends continually.

The other point is, the caſting of this fire into the earth, whereby is meant the communication and diſtribution of grace vnto the Church Militant on earth: for the earth is the common ſoiourning place of good men and euill, and is here taken for the *Psal.16.3.* *Saints that are in the earth.* Among theſe, grace is caſt, not by chance, or without conſideration; for the Lord, who gouernes the cloudes in ſuch ſort, that he makes them *Amos* *to raine vpon one Citie; and not vpon another,* doth much more rule the diſpenſation of his owne grace, & that in ſuch ſort, that the drops thereof fall not, but vpon his owne Elect, in ſuch time, and ſuch meaſure, as he in his wiſedome thinkes moſt expedient.

And this deſcending of grace vpon men, is twofold, one miraculous and extraordinary: ſo the holy Ghoſt deſcended vpon the Apoſtles, in the ſimilitude of firy toungs at Pentecoſt, as we haue ſaid already: the other is ordinary and inuiſible, by which daily hee deſcends into the ſoules of his owne children, viſiting them many a time when they viſit not him, according to that, *I haue been found of them, who ſought mee not:* and ſometime anſwering them: when they aske of him, either in the priuate exerciſe of prayer, this grace commeth downe, as it came to *Daniel*, or at the publike Miniſterie of the Word; ſo the holy Ghoſt deſcended vpon *Cornelius*, when S. *Peter* was preaching. And this ſhould incourage vs to frequent the exerciſes of preaching and prayer more diligently; for at ſuch times ſhowres of grace commonly fall downe.

*And there were voyces, thundrings, &c.* The fire of the Altar hath a double effect; for to the Elect it brings a gracious, nouriſhing, purging, and ſtrengthening vertue, but to the wicked it is a cōſuming fire. *Deut.4.24.* The firſt of theſe effects toward the godly, is figured by *Voyces*; the other reſpecting the wicked, by *thundrings, lightnings, and earthquakes*, all terrible. *Lyra.* *Lyra per voces intelligit prædicationes demulcentes, quæ ſunt de diuinis promiſſionibus, per tonitrua, prædicationes terrentes de diuinis punitionibus; per fulgura, prædicationes ab amore mundi diuidentes; per terræmotus, prædicationes ad timorem Dei inducentes:* By theſe foure, hee vnderſtands foure ſorts of preachings; by Voyces, ſweet preachings of the promiſes of God; by Thundrings, terrifying preaching of Gods puniſhments; by Lightnings, Preachings, diuiding vs from the loue of the world, by earthquakes, preachings inducing vs to the loue of God. *Paræus* by a pretty alluſion, will haue the Voyces anſwerable to the White Horſe, the Thunders to the Red Horſe, the Lightnings to the Blacke, and Pale, the Earthquake, to that concuſſion of the earth made by *Antichriſt* in the Weſt, and *Mahomet* in the Eaſt, foretold as hee thinkes, in the ſixth Seale.

Sweete and comfortable voyces enſued in the Church, vpon the ſending of the holy Ghoſt, not vnlike that ſtill and ſoft voyce, wherein the Lord appeared to *Elijah*. And theſe Voyces are either ſuch, as whereby God ſpeaketh to men, witneſſing his ſecret loue to them in Chriſt Ieſus: O how ioyfull a thing is it to heare that voyce! Or then ſuch as whereby men ſpeake to the glory of God, and edification of their brethren: both theſe are the effects of grace ſent downe from the golden Altar; not to Preachers onely, but to their hearers alſo.

As to Preachers, it is Grace that maketh men able Miniſters of the New Teſtament; for *we are not of our ſelues ſufficient to thinke a good thought:* it is the Lord who giueth to his ſeruants *the tongue of the Learned.* When *Moſes* complained that he was vnmeete to carry the Lords meſſage, becauſe hee was not eloquent, the Lord anſwered; *Who hath giuen the mouth to man, or who hath made the dumbe, or the deafe, or him that ſeeth, or the blind? haue not I the Lord?* Preaching is a grace of God, it commeth from grace, and goeth to worke grace into others. Then did the Apoſtles with new tongues ſpeake the marueilous things of God, when the firie Spirit of God deſcended vpon them.

And as to profeſſors, this ſame grace looſes their tongues, and makes them able to edifie one another, and to miniſter grace to ſuch as heare them: So when the holy Ghoſt deſcended vpon *Cornelius*, and his company, then ſpake they with tongues to the glory of God, and their mutuall comfort. But now ye ſhall finde many profeſſors, who haue a ready tongue to prattle of any ſubiect, but are dumbe as concerning matters diuine, they can neither glorifie God, nor edifie others. An argument that no fire from the golden Altar hath as yet deſcended vpon them, for no new voice at any time is heard from them.

The other effect of the Word of grace in wicked men, is noted by *thundrings, lightnings* and *earth-quakes.* The Word of grace bringeth a ſweet and ioyfull voyce to the godly, and this is the proper effect thereof; but to the wicked it bringeth a terrifying noyſe, and this effect is accidentall to it: Euen as one, and the ſelfe-ſame Sun hardneth the clay, and ſoftneth the wax. Thunders (we know) are terrible, ſo is the Word to wicked men; it rather terrifies, then edifies them. When *Fœlix* heard S. *Paul* diſcourſing of the Iudgement to come, hee trembled. Let the greateſt Atheiſt heare the Word preached, he can no more hold out this operation thereof, then he can ſtop his eares from hearing the noyſe of thunder. Their feare I know may be, and is oftentimes interrupted with their carnall recreations, yet ſtill it continues, and encreaſes to that full horror, which ripeneſſe of ſinne, and fulneſſe of wrath ſhall bring vpon them, if it be not preuented.

Lightning againe figureth the temporall illumination of the wicked; for the flaſhing of Lightning giues the traueller a glance of the way; but incontinent it vaniſhes, and the darkeneſſe is doubled: ſo the wicked by the Word, get ſome ſight of their ſins, and as the Apoſtle ſpeaks, *a taſte of the powers of the life to come*; but neither of them continues, they vaniſh incontinent.

Now as for Earthquakes, they are either to be vnderſtood literally, for commotion of the earth indeed; or then allegorically for commotion of States, and perſons that are in it, as in this place: for it foretelleth vs that great ſturres and troubles ſhall fall out in the world at the preaching of the Goſpell; not that properly (as I ſaid before) the Goſpell produces any ſuch effects: for it is *the Word of life, the Goſpell of peace, the Word of grace and reconciliation*: but this commeth of the corruption of man his nature, and Satan his malice, making contradiction to the Goſpell: and of this our Sauiour forewarned vs, *I came not to bring peace vnto the earth, but the ſword.*

*Philip. 2.*
*Epheſ. 6.*
*Act. 20.*
*2. Cor. 5.*

*Math. 10.34.*

The reaſon of this is more plainely ſhewed by Chriſt in that Parable; *When a ſtrong man keepes his palace, the things that hee poſſeſſes are in peace: but when one ſtronger then he commeth vpon him, and ouercommeth him, he takes from him all his armour wherein hee truſted, and diuides the ſpoile.* When Chriſt commeth in by the preaching of the Goſpell, a ſtronger then Satan inuadeth his Kingdome, therefore beſtirreth hee himſelfe, and rageth in his inſtruments, raiſing horrible commotions where peace was before, and all to impede the courſe of the Goſpell. At the report of Chriſts byrth, *Herod*, and all Ieruſalem were agaſt. Looke the Hiſtory of the Apoſtles acts, and ye ſhal ſee that in euery place, whereunto they came to preach the Word, vproares and tumults are raiſed, themſelues perſecuted, and traduced as ſeditious troublers of Cities, Countries, yea and of the whole world. Let vs not therefore bee offended to ſee great commotions now following the preaching of the Goſpell.

## Verſe 6.

*Then the ſeuen Angels, who had the ſeuen Trumpets, prepared themſelues to blow the ſeuen Trumpets.*

THe preface of this ſecond prophecie, being, as wee ſaid, premitted for the conſolation of the Church, in the firſt fiue verſes: now followes the Prophecie it ſelfe, wherein ſeuen Heralds of the heauenly Court are ſent from God, to make intimation to the Church by ſound of Trumpet, of theſe fearefull battels, whereby Satan was to fight againſt them, ſpecially by heretikes. They are all here muſtered, and ranged in their ſeuerall armies, as the Sonne of God foreſaw they were to come forth, that his poore Saints wakened by the ſound of Trumpet, and warned of the enemies comming, might be armed to reſiſt them.

This warre-like vſe of the Trumpet agrees moſt properly with this place, for this life is a warfare, wherein are two Camps, or Armies Militant againſt others; in the one are the tents of Catholikes, in the other, the tents of heretikes. The Generall of the one is Ieſus, the Generall of the other is Sathan. Vnder one of theſe two ſtandeth all fleſh. Now theſe Trumpets ſounded at the command of one Generall, are not againſt the Church, but for it: they proclaime indeed battels to bee fought againſt the Church, but for this end, as I haue ſaid, that the ſouldiers of Ieſus may be prepared to reſiſt their enemies. And through all the Trumpets we ſhall ſee, that after the ſound, there followeth a ſight of the enemy, and his ſtratagems; what hee ſhall doe, how farre he ſhall preuaile, what changes of onſets he will vſe: No falſe alarm giueth the Lord to his Church, but with the ſound lets them ſee the enemy, and his manner of dealing.

Some godly and learned Interpreters thinke, that by theſe Trumpets Gods proceeding againſt the world is here ſignified; but we rather take them (as we haue ſaid) to be proclamations of battels to be fought by the world againſt the Church: truth it is, that in ſo doing they bring iudgement vpon themſelues: all perſecution is pernicious to the perſecutor, and imports their owne deſtruction; but the iudgements, whereby the Lord ſhal puniſh the enemies of his Church, are contained in the Vials, their plagues are powred out vpon them proportionable to their ſinnes, as ſhall eaſily appeare to the iudicious Reader, that will take paines to compare the firſt Viall with the firſt Trumpet, the ſecond Viall with the ſecond Trumpet, and ſo forth of the reſt: In the Trumpets, ſee the wicked comming in hoſtility againſt the Church: in the Vials, ſee the Lord comming in hoſtility againſt the enemies of his Church, rendring them iudgement due and conuenient to their ſinnes.

Reade the third and fourth verſes of the fifteenth Chapter, and the truth of this ſhal plainly appeare, *Who ſhall not feare thee, O Lord, and glorifie thy Name? for thou only art holy, and all Nations ſhall come and worſhip before thee, for thy iudgements are made manifeſt.* The powring out of the Vials, is the manifeſtations of Gods iudgements: and againe, in the ſixteenth Chapter, when the third Angell powreth out his Viall, there is the thankeſ-giuing of the *Angell of the waters, Lord, thou art iuſt, who art, and who was, and holy, becauſe thou haſt iudged theſe things; they ſhed the blood of thy Saints, therfore thou haſt giuen them blood to drinke.* Reuel.9.1. Reuel.16.10. In the fifth Trumpet a *falne ſtarre* darkeneth the Sunne, and the Ayre, with the ſmoke of the bottomleſſe pit. In the fifth Viall God payeth him home proportionably, and darkeneth his Throne. For this point we conclude then, that theſe Trumpets containe publike proclamations, denunciations, or intimations of battels to be fought againſt the Church, chiefly by heretikes.

They are then farre miſcarried, who referre theſe Trumpets to any time of the old Teſtament, *Artopæus*, and ſome others wil haue the firſt Trumpet to reſpect the time from *Adam* to the flood, the ſecond to be extended from the flood to *Moſes*, and ſo forth.

But leauing them, we are to obſerue, that the firſt of theſe Trumpets prepares a way to the latter, but the latter takes not away the firſt; for in euery one of them the enemy commeth in by force to reinforce the battell, and make the aſſault the ſtronger. True it is theſe armies of hereſies are different among themſelues, and oftentimes contrary one to another, but they all concurre in this, to impugne the truth of the Goſpell. The laſt two denounced in the fifth and ſixth trumpets, are the great and maine battels the one by Antichriſt in the Weſt, a myſticall enemy; the other by *Mahomet* in the Eaſt, an open enemy: other hereſies prepared the way for them, yet ſo, that vnder theſe two they are ſtill militant. For now vnder Antichriſt his ſtandard, all hereſies that impugned the offices of Chriſt are amaſſed, and vnder *Mahomet* his banner ſtand all theſe Hereſies which at any time before impugned the office of Chriſt. Now a perfect muſter is made of all Satans ſouldiers in ſixe Trumpets, the ſeuenth concludes the battell with the day of Iudgement, and puts an end to all.

Now that theſe Angels are ſaid to prepare themſelues, let vs remember, that Saint *Iohn* ſpeaketh of them, as they appeared to him in the Viſion: and it is written for our inſtruction, to teach all men by example of Angels, & in ſpeciall, Preachers to prepare themſelues, before they doe the worke of God. And this they ſhould doe three wayes, firſt, by prayer: Saint *Paul* ſought the helpe of his peoples prayer, much more may we thinke he prayed for himſelfe, *Pray for me, that a doore of vtterance may be opened vnto me.* Secondly, by practiſe, ſo Ieſus began Act.1. firſt *to doe*, and then *to teach*: and *Iohn* the Baptiſt is called *lucerna ardens*, a ſhining Lampe; for in his life appeared that light of a good conuerſation, which he craued in his doctrine: *Fac vt loqueris, ſic dabis voci tua vocem virtutis*: Bern. in Cant. Serm.59. Doe as thou ſpeakeſt, ſo ſhalt thou giue vertue, or power to thy words. And thirdly, a Preacher ſhould prepare himſelfe by premeditation and reading, *Take heed vnto reading.* *Eſdras* is commended, for that he let nothing paſſe which was in the Law of the Lord; by diligent reading of it, hee attained to great knowledge. And *Bernard* may ſtand for an example of carefull premeditation, who in

Bern in feſto omnium ſanct. ſerm. 3. this manner ſpeaketh of himſelfe, *Ad præparanda fercula veſtra tota hac nocte concaluit cor meum, & in meditatione mea ignis exarſit:* to prepare you meat, my heart all this night ſeethed within me, and in my meditation I was inflamed, as with a fire. Such is the care of a conſcionable Preacher, before he come to doe the worke of God.

### Verſe, 7.

*So the firſt Angell blew the Trumpet, and there was haile, and fire mingled with blood, and they were caſt into the earth, and the third part of trees were burnt, and all greene graſſe was burnt.*

IN the firſt foure Trumpets is the greateſt, & moſt profound depth of this Prophecie, the other two are ſhallower and more eaſily plummed: In going thorow them, we beſeech the Lord to direct vs, and leade vs with his light. The generall holds ſure, that the Church will be hardly aſſaulted, and the faith of Saints tryed by ſundry ſorts of hereſies: in this, all the Interpreters agree, *Hæreſes, & corruptelas veræ doctrinæ hic præſignificari*: What heretikes or hereſies are pointed at in theſe Trumpets is not agreed. A good ground is laid by D. *Hoe, ſpecies errorum, & hæreſeon depingit S. Sanctus, non perſonas*: The Spirit of God deſcribes here kindes, and ſorts of hereſies, rather then their perſons.

Concerning the firſt Trumpet, we haue firſt to expound the words, and then to conſider the euils denounced by it, as neere as wee can: Saint *Iohn* ſeeth *haile*, and *fire* mingled with bloud caſt into the earth. *Winckelman* expounds this place iudiciouſly, *Non de corporali grandine hic agitur, ſed ſpirituali & hæreſibus, quæ ideo grandini comparantur, quia ſicut grando fructus terræ corrumpit ita hæreſes homines perdunt, & infrugifferos eos reddunt, quod verò cum grandine ignem, & ſanguinem miſta dicit innuit, hæreticos ſuis erroribus colorem verbi Dei ſuperinducere (nam ignem antea verbum Dei denotare diximus) per ſanguinem Martyria ſignificantur, heretici enim ad ſupplicia rapti de Martyrijs ſuis gloriati ſunt*: This is not (ſaith he) corporall haile whereof St. *Iohn* ſpeaks, but ſpiritual; to wit, hereſies, which therefore are compared to haile, becauſe as haile corrupts the fruits of the earth, ſo hereſies deſtroy men, and make them vnfruitfull, and where he ſaith that the haile was mixed with fire, and bloud, it is to declare how heretikes cloth vp their errours with the colour of the Word, (for wee ſhewed before, that fire ſignifies the Word) bloud againe ſignifies Martyrdome, for heretikes iuſtly puniſhed, haue gloried that they were Martyrs.

Yet more particularly, *haile* we know is dew, or raine congealed with cold: what it ſignifies here, we ſhall eaſily vnderſtand, if wee conſider how the Spirit of God frequently compareth the word of God to dew, or raine: *My doctrine ſhall drop as the raine, and my ſpeech ſhall ſtill as the dew, as the ſhowre vpon the hearbes, and the great raine vpon the graſſe.* Deut. 32. 2. *Eſay* followeth *Moſes* in the ſame ſimilitude, *As the raine commeth downe and returneth not thither, but watereth the earth, and makes it bring foorth and bud, ſo ſhall my Word be, that goeth out of my mouth.* Eſa. 55. 10. The Apoſtle followeth them both: *The earth that drinkes in the raine which commeth oft vpon it, and bringeth forth herbs meet for them for whom it is dreſſed, receiueth a bleſſing from God.* Heb. 6. 7. So then, the raine being a type of the ſincere and fruitfull Word of God, haile muſt be a type of the Word corrupted with the cold and carnall opinions of men, which hath an effect contrary to the raine; it nouriſheth not the fruits of the earth, but rather deſtroyes them.

Now this haile is ſaid to haue fire with it; as the haile notes corrupt doctrine, ſo the fire ſignifies theſe two things; firſt, the pretence of the Word, whereby heretikes palliate and couer their hereſies; next, it ſignifies carnall zeale, which alway accompanies corrupt doctrine: for euen they who are moſt coldly affected toward the truth of God, are moſt hotly diſpoſed to the maintainance of their owne priuate and corrupt opinions. This fire is not ſaid to come from the golden Altar, as the former did, but it is a ſtrange and vncouth fire like that of *Nadab* and *Abihu*: falſe doctrine comes neuer without this fire; for there is no hereſie ſo abhominable, which hath not ſome to maintaine it with carnall zeale, and fiery contention.

This fire is ſaid to bee caſt in the earth, not from God in his mercie as was the fire from the golden Altar, to illuminate the minds of men, and to inflame their hearts with the loue of his truth; but it commeth from God in his iuſtice, ſending out Satan, that *ſpirit of errour to deceiue them, and make them beleeue lies, who would not receiue the loue of the truth.* And theſe two, haile and fire, are ſaid to be mingled with bloud; noting barbarous cruelty, which euer is conioyned with corrupt doctrine, and carnall zeale.

The firſt policy then whereby Satan will impugne the Church, and whereof Saints are here forewarned, is a mixture of Religion, a mixture of things of contrary qualities, which can no more conſiſt together, then haile, and fire. In the firſt Seale, Chriſt commeth out on a white horſe, with the pure, and ſincere Word of God, where Satan cannot get it out of the way, his firſt machination is to corrupt it, and mingle it with cold inuentions of the braine of man: thus he infecteth and poyſoneth *the bread of the children*, to make it deadly to them. And they are heere forewarned of it, that they ſhould not *beleeue euery ſpirit*, nor receiue euery food preſented to them vnder the name of the Word of God, but that they ſhould walke *circumſpectly*, and *try the ſpirits*, for corrupt doctrine will be conueyed in after true Doctrine, and that vnder the name and ſhadow of true doctrine, that Enemie, will mingle the good wheat ſowne by the Husbandman, with his popple: Strange fire will follow Chriſts fire, and by mixture Satan will ſeeke to peruert the ſimplicitie of the Goſpel, and of it Saints are heere forewarned by this firſt Proclamation.

The beginning of this euill muſt be ſearched in the Primitiue Church, yet ſo, that we remember it is to continue vnto the end. *Lyra* expoundeth it of the Heretike *Arrius*, *Brightman* alſo referreth it to the broiles of contention raiſed by *Arrius*, for whom was conuened the Councel of Nice. But *Pareus* hath more iudiciouſly obſerued, that the time of this firſt Trumpet goeth vp higher then three hundred yeeres after Chriſt.

*Coloſ.*2.8.

*Acts* 15.1.

*Coloſ.*2.16, 17.

What ſhall we then ſay? In the Apoſtles owne dayes, Satan began to inforce this mixture by Iewes, conioyning the Ceremonies of the Law with the Goſpell, and by Gentiles mixing opinions of Philoſophie with the ſimplicity of the Goſpell. Of the one ſo writes Saint *Paul*, *Beware leſt there be any man that ſpoile you through Philoſophie, and vaine deceit, through the traditions of men, according to the rudiments of the world, and not after Chriſt.* Of the other, mention is made in the Booke of the Acts: *Then came downe certaine men from Iudea, and taught the brethren, ſaying; Except yee bee circumciſed after the manner of Moſes, yee cannot be ſaued.* And againe ſaith the ſame Apoſtle: *Let no man therefore condemne you in meate or drinke, or in reſpect of an Holy-day, or of the new Moone, or Sabbath dayes, which are but ſhaddowes of things to come, but the bodie is Chriſt.*

*Acts* 20. 30.

Saint *Paul* in plaine termes foretold this, *Of our owne ſelues ſhall ariſe men ſpeaking peruerſe things, to draw diſciples after them:* And ſo it fell out, for not long after that the Lord Ieſus had ſent out his true Apoſtles, Satan alſo ſent out falſe Apoſtles, *who did transforme themſelues into Angels of Light, as if they had beene Miniſters of righteouſneſſe:* Theſe went about to peruert the ſimplicity of the Goſpel, in forcing the neceſſity of Circumciſion with Baptiſme, as I haue ſaid, and the obſeruance of the Ceremonies of *Moſes* his Law, with faith in Chriſt: There was haile and fire, cold and heate, a iumbling, and mingling of things, which could not conſiſt, the one of them deſtroying the other.

Of this ſort was *Simon Magus*, a vile vſurper, who not contented to be counted falſly an Apoſtle, would bee honoured as God, and cauſed a Pillar to bee erected to him at Rome, with this Inſcription, *Simoni Deo ſancto*. Of this ſort alſo was *Ebion*, *Menander*, and *Cerinthus*, with whom S. *Iohn* encountred, who beſide that they denied the Diuinitie of Chriſt, and ſo prepared a way to *Arrius*, did inforce the obſeruance of legall Ceremonies with faith in Chriſt, as neceſſary to ſaluation. Soone after came in *Marcion*, with his mingled Religion of *duo Principia*, wherewith hee infected many in Rome, who ſeemed before to haue beene greene flouriſhing trees in the Church. But *Polycarp*, Biſhop and Martyr of Smyrna conuerted many of them againe. *Marcion* meeting with *Polycarp* in the ſtreete, demanded of him, *Agnoſcis ne me?* Doe you not know mee? *Polycarp* anſwered him, *Agnoſco te primogenitum diaboli*, I know you for the firſt begotten ſonne of Satan. *Irenæus* before had called him, *Os diaboli*, The mouth of the deuill. So farre did theſe holy men abhorre that damnable mixture, deuiſed by that deteſtable Heretike. Theſe few examples may leade you to many moe conflicts, which the Fathers, and faithfull of the Primitiue Church had with the Heretikes of thoſe dayes.

Satan a malicious aduerſary of the glory of God.

For Satan, a malicious aduerſary of the glory of God, ſets him euermore to deface it; making all the contradiction to Gods reuealed will that he may. In the firſt creation, after that the Lord had finiſhed his Worke, and perfected man, Satan delayed not long to peruert him, though in his owne bow God ouerſhot him, out of the fall of man, working a ſure ſaluation for man with greater glory to himſelfe. In the two firſt Chapters of Geneſis, yee ſhall finde nothing, but *Deus dixit*, God ſaid: in the beginning of the third, there commeth in, *Et Serpens dixit*, and the Serpent ſaid: which is wiſely to be marked, that we may know, howſoeuer errour bee old, yet Truth is elder.

Satan oppoſeth himſelf againſt the work of our Redemption.

Againe, when our Lord came to doe the worke of Redemption, he opponed himſelfe in the very entry to that worke alſo: for ſo ſoone as the Lord Ieſus was (ſo to ſpeake) conſecrate, and ordained by a publike Proclamation from heauen, to doe the worke of a Redeemer, Satan tempted him, but in vaine. O, how ſore was he confounded to encounter with a man! *The ſoule of the woman* indeed, in whom hee could get no entrie to his poyſouable ſting, by no kinde of tentation. The like reſiſtance hath Satan made to the increaſe and propagation of the Church, by the preaching of the Goſpell, as wee ſee in this place, and many other. The Lord commeth with Raine, that is, ſincere, and nouriſhing doctrine: Satan incontinent followeth with Haile, that is, corrupt, and deſtroying doctrine.

2.*Pet*.1.19.

Where if it bee demanded, Seeing it is ſo, how ſhall I know true Apoſtles with heauenly fire, from falſe apoſtles, bringing in ſtrange and vncouth fire? Saint *Peter* giueth vs an anſwer, *Wee haue a moſt ſure Word of the Prophets, to the which ye doe well that yee take heede, as vnto a light ſhining in darkeneſſe.*

And if it bee yet vrged, Seeing I ſee in euery Religion a zeale, how ſhall I diſcerne a ſpirituall zeale from a carnall? Our Sauiour anſwereth this, when hee ſaith, *Falſe prophets will come in Sheepes clothing, yee ſhall know them by their fruits: no man gathereth grapes of thornes, nor figgess of thiſtles.* That zeale which fighteth with the Armour of God, Patience, Puritie, and Prayer, is the fire of Chriſt comming from the golden Altar: but that which fighteth with the armour of the fleſh, to wit, lying, euill ſpeaking, crueltie, and bloodſhedding, may eaſily bee diſcerned to bee ſtrange fire.

The weapons whereby the zeale of Papiſts defend their Religion.

And are not theſe, I pray you, the weapons whereby the zeale of Papiſts defend their Religion? Is it not notoriouſly knowne, that where their hornes are hedged in, and they cannot doe what they would, there they fight with lying, equiuocation, double dealing, and diſſimulation? And where againe any libertie is permitted vnto them, what ſhall yee ſee, but mercileſſe crueltie? The Murther of Paris: The Powder-Treaſon witneſſeth againſt them in their face, and their bloodie teeth teſtifieth, that they are rauening Wolues in Sheepes clothing. Therefore the Spirit of God, who in the darkeſt places of this Prophecie, interlaceth ſome plaine ſpeech to giue light, with Haile, and Fire, ſignifying, corrupt doctrine, and carnall zeale, ioyneth blood, as an inſeparable marke and conſequent of falſe religion. He that will peruſe the Storie, ſhall finde that all Heretikes, where they could haue power, haue euer ſtained themſelues with blood of the Orthodoxe.

*And the third part of the trees was, &c.*

Primaſ. in Apoc.
Eph. 4.
Iude.

The euent of the firſt battell by Hereſies aforeſaid, is now ſubioyned, to wit, that many who before profeſſed the truth, doe now fall away. Theſe are figured by the earth, and the fruits thereof, *trees and graſſe: Terra hic terreni, arboribus autem homines figurantur Infidelitate nutantes, tanquam omni vento doctrinæ commoti: hos Iude Apoſtolus arbores vocat bis mortuas:* The earth heere is a type of earthly men, and by trees, are figured men ſhaken to and fro with Infidelitie, carried about with euery winde of Doctrine: theſe *Iude* the Apoſtle calleth Trees, twice dead.

Cuſtomable in holy Scripture to figure men by trees and graſſe.
*Matth.*3.
*Ierem.*17.6,8.
*Eſa.* 40.
*Pſal.*128.
*Reuel.*9.4.

This is cuſtomable in holy Scripture to figure men by Trees and Graſſe, ſo in Saint *Matthew*, *Euery tree that bringeth not out good fruit, ſhall bee hewne downe and caſt into the fire.* It is cleere out of *Ieremie*, how both good men and euill are compared vnto trees. *Nebuchadnezzar*, wee know, to *Daniel* was repreſented by a tree. *Eſay* was commanded to cry, *All fleſh is graſſe, and the glory thereof is as the flower of the field.* By the Pſalmiſt, the wicked are compared to *graſſe on the tops of houſes:* And in the Chapter following, where the Commandement is giuen out, *Hurt not the trees, nor any greene graſſe, but onely thoſe men, who haue not the Seale of God in their foreheads:* There wee ſee trees and graſſe expounded to bee men: by the graſſe, the common ſort of men are figured: by trees, men of more eminent authority, either in the Ciuill or Eccleſiaſticke eſtate. Heere the doubt ariſes, How is it ſaid, *All greene graſſe was burnt?* did all of that ſort wither and fall away? But this doubt is reſolued out of the words, The third part of trees, and the third part of all greene graſſe withered: for this third part is referred to both.

Out of the words this we learne, that howſoeuer in regard of mens eſtate heere, there be a iuſt and lawfull diſtinction, ſome being high like trees, others low like the graſſe, yet this condition is common to them both, they are but fruit of the earth, *Duſt, and muſt returne to duſt.* To this purpoſe ſaid *Gregorius*, *Iniquorum potentia floribus fœni comparatur, quia carnalis gloria dum nitet, cadit, & dum apud ſe extollitur, repentino intercepta fine terminatur:* The power of wicked men is compared to the flowre of graſſe and hay, for carnall glory is ſhining, falleth, and when it is lifted vp, ſuddenly, and vnlooked for, it is cut downe: *Sic nimirum ſpumoſa aquarum bulla inchoantibus pluuijs excitata, ab intimis certatim prodeunt, ſed eo celerius dirupta depereunt, quo inflata citius extenduntur, cumque increſcunt, vt appareant, creſcendo peragunt ne ſubſiſtant:*

*Greg. Mor. lib.* 16.*cap.*5.

Pſal. 129.
Ambroſ. hexam. lib. 3. cap. 4.
Hieron. in Eſa. 40.
Eſa. 40. 6.

*ſubſiſtant*: not vnlike bubbles in the water, which the more ſpeedily they riſe, the more ſuddenly they fall. The like hath *Ambroſe*, *Fiant ſicut fœnum tectorum, quod prinſquam euellatur exaruit*: Let them be as graſſe on the houſe toppes, which withereth ere it come forth, or before it bee cut downe: *Hodie videas adoleſcentem validum, grata ſpecie, ſuaui colore, craſtina die tibi facie, & ore mutatus occurrit*: This day looke to a young man ſtrong, pleaſant, and of a comely and delectable colour, the next day his countenance is changed, and he is not like the man that he was. *Reuera ſi quis fragilitatem carnis aſpiciat, & quod per horarum momenta creſcimus, atque decreſcimus, ipſumque quod loquimur, dictamus, & ſcribimus, de vitæ noſtræ parte præteruolat, non durabit carnem noſtram fœnum dicere, & gloriam eius quaſi florem fœni*: Certainely, if a man will looke to the fragility of fleſh, and how by moments he groweth, and decayeth, yea how in ſpeaking, inditing, and writing, a part of our life paſſeth and flies by vs, he will not doubt to ſay, *All fleſh is graſſe, and the glory thereof as the flowre of the field.*

Zach. 13. 9.
Math. 24.
Rom. 9. 6.
Rom. 11. 4, 5.
Let Apoſtates of our time marke this.

Now for the matter, ſometime we finde that God leaues the third as in this place, and reſerueth two parts to himſelfe: othertimes he caſteth away two parts, and reſerueth the third onely for himſelfe. In all ages God hath his owne, but in ſome hee hath a more plentifull harueſt then in other. Neither is there any defection ſo great wherein the Lord reſerues not a remnant for himſelfe. *I haue loſt none* (ſaid our Sauiour) *but the child of perdition*: and hee witneſſeth plainely, that it is not poſſible the Elect can be deceiued, to wit, fully, and finally; *for it cannot bee that the Word of God ſhould be of none effect.* When *Elyah* thought that all were fallen away, and none left but himſelfe, the Lord gaue him this anſwer, *I haue reſerued to my ſelfe ſeuen thouſand, who haue not bowed their knee to Baal.* The Apoſtle applies this to his time, *Euen ſo at this preſent time there is a remnant through the election of grace.* Yea ſo is it in all times, for it is not poſſible that the *infidelity of ſome can make the couenant of God of none effect.* Such therefore as are carryed away with *euery wind of doctrine*, declare themſelues to be but *Chaffe*, whoſe end is to be burnt with vnquenchable fire. Let Apoſtates of our time marke this, and foreſee, if they can, that wrath abiding them vnleſſe they repent.

Coloſ.
Luk. 8.

Againe, this prediction of the falling away of ſo many, ſhould humble vs, and make vs carefull to watch ouer our owne hearts; for there are many in the viſible Church, who make a faire ſhew, as if they were flouriſhing trees, and greene graſſe, but were neuer *rooted, nor grounded, nor builded in Chriſt.* Theſe, as our Sauiour forewarneth, cannot indure, but will wither and fall away *in the houre of tentation.* Let vs pray that our hearts may be *ſtabliſhed by grace*, that as wee are in his Vineyard trees by externall profeſſion, ſo our root may be faſtned in Chriſt, that being nouriſhed by the ſap of his grace, wee may flouriſh continually, and neuer wither nor fall away, but euen *when the outward man decayeth, the inward man may bee daily renewed.* According to that, *they who planted in the Courts of the Lords Houſe, ſhall flouriſh in their old dayes.*

Iam.

Thirdly, that not onely the fall of common people is here foreſhewed, but of ſuch alſo as are more eminent in the Church, & ſometime haue been like trees bearing fruit for others, is to confirme vs, that we ſhould not bee offended at the fall of great men, no not though they were moſt excellent Preachers, ſuch as *Arrius, Neſtorius, Macedonius*, and before all the reſt, *Iudas*, one of Chriſts twelue Diſciples; nor yet great Kings and Emperours, ſuch as *Iulian*, with many moe. Men are much moued with examples: and doubtleſſe the horrible Apoſtaſies of Preachers, and great men in this age, are fearefull ſtumbling blockes to the weaker ones: but ſuch as are truly religious, haue not *the faith of Chriſt in reſpect of perſons*, to profeſſe it, becauſe ſuch or ſuch perſons doe profeſſe it, or to forſake it, becauſe ſuch, or ſuch haue forſaken it: but their reſolution ſtands ſtable with *Ioſhua*, *Though all the world ſhould forſake the Lord, I and my fathers houſe will ſerue him.* And this ſtanding in the day of defection, is an vndoubted argument of an heart which God had married with himſelfe, and cannot be diuorced from him.

There can be no true ſanctity where hereſie is.
Mark. 10. 21.

Laſt of all, wee may ſee what is the fruit of cold or corrupt doctrine, to wit, there enſues vpon it a withering, and ſenſible decay of all ſpirituall growth in godlineſſe; there can be no true ſanctity, where hereſie is. The Church of Rome boaſt much of their ſanctity, their auſtere life, their continuance in prayer, their almeſ-deeds, which granting they were as great, as they ſay they are, let them bee loued for that, with the young man, who ſaid vnto Chriſt, *All theſe things haue I kept from my youth*; but let them heare alſo, *There is one thing yet lacking to thee.* But how farre they are from the verity and ſubſtance of ſpirituall graces, whoſe ſhadowes they brag ſo much of, will eaſily bee diſcerned by thoſe who can weigh them in the ballance of the Sanctuary; for it is not the branch, but the root, not the action, but the affection from which it flowes, that God regards: where good things in themſelues are done, not in faith, but preſumption, with a proud opinion of meriting, are they not abomination to the Lord?

Beſide that, many other things, wherein they place great holineſſe, are but externall ſhewes and points of ἐθελοθρησκεία, *will-worſhip*, reiected all by this one Word of the Lord, *Who required theſe things at your hands?* Such as their wearing of their clothes, by which, falſe prophets of old were wont to deceiue ſimple people, the afflicting of their bodies to the effuſion of their blood; wherein notwithſtanding *Baalites* among the Iſraelites, *Geomalers*, *Calenders*, *Dervies* among the Turkes goe beyond them; their going bare-footed in long and painefull pilgrimages, wherin the infidell *Mahometans*, in their peregrination to the Temple of *Macha*, are not inferiour to them; their numbring of prayers vpon beades, which they vnderſtand not; their ſuperſtitious obſeruation of traditions, *Touch not, taſte not, handle not*. What elſe (I ſay) are theſe, but externall ſhewes, without the ſolid ſubſtance of piety?

I may truely affirme it, Such of our Religion, as are indeed religious, though they *make not a faire ſhew in the fleſh*; yet are far before them in all inward graces of the Spirit, in liuely knowledge, in feruent and ſpirituall prayer, in honeſt and ſober life, in deuotion with knowledge. The reuerence of our aſſemblies, the zealous obſeruance of our Sabbaths, the mourning motion of our people, when the Word is preached, with ſpirituall demonſtration, the hearty melody in ſinging of Pſalmes, may aſhame their mumbling of Maſſes, their ſeruice in an vnknowne language, their dumbe myſteries, their prophane Sabbaths, their licentiate harlotry, with many other abuſes without all puniſhment.

The difference of true Religion and falſe, betweene the Papiſts and vs, appeares beſt in death.

But more then this, the difference of true Religion and falſe, betweene them and vs, appeares beſt in death. Let a man looke to our Profeſſors; I meane ſuch as with profeſſion practiſe piety, euen in our vnlearned people he ſhall heare the words of liuely knowledge vttered with ſpirituall euidence, he ſhall ſee *a child dying, as if he were an hundreth yeeres old*, that is, full of yeeres; content to remoue out of the body, with a glorious ioy in Chriſt, ariſing of the ſenſe of mercy; whereas among them, what ſhall a man ſee in death? feeble hearts, fearefull trembling, and doubting; and no maruell, ſeeing they are bound to beleeue, that after death they muſt goe to an houſe of hell, there to be in horrible paines, nothing inferiour to the paines of hell, ſo long as they laſt, and that they muſt abide there till they ſend them reliefe, by trentals of ſoule-Maſſes, and ſuch like trumperies. Miſerable comforters are they, *Let not my ſoule come into their ſecret.* Thus haue wee ſeene, how corrupt and hereticall doctrine brings vpon the ſoules of men a withering winter of ſpirituall grace.

Gen.49.6.

### Verſ. 8.

*And the ſecond Angell blew the Trumpet, and as it were, a great Mountaine burning with fire was caſt into the Sea, and the third part of the Sea became blood.*

Our life on earth is a warfare.

OVr life on earth is a warfare; In it two Camps are Militant againſt other; the Generall of the one is the Lord Ieſus; the Generall of the other is Satan: this comfort wee haue, that in this battell our perſons cannot periſh; the cauſe for which we fight, cannot fall, the enemie ſhall ſure be ouercome; but hee will not giue ouer when one battell is fought, let vs looke for another. The firſt Creation tooke a weeke of dayes, the ſeuenth day put an end to all: the continuance of the world is a weeke of warfare, ſixe Trumpets proclaime battels, the ſeuenth puts an end to all. Our life in the world is but a weeke of warfare alſo; a ſhort compend of it is taken vp by *Eliphaz* the Temanite, *Hee ſhall deliuer thee in ſixe troubles, and the ſeuenth ſhall not touch thee.* The ſeuenth day is the day of our euerlaſting Sabbath, in it no euill ſhall come neere vs.

The continuance of the world is a weeke of warfare.

Iob 5.19.

The Church hath not onely to fight with priuate heretikes, but with mightie men of the world infected with hereſie.

The tenor of this ſecond proclamation is this; ſhortly, that the Church hath not only to fight with priuate Heretikes, but with the powers, and mightie men of the world infected with hereſie: for a mountaine is a prominent piece of earth, higher then the earth, and yet but earth; and by it the Spirit of God cuſtomably ſhadoweth great Monarches, Kings, and Rulers of the world: *The day of the Lord of Hoſtes is vpon all high Mountaines, and vpon all the Hills that are lifted vp.* The aduerſary power to *Zorobabel* is reſembled by *Zachary* to a *Mountaine*; by *Daniel*, the Kingdom of Chriſt is figured by *a great mountaine filling the earth.*

Eſa.2.12,14.

Zach.4.

Dan.2 35.

And here the great Mountaine figureth eſpecially the *Roman Empire.* Some by this Mountaine vnderſtand Satan; ſo doe *Primaſius*, *Caeſarienſis*, *Carthuſianus*, *Hugo Cardinalis*: He is a Mountaine, *propter tumorem elationis & grauitatem oppreſſionis*; for hee ſwells with pride, and is weightie in oppreſſion; the Ieſuite *Viega* followes them. *Lyra* by the Mountaine vnderſtands *Macedonius*. *Winckleman*, and Doctor *Hoe*, referre it to *Montanus* the Heretike. *Chytraus* vnder the ſecond Trumpet, brings in the Gnoſties, the chiefe Authors whereof were

The Romane Empire ſwels with pride, and is waighty in oppreſſion.

were *Baſilides* and ***Carpocrates***: ***Gifford*** and others will haue this Mountaine to be the Kingdome of Antichriſt, but hee commeth in with the fifth Trumpet, and the firſt foure prepare the way vnto him: but as we ſaid, this Mountaine burning with fire, is a proper type of the Romane Empire inflamed with the fire of hereſie, and after them all Imperiall and Royall power peruerted with hereſies; with ſuch hath the Church fought from the beginning, and muſt fight to the worlds end.

Great and mightie men learne out of this, how to humble themſelues.

Let great and mighty men learne out of this, how to humble themſelues: as a mountaine is but earth exalted, or lifted vp by the Lord, not different in nature or ſubſtance from any other earth: ſo the Rulers and great men of the World, are not in nature different from other men, onely exalted aboue others by the hand of God; *for to come to preferment is neither from the Eaſt, nor the Weſt, the Lord maketh high, and maketh low.* If great men could remember this, it would learne them to keepe a low minde in their moſt high eſtate.

*Pſalm.*

A fire from God in his mercy.

*Burning with fire.* There is a fire that commeth from the golden Altar, from God in his mercy; this fire illuminates, purges, nouriſhes, it conſumeth not, but conſerueth them vpon whom it falleth, and ſo is like the fire, that inflamed the Buſh in the Wilderneſſe of Midian, it faded not, but flouriſhed ſtill. There is another fire which commeth from God in iuſtice, a fire of wrath committed to Satan, that hee may burne vp the children of wrath with it. And this is the fire of hereticall prauitie kindled by that *lying ſpirit*, or *ſpirit of error*, in the *children of diſobedience*, for a iuſt puniſhment vnto them.

*Exod.*

A fire from God in his Iuſtice.

A fire committed to Satan, that he may burne vp the children of wrath with it.

Thoſe that fight againſt the true Church, it turnes to their owne deſtruction.

Here then is figured, how the Emperours burnt vp with Satans fire of falſe doctrine, and carnall zeale, ſhould fight againſt the Church, but indeed to their owne deſtruction: for wee know that the Emperors during the firſt three hundred yeeres, were burnt vp with the fire of Gentiliſme, and through their blind zeale vnto it, they did cruelly perſecute the Church; and after that they had embraced the Goſpell, and conuerted to Chriſtianitie, yet many of them fell away, being ſtill inflamed with ſtrange fire, which burnt others, but at length deſtroyed themſelues: for ***Conſtantia***, the ſiſter of ***Conſtantine*** the Great, being infected with Arrianiſme her ſelfe, ſhe did alſo, if not burne the Emperour, at leaſt blacked him with the ſmoke of that fire: for ***Conſtantine*** in his old dayes reduced ***Arrius***, and troubled ***Athanaſius***; but his ſonne ***Conſtantius***, and after him ***Valens***, became plaine Arrians, others of them reuolted to Gentiliſme; ſuch as ***Iulian*** the Apoſtat: ſome became Pelagians, ſome Eutycheans, many of them Monothelites, as the ſtory of their liues will eaſily ſhew: there is now the Mountaine burning with fire. It is a great tentation, when hereſie (which is deadly in it ſelfe) is countenanced, maintained, and inforced by ſuch as haue power ouer others. And Saints are here forewarned of it, that they might ſtrengthen themſelues againſt this tentation alſo: and great need is there why they ſhould doe ſo; for if ye will looke this day to moſt part of the Kingdomes of the World, yee ſhall ſee them like mightie Mountaines burning with this ſtrange fire; yet ſhould not we be diſcouraged for that, eſpecially ſeeing our Lord hath foretold vs, that it was ſo to fall out.

Now the effects that follow vpon this burning of the Mountaine, or the imperiall power fired with hereſie, are two; the firſt is againſt themſelues, figured by the caſting of the Mountaine in the Sea; the other is againſt ſuch as were vnder their authoritie, figured by this, that the third part of the ſea became blood, the third part of creatures in the ſea died, and the third part of ſhippes were deſtroyed. As to the firſt:

The caſting of the Mountaine into the Sea, figures the remouing, obſcuring, and diſſoluing of the Empire.

The caſting of the Mountaine into the ſea, figures the remoouing, obſcuring and diſſoluing of the Empire, euen as a Mountaine, if it ſhould burne with fire, and after bee caſt into the ſea, it loſeth the ſtately, high, and ſolid ſtrength which it had before, and at laſt diſſolued by water, is quite vndone: ſo the Spirit of God hereby properly, but ſecretly will figure vnto vs, how the great powers of the world, abuſing their place, dignitie, and authoritie to the perſecution of the Church, and maintenance of falſe doctrine, ſhould thereby weaken, diſſolue, and at length deſtroy themſelues. They may bee for their grandeur mightie Mountaines; but if they vſe their power againſt God, there is a fire in their own bowels that will conſume them. The greateſt States on earth are ſubiect to conſumption: it may be ſecret, and they not ſee it, like the worme which deſtroyed the Gourd of *Ionas*, and he perceiued it not: but miſerable are they, who by oppoſing themſelues to God, kindle a fire within themſelues, which they wil neuer get quenched, and will aſſuredly import their owne deſtruction.

They that vſe their power againſt God, there is a fire in their owne bowels that will conſume them.

And ſo it fell out: for the Seate of the Empire, being tranſlated from Rome to Conſtantinople, called for that, ***Noua Roma***; the Empire was diuided, and ſo a way prepared to Antichriſt in the Weſt, to eate vp the Empire Occidentall, as this day he poſſeſſes both the Imperiall Seate, and the neereſt, and beſt reuenewes thereof, and againe, prepared a way to ***Mahomet***, to in-

By perſecuting the Church, they bring themſelues to vtter perdition.

uade the Orientall Empire, which this day hee poſſeſſes. Thus by perſecuting the Church, did they bring themſelues to vtter perdition.

All this before it came to paſſe, was foretold by the Apoſtle, to wit, that the Emperour behoued to remoue out of Rome, that Antichriſt might be diſcouered, *Onely hee who now with-holdeth, ſhall let, till he be taken out of the way*: for ſo long as the Empire ſtood in the firſt vigour and ſtrength thereof, it was not poſſible that Antichriſt, whoſe greatneſſe was to be made vp of the ruines of the Empire, could be manifeſted, as ſince he hath beene. Of this iudgement concerning that place of the Apoſtle, among many moe ancient Fathers of the Primitiue Church, were *Tertullian* and *Auguſtine*; for ſo writes the one vpon theſe words, *Iam enim myſterium iniquitatis agitatur, tantum qui nunc tenet, teneat, donec de medio fiat: quis? niſi Romanus ſtatus, cuius abſceſſio in decem reges diſperſa, Antichriſtum ſuperinducet*: The myſterie of iniquity worketh already, only let him with-hold, who now with-holds his reuealing, till he be taken out of the way. And this that with-holds the reuealing of Antichriſt, is no other but the Romane State, the diſperſion whereof into ten Kingdomes ſhall bring in Antichriſt, and then ſhall the Man of ſinne be reuealed.

*Tertul. lib. de Reſurrect. carnis*

*Auguſtine* againe, albeit hee confeſſes, that this place ſeemed obſcure vnto him, yet hee expounds it to the ſame ſenſe, and giues the reaſon why the Apoſtle ſpeakes ſo obſcurely, theſe are his words; *Illud, quod dicit Apoſtolus, tantum qui modo tenet, teneat; donec de medio fiat, non abſurdè de ipſo Romano imperio creditur dictum, tanquam dictum ſit, tantum, qui modo imperat, imperet, donec de medio fiat, id eſt, de medio tollatur, & tunc reuelabitur Iniquus, quem ſignificare Antichriſtum nullus ambigit*: That which the Apoſtle ſaith, Onely he who now lets, ſhall let, till he be taken out of the way, is conueniently beleeued to bee ſpoken of the Romane Empire: as if in plaine termes he had ſeid; He that now hinders, let him hinder, till he be taken out of the way, that is remoued from his Seate and Dignity, then ſhall the Man of ſin be reuealed, whom no man doubteth to ſignifie Antichriſt. Nothing can bee ſpoken more plainely of the right meaning of this place, which was much for this worthy Father to ſee in his dayes, the Prophetie not being as then fulfilled.

*Aug. de ciuit. Dei, l.20. cap.9.*

The reaſon why the Apoſtle ſpake ſo obſcurely of the reuelation of Antichriſt, hee ſubioynes it in theſe words; *Paulus id apertè ſcribere noluiſſe, ne calumniam incurreret, quòd Romano imperio malè optauerit, cum ſperaretur æternum: ſic enim promittit ille Iupiter apud Virgilium, Imperium ſine fine dedi*. The Apoſtle would not in plaine termes foreſhew the fall of the Romane Empire, leſt the ignorant ſhould calumniate him, that he wiſhed euill to the Empire, which they beleeued according to the Oracle of their *Iupiter* ſhould haue beene eternall.

*Auguſt. ibid.*

*Ieremy* was falſely charged as an aduerſary to Ieruſalem, and a friend to the King of Babel. The blind world imputed all the euils which fell out by Famine, Peſtilence, Sword, all the decay of Dignity of the Romane Empire, to Chriſtian Religion, ſo that the wiſedome of God in his Predictions is to be admired, who foretels his own, what was to be, and yet in ſuch termes, that his aduerſaries had no cauſe to blame his Church for it. In a word then, we haue here the Imperiall Mountaine of the world burning with fire of hereſie, raging againſt the Church, but to their own deſtruction. This of old was true of the Romane Empire, and now of other great Monarchies, and Kingdomes of the earth: hereſie is a Canker that eates vp, and roots out Kingdomes, Cities, Houſes from the very foundation, though they were faſtned like Mountaines in the earth. So did Idolatry like a ſecret Moth, conſume the Kingdome of Iſrael, as we at large haue ſhewed in the firſt Prophecy. Let Kingdomes, Cities, Families, if they would be ſtabliſhed, & continue, take their warning here; let them beware of hereſie, and learne to know the truth, and to loue it; for ſeeing hereſie hath prooued a fire deſtroying great Mountaines, will it not ſoone deuoure ſmaller houſes, which are but like vnto little Hillockes, in reſpect of the Mountaine? Pitifull proofes hereof we haue within our owne bowels, but *Who is wiſe to marke the working of the Lord?* The greateſt States vpon earth are ſubiect to a ſecret conſumption, but moſt miſerable are they, who put fire in their owne houſes. Such are all they who fight againſt God, and his eternall truth.

The wiſdome of God in his predictions is to bee admired.

Let Kingdoms, Cities, families, if they would be ſtabliſhed, and continue, take their warning here, let them beware of hereſie and know the truth.

### Verſ. 9.

*And the third part of the creatures which were in the Sea, and had life, dyed; and the third part of ſhips were deſtroyed.*

THe firſt effect of the Mountaine burning with fire, or mighty Powers of the World inflamed with hereſie, breaketh out againſt themſelues, and procures their owne perdition. The next effect now followeth, falling out vpon ſuch as are vnder their authoritie, and ſubiect vnto them.

It is a dangerous euill for others, when Rulers of the world are infected with hereſie.

It is a moſt dangerous euill for others, when Rulers of the World are infected with Hereſie; for by their euill example, many vnder them are peruerted with them. The fall of a priuate man is like the quenching of a lighted candle within the houſe, but the fall of a publike Ruler, is like vnto the Eclipſe of the Sunne, which cauſes a great darkneſſe vpon many.

This turning of the Sea into bloud, whereupon followes the death of fiſhes in it, and the deſtruction of ſhippes: Some expound it of corporal perſecution, wherein blinded Emperours ſhall ſhed the bloud of many profeſſors, and execute them to the death: ſo *Pareus*. Others againe expound it of ſpirituall defection, and apoſtaſie from the faith; both are agreeable to the analogie of faith, but the laſt meeteſt to be embraced for this place.

The Sea is a type of the World.

The Sea is a type of the World, as we haue ſhewed at more length in the fourth Chapter. The Prophet *Eſay* vſes this ſimilitude, *The wicked are like the raging Sea, that cannot reſt, but caſteth vp mire and dirt.* And worldlings, ſaid one, are properly compared to the Sea, *quia tumidi ſunt per ſuperbiam ſpumantes, & fluidi per luxuriam, inquieti per auaritiam, ſalſi per iracundiam:* for they ſwell through pride, they are foming, and flowing through their luxurie, they are vnquiet through auarice, they are bitter, and ſalt through anger and ire. As to the fiſh in the Sea, I take it to be a type of theſe, who haue no more but the *ſpirit of the world*, it is their element, out of which they deſire not to goe. If the Mountaine burning with fire of hereſie, infect their waters, they muſt periſh, for they know none other, but to embrace any religion, whereunto they ſee their Rulers are enclined.

*Eſay* 57.20.

*Hugo Cardinal.*

Miniſters dutie is to carry other men to the Harbour and port of ſaluation.

By the ſhips in the Sea, *Lyra* and *Carthuſianus* vnderſtood *Prelatos eccleſie, & eos qui habent curam animarum, & debent alios deferre ad portum ſalutis*; Prelats, and ſuch as haue the cure of ſoules, whoſe dutie it is to carrie other men to the harbour and port of ſaluation. More properly *Pareus, Per naues, eccleſias cum ſuis naucleris Epiſcopis intelligit*, by the ſhippes vnderſtands Churches with their Pilots, Biſhops, and Paſtors. The type is very proper, Churches profeſſing Chriſt, what are they but like ſhips paſſing through the ſea of this world, and keeping courſe directly toward the Port of their ſaluation? In this courſe they are toſſed with many tempeſtuous tentations, and oftentimes driuen back with force of contrary winds, but ſtil they renew their courſe againe, the Anchor of their ſoules caſt within the vaile, brings them to their deſired harbour both againſt contrarie tide and tempeſt; yet ſo it fareth not with all, many ſhippes oftentimes periſh in the ſea, and many that ſeemed before to bee good Chriſtians, in the houre of tentation fall away, and as concerning faith, make ſhipwracke with *Hymeneus* and *Alexander*; and of this here we are forwarned.

1.*Tim*.1.19.

Now for the particulars which may bee marked here, we touch onely this one, how theſe battels proceed by a proper gradation: the euent of the firſt battell is, that the third part of trees and graſſe doe wither: in the ſecond, the third part of creatures in the ſea periſh: in the third, the third part of Fountaines and Riuers are made bitter. In the fourth, there is a higher aſcending of the euill; for the third part of the Sunne, Moone and Starres is darkened. The fifth goeth yet higher, for it darkeneth not the third part onely, but it is ſaid to darken the Sunne, and the Aire. Thus the Spirit of God aſcending from the hurt of creatures leſſe needefull for our life, to the hurt of other creatures more needfull, doth repreſent vnto vs, how the Myſterie of iniquitie was to worke by degrees, the euils of deadly hereſie ſtill encreaſing for the puniſhment of the wicked, and triall of the godly.

The aduerſaries cannot bee content to heare that the Church of Rome hath made defection, they enquire of vs how it began, how encreaſed, and who were the firſt authors of euery corruption in it? This is as if one beholding a decayed habitation, would not bleeue, that at any time it had not been better, except the point of time were ſhewed wherein it did faile. But as a Canker proceeds by degrees, and a houſe falleth by parts: ſo by little and little did corruption creepe into the Church of Rome, and defaced the former beautie thereof, yet not ſo ſecretly, but that in all ages it hath been eſpied: for the Hiſtorie plainely and particularly makes mention of theſe, who were the firſt fathers of ſuch nouelties, as this day are iuſtly condemned for corruptions, by the Reformed Churches in all Chriſtendome, now by the light of the Goſpell reſtored to a conformitie with the Ancient, Catholike, and Apoſtolike Churches Primitiue.

### Verſ. 10.

*Then the third Angel blew the Trumpet, and there fell a great Starre from Heauen, burning like a Torch, and it fell into the third part of the Riuers, and into the Fountaines of waters,*

THis third Angell by ſound of trumpet proclaimes a new battell more feareful then any of the former; the tenor of his proclamation is this; Shortly ye haue not only to fight againſt common Heretikes, as was ſhewed in the firſt trumpet, but the Mountaines, that is, mightie Monarches, and Rulers of the World, burning with the fire of Hereſie, will alſo fight againſt you: arme you therefore with the Armour of God, that yee may ſtand out againſt this tentation. This was the ſumme of the ſecond Trumpet. Now in the third he forewarnes them, there is yet a greater battell abiding you, ſo much the more dangerous, becauſe it is inteſtine, for there ſhall come apoſtaſie, and defection in your owne bowels; many great Doctors and Preachers ſhall be infected with the vncouth fire of hereſie, who before ſhined like Starres in the firmament of the Church. A ſore tentation, when the fire of hereſie inflames not the Ciuill eſtate onely, but the Spirituall alſo, and moſt learned, and worthy Lights of the Church, are ſometimes miſcarried and darkned with deadly errors. But concerning the greatneſſe of this tentation, hee that pleaſes may reade *Vincentius Lirinenſis*, writing of the fall of *Origen*; and *Tertullian*, in his Treatiſe *Of the nouation of hereſies*.

*Vincent. Lirinen.c.* 23. & 24.

By this Starre falling from *Heauen*, *Andreas Cæſarienſis* vnderſtands Satan: but ſince hee was the firſt author and actor of apoſtaſie, how can he come in here in the third roome? *Lyra* by this Starre vnderſtands *Pelagius*; Doctor *Hoe* will haue it expounded of *Origen*, a learned, eloquent, and laborious Preacher, who wrote ſixe thouſand bookes; or as *Ierome* witneſſes of him, *Vix quenquam tot legere poſſe volumina, quot Origenes conſcripſit*; yet truſting too farre to his owne wit, by ſundry points of ſtrange doctrine hee became a ſore ſtumbling blocke to the Church. *Pareus* thinks, that by the fall of this Starre, the falling of the Romane Seate is here foreſhewed, not the compleate apoſtaſie thereof, whereof mention is made after in the beginning of the ninth Chapter; but that begun defection in the ſecond three hundred yeere, wherein the Church began to bow, and incline to Antichriſtianiſme, and ſo fell from Heauen, not inſtantly, or in a moment, but by degrees, which he hath gathered out of the word ἔπεσε, *cadebat*, he ſaw the Starre in the falling, but not yet vtterly falne. *Bullinger* expounds it of *Samoſatenus* and *Arrius*; *Forthæus* will haue it to bee a type of *Macedonius*: *Ribera* without reaſon expounds it literally, & *vt verba ſonant de ignita exhalatione*. Thus in the accommodation of the type, Interpreters vary: and no maruell, for as we ſhew in the beginning, they caſt themſelues into inextricable difficulties, who will limit this Prophecie to particular perſons, or times. In the generall ſenſe they all agree, that the *falne Starre* is a figure of apoſtate Church-men: but to affirme that it is a type of *Arrius*, more then *Macedonius*, or *Macedonius* rather then *Pelagius*, is beſide the purpoſe of this Prophecie; or to bind it ſo to times which are paſt, as if the Church in ſubſequent ages were not to be troubled with the like euill, is without all warrant. Miſerable examples in our owne time of *ſhining Starres* turned to *fuming Torches*, may teach vs the contrary.

Note.

But to returne, and looke into the words of Saint *Iohn*, hee ſaith, *There fell a great Starre*. In holy Scripture *Starres* are types of Preachers. *The ſeuen Starres which thou ſaweſt in my right hand, are the Angels of the ſeuen Churches*: that is a ſure Commentary; the Lord Ieſus, who hath the Starres in his owne hand, ſaith, they ſignifie, *Angels of the Churches*, that is, his Meſſengers, Ambaſſadours, Biſhops, Miniſters, Paſtors, Doctors of the Churches. So that without all exception, the falling of the Starre here prefigureth the falling moſt feareful of Church-men, whereof ſhall ariſe troubles, and ſore tentation to the poore Church.

*Reuel.* 1.10.

Angels of the Churches are his Meſſengers, Ambaſſadours, Miniſters, Paſtors, and Doctors of the Churches.

Preachers moſt properly are figured by Starres: firſt, Starres haue no light of their owne, but ſuch as they receiue from the Sunne; euen ſo Preachers haue neither light, nor grace, to illuminate, or edifie others, vnleſſe they get it from Ieſus Chriſt. Saint *Paul* for all acknowledged this, *Wee are not ſufficient of our ſelues to thinke ſo much as a good thought*. It is the Lord, who maketh men *able Miniſters of the new Teſtament*.

Preachers are figured by Starres.

Preachers haue neither light nor grace to illuminate or edifie others, vnleſſe they get it from Ieſus Chriſt.

Secondly, *Starres* differ one from another in quantitie, and in light; ſo Preachers differ one from another in the meaſure of gifts and grace, yet all ſounding one truth, and that by the ſame Spirit: *There are diuerſitie of adminiſtrations, and gifts, but the ſame Spirit*. Some in the Church are like *Iames* and *Iohn*, the *ſonnes of Thunder*: it is a fearefull thing to heare them threaten the terrible iudgements of God. Others againe like *Barnabas*, the *Sonne of conſolation*, from their mouthes floweth the ſweet and comfortable meſſage of Gods mercy in Chriſt; theſe are able to miniſter *a word to the wearie in due ſeaſon*.

Some againe haue a gift mixed; and compoſed of both theſe, they are powerfull to caſt downe the conſcience with terrour, that ſo they may prepare it, to receiue the ſenſe of mercy; and powerfull againe to imprint into the ſoule the ſenſe of mercy, and ſo to leniſie, and mitigate the former terrour; both which are needfull for vs, ſo long as we are here in this warfare.

Thirdly, as Starres are reuolued, and carried about in our Hemiſphere for to giue light to the World; in the Euening wee ſee them in the Eaſt, in the morning againe in the Weſt, from one part of the world ſtill proceeding to ſerue another. So is it with Preachers, they are

Preachers are Lights in the hand of the Lord Ieſus.

Acts 16.7.

are lights in the hand of the Lord Ieſus, and he holds them out; carrying and tranſporting them from one part of the world to another, according as hee hath to doe with them. *Ionas* from Ioppa; though againſt his will, muſt goe to Nineue; *Daniel* to Chaldee; Saint *Paul* purpoſed for Bithynia, *but the Spirit ſuffered him not*; hee is warned by a Man, in a viſion, to make him for Macedonia. Of old, Patriarches, and Prophets were to bee found in Canaan: none there now, the Starres are turned and reuolued in the firmament toward the Weſt. Now in Britaine we haue the *Valley of Viſion*; the light hath ſhined vpon vs: God make vs thankefull for it, and giue vs grace to walke in it.

chryſoſt. in Mat.hom.5.

Contemners of Preachers are fearefull.
Rom. 10. 14.

Fourthly, the Stars ſhine not, and ſcarce appeare, ſo long as the Sunne is preſent with vs in our Hemiſphere: they ſerue only to giue light in darkneſſe, when the Sunne is abſent from vs: ſo Preachers ſerue vs only for this life, which in compariſon of that to come, is but like a night compared with a day, when that bright ſhining *Sun of righteouſnes* ſhall appeare, the miniſtration of the Word, and preaching thereof ſhall ceaſe. In the meane time, as the Wiſe-men followed the Starre, which was ſet to them for a direction, till it led them to Chriſt; ſo let vs follow the light of the Word, ſhining to vs in this darke night, by the miniſtery of ſuch Stars as God hath placed in the firmament of his Church. Otherwiſe, if thou deſpiſe the light which now God offereth by his Stars, be aſſured thou ſhalt not inioy the light, which hereafter immediatly ſhall ſhine from that Sun, the Lord Ieſus. Contemners of Preachers take heed to this. Canſt thou be ſaued, except thou beleeue? canſt thou beleeue, vnleſſe thou heare? or canſt thou heare, if there be not a Preacher? or can one preach, vnleſſe hee bee ſent? but thou wilt inuert this Diuine order. God ſends thee a Preacher, thou wilt not heare him, but deſpiſeſt him, yet flattereſt thou thy ſelfe that thou beleeueſt, and ſo ſhalt be ſaued; but take heed thou be not cleane deceiued.

A leſſon for Preachers that they waxe not inſolent.

As this warneth people of their duty, ſo heere is a leſſon for Preachers: let them not waxe inſolent becauſe they are Starres, but remember there are two ſort of Stars, ſome in the right hand of Chriſt, giuen of his fauour to the Church, according to his promiſe, *I will giue them Paſtours, who ſhall feed them with knowledge, and vnderſtanding.* Theſe are fixed Starres, kept in the hand of Ieſus, and cannot fall away. There are others, by Saint *Iude* called, *Wandring ſtarres, reſerued for blackeneſſe of darkeneſſe*, ſuch as this falling ſtarre in this place prefigureth. Let vs *watch and pray: Let vs worke our ſaluation in feare and trembling: Let vs ſubdue our body by diſcipline*, with Saint *Paul*, leſt being *Preachers to others, wee bee found reprobate our ſelues*: And let vs euer keepe in mind that warning of our Sauiour, *Take heede that the light which is in you, be not turned into darkeneſſe.*

Heauen in the new Teſtamēt is commonly put for the Church Militant becauſe her generation is from heauen.

*Fell from heauen.* We haue ſhewed, that *Heauen* in the new Teſtament is commonly put for the Church, euen Militant, becauſe her generation is from heauen, her conſeruation preſently is in it, and her expectation and hope after this, is toward it. So then, this fall from heauen is either from that ſanctitie which becomes true members of the Church to haue, and ſo is a fall in manners, or then from that verity and truth which the Church, *the pillar of faith* conſerueth, and ſo is a fall in doctrine, which is then moſt dangerous, when it is a fall from the foundation, The Lord Ieſus Chriſt.

*Burning like a Torch. Carthuſianus* expounds this not of any one particular man, but of many, all making defection in the like manner, that is, from ſhining Starres, turning into *burning Torches*, *Flamma propry ſenſus, & igne ambitionis accenſi*: burnt vp with the flame of ſelfe-conceit and opinion, and with the fire of ambition: for it is wonderfull to ſee with what fury men are forced to maintaine ſuch a ſenſe of things as haue bred in their owne braine. Beſide this which *Carthuſian* hath well obſerued, wee are to conſider how the words vſed heere by the Spirit of God, are very ſignificant to expreſſe that ſtrange alteration made in man by Apoſtaſie; no leſſe maruellous, then if a Star ſhould turne into a Torch.

A Starre, we know, is a light created immediatly by God, where a Torch is a light artificially made by men. See then how properly is figured here a falling from that light and truth originall, which is from God immediately, to a new doctrine deuiſed and forged by the braine of man. Againe, the light of a Torch is dimmed by the light of the Sunne: euen ſo all hereſie is couched, and loſeth the deceitfull glancing thereof, when the light of truth looks vpon it; which point of the compariſon hath been iudiciouſly obſerued by his Maieſty of *Great Britaine*. Laſt, the Starre in ſhining, turned about in his owne Sphere, ſtill abides the ſame, where the Torch hath more ſmoke then light, and in carrying and burning, conſumes the ſelfe away, till at length it be done, quenched, and end with an vngracious and ſtinking ſauour: euen ſo hereſie, howeuer it make a faire ſhew, by flaming, and ſhining for a time, yet in ſhining doth it but conſume it ſelfe, till it

Hereſie howeuer it make a faire ſhew by flaming and ſhining for a time, yet in ſhining it doth but conſume it ſelfe.

Pſal.12.6.

end in ſhame. *Arrius*, and all the reſt of the artificiall Torches, lights, not heauenly, but earthly, may ſtand for examples, but the truth of the Lord indureth for euer; no fire can conſume it, no ſmoke can blacke it, *The Words of the Lord are pure words, as the ſiluer tryed in a furnace of earth, fined ſeuen-fold.*

### Verſe 11.

*And the name of the Starre is called Worme-wood; therefore the third part of the waters became Worme-wood, and many men dyed of the waters, becauſe they were made bitter.*

Exod.15.25.

THe effect which enſueth vpon the fall of the Starre, is ſet downe partly in the end of the laſt verſe, and partly in this, where it is not only repeated, but inlarged; and therefore meeteſt to bee handled now, albeit it be mentioned before. The name of this Starre is Worme-wood, called ἄψινθος, ἐκ τοῦ ἄπινον εἶναι, becauſe no man pleaſantly eates of it; for the exceeding great bitterneſſe thereof. It ſeemes heere, alluſion is made to the waters of Marah; whereof Iſrael could not drinke, becauſe they were bitter; but this made the waters not bitter onely, but deadly alſo. So this name is giuen to the *falne Starre*, from the effect which it worketh, and is not properly, or phyſically the name thereof.

Amos 5.7.
Amos 6.12.
Ier.23.15.

In holy Scripture, Worme-wood is two wayes taken; firſt, it ſignifies ſinne, becauſe it is bitter, and vngracious to the Lord, and *grieueth his Spirit*: According to that of the Prophet, *They turne iudgement to Worme-wood, and leaue off righteouſneſſe in the earth.* Againe, *Yee haue turned iudgement into gall, and the fruit of righteouſneſſe into Worme-wood.* Secondly, it ſignifies iudgement proportionable to the ſinne, which is as bitter to man, as the ſin of man is bitter to God. *I ſhall feede them with Worme-wood, and make them drinke the water of gall.*

All the ſimilitudes vſed by the Spirit of God are very conuenient.

Origen.hom.12. in Ezech.

Ibid.

All the ſimilitudes vſed by the Spirit of God are very conuenient, rendring good doctrine, if they be not ſtretched beyond the intended point of compariſon. And here ſinne properly aſſembled by Worme-wood, Naturaliſts write of it, *Abſynthium adeo amarum eſſe, vt melli ſuccus eius iniectus, amaritudine ſua vincat ſuauitatem mellis, & cogat amarum eſſe, quod dulce eſt*: that it is ſo bitter, that if the iuyce thereof bee put into honey, the bitterneſſe of it ouercomes the ſweetneſſe of the hony, and compels the hony, which was ſweet before, to become bitter. *Et hoc magis adhuc amaritudinem peccati declarat; quod Deum ipſum, natura ſua, melle dulciorem, reddat amarum*: and this yet much more declareth the bitterneſſe of ſinne, that it maketh the Lord bitter to his owne creature; notwithſtanding that of his owne nature he be ſweeter then the hony. He is long patient, yet ſinne will tempt him, and prouoke him: he is meeke, yet ſinne mooues him to anger: hee is mercifull, and delighteth in it, yet ſin hath forced him many a time out of iuſtice to execute fearefull iudgement. O curſed euill, *O root of bitterneſſe* to be abhorred, that turneth ſweeteſt waters into bitter, and maketh a Mercifull God, and a Father of compaſſions, to turne an angry Iudge, and become to his owne creature *a conſuming fire!*

Bitterneſſe of ſinne is not perceiued, but in the end.
Iob 20.12,13.

Ierem.2.19.

Ierem.2.24.

Iudg.
Croſſes are bitter in the beginning, but ſweet in the end.
Heb.12.11.

Yet is it to be remembred, that this bitternes of ſin is not perceiued, but in the end thereof; for *wickednes is ſweet in the mouth, the wicked hides it vnder his tongue, hee fauoureth it, and will not forſake it: but his meat in his bowels was turned, the gall of Aſpes was in the midſt of him*: there wickednes is ſweet in the mouth, but bitter in the bowels. *Ieremie* hath the like, *Know and behold, that it is an euill thing, and a bitter, that thou haſt forgotten the Lord thy God.* But becauſe man, drunken with the deceitfull pleaſures, cannot know this; he forewarnes him, *Thine owne wickedneſſe ſhall correct thee, and thy turning backe ſhall reprooue thee.* Thou wilt not know it now, but thou ſhalt know it in the end; *The wild Aſſe will bee taken in her moneth*; and thou ſhalt finde ſinne a bitter euill, when thou haſt finiſhed it. But there is a bitternes which breeds, and brings out ſweetnes, as *Samſons* ſweet honey came out of the ſowre. Croſſes are bitter in the beginning, but ſweet in the end. *No chaſtiſing for the preſent ſeemeth to be ioyous, but grieuous, but afterward it brings the quiet fruit of righteouſneſſe to them who thereby are exerciſed.*

Hereſies of Popery be compared to ſpirituall drunkenneſſe, diſcerning the euill, from the good.
Eſa.5.20.

But to come neerer. Wormewood in this place figureth hereſie, which is alway pernicious, and bringeth out dangerous, yea, deadly effects. Where if it be demanded how hereſie is called bitter, ſeeing they count it very ſweet, who are infected therwith? The anſwer is, the Spirit of God ſpeakes of it, as it is in it ſelfe, not as it is to their corrupt ſenſe, and darkened minds: therefore the hereſies of Poperie are compared hereafter to a ſpiritual drunkenneſſe: a drunken man glutteth in all drinke, not diſcerning the euill from the good: ſo is it with heretiks, but *Woe vnto them that ſpeake good of euill, and euill of good, that put bitter for ſweet, and ſweet for ſowre.* Now the bitter and deadly effects thereof are expreſſed in the following words. For this Star is ſaid to fall into the third part of fountaines, and freſh waters, and that it made them ſo bitter, that many men dyed thereof. Both ancient and new Writers agree in this, that *Waters* here are a type of holy Scripture: ſo

*Beda* vpon this place, *Hæretici quos Iude ſydera defectionis appellat, de culmine cadentes Eccleſiæ, flamma ſuæ nequitiæ fontes diuinarum conantur inficere Scripturarum; quarum non ſenſus tantum, ſed & verba ſæpius infalſare non timent. Abſynthij nomine digni, cuius immixtio modica magnam ſolet amaricare dulcedinem:* Heretikes, whom the Apoſtle *Iude* calleth wandring Starres, falling away from the Church, by vncouth and wicked fire goe about to infect the Fountaines of Diuine Scripture, falſifying not onely the ſenſe thereof, but oftentimes the words alſo: worthy indeed of the name of worme-wood, a little mixture wherof, turneth great ſweetneſſe into bitterneſſe. By the Fountaines, D. *Hoe* vnderſtands Scriptures, which are moſt ſweet waters, but being corrupted, become moſt bitter. *Paræus*, by Fountaines, vnderſtands Biſhops and Paſtors, becauſe by them, heauenly Doctrine ſhould flow and bee deriued to others, by them alſo he vnderſtands the holy Scripture. *Amaræ factæ ſunt aquæ, quia S. Sancti dulcedinem perdiderunt, & felle prauitatis, ac falſitatis infectæ ſunt.* Againe, *Abſynthium dicitur, quia amaritudinem prauæ intelligentiæ inducit, & quiſquis ab eo ſeducitur, in amaritudinem Gehennæ perducitur.* A falſe teacher is called worme-wood, becauſe hee bringeth in the bitterneſſe of corrupt vnderſtanding, and they who by him are ſeduced, are led into the bitterneſſe of *Gehenna.*

*Beda in Apoc.*

Heretikes are wandring ſtarres, falling from the Church, by vncouth, and wicked fire goe about to infect the fountaines of diuine Scripture.

*Carthuſ.*

*Manuſcrip.*

By waters then we vnderſtand the wholſome Word of God contained in holy Scripture, what wholeſome water is vnto the bodie, that the Word of God is vnto the ſoule, it refreſhes and ſanctifies them: *Now are yee cleane through the word that I haue ſpoken.* How this compariſon is vſed by the holy Ghoſt: ſee the conference betweene our Sauiour and the Samaritane woman, about the waters of life. *Dauid* calleth the Lord his good Sheepe-heard, who leadeth his Sheepe to the greene Paſtures and ſoft running waters. In *Ezechiel*, falſe Paſtors are charged for troubling the waters, and polluting them with their feet. How this hath beene accompliſhed, Interpreters here doe varie. D. *Hoe* will haue it to be vnderſtood of *Origen. Bullinger* referreth it to *Arrius*, how he with his poyſonable doctrine peruerted holy Scripture, and made the wholeſome waters thereof to become deadly. We let it goe, for it is not expedient that vile Hereſies, buried once by diligence of faithful Fathers of the Church, ſhould be delued vp againe, to offend Chriſtian people with the loathſome flowre thereof, ſpecially where it is not knowne, or there is not a *Seruetus*, with ſuch other beaſtly blinded bodies to renew it. But, as I ſaid, no neceſſity there is to make this Prophecie ſo particular.

*Ioh.*

*Pſal.23.*

*Ezech.34.18.*

For ſure it is, euer from the beginning Satan hath ſhewed himſelfe an enemie to holy Scriptures, labouring, if he could, vtterly to deſtroy them, or then to locke them vp, and cloze them from the vſe of Gods people, as the Philiſtims clozed the Fountaines of water which *Iſaac* had digged for his familie. If this he cannot effect, then ſeekes he to mutilate them, at leaſt, by falſe ſenſe to corrupt them, that they may bee made, not vnprofitable onely, but pernicious to the people of God: and for this purpoſe he hath not wanted Inſtruments in all ages.

Satan an enemy to holy Scriptures.

*Geneſ.*

The Enthuſiaſts reiected the Word written, and depended on Dreames and Reuelations. The Pepuzians did the ſame. The Retorians denied the certaintie of the Word, leauing euery man to his owne vncertaine ſenſe, as witneſſeth *Auguſtine*. The Lampetians not vnlike them, will haue euery mans Religion left free vnto himſelf. Others againe haue mutilated the Word, ſome reiecting the Old Teſtament, and accepting the New: As the Simonians, Cerdonites, Marcionites. Some accepting part of the Old, reiecting the New, as Iewes and Saracens. Others retaining all, inforced a ſenſe of their owne vpon the Scripture, as the Origenians, ſo called from *Origen*, a man greatly learned, but ſo ſtrangely miſcarried with the loue of Allegories, that he deſtroyed the Letter; the recompence of his errour was, that where he ſhould haue ſought an Allegorie, he adhered to the Letter, and ſo fooliſhly without warrant diſ-membred himſelfe.

*Niceph. lib.8. cap.35.*

*Aug. epiſt. ad quod vult Deū. Damaſcen.*

*Iren. lib.3.c.3.*

The laſt aduerſaries of it are Papiſts, who haue renewed almoſt all the former blaſphemies into one: for is not that which *Irenæus* ſpake of the Heretiks of his time, euident in them? *Hæretici, cum à Scripturis redarguuntur, in accuſationem Scripturarum conuertuntur, quaſi non rectè habeant, nec ſint ex authoritate, & quod variè ſint dicta, & quod non poſſit ex iis inueniri veritas, ab illis, qui neſciant traditionem:* Heretikes, when they are reproued by the Scripture, turne themſelues to accuſe the Scripture, as if they were not of authoritie, or were doubtfull and obſcure: or as if verity could not be learned by Scripture without Tradition. And are not theſe the very aſſertions of our Papiſts, beſide many moe horrible blaſphemies which they ſpew out againſt it, calling it, A noſe of waxe, a dead letter, a diuinity of Inke, vnprofitable, yea pernicious to the Church, adding vnto it, and paring from it at their pleaſure, admitting no ſenſe of Scripture, but what they thēſelues giue vnto it? for they ſubiect it to their owne

Papiſts haue renewed almoſt all the former blaſphemies into one.

*Iren. lib.3.c.2.*

owne authority. Thus haue they in moſt miſerable manner poyſoned the wholeſome waters, and made them deadly vnto the ſoules of men. But bleſſed be the Lord, who in our dayes hath raiſed vp his ſeruants like *Eliſha*, to heale the waters, and make them wholeſome againe.

2.King.2.20.

## Verſe 12.

*And the fourth Angell blew the Trumpet, and the third part of the Sunne was ſmitten, and the third part of the Moone, and the third part of the Starres, ſo that the third part of them was darkened, and the day was ſmitten, that the third part of it could not ſhine, and likewiſe the night.*

Satan by his inſtruments ſhall fight againſt the Church, labouring to put out her life, and quench her light & glory.

CONcerning theſe foure Trumpets, three things generally are to bee marked. Firſt, that the plagues, or euils proclaimed in them, are ſpirituall, whereby Satan in his Inſtruments ſhall fight againſt the Church, labouring to put out her life, and quench her light and glory. Secondly, that in euery one of them there is a progreſſe from leſſe to greater. The battell increaſes, the Enemie with new forces added to the firſt, ſtill impugning the Church. In his firſt armie are Heretikes, with their ſubtill mixtures corrupting ſimplicitie of the Word. In his ſecond armie are great Emperors & mighty Monarchs, maintaining and inforcing Hereſie vpon the Church. In the third armie are Apoſtaticke Church-men, fighting againſt the Church. All theſe hath the poore Church of God to reſiſt. The Lord here forewarnes, that they ſhould preuaile very farre, yet ſo, that ſtill hee reſerueth a Church to himſelfe: for in all theſe, a third part onely is hurt, and yet the euil increaſes by degrees. In the firſt battell, trees and graſſe are burnt. In the ſecond, the Sea is turned into blood; this element by nature is higher then the earth. In the third, fountaines and freſh waters are infected. The fourth goeth vp higher to the darkning of the Sunne, Moone, and Starres in their third part. Thus by degrees groweth the Myſterie of iniquitie, till it come to the height, as we wil heare in the fifth Trumpet, where no mention is made of a third part, but expreſly wee are foretold of the darkning of the Sunne, and the Aire importing a greater and larger defection, whereby the face of the Church viſible was obſcured.

The Lord reſerueth a Church to himſelfe for all theſe.

The euill foreſhewed in this Trumpet to be brought vpon the Church, I meane the externall and apparent members thereof, is in nature one with that foreſhewed in the third Trumpet, but in meaſure greater: for by the Apoſtaſie of Church-men, not onely ſhall the waters bee made deadly, wherewith men ſhould bee refreſhed, but the third part of Sunne, Moone, and Starres ſhall be darkned; euidently noting a higher degree of defection then hath beene declared in the former. This, as we take it, is the ſimple meaning of this Propheſie for the generall. Others haue their owne iudgement, which we will not conceale from the Reader.

The fourth Trumpet, in the iudgement of *Lyra*, foreſhewes the Hereſie of *Eutyches*. *Bullinger* expoundeth it of the long ſtrife made by *Pelagius*, whoſe Hereſies are at length rehearſed and refuted by S. *Auguſtine*. *Brightman* will haue the firſt Trumpet, to foretell Centurion: the ſecond, Ambition: the third Hereſie: the fourth, Battell. But this type vſed in the fourth Trumpet, is not ſo proper for Battell as for Hereſie. *Andreas Caſarienſis* expounds it of a temporall iudgement, wherewith the third part onely is ſtricken, to ſhew Gods indulgence, euen in puniſhing: *Quis enim Diuinæ iræ calicem præferre poſſit, ſi pure, hoc eſt, nulla clementia temporatus proponeretur?* For who might beare the cup of Diuine wrath, if it were propounded to him pure, and not tempered with mercy? D. *Hoe* vnderſtands it of Hereſie, and leaues it indifferent, and free to the Reader, to make his choiſe, either of *Nonatus* or *Pelagius*, pointed at here. *Beda* expounds it not ſo parcularly, and therefore the more ſolidly: *Eccleſiæ decus per falſos fratres ſæpe obſcuratur*: The bright ſhining glory of the Church is often obſcured by falſe brethren: and hereof we are forewarned, both by this Trumpet and the preceding: this is a good and ſure Commentary for the expoſition of this Trumpet: neither is there any neceſſity forcing vs to accomodate it to particular perſons, as wee haue often ſaid, it being a Prophecie not for one time, but all times vntill Chriſts ſecond comming, and therefore not to bee accompliſhed in the perſon of any one man; yet doe I not deny, but that it may pertinently agree to many Heretiks, at whom the Interpreters heere haue pointed, yet ſo, that it be not reſtrained to them onely.

*Aug. Epiſt. 6. ad Bonifac.*

*Andr. Cæſarien. in Apoc.*

*Beda in Apoc.*

The bright ſhining glory of the Church, is often obſcured by falſe brethren.

About threeſcore yeeres after *Arrius*, there aroſe *Macedonius* Biſhop of Conſtantinople, who denyed the Diuinity of the holy Ghoſt, wherefore he, with *Arrius* and *Eunomius*, who were of the ſame mind, were called πνευματομάχοι. This Hereſie was condemned in a generall Councell of an hundred and foureſcore Biſhops, holden at Conſtantinople vnder *Theodoſius Magnus*. Not long after him aroſe *Neſtorius*, Biſhop of Conſtantinople, who diuided the perſon of Chriſt, and affirmed he was not one perſon, but two: hee would not ſuffer this ſpeech, that Chriſt God was crucified, expreſly

expreſly

preſly againſt the Apoſtle, who ſaith, *The God hath purchaſed a Church to himſelfe by his owne Blood.* Hee forbade alſo that the Virgin *Mary* ſhould bee called *Deipara*: his Hereſie was condemned in that generall Councell of Epheſus, gathered by *Theodoſius* the ſecond, in the yeere foure hundred thirty foure. After him aroſe *Eutyches* an Abbot, who vpon the other extremity, contrary to *Neſtorius*, confounded the two natures of Chriſt. Hee granted that the Diuine nature aſſumed the humane, but ſo, that the humane nature was aboliſhed by the Diuine. This Hereſie was condemned in the generall Councell of Chalcedon, wherein were aſſembled ſixe hundred Biſhops, vnder the Emperour *Martian*, in the yeere 554. Who may not here eſpy Starres falling, foretold by the firſt Trumpet? who may not perceiue Sunne and Moone darkned, that is, the true knowledge of Ieſus obſcured, and couered with the vaile of horrible Hereſies?

After them, among many others, aroſe *Pelagius*, former Heretikes impugned the Perſon of Chriſt; this impugneth his Offices, for he taught that *Adam* by his fall hurt himſelfe onely, and not his poſteritie: that Infants new borne, are without originall ſinne, and in that ſame eſtate, as concerning ſinne, wherein *Adam* was firſt created; that Man by the power of free-will is able to doe good, yea, to fulfill the Law in this life; that rewards come not of Gods mercy and grace, but of mans deſeruing by his owne free-will. All theſe Hereſies remaine vnto this day, ſome of them amaſſed vnder the Standard of *Mahomet*, namely, ſuch as impugne the Perſon of Ieſus Chriſt: others of them are vnder the Standard of Antichriſt, namely, ſuch as impugne his Offices; for many of theſe Hereticall opinions hatched by *Pelagius*, and recorded by Saint *Auguſtine*, as we touched before, are this day maintained by Papiſts, the Semi-Pelagians of our time. Thus haue we ſeene what a feareful Army of abominable Heretikes ranged by Satan againſt the Church, is here diſcouered in the third and fourth Trumpets: and yet is it ſtill to be remembred, that theſe Proclamations of the heauenly Heralds, are not to be reſtrained to theſe perſons onely. Let Interpreters and Preachers marke through all this Prophecie, the matter, and point, which is foretold, and they ſhall finde, there is no neede to buſie themſelues about the perſons in whom, or by whom the Prophecie was to be performed or accompliſhed.

The third part of the Sunne, Moone, and Starres were darkened, imports a fearefull and dangerous darkeneſſe ſpirituall.

Now the matter foreſhewed here in theſe ſpeeches, that the third part of the Sunne, Moone, and Starres were darkned, imports a fearefull & dangerous darkneſſe ſpirituall. Becauſe we are moſt ſenſible of bodily loſſes, the Lord by them leads vs to conſider, how great an euill it is to want ſpirituall good. How comfortleſſe would the life of man be, if the Sunne did not ſhine by day, nor the Moone and Starres by night? Take Sunne, Moone, and Starres out of the firmament, all creatures ſhould liue in comfortleſſe confuſion: but much more miſerable would be the ſtate of man, if God for their ſins ſhould take the light of the Word away from them: for albeit the world were plagued, as Egypt was, with darkning of the Sun: yet ſuch as haue the true and liuely knowledge of the wholſome word of truth, euen in darkneſſe ſhould ſee light; for *vnto the righteous ſhall ariſe light in darkneſſe*: But though men ſhould enioy the benefit of the bright ſhining Sun, if they want the light of the Word of life, what elſe can they doe, but as is threatned, *grope euen in the noonetyde of the day?* And thus ſome way we may conſider, what a ſore plague it is to want the light of the Word of God: more heauy then if we ſhould want the Sunne in the firmament: for then what ſhould wee haue but *darkeneſſe in ſtead of Diuination?*

What a ſore plague it is to want the Light of the Word of God.

To make this yet more cleare, we muſt know, that by the Sun here Chriſt is figured, called by the Prophet *Malachie*, *The Sunne of righteouſneſſe*; and by himſelfe, *The light of the world.* But then the queſtion will ariſe, Seeing Chriſt is the Sunne, how can it be ſaid that the Sunne was darkned? The anſwer is, He may be hid from vs, and ſo darkned to vs, but in himſelfe, a cleere ſhining light, without any ſhadow of darkneſſe remaineth he for euer. For this ſame naturall Sunne in the firmament in it ſelfe, is alway alike lightſome, onely the clouds comming betweene obſcure it, or the Moone betweene vs and it, eclipſes it, or the earth interpoſed betweene vs and it, hideth it from our ſight, as we ſee in time of the night. It is euen ſo with Ieſus, the true Light of the world: then is he ſaid to be darkned, when his light is any way hidden from vs, that we ſee him not. And becauſe Chriſt ſhineth now no other way but by his Goſpel, the obſcuring of his Goſpel, is vnto vs a darkening of himſelfe.

*Malach.* 4.

*Ioh.* 2. 8.

The obſcuring of the Goſpell, is a darkening of Chriſt to vs.

And ſeeing that our Lord is compared to the Sunne, we are to try by the effects, whether or not this Sun of righteouſneſſe hath ſhined vpon vs. The firſt operation of the Sunne, is to illuminate vs with light, whereby we diſcerne one thing from another, which in darknes could not be diſtinguiſhed. Next, it comforts the heart, and makes it glad, where diſmal darknes makes it fearefull. And thirdly, it warmes and nouriſhes the creatures; cauſing trees, and plants, and other fruits of the earth to re-

The effect of the Goſpell of grace to whom it comes, it brings light to the minde, and comfort to the timorous conſcience.

uert and ſpring againe, which were dead by the coldneſſe of winter. The like are the effects of the Goſpell of grace, in thoſe to whom it comes. It brings light to the minde, comfort to the timorous conſcience, life to the decayed and dead heart. But alas, few are they in whom this vertue of Chriſt is effectuall, in compariſon of the great number of them, who being *borne blind*, had neuer as yet their eyes opened to ſee this *light of the Sunne*, they walke in darkneſſe, and cannot *diſcerne things which are excellent*, that which is good, they call euill, and euill they call good, they neuer felt the ioy of the life of Ieſus, but lye ſtill *frozen in the dregs of their ſinnes*, their hearts are cold, and frozen, like the earth in the midſt of winter; they are like that curſed tree that had not ſo much as one figge to ſatisfie the hunger of our Lord. Neuer a good worke falleth in their hands: all theſe are arguments that the *Sun of righteouſneſſe* hath not ſhined vpon them.

*Zeph.* 1.

The Moone is a type of the world, to expreſſe the mutability thereof.

The Moone figureth the Church: and how?

By the Moone in this Prophecie of the Reuelation, two things are ſhaddowed, not far diſtant from other, in regard of place, but farre different, yea directly contrary to other in regard of qualities. In the twelfth Chapter the Moone is a tipe of the World, to expreſſe the mutability thereof, but here the Moone figureth the Church for theſe reaſons: as the Moone in it ſelfe is a darke body, and hath no light, vnleſſe it receiue from the Sunne: ſo hath the Church no light, except Ieſus the true light of the world, illuminate it. And as the Moone is not alway in one eſtate: *Nunc enim tota lucet ſolis incenſa radys, nunc luminis magna parte priuatur, nunc lumen nullum omnino oſtendit: ita eccleſia interdum lumine clariſſimo illuſtratur, interdum obſcurior apparet, interdum vix apparet quidem, & omninò in magna luminis accretione, & diminutione verſatur:* for ſometimes it ſhineth full, illuminate with the beames of the Sunne, ſometime it is depriued of a great part of the light thereof, and ſometime ſheweth no light at all; ſo is it with the Church, ſometime it looketh with a full face ſhining in moſt beautifull manner, ſometime it is more obſcure, and ſometime doth ſcarce appeare at all, which is to be obſerued by them, who will haue this Church at all times alike conſpicuous, and viſible.

The Stars, as we haue ſhewed before, are tipes and figures of Preachers: theſe are alſo called in their ranke, The *light of the World*, ſome of them ſhine like the Sunne, theſe haue both light, and heat, others of them ſhine like the Moone, theſe haue light, but no heate, ſome of them ſhine like terreſtriall lights of coale, and candle, they ſend out ſome light, but with it an vngracious ſmell: and ſuch are they, whoſe doctrine is good, and giues light, but their conuerſation is profane. The firſt of theſe three are beſt, and cannot fall away, the other two may loſe their light, and become darkeneſſe. Happy are theſe Preachers, on whom God ſhineth by his light, and whom he warneth, and quicketh by his Spirit of life and grace: theſe not onely get grace to themſelues, but become inſtruments of light, life, and grace vnto others.

Happie are theſe Preachers, on whom God ſhineth by his light.

As to the darkning of the third part of the day, and third part of the night, *Aretius* expounds it this way, *quaſi dicat confuſas eſſe noctis & diei naturas, ita vt dies, ſeminox, & nox ſemidies videretur, cõmodè exprimens doctrina confuſionem, ex qua efficitur, vt error non videatur eſſe error:* as if it were ſaid, that the nature of the day and night were confounded, ſo that the day ſeemed to bee halfe night, and the night, halfe day: thus commodiouſly expreſſing confuſion of doctrine, whereof it commeth to paſſe, that error ſeemes not error: for as light diminiſhes, error is the leſſe perceiued. By the night our Countreyman *Forbeſius* vnderſtands that light of humane ſciences, which naturall men haue, which ſuppoſe it be but darkeneſſe, in reſpect of the light of the Goſpell, yet the decay of this light of humane learning, prepared away for the groſſer darkeneſſe of Antichriſt. By ignorance of the Scripture, and want of humane ſciences, his kingdome roſe, and increaſed; the very ſtrength thereof ſtands, in ignorance, and *ignorance is the mother of papal deuotion.* Now the Lord by a plaine contrary courſe diſcouereth and deſtroyes that *Man of Sin,* reſtoring the light of the Goſpell, with the knowledge of the Languages and humane ſciences to the world againe.

But moſt iudiciouſly is this place expounded by his Maieſty of great Britaine, in this manner: *By the generall weakeneſſe of Spirituall Magiſtrates in ſome points, a part of the meaning of the Goſpell ſhall bee falſely interpreted, which is meant by the light of the day, and of the night: for as the cloud by day, and pillar of fire by night, did guide the people of Iſrael thorow the deſart, to the Land of promiſe: ſo will this light ſhining both night and day in our ſoules, conduct vs out thorow the wilderneſſe of this world, to that ſpirituall Land of promiſe, where we with our God ſhall glorioſly reigne in all eternitie.* Thus doth his Maieſtie ſolidly expound this place of a decay of that ſpirituall light, which ſhould leade vs to Heauen, and hath wiſely alſo obſerued, that this imports not yet a full defection, but in a part, ſignified by the obſcuring of a part of the Sunne, Moone, and Starres, to wit, of all degrees of ſpirituall Magiſtrates.

### Verſe. 13.

*And I beheld, and heard one Angell flying thorow the midſt of heauen, ſaying with a loud voyce, Wo, wo, wo to the inhabitants of the earth, becauſe of the ſounds to come of the Trumpet of the three Angels, which were yet to blow the Trumpets.*

BEtween the fourth and the fifth Trumpet, warning is made by a *flying Angell*, of three more fearefull woes then of any of the former, the Proclamation is tripled, the Saints may be ſtirred vp to ſtrengthen themſelues againſt theſe euils to come, and worldlings, it poſſible, might be wakened, and reclaimed by repentance, *Wo, wo, wo*, that is, woe to the world, for the plague of Popery denounced in the fifth Trumpet. Woe againe to the world, for the plague of Mahometry, or Turciſme, denounced in the ſixth Trumpet. And yet greateſt woe to the world for the laſt wrath, which ſhall be powred out at the blaſt of the ſeuenth Trumpet. And this hath his Maieſty well alſo obſerued, *that the number of woes which he cries, are anſwerable to the number of plagues which are hereafter to be declared.*

Gods patience and equity in dealing with men.

Heere firſt commeth to be conſidered, the patience, indulgence, and equity of God dealing with men. *Solet comminari priuſquam feriat, vt præuenire poſſint homines iudicia conuerſione ſua*: Hee forewarnes and threatens, before he ſtrike, that men by their conuerſion may preuent his iudgements. A notable example hereof we haue in his dealing with *Pharaoh*, he forewarned him, *Behold, to morrow at this time I will cauſe to raine a mighty great haile, &c. Send therefore, and gather thy cattell, and all that thou haſt in the field, for vpon all the men and the beaſts which are found in the field, and not brought home, the haile ſhall fall vpon them, and they ſhall dye.* This warning did good to many, for it is ſaid, that ſuch as feared the Word of the Lord among the ſeruants of *Pharaoh*, made their men and cattell flee into houſes; but ſuch as regarded not the Word of the Lord, felt the waight of his hand, the Lord ſlew their ſeruants and cattell with the plague of the haile. *O Clementia! Deus etiã iraſcens temperat pœnã!* Iuſtly might *Auguſtine* cry out ſo: O clemencie, O indulgence! God, euen when he is angry, tempers and moderates his puniſhment.

Exod. 9. 18, 19.

*Aug. quæſt. 33. ſup. Exodum.*

*Chryſoſt. in Gen. hom. 25.*

The like hath *Chryſoſtome* obſerued in the Lords proceeding with the originall world, which he drowned in the deluge of waters, he cauſed it to raine forty dayes, and forty nights. Why tooke he ſo long a time to puniſh them? he forewarned them by *Noah* an hundred and twentie yeeres before he ſtruck them, and when he ſtriketh, he doth not vndo them at once. *Certè hoc ipſum bonitatis eius ſpecimen eſt maximum*: Surely euen this is a great declaration of his exceeding great goodneſſe. *Nam ſi voluiſſet, ac imperaſſet, potuiſſet omnes vno momento perdere diluuio, ſed pro ſuâ miſericordia tanta dierum vſus eſt productione*: If hee ſo would, and had commanded, hee might haue deſtroyed them all in one moment; but to ſhew his great mercy, he did it lingringly, and in many dayes, ſtriking ſo their bodies, that he gaue them leiſure to cry for mercy vnto their ſoules: all of them died not in one day, many of them ſaw others ouerwhelmed with waters before their eyes, they might prolong their life by fleeing to hils, but could not eſchew the increaſing common deſtruction, foretold and foreſeene by *Noah*, and now ſeene by themſelues, Yet was this an euident mercy of God, that in an ineuitable bodily perdition, they had dayes to intreat for the life, and ſafety of their ſoules.

An euident mercy of God.

*Carthuſ.*

1. *Ioh.* 1. 3.

2. *Pet.* 1. 16, 17.

This being ſpoken for a generall obſeruation on theſe words, wee come now to looke more particularly vnto them. *I beheld, and I heard,* (ſaith Saint *Iohn*) *I beheld*, to wit) an Angell flying, *I heard*, to wit, an Angell crying with a loud voyce. *Vidi, in imaginaria viſione, & audiui, Angelo edocente intellexi, iſtud videre, & audire realiter vnum ſunt*: this hearing, and ſeeing in effect are one, that here hee diſtinguiſheth them, is to note vnto vs the certainety of his knowledge; he telleth nothing to vs, but that which hee heard, and that which hee ſaw, both an eye witneſſe, and an eare witneſſe. The like hath this ſame Euangeliſt in his Epiſtle, *That which wee haue ſeene and heard, declare wee vnto you.* And the Apoſtle Saint *Peter* in like manner, *Wee followed not deceiueable fables, when wee opened to you the power and comming of our Lord Ieſus, but with our eyes we ſaw his Maieſtie*: and wee heard that voyce *from that excellent glory, This is my beloued Son, &c.* This leſſon concernes Preachers, they may ſpeake truth, out of hearing, reading, or information; but if they haue not ſeene, and handled, and felt, and practiſed that which they deliuer vnto others, they will not proue great bleſſings to the Church. Hee had need to be taught by mo ſenſes then one, who will prooue a profitable Teacher of the Lords people.

The meſſage of God ſhould be deliuered with boldnes.

He ſeeth this Angell *flying*, and he heares him *crying with a loud voyce*. Crying imports the courage, boldneſſe, liberty of ſpirit and word, wherewith the ſeruants of God ſhould deliuer the meſſage of ſo great a King. Flying, againe is to note vnto vs their ſpeed in executing the Lords will; as likewiſe the celeritie of Gods iudgements; vnto men they ſeeme ſlow and long delayed, but it is farre otherwiſe; if the commandement once come out from the mouth, it paſſeth, and fleeth till it be performed. Hitherto tends that *flying booke* in *Zachary*, figuring how the curſe of God hath a ſpeedy courſe vpon the wicked, howeuer they looke not for it.

By this Angell, *Brightman* vnderſtands *Gregory the great, qui Antichriſtum praceſſit, & prædixit aduentum eius inſtare:* who preceded Antichriſt, and foretold that his comming was at hand: for theſe are his words, *Rex ſuperbiæ prope eſt, & quod dici nefas eſt, ſacerdotum ei eſt paratus exercitus:* The king of pride is at hand, and, which ſome may count ſcarce lawfull to be ſpoken, an armie of Prieſts is prepared to attend him. A great matter, a ſtrange light reuealed to him in his time, that Antichriſt ſhould be a Prelate, and chiefe preſident of Prieſts, and Prieſts ſhould be his chiefe ſpirituall pillars to vnderprop him. He pointeth him out yet more narrowly: *In foribus eſt rex ſuperbiæ. Ille eſt Antichriſtus, qui vendicabit appellationem vniuerſalis Epiſcopi, & cui ſacerdotum paratus eſt exercitus ad aſſectandum eum:* The king of Pride is at the doores. He is Antichriſt, who vendicates to himſelfe the ſtile of an *Vniuerſall Biſhop*, and for whom an armie of Prieſts is prepared to follow him: and truth it is, after *Sabianus* his immediate ſucceſſor, *Bonifacius* comming to the Papall Chaire, by decree of the Emperour *Phocas*, who murthered his Maſter *Mauritius*; he is declared *Vniuerſall Biſhop*. Thus, and at this time, began the Papall kingdome, as he may perceiue, who pleaſeth to reade *Platina* their owne man. All this I confeſſe to be truth. Yet will wee not limit this Prophecie into ſo particular bounds, as to affirme, this flying Angell is a figure of *Gregory the Great.*

*Greg. lib. 4. Epiſt. 34.*

*Epiſt. 38.*

Woes denounced againſt wicked men.

But to whom are theſe woes denounced? The Angell here tels, *To the inhabitants of the earth.* Worldlings, naturall and wicked men are frequently ſo deſcribed by the Spirit of God. *Dauid* calleth them, *Men of this world, who haue their portion in this life.* Our Sauiour ſaith, *They haue receiued their conſolation here.* As their generation is from earth, ſo is their diſpoſition earthly; higher then the earth, in thoughts and deſires, can they not goe, *terrena tantum ſapiunt.* It is farre otherwiſe with the children of God: they are, as Saint *Peter* calleth them, *Pilgrims, and ſtrangers vpon earth*, they are not in-dwellers of the earth, they are *Citizens with the Saints*, their πολίτευμα, freedome, and burgeſhip is in heauenly Ieruſalem, which is aboue: though their bodies bee vpon earth, yet their conuerſation is in heauen, and their affections are ſet on thoſe which are at the right hand of God. The Lord make vs of this number, that wee may eſchew theſe manifold woes which are to come vpon wicked worldlings.

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## CHAP. IX.

### Verſ. 2.

*And the fifth Angell blew the Trumpet, and I ſaw a Starre fall from heauen vnto the earth, and to him was giuen the key of the bottomleſſe pit.*

NOw follow the two laſt, and greateſt battels, whereby Satan in his inſtruments fights againſt the Church; the firſt is by Antichriſt, the Pope, deſcribed from the beginning of this Chapter, to the thirteenth verſe: and this is the firſt of the three woes denounced in the end of the laſt Chapter: the other is by *Mahomet* with his Turkes, deſcribed in the remainder of the Chapter; theſe are executors of the ſecond woe. In the firſt battell we haue firſt the head of the armie deſcribed in the firſt two verſes, from his qualitie, his power, and his actions, which all againe are ſummarily contriued in the eleuenth verſe, where he is called, *The King of the Scorpions, and Locuſts, the Angell of the bottomleſſe pit*, whoſe name in Hebrew is *Abaddon*, and in Greeke he is named *Apollyon.*

*And I ſaw a Starre fall from heauen.* The Ieſuites *Ribera*, and *Viega*, with ſome others, will haue this Starre to figure Satan, not conſidering that Satan had falne foure thouſand yeeres before this book was written, and that this booke is a Prophecie of things that ſhould come to paſſe after the dayes of Saint *Iohn*, and not of things that were done before him. Sure it is, no man poſſeſſed with the ſpirit of Papiſtry, can vnderſtand this Prophecie of Antichriſt: no maruell to ſee them in their darkned minds groping in the noonetide of the day, and labouring all that they can, to lay on this Prophecie vpon any other, ſo that they may hold it off their Pope: which they ſhall neuer be able to doe. And no leſſe ridiculous is *Bellarmine*, who will haue this Starre to ſignifie *Luther*: by ſo doing, hee muſt make *Luther*, though he were as great an heretike as he accounts him, more ancient then *Mahomet*; in this he ſcorneth himſelfe, and hurts not *Luther*.

Starres in this Prophecie ſignifie Paſtors, ſo our Sauiour, as we haue ſhewed before, expounds them in the firſt Chapter: *The ſeuen ſtarres are the Angels of the ſeuen Churches:* They might haue ſeene this, if they were not blinded. A falne ſtarre then muſt bee a type of ſome Apoſtate Paſtor, who ſhined before as a light in the firmament of the Church, but now he falles, his light is turned into darknes, and he becommeth an inſtrument to darken others, as followes in the next verſe: *Stella eſt quiſpiam hæreſiarcha, aut hæreſiarcharum caterua;* this ſtarre is ſome Arch-heretique, or a Band and Company of Arch-heretikes, ſaid one of their owne: *Cœlum eſt eccleſia, quæ regnum cœlorum vocatur*, and this heauen is the Church, ſo that his fall from heauen, is a falling from the Church, or from a heauenly diſpoſition to an earthly, and from verity vnto hereſie, as we ſhall heare.

*Reuel.* 1.20.

*Dionyſ. Carthuſ.*

**This falne Starre is a type of the apoſtate Biſhop of Rome, not of one particular man, but of the whole ſucceſſion, and incorporation of them ſince their fall.**

This falne Starre then is a type of the Apoſtate Biſhop of Rome, not of one particular man, but of the whole ſucceſſion, and incorporation of them ſince their fall: for as they themſelues, when they call their Pope, Chriſts Vicar, reſtraine it not to one particular man, but extend it to the whole ſtate of Popes, one ſucceeding to another: ſo is it here of this falne ſtarre.

Where if any man thinke it ſtrange, that this ſhould bee expounded of the Biſhop and Clergy of Rome, and he ſhould be called the Angell of the bottomleſſe pit, and they the Locuſts and Scorpions that come out of the ſmoake of the pit, conſidering that Rome once was a glorious and lightſome Church, and her *Faith was publiſhed thorow the whole world*; let him know, that this ſo much the more confirmes the expoſition: for if the Romane Biſhop had not been once a ſhining ſtarre, which we confeſſe, & thereafter falne from his light, and firſt purity, which we will proue, he could not here bee repreſented by a falne ſtarre, who by bringing ſmoake out of the bottomleſſe pit, hath darkened the Sunne and Ayre, hauing vnder him innumerable heaps of deuouring Locuſts, figuring his Clergie, ouer whom he as their Head and King, hath abſolute authoritie; this pointeth at them directly, and can no way be diuerted, nor throwne to the reformed Churches in Chriſtendome, as *Bellarmine* intendeth.

*Rom.* 1.8.

Certainely, if all the circumſtances of this Prophecy be conſidered, ſpecially that this Apoſtate figured here by the falne ſtarre, ariſes before the comming of *Mahomet*, ye ſhall find it, pointing (as I ſaid) with the finger at the Biſhops of Rome, from the ſixe hundreth yeere of God, at which time *Boniface* began the ſupremacy and Kingdome of Popes, founded vpon a decree of *Phocas*, murtherer of his Maſter *Mauritius*. Was there any ſtarre ſo bigge, ſo glancing in the eyes of the World, as the Biſhop of Rome? Hardly could hee permit any light to ſhine beſide himſelfe, but forced them all, as inferiour and ſmaller Lights, to borrow light from him: but hauing loſt his owne light, he quickly darkned others, yea, the Sunne and the Ayre. No more cauſe therefore hath the Pope & his Supporters to glory of the puritie of primitiue Rome, then Satan hath to boaſt of his originall holineſſe, or Iſraelites of their Bethel, which they turned into Beth-auen; or the Iewes of Ieruſalem, which ſometimes was a faithfull Citie, but by their vile apoſtaſies it became an Harlot, as the Prophet complaines.

Two manner of waies did they fall; firſt, in manners; next, in faith.

Two manner of wayes did they fall; firſt, in manners; next, in faith. In the firſt, wee looke eſpecially to their couetouſneſſe, ambition, and filthineſſe of the fleſh, wherewith they repleniſhed the Church, when they tooke honourable Marriage, and the vndefiled bed out of it: theſe were ſo euidently perceiued, that *Bernard* was forced to lament in his time: for then theſe euils had become inueterate; *Heu, heu, Domine Deus, quia ipſi ſunt in perſequutione tua primi, qui videntur in eccleſia gerere principatum:* Alas, alas, Lord God, they are the firſt in perſecuting of thee, who are firſt in place, and principalitie in thy Church. *Miſera eorum conuerſatio, plebis tuæ miſerabilis eſt ſubuerſio:* Their miſerable conuerſation, is the miſerable ſubuerſion of thy poore people. And he comes in particular: *Ipſa eccleſiæ dignitatis officia in turpem quæſtum tranſierunt, nec in his ſalus animarum, ſed luxus quæritur diuitiarum: propter hoc tondentur, propter hoc frequentant eccleſias, miſſas celebrant, &c. ſupereſt vt reueletur homo peccati, filius perditionis?* Offices of Eccleſiaſtick dignitie are abuſed to filthy gaine, ſaluation of ſoules is not ſought, but ſuperfluity of riches: for this cauſe are they ſhauen, for this cauſe they frequent Churches, celebrate Maſſes, and ſing Pſalmes, &c. What remaines, but the Man of ſinne, and Childe of perdition bee reuealed? It were long to repeate all; let any man reade his bookes *de conſideratione ad Eugenium Papam*, doth hee not plainely affirme, that the Churchmen were *non amici ſponſæ, ſed venditores, quem dabis mihi de numero præpoſitorum, qui non plus inuigilent ſubditorum euacuandis marſupiys, quam vitiys extirpandis:* Not the friends, but betrayers of the Bridegroome: whom will ye find (ſpeakes he) among all them, who haue Eccleſiaſtick preferment, who labour not more to emptie the purſes of their people of ſiluer, thẽ to empty their ſoules of their ſinnes? yea, doth hee not charge Pope *Eugenius* himſelfe, that he was

*Ber. ſer.* 1. *in conuerſ. Pauli.*

*Idem in Pſal. qui habitat. ſer.* 6.

*Ber. de conſider. ad Eug. lib. 4.*

*Ibid.*

*Ber. ad Eugen. epiſ. 237.*

*De conſid. lib. 4.*

*Ibid.*

*pretio creatus*, created for money, that in his pompeſy behauiour hee was *ſucceſſor Conſtantini, non Petri*, the ſucceſſor of *Conſtantine*, not of *Peter*; and that hee looſed not his net, as the Apoſtles did *in capturam animarum, ſed auri & argenti*, to take ſoules, but to take ſiluer and gold; and againe, taxing the manner of the Pope his pompous proceſſion thorow the ſtreetes, hee ſaith, *Quale eſt, quod de ſpolijs eccleſiarum emuntur, qui tibi dicunt Euge, Euge. Vita pauperum in plateis diuitum ſeminatur, argentum micat in luto, accurritur vndique, tollit illud non pauperior, ſed fortior*: What manner of doing is this? of the ſpoile of Churches men are hired to applaude you; the life of the poore is ſcattered in the ſtreetes of the rich; Siluer ſhineth in the clay, the people runneth vnto it, and he takes it vp, not who is pooreſt, but who is ſtrongeſt: *A te tamen mos iſte, vel potius mors iſta non capit, in te vtinam deſinat*; Yet from thee this manner, or rather his miſerie began not, Oh that it might end in thee! *Inter hæc tu paſtor procedis deauratus, oues quid capiunt? Si auderem dicere dæmonum magis, quam ouium paſcua ſunt hæc*: Thou among all theſe, like a Paſtor, goeſt on deckt vp in Gold, but what get the poore ſheepe? If I durſt ſay, this is a fitter paſtorage for Diuels, then for the ſheepe of Ieſus. *Bernard* ſpared not eight hundred yeere ſince to charge the Church of Rome of her defection from the Apoſtolike manners of Saint *Peter* and Saint *Paul*; and now it is counted noueltie and blaſphemie, to heare any ſuch matter.

*Ber. de conſid. ad Eug. lib. 3.*

*Bern. ad Haymer. Romanæ ſedis Cancellarium, epiſt. 48.*

And as for their ambition, hee did no leſſe complaine of it: *An non limina Apoſtolorum plus iam ambitio terit quam deuotio?* Doth not ambition now, more then deuotion, tread vpon the threſholds of the Apoſtolike ſeat? for he it is that tramples all authoritie vnder his foot, and lifteth himſelfe vp aboue all that is called God. See what the ſame Father ſpeakes out of his owne experience; *Vtinam, & nuper non iſſem, vbi vidiſſem aduerſus eccleſiam, Apoſtolica (proh dolor) authoritate, violentam armari tyrannidem*: Would to God I had not gone, where I had ſeene violent tyrannie (which is a griefe to record) armed and borne out againſt the Church by Apoſtolike authoritie. What ambition and vſurpation is here, when ſhew of Apoſtolike authoritie beareth out violence againſt the Church?

But to goe vp higher, long before the dayes of *Bernard*, did they ambitiouſly vſurpe ſupremacy, not ouer particular Churches onely, but ouer all; *Bonifacius*, as I ſaid, in the end of the laſt Chapter, did boldly arrogate it: notwithſtanding that his predeceſſors *Paſchalis* and *Gregorius* had condemned them for precurſors of Antichriſt, who ſhould take to themſelues the title of an Vniuerſall Biſhop, yet *Bonifacius* the third willingly accepted it from *Phocas*.

And yet long before him *Zozimus* pleaded for this primacy by his Legats, before the Fathers of the ſixth Councell of Carthage, at which Saint *Auguſtine* is thought to haue beene preſent: he produced for his warrant a pretended Decree of the Councell of Nice; *Patres nouum decretum mirantur.* The Fathers marueiled at this new Decree, affirming, that no ſuch Canon was in any exemplar of the Nicene Councel, either Latine or Greeke. The tenor of the pretended act was, That it is lawfull to appeale from Biſhops of any Church in the World, to the Biſhop of Rome. To this the Councell of Carthage anſwered, That they had beſide them the iuſt Copie of the Nicene Synode, which *Cecilianus*, Biſhop of Carthage, who was preſent at the Councell of Nice, had brought with him out of Nice into Africk: neuertheleſſe, for further triall, Legats are ſent, ſore againſt the will of the Legats of *Zozimus*, from that Councell of Carthage to Conſtantinople, Alexandria and Antiochia, to bring true Copies of the Nicene Councell from the Biſhops of thoſe Seates; by which, when they came, the falſehood and vſurpation of the Biſhop of Rome was plainely diſcouered. But ere the anſwer came, *Zozimus* was dead, and *Celeſtinus* had ſucceeded in his place, to whom the Fathers at Carthage ſent back a ſharpe reproofe; *Eumque iubent quieſcere, nec quicquam huiuſmodi poſtea tentare, ne fumoſum ſeculi typhum in Chriſti eccleſiam inducere videatur.* Thus was this Monſter of ſupremacie begotten & conceiued of pride and falſhood, borne and brought out by tyranny and bloudſhed, nouriſhed afterward, and brought vp to the height by the like foſter-fathers; and thus haue we touched of their fall in manners, purpoſing (God-willing) ſhortly to ſpeake more of their ambition vttered in that vſurped ſupremacy.

*Diſt. 2. cap. Non oportet.*

From falling in euill manners, they waxed worſe and worſe, proceeding to a falling in faith, till at laſt they fell from faith, and came to lay another foundation, then that which the Apoſtles had laid, Ieſus Chriſt: For firſt, they began to doe without warrant of the Word, as when they mixed water with Wine in the Sacrament of the Lords Supper; and that becauſe blood and water flowed out of the ſide of Ieſus. But this was a needleſſe addition and intruſion of a nouelty vpon Chriſts inſtitution, yet enacted firſt by Pope *Alexander*, in the yeere of our Lord 119. thereafter regiſtred in their Canon Law. Likewiſe, they added oyle to water in the Sacrament of Baptiſme, and this was done by *Silueſter* in the yeere 315. and theſe were euils great enough.

Thereafter they proceeded to do againſt the Word, and expreſſe practice of the primitiue Church confeſſed by themſelues: this is euident of their owne Canon Law, that I may but touch a few for many. It is ſtrange they ſhould not thinke ſhame to auow the like of this, *Licet in primitiua eccleſia huiuſmodi, ſacramentum reciperetur à fidelibus ſub vtraque ſppecie, tamen hæc conſuetudo ad euitandum aliqua pericula, & ſcandala, eſt rationabiliter introducta, quod à conficientibus ſub vtraq; ſpecie, at à Laicis tantummodo ſub ſpecie panis ſumatur:* Albeit in the primitiue Church, the Sacrament was receiued of the faithfull both in bread and wine, yet for eſchewing great inconueniences, this cuſtome with reaſon is brought in, that the Prieſt ſhall receiue the Sacrament both in bread and wine, the people ſhall receiue the bread onely.

*Concil. Conſtan. Seſ. 13. ex Carranz.*

I might here ſet againſt them their owne Pope *Gelaſius*, who (as they ſay) is aboue the Councell, and to whom, according to their doctrine, all Chriſtiãs muſt be ſubiect vpon paine of damnation; theſe are his words regiſtred in the Canon Law: *Comperimus quod quidam ſumpta tantummodo corporis Chriſti portione, à calice ſacrati cruoris abſtineant, qui proculdubio quoniam neſcio qua ſuperſtitione docentur aſtricti, aut integra ſacramenta percipiant, aut ab integris arceantur, quoniam diuiſio vnius eiuſdemque myſterij, ſine grandi ſacrilegio peruenire non poteſt:* He ſaith, it is ſuperſtition and ſacriledge to communicate by receiuing of the bread, and not of the cup; either the Pope his Procurators muſt condemne Pope *Gelaſius* for a lier, or then the Councel of Conſtance for ſuperſtition and ſacriledge. Let themſelues ſee, which of the two they will doe. But to ſpeake for the truth, the Pope here hath the beſt part of the cauſe: for the Councell of Conſtance blackes their owne faces, when they plainely affirme, that they haue done, and done with a reaſon againſt the practice of Chriſt, his Apoſtles, and the primitiue Church; for I hope they will not exclude Chriſt, and his Apoſtles from the primitiue Church.

*De conſecrat. diſt. 2. cap. comperimus.*

There needs here no other probation, ſince by their owne confeſſion they grant, they haue done againſt the practice of the primitiue Church: they bragge of antiquitie, and ſtill are found fathers of noueltie. This is a fall, and a departure from the ancient, Apoſtolike, Catholike faith, excuſe it as they will.

Yet greater defections from the faith enſued, the Starre ſtill falles, till the Sunne and Ayre bee darkned. Many more abominable corruptions of the Word, and worſhip of God crept in into that backſliding Church of Rome. Truth it is, they came not all in at one time; for this myſterie of iniquitie wrought by degrees. As an houſe that falleth, falleth by parts; ſo haue they piece and piece fallen away, till at length they fell from the foundation, vnder pretence of the confeſſion and profeſſion of Chriſts name, they ſtill pierce himſelfe, they ſpoile him not of his garments with thoſe who crucifie him; but making a ſhew to giue a garment to his Image, when they pleaſe, they haue deueſted himſelfe (by their deede) of that ſuperexcellencie of dignitie which hee hath aboue Angels and Men. *There is not any other name vnder Heauen, by which men may bee ſaued, but the Name of Ieſus.* O but looke the Leiturgie of this fallen Starre, how many other names then the name of Ieſus, are preſcribed to bee vſed! yea, there muſt bee other merits to ſupply his merits, and which is intolerable to heare, another bloud is brought in, in their Maſſe-booke, by which men are taught to pray, that they may come to Heauen, *Tu per Thomæ ſanguinem, &c.*

This is a fearefull fall, a fall from the foundation Ieſus. The Father cryes, *This is my beloued Sonne, in whome I am well pleaſed.* The Apoſtle witneſſes, *The blood of Ieſus cleanſes vs from all ſinne.* But the darke doctrine of the falne Starre is, that we muſt bring ſome more with vs then the Sonne, if wee would pleaſe the Father; and ſome other bloud beſide Chriſts bloud is requiſite neceſſarily to purge vs from our ſinnes. It were a longſome labour to recount all the horrible Apoſtaſies of the Church of Rome from the Word of God, and primitiue puritie of Apoſtolike times.

It is moſt euident, that Rome now is not like Rome of old in the Apoſtles dayes: the Starre hath falne, the Biſhop of Rome hath made Apoſtaſie, the Angell of the bottomleſſe pit hath darkned the Sunne and the Ayre by the doctrine of Deuils, hee hath obſcured the light of the Goſpell. Will any Papiſt affirme, that this Church of Rome, with ſuch doctrini, ſuch diſcipline, ſuch Iuriſdiction, ſuch orders, as now it hath, was in the World twelue, thirteene or fourteene hundred yeers ago? Then was ſhe indeed, when S. *Paul* wrote to the Romanes, a holy Church, a chaſte Matron; but now ſhee is become a Whore her ſelfe, and a Mother of whoredomes vnto others.

But as touching this, I haue heard

the defenders of the Roman Church make the ſame obiection which was of old obiected to *Vincentius*, writing againſt the nouation of hereſies, thus he ſaith, *Should there bee no increaſe in Religion?* The like now, ſay the Papiſts, that the Church in the Apoſtles dayes was in her infancy, and that it is no maruell that then ſhe wanted many things, which now ſhee hath in her older age, and they had not. The beſt anſwer we can giue them, is out of the ſame *Vincentius*, as I finde him tranſlated by a Papiſt Prieſt, yet a Countrey-man of ours, *Ninian Winzet*, which Treatiſe tranſlated by him into our language, hee dedicated to the Queene of Scotland for the time, ſuppoſing in his darkened minde, that *Vincentius* vnderpropped Papiſtry, whereas in very deed by the generall rules which he giues, for the diſcouery and deſtruction of hereſies, which were before him; hee deſtroyes in like manner hereſies of Papiſtry, that came in after him. And theſe are his words ſet downe by himſelfe:

*Vincentius Lirinenſis.cap.23.*

*Who will ſtay an increaſe, but yet ſo, that the increaſe truly may bee of faith, and no change thereof; ſince to increaſe, pertaines only, that euery thing abiding in it ſelfe, may bee amplified? but it is proper to changing, that one thing is transferred and turned into another. Let the religion of ſoules follow the manner of bodies, which albeit they change with proceſſe of yeeres, yet they remaine ſtill the ſame thing that they were. There is great difference betweene the flowre of youth, and maturity of old age, yet the ſame are old men, who before were children, the ſame nature, the ſame perſon remaines; little are the members of infants, greater of young men, yet the ſame members, &c. But if the ſhape bee turned in another forme, or any bee added to the number of the members, or any taken from tee ſame, force it is, that either the whole body decay and periſh, or then become monſtrous.* And ſuch is now become the Apoſtatique Church of Rome; by changing, paring, adding to the body of the ancient, Apoſtolike, and Primitiue Church of Rome, is now become a monſtrous body.

*And to him was giuen the key of the bottomleſſe, &c.* The falne Starre, as *Lyra* hath well obſerued, is, *Epiſcopus malus, qui Stella dicitur ratione officy:* ſome euill Biſhop, by reaſon of his office called a Starre. *Datur ei clauis, quia permittitur abuti poteſtate Epiſcopali:* The key is ſaid to bee giuen vnto him, becauſe he is permitted to abuſe his Epiſcopall power. *Keyes* in holy Scripture ſignifies power. Properly all power is the Lords, therefore ſaith our Sauiour, *I haue the keyes of hell, and death.* And againe, he is ſaid to haue *the keyes of Dauid, he openeth, and none ſhutteth.* Where if it be ſhut, how is it then, that the keyes of the bottomleſſe pit are giuen to this falne Starre?

*Lyra.*

*Reuel.*1.18.

*Reuel.* 3.

The anſwer is, as we haue ſaid properly, The Lord onely hath the power of life and death, the keyes of heauen and hell, but he commits the miniſtery and diſpenſation of both vnto others, to ſome in mercy for edification and ſaluation of the Elect. So gaue hee to the Diſciples *the keyes of the Kingdome of heauen:* this is the myſtery of wholeſome doctrine by which heauen is opened, and by the preaching whereof Saints are made willing, ready, and able to enter into it. To others he giues the keyes of hell in wrath for ſeduction, and deſtruction of the reprobate. So did the Lord ſend out Satan to be *a lying ſpirit in the monthes of Achabs Prophets*; ſo teſtifies *Micaiah, Behold, the Lord hath put a falſe ſpirit in the monthes of theſe thy prophets.* And ſo heere power to bring darke and deadly doctrine out of hell, is giuen to the *Angell of the bottomleſſe pit.*

*Math.* 16.

2. *Chron.* 18. 21,22.

We haue to conſider this power, firſt, as it commeth from God, next, from the executioners by whom God giues it. The Lord in giuing it, is a holy and iuſt Iudge, no iniquity is in him, nay, not when he puniſheth ſinne by ſinne: *The Lord is righteous in all his workes, and holy in all his wayes.* When he inflicts corporall iudgements of peſtilence and famine vpon the bodies of men, he is righteous; and when he alſo inflicts ſpirituall plagues, or blindneſſe of mind, or hardneſſe of heart vpon the ſoules of men, he is no leſſe righteous, iuſtly ſo puniſhing men who walke againſt their light, and *detaine the truth of God in vnrighteouſneſſe. Therefore God ſhall ſend them ſtrong deluſions, that they may be damned, and ſhould beleeue lies, who receiued not the loue of the truth.* As our God hath a Palace, ſo hath hee a priſon; hee hath meſſengers of mercy, to carry the faithfull into the one, and meſſengers of wrath, to carry infidels, that will not repent, nor beleeue, into the other. O fearefull, and ſecret iudgements, but yet iuſt and holy! *How vnſearchable are his iudgements, and his wayes paſt finding out!*

*Rom.* 1.

2. *Theſ.*2.11,12.

God hath a Palace for the faithfull, and a priſon for the wicked.

*Rom.* 11.33.

Yet this excuſeth not the crooked and curſed inſtruments, by whom this *Angell of the bottomleſſe pit* is promoted to this power of the keyes; God is ſo good, that by euill, and out of euill, he can worke good, yet both the guilt, and puniſhment of euill, iuſtly remaines with the euill inſtrument. The principall inſtrument of aduancing the falne Starre to ſuperioritie in the Church, was Satan. So the Apoſtle witneſſeth, that the comming of Antichriſt ſhould bee *by the effectuall working of Satan.* The ſecondary was *Phocas* the Emperour, who murthered

2. *Theſ.*2.9.

thered his Maſter, and Lord *Mauritius*, he firſt gaue, as we haue ſaid before, to Pope *Bonifacius* the third, the title of Vniuerſall Biſhop, notwithſtanding his Predeceſſors had condemned it as Antichriſtian. Thus (in reſpect of men) came he to the keyes of the bottomleſſe pit, which yet he pretends to be giuen vnto him by diuine authority, as being the Succeſſor of S. *Peter*; a ridiculous allegation, abundantly confuted by the Writers of this age. Concerning it, now I onely touch this point; ſeeing themſelues confeſſe that Apoſtels are aboue all Biſhops, yea & Popes alſo, what Biſh. could be ſupreme head of the Church all theſe twentie fiue, or thirty yeeres, in which Saint *Iohn*, the beſt beloued Diſciple of Chriſt liued after the death of Saint *Peter*? I hope they will not ſay that another then S. *Iohn*, as long as he liued, could enioy this dignity. And ſo heere will remaine the point to bee ſearched, Who was ſucceſſour to S. *Iohn* in the Catholike Primacie? So weake are the Pillars which vphold Papall dignity.

The Biſhop of Rome challengeth to himſelfe the Keyes, and will haue them for a badge of his Armes.

Alway ſeeing the Biſhop of Rome challengeth to himſelfe the Keyes, and will haue them for a badge in his Armes: Let him keepe them, but ſo, that he remember they are the Keyes of the bottomleſſe pit: hee got once a Key of heauen, the Miniſtery of the Word was committed to him; abuſing it, the Key of the pit was giuen him; and with the one he hath croſſed the other, with the one Key he hath clozed the Bible, and forbidden, by his Papall authority, people to reade it; and in ſo doing, hath ſhut vp heauen; and by the other he hath opened hell, and brought a ſmoake out of it, to obſcure the Sunne and the Aire. And this power of the Pope ouer hell is ſo abſolute, that if he would thruſt himſelfe with others headlong into it, we may not ſay, It is euill done by their Law. *Si Papa ſuæ, & fraternæ ſalutis negligens, innumerabiles populos ſecum ducat primo mancipio gehennæ, cum ipſo plagis multis vapulaturos, huiuſmodi culpam redarguere nullus mortalium præſumat, quod cunctos ipſe iudicaturus à nemine eſt iudicandus.* If the Pope, negligent of his owne ſaluation, and ſaluation of his brethren, draw innumerable people with him in heapes to the firſt fiend of hell, to be puniſhed there with him by many plagues eternally: let no mortall man preſume to reproue him: for he being to iudge all, is not iudged of any: he will not onely haue power ouer hell, and a place for himſelfe with liberty to goe to it, but he will haue it ſo, that none reproue him for it.

Diſtinct.40.

What is meant here by this bottomleſſe pit.

But ſeeing he will ſo, leauing him to himſelfe, let vs conſider what here is meant by this bottomleſſe pit, that we may learne to flee from it. This *Abyſſus*, ſometime ſignifieth the deepe Sea, as in the firſt of Geneſis; but here it ſignifieth Hell, a place ſo horrible, that the very damned diuels feare it, and therefore chooſe rather to bee caſt into the deepe Sea, then into that deepe pit of wrath, which they know is prepared for them. Out of hell then commeth darkneſſe, lies, Hereſies, and therefore called by the Apoſtle, *The doctrine of diuels.* Three points of Doctrine wee finde in Scripture ſo called. Firſt, forbidding of marriage: Next, forbidding of meates: And thirdly, worſhipping of Idoles, as witneſſeth *Zachary*, comes from the vncleane ſpirit. Now it is euident, that theſe points of doctrine are taught, and defended in the Romane Church, but condemned in ours. We forbid no meats, being receiued with thankeſgiuing, and vſed in ſobriety: we forbid not marriage to ſuch as cannot containe: wee allow neither Idoles nor Images, nor any kinde of worſhip to be giuen vnto them. Wherefore this Doctrine hath come into the world, any man that hath eyes, may ſee in this place: it was bred in hell, brought out of the bottomleſſe pit, and vented to the world by that *falne Starre*, the Apoſtate Biſhop of Rome; and to that pit it carrieth againe theſe miſerable wretches, who are deceiued and blinded with ſuch damnable doctrine.

*Luk* 8.31.

1.*Tim*.4.

*Zach.*

Now, that we may eſchew this fearefull pit, out of which bubbleth now vp, all corrupt and deuilliſh doctrine, and wherin the wicked ſhall at length be tormented with all ſorts of wrath: let vs looke vp to the *Father of lights*: Let vs walke after the light of his Word, *The moſt ſure Word, a light that ſhineth in darkeneſſe.* In Ieruſalem which is aboue, there is a wholeſome riuer of the water of life, which brings eternall life to all that drinke of it. The waters of the bottomleſſe pit, are deadly, like thoſe of the Lake of Sodom: But the waters of heauenly Ieruſalem, which we may draw out of the Ciſterne of the Word, are liuely, cooling, and refreſhing. Both heauen and hell haue their beginning vpon earth. There is a way vpon earth, if thou finde it, which will lead thee vpward to heauen; Seeke it, Chriſt calles it the *ſtraight and narrow way*. There is a pit vpon earth, which is the very port of the pit of hell, from the one the wicked go into the other.

2.*Pet*.1.19.

*Eſa*.55.
*Ier*.2.
*Iohn* 4.

*Math*.7.

This is the pit of ſinne, wicked men laugh oft times, when they are plunged in the deepe thereof, but little know they that out of this pit they muſt fall into another, where their laughter will be turned to *weeping and gnaſhing of teeth.* The pit of ſinne with the vaniſhing pleaſure thereof, is the very entry to the bottomleſſe pit of endleſſe puniſhment. Sore was *Dauid* afraid of this

Pſal.69.14,15.

Remigius.

Aug.in Pſal. 69.

Confeſſion being loſt, there is no place to mercy.

pit, earneſtly did hee intreat the Lord to Preſerue him from it: *Deliuer mee out of the mire, that I ſinke not.* Sinne is a filthy puddle, wherein one is in danger of ſinking: he proceeds yet further, *Let not the deepe ſwallow me vp*; and he ſubioynes the third, *Let not the pit ſhut her mouth vpon mee.* There are three degrees of ſinning, from which hee prayes that the Lord would deliuer him, which *Remigius* this way explaines, When a man conſents to a ſinne, then hee falleth in the mire: when he commits the ſinne, then hath the pit ſwallowed him: when hee continues in the ſinne, and will not confeſſe it, but defends it, then hath the pit clozed her mouth vpon him, *Cum poſt perpetrationem, non facit confeſſionem, ſed parat peccati defenſionem, tunc clauditur peccator in profunditate iniquitatis. Auguſtine* expounds theſe words the ſame way: *Magnus eſt puteus profunditas iniquitatis, ſed tamen ibi poſitus ſi confitetur peccata ſua, non ſuper eum clauſit puteus os ſuum:* Sinne is a great deepe, yet a man falne in ſinne, if hee confeſſe it, the pit hath not clozed her mouth vpon him: but if hee lye ſtill in ſinne, and take pleaſure in it, and plead for his ſinne, *Clauſit ſuper eum puteus os ſuum*, then hath the pit ſhut her mouth vpon him, *Qua eruatur non habet*, hee is incloſed, and there is no way for him to winne out, *Etenim amiſſa confeſſione, non eſt locus miſericordiæ*, confeſſion beeing loſt, there is no place to mercy. *Tu factus es peccati tui defenſor, & quomodo erit Deus liberator?* thou art become a defender of thy ſin, and how ſhall God be thy deliuerer? *Vt ergo ille ſit liberator, tu eſto accuſator*, that therefore hee may deliuer thee, accuſe thou thy ſelfe. And this for the pit of ſinne; let vs earneſtly cry with *Dauid*, that God would deliuer vs from it, ſo ſhall we not fall into that bottomleſſe pit of endleſſe paine.

## Verſe 2.

*And hee opened the bottomleſſe pit, and there aroſe the ſmoake of the pit, as the ſmoake of a great Furnace, and the Sunne and the Ayre was darkened by the ſmoake of the pit.*

As Chriſt increaſeth and raiſes vp his Kingdome by light, ſo Antichriſt aduances his by darknes.

AS Chriſt increaſeth and raiſes vp his Kingdome by light, ſo Antichriſt aduances his by darkneſſe. In the firſt Creation, God began at the light; the ſame order he keepes in the ſecond Creation: and therefore the Apoſtles in their Epiſtles frequently pray for wiſedome, knowledge, vnderſtanding, and the opening of their eyes, whoſe ſaluation they would procure. Satan on the contrary, his firſt care is to blind his captiues, to pull the eyes from them, as the Philiſtims did to *Samſon*, at leaſt to put out their right eye, whereby they ſhould ſee that which is good, as *Nahaſh* King of Ammon would haue done to the men of Iabeſh-Gilead: in obſcuring the light, in clozing the Booke of the Bible, in darkning the Sunne and the Aire, ſtands all the vantage of his kingdome. Let Papiſts now anſwer for themſelues, they will haue ignorance the mother of deuotion: Where haue they learned this? Doubtleſſe in the ſchoole of Satan: for ſuch deuotion as hee alloweth, hath ſmoake and darke ignorance for the mother of it, and commeth not from light and heauenly vnderſtanding.

1.Sam. 11.

Satan the enemy of Gods glory and our ſaluation, is called, *The Prince of darkneſſe:* The workes of ſinne, are called, *The workes of darkneſſe:* The wages of ſinne, *blackneſſe of darkeneſſe*, and *vtter darkeneſſe, where there is weeping and gnaſhing of teeth:* but our God, whom we ſerue in the Spirit, is called, *The Father of Lights:* Our Sauiour, *The Light of the world*; the fruits of the Spirit, *The Armour of Light:* and the reward promiſed vnto them, is called, *The inheritance of Saints in Light.* Let vs therefore walke in the light, and abhorre the workes of darkeneſſe, as we deſire to be deliuered from vtter darkeneſſe.

Iam. 1.

Iohn 8.

This ſmoake comming out of the pit, is a proper type of ignorance, errors, & hereſies, wherewith the Romane Biſhop, and his Clergie, haue darkened the light of the Goſpel: for firſt, as the ſmoake is hurtfull to the eyes, and diminiſheth ſight: ſo Papiſticke doctrine is noyſome to the ſpirituall eyes of faith: it takes away the cleere ſight of ſaluation, and brings in dubitation, which at length ends in deſperation; for they are not aſhamed to profeſſe this, that no man can know certainely that hee ſhall be ſaued, this is true of their Religion; for it ſhewes not the right way of ſaluation, and ſo cannot make men ſure of it. Secondly, the ſmoake is a vaniſhing thing, and ſo is all the comfort of Papiſticall doctrine: they promiſe great things to the poore people by their Maſſes, Indulgences, Pardons, but the comfort thereof vaniſhes in the houre of death.

Popiſh doctrine is noyſome to the ſpirituall eyes of faith.

*And the Sunne and the Aire was darkned.* The Sunne in it ſelfe is alway alike lightſome; it is ſaid to bee darkened, when by interuening cloudes or otherwiſe the light thereof is obſcured from vs. Now in this Prophecie the Sunne is a type of Ieſus Chriſt, who in himſelfe remaineth alway the ſame, *The God of glory, aboue all, bleſſed for euer:* He is ſubiect to no change, but then is hee ſayd to bee darkened, when the light of his Word in the holy Scripture, whereby he ſhines to the world, obſcured. How groſſe was this darkenes in Papiſtry, when the booke of the Bible was cloſed, and men vnder paine of death durſt not reade it in any language which they vnderſtood! What ignorance proceeded from the want of the Word, may appeare among many other by that queſtion, diſputed long, and debated by the Church-men among themſelues, *To whom ſhould the Pater Noſter be ſaid?* And albeit now againe God of his mercy hath opened the booke, and reſtored to the World the light of the Word, yet it is with the great miſliking of the Antichriſtians, they murmur, they grudge, they rage at it: if a man doe but reade it for inſtruction, and ſpeake reuerently of it, their Inquiſitors incontinent take him for an heretike.

See *Fox* his ſecond booke of Martyrs, page 1160.

Beſide this, did not their Schoole Diuines darken the glory of Chriſt in the minds of men? Was he eſteemed of in Papiſtry, according to his ſuper-excellent dignitie aboue Angels and Men? No, hee was not acknowledged for a whole and perfit Sauiour; he was accoũted onely for an halfe Sauiour; other merits, other interceſſion; yea, which is horrible to heare, other bloud was ſet vp beſide his, and men taught to pray, that they might bee ſaued by the bloud of *Thomas* of Canterburie, as it is to be ſeene in their owne Miſſale. The men of warre would not part his Garment: but they parted his Offices, Royall, Prieſtly, and Propheticall: theſe (I ſay) Papiſticall Doctors haue parted, and imparted to Angels and Saints; though ſure it is, no elect Angell nor Saints will accept ſuch honour, or allow ſuch horrible ſacriledge. And thus by their deuilliſh doctrine did they darken the Sunne, that is, obſcure the glorie of Chriſt.

Now, as the Sunne is a type of Chriſt, ſo the ayre is a type of the Church. *Carthuſianus* by the Sunne, vnderſtands *Prelatos & Doctores*, Prelates and Teachers: by the Ayre againe he vnderſtands *plebem ſeu gregem*, the people, or the flocke committed to their charge. There is a light that giueth light to others, as the Sunne; and there is a light that receiueth light, a paſſiue light, as the Ayre. So here in a word is foretold, how that Preachers, aſwell as Profeſſors, ſhould bee darkened with this ſmoke; ſo ſaith *Iunius*: but both theſe are figured by the Ayre. The Ieſuite *Vigea* acknowledges, that the Ayre here is a proper type of the Church; *quia ſicut aer à ſole, ſic eccleſia à Chriſto illuſtratur*; for as the Ayre is illuminate by the Sunne, ſo is the Church illuminate by Chriſt.

*Vigea.*

Among all the Interpreters, this expoſition is reiected by none, but onely by *Cotterius*: *Aliena ſunt, quæ de fumo hæreſeon hic ab interpretibus aſſeruntur*: It is by all purpoſe (ſaith hee) which is brought here by the Interpreters of the ſmoke of hereſies. That the Sun ſignifies Chriſt, and the Aire the Church illuminate by Chriſt, are but *meræ nugæ*, idle and vaine fictions: for why (ſaith he) Chriſt cannot be obſcured, and the Ayre is but a void and emptie thing. But we haue ſhewed before, in what ſenſe Chriſt is ſaid to be obſcured; and that wee may ſee *Cotterius* ſpeakes here more confidently, then certainely, let vs ſee his reaſon; *Vnius tubæ vnus eſt effectus, tubæ quintæ effectum cruciatus eſt*: but he takes that for a principle and ſure ground, which no man grants him; for why may not one Trumpet haue many effects? The falne Starre opening the pit, brings out ſmoke; out of the ſmoke come Locuſts, who with poyſonable doctrine torment the conſciences of men. Here was no reaſon to ſay, that the darkening of the Sunne and Ayre was not the effect of the fifth Trumpet, becauſe torment of conſcience is the effect of it: for euery one of theſe in comely order ariſes vpon another. Adhering therefore to our former expoſition, we proceed.

Here then is foreſhewed what a great darkenes and ignorance ſhould be brought into the world by the Apoſtate Biſhops of Rome, euen ſuch as ſhould obſcure both the Sunne and the Ayre, both Chriſt in reſpect of men, and the Church of Chriſt. The aduerſaries make a mocke of this, they ſcorne to heare tell that the world was in darknes, that the face of the viſible Church was obſcured by the ſmoke of Popery, that the Lanterne of the Word was couered vnder a buſhell. No ſuch thing (ſay they) can befall the Church, which muſt alwayes bee conſpicuous like the Citie on the top of a Mountaine. But will they conſider? did not the Apoſtle foretell, that there ſhould bee a defection from the faith? Is it not plaine out of this Prophecie, that the Sunne and Ayre was to be darkened by the falne Star, and that ſmoke which hee brought out of the bottomleſſe pit? Will they deny but that this Prophecie muſt be fulfilled? And why then thinke they ſo ſtrange to heare, that the face of the Church viſible was darkened with helliſh hereſies? yea, ſeeing themſelues grant, that it will be ſo, why blame they vs for ſaying, that it hath been ſo? Thoſe are their owne words, that in the time of Antichriſt, *The Church ſhall be without publike ſtate of regiment, and open free exerciſe of holy functions*: yet ſhall it not be vnknowne to the faithfull who follow it, nor to the enemies who perſecute it.

*Rhemiſts Reuel.12.*

That which they ſay will bee done hereafter, we affirme, hath bin done heretofore: a defection from the Faith hath been, the ſmoke of the pit hath darkened the Sunne, and the Ayre. Such as had eyes to ſee it, more then eight hundreth yeers ago, hath lamented it. Was not this the complaint of Saint *Bernard, Dicam; dicam, præſumptuoſus licet dicar, quomodo lux mundi obtenebrata eſt?* I will ſay it, I will ſay it, albeit they ſhould call me preſumptuous for ſaying of it, *How is the light of the world turned into darkeneſſe?* In his time he obſerued this darkeneſſe, hee lamented for it, and yet our Ieſuites make it nice, ſuch a thing hath not beene, the Sunne and Ayre hath not beene darkened; the force of this Prophecie compels them, as I haue ſaid, to acknowledge that it will be: but the corrupted and blind loue which they carry to themſelues, will not let them ſee that it hath been ſo.

## Verſe 3.

*And there came out of the ſmoke, Locuſts vpon the earth, and vnto them was giuen power as the Scorpions of the earth haue power.*

THe Antichriſtian Church conſiſts of an head, and body; the head is their Pope, the principall members of the body are his Clergy. In this Chapter, the head is deſcribed in the firſt and ſecond verſes, and after in the eleuenth verſ. Three things haue been told vs concerning their head, firſt, his quality, *A falne Starre,* that is, an Apoſtate Church-man. Next, his power, *To him were giuen the keyes of the bottomleſſe pit.* Thirdly, his action, hee darkeneth the Sunne, and Ayre, that is, the glory of Ieſus, the grace and glory of the Church, ſtanding in the ſincerity of the Goſpell, is obſcured by his corrupt doctrine.

Not onely loſeth he his owne light, but becomes an inſtrument of darkeneſſe to others. The Biſhops of Rome loſt their owne light, when of high ſhining Starres in the firmament of the Church, they became falne Starres; hee reſts not there, but proceeds alſo to darken others, and force them to be conformable to him, not ſuffering them to follow the light of the Word, but compelling them to walke after the ſmoke of the bottomleſſe pit, and to receiue doting dreames in ſtead of diuine reuelations. This is to ſinne after the ſimilitude of Satan.

Iude 6. For Satan hauing by ſinne *loſt his firſt eſtate, and left his habitation,* as the Apoſtle ſpeakes, reſted not, till he drew man within the compaſſe of the ſame tranſgreſſion: ſo his Vicegerent Antichriſt, hauing loſt his owne light, as we ſee here, reſts not till he darknen others: and thus by increaſing his ſin, he increaſeth his iudgement. For if they
Dan. 12. 3. who *turne other to righteouſneſſe, ſhall ſhine as the Starres for euer,* is not double darkeneſſe abiding them, who darken the light of others? The leſſon is for vs all: It is too much that wee ſhould ſinne by our ſelues, but to draw others alſo to the ſame ſinne, and ſo ſtrengthen the party that ſtriues with the Lord, the bloody man crying to his companion, *Come with vs, wee will lay* Prou. 1. 11. *wait for blood, and lye priuily for the innocent without a cauſe.* The drunkard, and glutton in like manner inticing others, *Let vs eate, and drinke, for to morrow we muſt dye:* 1. Cor. this kinde of ſinning, I ſay, is a ſinning after the ſimilitude of Satan. Perſonall ſinnes are deadly to the ſoule; but where thou wilt needs haue theſe ſame ſinnes which thou haſt done, to be deriued from thee vnto another, thou draweſt downe wrath vpon him, and doubleſt wrath from God vpon thy ſelfe alſo.

This being out of this part ſpoken of the head, now followes the deſcription of his body in the principall members, to wit, the Romane Clergy. Where firſt we haue their originall and order, without all order, (for what order can be in darkeneſſe) by which they come forth? Firſt, the *falne Starre* openeth the pit: Secondly, out of the pit comes a ſmoake which darkeneth the Sunne, and the Ayre: Thirdly, out of the ſmoake commeth Locuſts, not common Locuſts, but ſuch as are alſo Scorpions; vnder both theſe types heere, is his Clergie deſcribed.

Marke then, that which *Beda* long before hath well obſerued. As the body of Chriſt is knit together in an holy vnion with the Head, all the members thereof agreeing in pleaſant harmony, and mutuall conformity among themſelues: *Sic & membra carnium draconis cohærentia ſibi alia naſcuntur ex alijs:* So the members of the Dragons body haue an agreement among themſelues: and one of them is, as it were conceiued, borne, brought vp, and nouriſhed by another. As heere the falne Starre brings out the ſmoake, and the ſmoake brings out the Locuſts and Scorpions, and theſe become plagues to men.

But alas, who can lament enough, to ſee that cauſeleſſe diuiſion that oftentimes may be ſeene among Chriſtians? We reade in the Goſpell, that a Legion of deuils at one time dwelt in one poore man, they agreed among themſelues to doe euill. Is it not then a pitty to ſee fewer Chriſtians in larger bounds diſcordant among themſelues? I know the reaſon is, that they are perfectly and altogether euill, ſo fully addicted to wickedneſſe, that the weaker yeelds to the ſtronger, who is able to work more wickedneſſe then himſelfe. But as for vs, we are not yet perfectly and altogether good, and therefore cannot euen in that which is good, giue place vnto others, if it ſeeme not ſo to our ſelues.

Let vs at leaſt learne here to amend our fault in this point, that we may ſtudie ioyntly, and with one accord, one mind, walke forward in our Chriſtian calling, that wee may cloze the dore vpon vnneceſſary diuiſions. Seeing the aduerſaries powers agree among themſelues in euill, is it not ſhame for vs to be diſcordant one from another? When *Andrew* was conuerted, hee conuerted *Peter*; and when *Philip* was conuerted, he reſted not till he conuerted *Nathaniel*: *Dauid* pardoned of his fault, promiſed *that he would teach others, and conuert ſinners vnto the Lord.* And what ſhould be our continuall care, but to conuert, confirme, comfort, and to edifie one another in the moſt holy faith? *Marke them* (ſaid the Apoſtle) *who cauſe diuiſion among you.* Who is this? Doubtleſſe principally Satan: ſecondarily his Inſtruments: Our God is the God of peace; Satan the author of perturbation, working enmity and diuiſion betweene God and Man, betweene man and man. Oh that wee had an eye to looke to him, that we might beware of him! In the bodily warrefare it is a dangerous policie, when the one partie makes a mutinie in the Campe of the other whom he purſues; but more dangerous when Satan, the common enemie of Chriſtians, make a mutinie among Chriſtians in their own Campe, euen in one citie, one congregation. Alas, is it not too euident? Let vs beware of it, and God make vs wiſe, that we may ioyne our hearts and tongues in one, againſt the common enemie vnto vs all.

*Pſal.*51.13.

*Rom.*16.

But to come neerer vnto the words: Locuſts in Scripture are two wayes taken, firſt properly: next, typically, or by a figure. Properly they ſignifie a ſort of food whereupon men liue in time of neceſſity: theſe are *ſummitates geminantium, & corallia ſilueſtrium Roſarum*: The croppes of fruits growing out of the earth, or buſhes, and hearts of wild Roſes. Theſe in the iudgement of ſome learned men, were the food of *Iohn* the Baptiſt, whereof S. *Matth.* makes mention, when he ſayes that *his meate was Locuſts and wild honey*: They will not haue this to be vnderſtood of the liuing Locuſt or Graſhopper, a venomous Worme, or Flie, called alſo by this name, *Nefas eſt credere diuum Ioannem, quem Regis noſtri præcurſorem meritò vocant, huius cibi impuritate vſum in eremo fuiſſe, crudeli cibo & venenoſo*: For it is not lawfull to beleeue that S. *Iohn*, the fore-runner of our Lord, did vſe ſuch cruell vncleane, and venomous meate, as is the Locuſt. This is the iudgement of many learned and great men: the place I pointed out in the laſt Marginall note, will ſhew the Reader more concerning this matter.

See *Calepini Diction. in Locuſta*, and Authors cited by him.

Yet the Locuſt properly taken, ſignifies alſo a little ſort of Flies, which goe aboue creeping things, but are not equall to flying Birds: it hath wings, but weake, and cannot flie high: it hath feet long and ſmall, but cannot well walke. Yee haue them in many places of our Bible tranſlated Graſhoppers. Naturalliſts record, that among ſundry people they haue beene vſed ordinarily for meate, and that in ſome parts, as India, they are found three foote long. Very learned and iudicious Diuines thinke, that S. *Iohn* liued vpon them; *Apud orientales, & Lybiæ populos, quia per deſertum, & calidam eremi vaſtitatem, Locuſtarum nubes reperiuntur, Locuſtis veſci moris eſt, hoc verum eſſe Ioannes quoque Baptiſta probat.* Among them (ſaith he) of the Eaſt, and of Lybia, becauſe in the vaſt and hot wilderneſſe heapes of Locuſts are found, their cuſtome is to feed vpon Locuſts: the example of the Baptiſt doth alſo proue this to be true.

*Plin.l.*11.*c.*29.

*Hier.cont. Iouinianum l.*2.*c.*6.

Saint *Auguſtine* ſeconds him, who ſpeaking of the cleanneſſe or vncleanneſſe of meat, ſo ſaith, *Non ego immunditiam obſonij timeo, ſed immunditiam cupiditatis.* O Lord, I feare not the vncleanneſſe of meate, but the vncleanneſſe of my owne luſt. *Scio Noe omne genus carnis, quod cibo eſſet vſui, manducare permiſſum*; I know that *Noah* had licence to eate of any ſort of fleſh that was good for meate. *Heliam cibo carnis refectum*, I know that *Elyah* was refreſhed with meat of fleſh, *& Ioannem mirabili abſtinentia præditum, animalibus, hoc eſt, Locuſtis, in eſcam cedentibus non fuiſſe pollutum*: and that S. *Iohn*, a man of marueilous abſtinence, was not polluted by the little beaſts called Locuſts, when he tooke them for meat. The learned who liſt to inquire more of this matter, let him read *Beza, Druſius*, and therewith examine that place of *Moſes*: *Of them ye ſhall eate theſe, the Graſhopper after his kind.*

*Aug.confeſſ. lib.*10.

*Beza in Mat.*3.4 *Druſius præterit.lib.*1.

*Leuit.*11.12.

Now the Locuſt in this ſenſe properly taken, is one of the ordinary and accuſtomed inſtruments of external wrath, whereby the Lord puniſhes the ſinnes of men: by them he plagued the Egyptians, for in the eighth plague, *God ſent vpon them grieuous Graſhoppers, like to them was neuer any before, neither after them ſhall be ſuch. They couered all the face of the earth, ſo that the land was darke, they did eate all the hearbs of the land, and there was left no greene thing vpon the trees:* for it is to be obſerued, that albeit, as afterward we ſhall heare, the Graſhopper be a weake beaſt, and can neither well goe nor flie: yet when God ſends them in wrath, he giues them power to puniſh, and they are able to flie ouer very large ſeas,

Exod.10.13,14.

and ſpacious bounds of the earth, to ſuch parts as the Lord appoints them to goe, and in flying, they goe in ſuch multitudes, as darken the light of the Sunne, people of ſundry Prouinces being afraid, till they be paſt their bounds. Of this *Plinius* makes mention, and that Graſhoppers haue beene ſeene three foot of length.

*Plin.l.11.c.29.*

*Ioel 1.4.*

By theſe the Lord plagued Iſrael in the dayes of the Prophet *Ioel.* By the Palmer-worme, the Graſhopper, the Cãkerworme, and the Caterpiller, God deſtroyed the fruits of the earth: to ſhew his glorious power, by ſmall creatures he puniſheth the pride of man: Theſe are his Officers whom he ſends to arreſt at his owne hand, when men refuſe to pay due tribute to their Soueraigne Lord and King, and will not honour him with the firſt fruits of all their increaſe. And all the Monarches of the earth are not able to reſtraine or repell theſe Officers.

Now the Locuſts figuratiuely taken, are types in holy Scripture of two ſorts of men. Firſt, of bodily oppreſſours: ſo the Madianites and Amalekites that came againſt Iſrael in the dayes of *Gideon*, are reſembled by Graſhoppers. Secondly, they are types of ſpirituall oppreſſours of the ſoule, ſuch as are Heretikes: ſo the bands of the Romane Clergie are here figured, they come out of the ſmoke of the bottomleſſe pit, authorized by the falne ſtarre; they come not frõ the light of Gods Word, neither are they warranted by it: theſe are not ſuch Locuſts as deſtroy graſſe and fruits of the earth, the Romane Clergie delights not to feed vpon ſuch like: theſe are ſuch as are hurtfull to men. Such Locuſts as are Scorpions alſo, tormenting and ſtinging the ſoules of men, as ye may ſee Verſe 4. The naturall Locuſts goe out in bands, and *haue no King*: but theſe Locuſts are ſaid to haue a King: whoſe name is *Abaddon*, and *Apollyon.* Therefore *Beda*, by theſe Locuſts vnderſtands *diſcipulos Antichriſti*, the diſciples of Antichriſt: And *Lyra, ſacerdotes, & Miniſtros*: and *Lyra* by them vnderſtands prieſts, and corrupt preachers. It is but idle labour for *Ribera* to bring in heere *Gothes*, or *Vandales*: but they would faine vnderſtand it of any body, ſo that this falne ſtarre might not be vnderſtood of their Pope, and theſe Locuſts were not cõceiued to be his Clergie, as indeed they are: the reaſons of the compariſon are very proper.

*Pro.30.*

*Beda in Apoc.*

*Lyra in Apoc.*

First, for their number, the Graſhopper is a ſmall thing in it ſelfe, not to bee regarded; their ſtrength ſtands in their multitude: ſo is it with that noyſome vermine of Rome, come out of the ſmoake deuiſed by ſuperſtitious men, authhrized and allowed by the Pope: What heapes of theſe vnprofitable creatures do this day ouerſpread the earth? *Sabellicus* records, that the Generall of the Franciſcans offered to the Pope, to goe againſt the Turke, thirty thouſand able men, and enow left behind, ſufficient to diſcharge all theſe duties in their Religion, which their zeale required. By their owne confeſſion was there not here in this one order, or family, thirty thouſand, that might aſwell be ſpared, as Graſhoppers out of the land? Why ſhould the Chriſtiã world haue beene burthened with ſuch heapes of idle loyterers? *Polidorus Virgilius* hath the like: *Nullum vnquam fuiſſe humana pietatis inſtitutum, quod magis breui tempore creuit, totum enim terrarum orbem vna hac Franciſcanorum impleuit familia, ſic vt vulgus iam tum ſtupefactum, ſuſpicaretur non tam pietatem, quàm otium multis cordi eſſe.* There was neuer (ſaith hee) any order inſtituted by man, which in ſhort time increaſed ſo much: for this one family of Franciſcans filled the whole earth, ſo that the common people aſtoniſhed heereat, began to ſuſpect it was not piety, but idleneſſe, and loue of loytering, which mooued ſo many to imbrace that kind of life: and ſo it was indeed.

*Sabellic.*

*Polid. Inuent. l.7.c.4.*

*Robertus Richardinus*, a Canon (as it ſeemes) of our Church of Cambuskenel, writes, *Exegeſin in regulam Sancti Auguſtini*: and records in it, of thirty ſeuerall orders militant, according to that rule. But if wee will looke to times of old, we ſhall ſee, that it was better foreſeene then, that vnder colour of Religion, idle bellies ſhould not be burthenſome to the Church. For by the conſtitution of the Emperour *Iuſtinian*, that in the imperiall Citie of Conſtantinople, where was a moſt famous and flouriſhing Church, all the Eccleſiaſtikes that ſerued theſe Churches, Porters alſo being reckoned in among them, ſhould not exceed fiue hundred and twentie fiue perſons. But now in one Citie, ye ſhall find Prieſts, Monkes, Friers, and ſuch like, exceeding this number, more then thrice.

*Richardin. in regulam Auguſtini.*

The ſecond reaſon of the type, is the varietie of their orders. Looke to the Graſhoppers, and yee ſhall ſee them noted with ſeuerall colours: ſo the orders of the Romane Clergie, diſtinguiſhed by habites of ſundry formes and colours, yet agree they all *in vanimi aduerſus Eccleſiam conſpiratione*, that I may ſpeake that of them which their owne man ſpeaketh againſt other Heretikes. It were a needleſſe labour, and but loſt, to goe through all their orders: they liue not all by one rule, though the Apoſtle hath told vs, We haue one God, one Baptiſme, one Faith, and hath plainely condemned Sects in the Church of Corinth, among whõ, ſome would be called

*Vigea in Apoc.*

after *Peter*, ſome after *Paul*, ſome after *Apollo*, he reduceth them all to one head, Ieſus Chriſt, yet among them in the Romane Church, what ſhall yee finde? ſcarce can their ſects be numbred; Baſilians, Auguſtinians, Benedictines, Dominicans, Franciſcans, Carthuſians; who ſhall reckon in order, ſuch an orderleſſe armie? I wearie to name them. Now laſt hath beene adioyned to the former, their Ieſuites, who as they are the laſt, ſo the worſt brood of the Beaſt: noted not onely by this type of Locuſts, comming out of the pit, but by one of their owne frogs proceeding out of the Cap. mouth of the Dragon, as a ſect more helliſh and malicious then the reſt; but their greateſt fury, and continuall treaſonable practiſes foreſhewes and prognoſticates their ſhort continuance. *And God was not in the fire. The weapons of our warfare are not carnall, but ſpirituall.*

Thirdly, for their earthly diſpoſition, their inſatiable couetouſneſſe, with idleneſſe, euer deſiring to haue, neuer delighting to worke, they are reſembled by Graſhoppers, they ſow not, they labour not, but deuoure the fruit of other mens labours, they fall vpon the medowes, vallies, and moſt pleaſant parts of the Land: what fertile part was there in our Countrie, which theſe Locuſts made not a prey to themſelues? In a word, you ſhall finde nothing in the Locuſt but a mouth, and a belly; and what elſe in them? a mouth to ſing, a belly to conſume; but no hands to doe good. They haue wings like birds, but cannot fly; they haue feet like beaſts, but cannot goe; when they meane to flye, they fall, and their going is an haggling leaping; thus ſeeme they to be a middle ſort of creatures betweene the two. Not vnlike them are the Romane Clergie, they are not heauenly men, able to aduiſe others, by beſtowing any ſpirituall gift out of the Word vnto them, nor yet are they common men to worke in their lawfull vocations, as other men doe; pray they cannot without their Portiſes; worke they will not; wings they haue like birds, that is, the ſimilitude of ſpirituall men, but bellies like the Locuſts, and are indeed carnall and earthly.

Laſt, the Graſhoppers leape figureth them who make aſſayes to religious exerciſes, but cannot proſecute them, making a ſhew of godlineſſe, they are indeed profane. At midnight they will riſe to ſing, and pray, and thereafter returne to the practice of abominable vncleanneſſe. *Subitos dant ſaltus, & protinus in terram cadunt.* To this Greg. moral. in Iob. 39. 23. alludes *Gregory*, and brings in the people of Iſrael for an example, ſometime making a faire profeſſion, but ſuddenly falling to a foule defection. *Videamus* (inquit) *quaſi quendam Locuſtarum ſaltum*: Let vs ſee in them (ſaith he) as it were the Graſhoppers leape: when *Moſes* had read to the people the booke of the Couenant, they anſwered, *All that the Lord hath commanded* Exod. 24. 7. *vs we will doe, and be obedient.* Here is a faire leape, and a large promiſe, whereof followed no performance. It had beene good they had ſeconded their promiſe with humble prayer; for piety promiſed out of preſumption, is of ſhort continuance. And ſo it was ſeene in them.

For incontinent they made ſhamefull Apoſtaſies; at the report of the ſpies they diſtruſted the Lords promiſe, they murmured and grudged, *Would God we had dyed in* Numb. 14. 2. *Egypt, or in this Wilderneſſe; would God wee were dead; ecce quam ſubito ruunt*, ſee how ſuddenly they fall. Alas, this is too euident in many euen Profeſſors of the Goſpell, they are religious by ſtarts, they continue not, *their repentance is like the morning dew*: they are like the ſeed that ſpringeth to the blade, but commeth not to the fruit: they will (for the preſent) confeſſe with *Saul, I haue ſinned*; they will mourne with *Eſau*, and ſhortly after, returne with the dog to that ſame ſinne which they haue vomited, and with the ſow to the puddle; but true godlineſſe is crowned with perſeuerance, and men truely religious leape not the Graſhoppers leape, they flye the Eagles flight, aſcending vpward till they come to the height, *they goe from ſtrength to ſtrength, till they appeare before the face of God in Sion.* Let vs pray that our hearts may be ſtabliſhed by grace, that we may be rooted and grounded in Chriſt, that like a people bleſſed of the Lord, wee may grow in grace and knowledge, and may *increaſe with the increaſing of God*, till wee become perfect men in Ieſus Chriſt our Lord.

And thus much concerning the Locuſts, onely this to bee added as touching variety of their orders, they all conſpire in one curſed vnion, againſt the Catholike Apoſtolike Church, but neuer one of their orders gracious to another. For euery one of them preſumes that their rule is the ſureſt way to heauen, as if there were not one *common faith*, and one common way, wherein all muſt walke that lookes to be ſaued. I paſſe by the iarres betweene the Dominicans, and Franciſcans. *Richardinus*, whom I cited before, in his dedicatory Epiſtle teſtifies, that one *Humbertus* had written *in regulam Auguſtini* before him, but by reaſon that he was a Dominican, the Auguſtinians did not regard him. *Nam inſtitutis Dominicani ſe non teneri putant*; for they doe not thinke themſelues bound to the rule of *Dominicus*; yea ſo far from it, that they would not willingly obey a Dominican writing vpon their owne rule: ſuch is the ſweet vnion ſo much bragged of, and ſweet harmony to be heard among theſe chanting Graſhoppers. But now they turne into Scorpions.

*And to them was giuen power, as the, &c.* To declare that they are not common Locuſts, they are alſo compared to Scorpions, their ſting is deadly, and yet deceitfull: *Scorpio eſt blanda facie, ſed cauda pungit occultè:* the Scorpion lookes as if it would Plin.lib.11. cap.25. not offend: but as *Plinius* records, *Cauda ſemper in ictu eſt, nulloque momento meditari ceſſat, nequando occaſioni deſit:* the taile of it is in a continuall motion, euer ready to ſting, when it may haue occaſion: theſe heretikes in appearance are courteous, affa- Rom.16.18. ble, and full of humanity, *but with faire ſpeeches and flattering they deceiue the hearts* Carthuſ. in Apoc. *of the ſimple: Ita & Scorpio blanditur vultu, & percutit cauda:* ſo the Scorpion flattering with the face, ſtingeth with the taile.

Secondly, *Scorpio cauda lingit, ita & iſti ſpiritualia temporibus poſtponunt.* This was the curſe inflicted vpon the Serpent. *Thou art curſed aboue euery beaſt of the field, vpon thy belly ſhalt thou goe, and duſt ſhalt thou eate all the dayes of thy life:* this curſe lyeth vpon all miſerable worldlings, and blinded heretikes, *they mind earthly things:* and like theſe vncleane beaſts vnder the Law, they *creepe with all foure vpon the earth*, and cannot doe ſo much as looke vpward. Let vs Coloſ. 3.1. feare to come vnder this curſe. *If ye be riſen with Chriſt, ſeeke thoſe things which are aboue, where Chriſt ſitteth at the right hand of God.*

Thirdly, the ſting of the Scorpion is not felt at the firſt. *Plinius* records, it brings not death before the third day. In the place which I cited before, with the wound, it infuſeth the venome, which piece and piece is diffuſed thorow the body, til it come to the heart: for the poyſon of hereſie is not perceiued at the firſt, it ſeemes plauſible, and they who are infected with it, reioyce in it, the deadly ſting thereof is not perceiued, till the conſcience bee wakened with the feare and horrours of death; and then, O what terrour, tribulation and anguiſh is vpon that ſoule, which by deadly doctrine hath been diuerted from Ieſus Chriſt, without whom no comfort can be to the ſoule!

And laſt, it may be a figure alſo of their filthy lechery, which the old Egyptians were in cuſtome to reſemble by a painted Scorpion. To this alludes *Ierome*, in that which he ſpeaketh of a certaine Virgin to Hieron. ad Suitum. *Antitus*, *Cauendum ne arcuato vulnere Scorpij vulnereris.* But of the Scorpions wound we will heare in the firſt verſe.

Now how this power is giuen vnto them, wherefore, and by whom, we haue in a part touched already. It is giuen them by Antichriſt, by Satan, by the Lord, but diuerſly. This is plainely declared by *Pareus*, and will ſet it downe in his words. This power is giuen them, *primum, à ſuo rege Abaddon, ſtella apoſtatica, Antichriſto, cuius poteſtate tot ordines ſunt authorati, canonizati:* firſt by their King Abaddon, the falne ſtarre, Antichriſt, by whoſe power ſuch orders were authorized and canonized. *Tum à Satana, cuius efficacia homo perditionis ad tantum faſtigium in Templo Dei emerſit:* then it was by Satan, by whoſe effectuall operation this *Man of ſinne* attained to ſuch height in the Houſe of God. *Demum à Deo, abſque cuius permiſſione iuſtiſſima, nec Satan, nec Abaddon aliquid potuit:* Laſt it is giuen of God, without whoſe moſt iuſt permiſſion, neither could Satan, nor Abaddon doe any thing. *Habent igitur Locuſtæ venenatam ſuam poteſtatem, etiam à Deo, ſed irato, cui vrbis Chriſtianæ horribilem cæcitatem, & idolomaniam per Locuſtas iuſto iudicio vlciſci viſum eſt:* The Locuſts then haue their venemous power euen from God alſo, but from an angry God, to whom it ſeemed good, in his moſt righteous iudgement, to puniſh the blindneſſe and idolatry of the Chriſtian by ſuch Locuſts. So teſtifies the Apoſtle, in that notable place, which ſo often in his Prophecie commeth to be conſidered: *The comming of that man of ſinne is by the working of Satan, with all power, ſignes, and lying wonders, and in all deceiueableneſſe of vnrighteouſneſſe among them that periſh, becauſe they receiued not the loue of the truth, that they might be ſaued: And therefore God ſhall ſend them ſtrong deluſion, that they ſhould beleeue lyes.* Thus we ſee how the Lord doth this, and yet in doing it, the righteous Iudge of all the world doth moſt iuſtly.

### Verſe 4.

*And it was commanded them, that they ſhould not hurt the graſſe of the earth, neither any greene thing, nor any tree, but onely theſe men, which haue not the Seale of God in their foreheads.*

NOw followes a limitation of the Locuſts power, and it is threefold. Firſt, there are ſome ſort of men, whom they may not hurt. Secondly, theſe men, who are giuen ouer to their power, they may not ſlay them out of hand, but torment them. Thirdly, in reſpect of time, they are alſo bounded, for the power is giuen them during fiue moneths.

And this is ſubioyned for the comfort of the godly, to aſſure vs, that in the time of greateſt defection, when the light of the Goſpell in moſt fearefull maner is darkned, and the face of the Church viſible obſcured, and euen then when ſwarmes of heretikes doe abound (for all Interpreters agree, that by theſe Locuſts, heretikes are ſignified) the Lord doth reſerue a Church to himſelfe, like thoſe ſeuen thouſand in the dayes of *Achab*, who bowed not their knee to *Baal*; their working may bee effectuall to the deſtruction of ſome, as a iuſt puniſhment of their other ſinnes, but they are not able fully and finally to peruert the ſealed ones: for, Matth. *It is not poſſible that the elect can be deceiued*; as witneſſes our Sauiour. All the World may follow the beaſt; and worſhip him, but they *whoſe names are written in the Lambs booke of life*, in all this Prophecy are ſtill excepted. Here then is an anſwere to the common queſtion of the aduerſaries, *Where was your Church before Luther?* whereof we haue written at greater length in our Sixe dayes conference betweene a Catholike Chriſtian, and a Catholike Romane.

The word vſed here ἐῤῥέθη, *dictum eſt*, it was ſaid vnto them: for Gods ſpeaking, is his effectuall operation; his inhibition to the wicked, is his powerfull bridling, and reſtraining of them: when he caſt out a Legion of Deuils out of one man; hee gaue them but one word ὑπάγετε, Packe you: but it was a forcible, and a working word. Thus all are vnder the commandement of God, Epheſ. 1.11. *He worketh all things according to the counſell of his will.* But note the difference, he commandeth ſome, and they obey him willingly; Pſal. 110.3. *Thy people ſhall come willingly at the time of aſſembling.* Saints pray for this Grace; Pſal. 143. *Teach mee to doe thy will, for thou art my God.* And they practiſe it; Pſal. 27. *When thou ſaidſt, Seeke ye my face: my heart anſwered; O Lord, I will ſeeke thy face.* Seruants are commanded to obey their Maſters from their heart, for conſcience ſake toward God, Epheſ. 6.6,7. *doing the will of God from the heart, with good will ſeruing the Lord, and not men*; how much more ſhould the ſeruice, which immediatly is giuen to God, be willing, and from the heart?

His enemies are alſo vnder his commandement, and they ſerue him; ſo *Nebuchadnezzar* is called his ſeruant; and the Angell of the bottomleſſe pit with his Locuſts are vnder his commandement, not willingly, but by conſtraint; they doe his will not with their will; they are euer oppoſite to his reuealed will; and yet by a way which they know not, they are euer controled by his ſecret will, and he doth his will in them, euen when they doe againſt his will; they will not doe that, which hee hath openly commanded, but he forces them to doe that, which he hath ſecretly determined, Aug. de corrept. & gratia, c. 14. *De his qui faciunt, quæ non vult, facit ipſe, quæ vult, & miro, & ineffabili modo, non fit præter eius voluntatem, quod etiam fit contra eius voluntatem*: Vpon them, who doe what God will not, God doth what hee will, and by a marueilous and vnſpeakable way; it is not without his will, which is done againſt his will: Rom. 11.33. *So vnſearchable are his iudgements, and his wayes paſt finding out.*

Here then are ſome left to the power of ſtinging Scorpions, others exempted from it, to wit, thoſe men who haue the Seale of God in their foreheads. This makes it plaine (ſaith Beda. *Beda*) *Locuſtas homines eſſe, qui non ad fœnum, ſed ad homines mittuntur*; That theſe Locuſts are Men, ſent to the hurt (not of Hay, or fruits of the earth) but of men. In the Church then, ſome are Chriſtians by name, like that Angell of Sardis, Reuel. 3.1. *Thou haſt a name, that thou liueſt, but thou art dead*: and theſe are giuen ouer to the deſtroying Locuſts. Others are Chriſtians indeed, ſealed with the Seale of God, and theſe the Locuſts may not hurt, figured here by graſſe, greene things and trees, noting three ſorts and degrees of Chriſtians.

In holy Scripture, graſſe ſometime is a type vſed to expreſſe the mortalitie of man, Eſay 40. *All fleſh is graſſe, and the glory thereof is as the flowre of the field*: but here it is vſed in a better ſenſe, to expreſſe the flouriſhing and fruitfull eſtate of the Saints of God, who being nouriſhed with the ſap of Chriſts grace, haue their owne increaſing, and growing like hearbes, flowres and trees planted in the Paradiſe of God, which haue a continuall ſpring-time, but ſhall neuer be conſumed by a withering Winter; *Theſe are the earth which drinke in the raine, that commeth vpon it, and bringeth out hearbs meete for them, by whom it is dreſſed, and receiues a bleſſing of God.*

And theſe are of three ſorts or degrees, ſome reſembled by this, χόρτος, wallowed graſſe, which hath ſap, but little of it, weake, and infirme Chriſtians; others are reſembled by χλωρὸς, more greene, and flouriſhing Chriſtians, through greater aboundance of the ſap of Grace. The third ſort are figured by trees, which haue aſcended higher, and beare fruit for the benefit of others. Theſe three degrees are acknowledged by S. *Iohn*, 1. Iohn 2. *Fathers, young men, children.* In the Church ſome are children, little babes, to be nouriſhed with Milke, others are young men, able for ſtronger meat; and ſome are fathers, able to gouerne, to teach, and to beget others vnto Chriſt. So then, Carthuſ. in Apo. by the *graſſe of the earth* are figured *inferiores, & infirmiores Chriſtiani*: by the greene things *proficientes*, ſuch as are growing and increaſing in Chriſtianitie: by the *trees*, *maiores, & perfecti*, ſuch as are greater both in place and gifts, more perfect then others. *Wincleman*, by the *graſſe of the earth*, vnderſtands ſuch Chriſtians, who in the vnhappy time of Papiſtry, hauing drunken in a part of their poyſonable doctrine, which made them like wallowed graſſe; yet were they not altogether dead, but reſerued ſo much ſappe of Grace, as cauſed them in their death to looke for ſaluation in the blood of Ieſus onely; which we haue more at length handled in our Sixe dayes Conference, whereof I made mention before: for though Papiſtry, or the Popes Synagogue bee not the true Church, yet vnder it God had his Church, whom the ſtinging Scorpions could not hurt to death.

And for our great comfort it is told vs, that the Lord hath a louing care of all that are his, euen of the weakeſt and moſt infirme Chriſtians, that none ſhould bee diſcouraged for their weake meaſure of grace, *He breakes not the bruiſed reed, he quenches not the ſmoking flaxe.* All the power of Satan cannot preuaile againſt the leaſt meaſure of Grace in his weakeſt children; though their faith were no more then a grain of Muſtard-ſeed, yet can it not be ouercome. Not in reſpect of temporall victorie: for Saints haue beene and may be ſlaine: but it is not this life they contend for, they let it goe willingly, as *Ioſeph* left his garment with *Potiphars* wife, that hee might preſerue a better. And ſo ſome of the aduerſaries expound this place, *Non dicit, Ne percuterent, ſed ne læderent, electi enim licet percutiantur, non reputant læſionem:* He ſaith not, Ye ſhall not ſtrike them, or ſlay them, but yee ſhall not hurt them; for Gods children count not the loſſe of their bodies any hurt to themſelues.

*Hugo in Apoc.*

*But onely thoſe men who haue not the ſeale.* Here (as I touched before) the Spirit of God expounds himſelfe, and ſhewes, that by the graſſe greene, and trees, hee meant men ſealed with the ſeale of God; as the oppoſition made here, of neceſſitie inforceth; and conſequently by Graſſe-hoppers, hee vnderſtands not theſe common creatures, which deſtroy the fruits of the earth, but thoſe which deſtroy the ſoules of men.

Thus in moſt obſcure places of this Prophecie, it pleaſes the Lord euer to interiect ſome word for explication, which may ſerue as a Key, to open vp the reſt. And this for a ſpeciall conſolation to the godly, that the Lord tells them, how hee hath them ſingled and ſealed by others of the world, what euer wrath he powred out vpon the wicked, bodily, or ſpirituall, he hath euer a ſpeciall eye to his owne. When he plagued the firſt-borne of Egypt; hee ſprinkled all the doores of the Iſraelites with the blood of the Paſchall Lambe, the deſtroying Angell might not enter there; When hee deſtroyed Iericho; the houſe of *Rahab* was diſcerned from the reſt by a red cord, the Sword entred not there. And before hee brought iudgement on Ieruſalem, he firſt commanded, that all the mourners therein ſhould be marked. And here a ſpeciall command is giuen, that none hauing the ſeale of God in their fore-heads, ſhould be hurt by the Antichriſtian Locuſts. What this ſeale of God is, and how Saints are ſealed thereby, we haue ſhewed, as we could, in the explication of the ſeuenth Chapter.

### Verſe. 5.

*And to them it was commanded, that they ſhould not kill them, but that they ſhould be vexed fiue moneths, and that their paine ſhould bee, as the paine that commeth of a Scorpion, when he hath ſtung a man.*

IN the former verſe we heard, how the power of the Locuſts, and ſtinging Scorpions is limited and reſtrained, that they might not hurt the Lords ſealed ones, euen as the Lyons were bound vp, that they might not touch *Daniel.* Now is declared, how they may vſe their power vpon the wicked, who are giuen ouer vnto them: they are commanded not to ſlay them preſently, and out of hand, but to vex them, and ſo by degrees to draw death vpon them, as it is with them who are ſtinged with Scorpions; and this is the ſecond degree of their limitation.

Here then is a cleere difference betweene the true Chriſtians, and Antichriſtians. The Popiſh Clergy, howeuer they be elſe full of deadly doctrine, as a Scorpion is of venome and poyſon, yet may they not hurt the ſoule of the true Chriſtian, who by faith reſts onely in the blood of Ieſus; but licence haue they to vex and torment Antichriſtians in their ſoule and conſcience: thus their power ſtriketh onely vpon the bodies of the one, but ouerpreſſes the ſoules, and vexes the conſcience of the other.

And this is the meaning of the firſt inhibition, Hurt not them that haue the Seale of God in their fore-heads. Saints are in ſuretie within the Citie of refuge, the gates of Hell cannot preuaile againſt them, no inſtrument of Satan is able to twin them and their ſaluation; nothing can ſeparate them from Ieſus. This is the tenor of this inhibition, *Hurt not theſe men.*

The godly ſtriue not for their bodies, they know, doe with it as they will, the body muſt goe to the duſt, and therefore they let it goe, as *Ioſeph* did let his garment goe, that he might eſcape the ſnare of Satan; they contend not for this life, they know, it cannot be kept; they haue a watchfull eye ouer their enemie Satan, they know that the ſtroke which he would giue them, is not in the body, but in the ſoule. Oh that we would alway remember this! by the firſt ſtroke that Satan gaue Mankind, hee hath beaten the body to the duſt? now all hee ſeekes, is to draw the ſoule downeward alſo to the communion of his condemnation, that the life which is reſtored to it by Chriſt, might the ſecond time bee ſtolne away from men.

1.Tim.6.12.

Ignat.Epiſt.

Iren.lib.5. cont.Valent.

Let vs alway keepe this in mind, in all our battels, it is not the body wee haue to fight for now, but for the life of our ſoule: and our ſoule kept in life, ſhall aſſuredly bring life to the body againe. When the Apoſtle Saint *Paul* had exhorted *Timothie, to fight the good fight of faith*, he ſubioynes incontinent, *Lay hold vpon eternall life.* No Chriſtian counts the loſſe of his body a hurt, if he loſe it for Chriſts ſake, that hee may ſaue his ſoule. The examples are innumerable; I bring onely one moſt memorable among others: When *Ignatius* was carried to Rome to be caſt vnto the deuouring beaſts, there was his moſt Chriſtian reſolution, *Nihil viſibilium, nihil inuiſibilium moror, ignis, & crux, incurſui beſtiarum, diſſipatio oſſium, conuulſio membrorum, totius corporis commolitio, ac ſupplicia diaboli in me veniant, modo Ieſum Chriſtum acquiram*; as hee teſtifies himſelfe in his Epiſtles to the Churches. I care for nothing viſible, nor inuiſible, let the fire, the gibbet, let beaſts breake my bones, bruiſe my members, and grind the whole bodie, let all torments Satan can deuiſe come vpon me; I ſtand not for them, ſo that I may enioy Ieſus my Lord. And *Irenæus* witneſſes, that he ſaid alſo, *Frumentum Dei ſum, & dentibus beſtiarum commolior, vt mundus panis inueniar:* I am the Wheat of God (no Popple) and I am content to be ground with the teeth of beaſts, that I may bee found cleane, and good bread in the houſe of God. In this one in ſtead of many we may ſee, how little Saints eſteeme of the hurt and loſſe of their bodies, ſo that they may keepe the ſoule vnto eternall life.

But the power of theſe Locuſts in Antichriſtians giuen ouer vnto them, touches not their bodies; for any ſort of people hath licence to liue vnder the Pope, if they will bee ſubiect to him, but it ſticketh on their ſoules to vexe and torment them in conſcience, and that after the ſimilitude of a Scorpion, the ſting thereof is deadly, but not inſtantly; he who is ſtinged therewith, perceiueth it not at firſt, but vnder a dailie hope of life, daily languiſheth on to death.

And hereby the deceite, and danger of Papiſtrie, is euidently figured, the poyſon thereof is deadly, for in effect it is a torturing of the conſcience, yet worketh it not a preſent death, for then all men would abhorre it; but vnder a vaine hope of life in a lingring manner it worketh death: for ye ſhall ſee Papiſts ſwelling with ſuch preſumption, that they dare be bold to affirme, that they are able to keepe the whole Law of God, yea, that they can doe more then the Law requires; but when the terrors of death ouertake them, and their conſcience is wakened, then they oppreſt with the ſenſible feeling of their guiltineſſe, they die in moſt comfortleſſe manner, neither can they find reſt to their ſoules, vnleſſe they repent, and returne to reſt in the merits and blood of Ieſus, renouncing all other merits, wherein they fooliſhly gloried in their life time.

No falſe religion can render true peace of conſcience: for no peace can be without righteouſneſſe. Now *all our righteouſneſſe is like a menſtruous cloth*, ſaid *Ieremie*: where men therefore being ignorant of the doctrine of iuſtification by faith in Chriſt, depend vpon their owne falſely conceited righteouſneſſe, and merit of their workes, what peace can be to ſuch? They are not aſhamed to profeſſe, that no man can be ſure of ſaluation, except it be by reuelation; becauſe their religion can render no ſurety of ſaluation, they thinke true Religion cannot doe it; and how can the ſilly people vnder them haue peace, where they cannot be ſure to be ſaued? They teach, that Chriſt hath not ſatisfied for all our ſinnes, but wee muſt ſatisfie for them our ſelues, either in this life, or then in Purgatorie; and to cure ignorant people of the feare may riſe of the remembrance of theſe paines, they bring Balme out of their Gilead, Vnctions, Indulgences, Pardons, Trentals of Maſſes, Pilgrimage to Saints, burying of their bodies in a Franciſcans Hood. All theſe are deceiueable trumperies, and may well make their purſes, the bigger who ſell ſuch rotten wares for money, but cannot make the trembling conſcience of their blind people the better.

The deſperate and comfortleſſe death of the Cardinall *Creſcentius*, the Popes Legat at the Councell of Trent, recorded by *Sleidan*, with many moe, may proue this: where, by the contrary, moſt ioyfull, and glorious is the death of them, who reſting in the merits of Chriſt onely, in whom the Father is well pleaſed, die in the peace of God, euen our children, our young men, our old men going out of the body reioycing, triumphing, and trampling all contrary power of the aduerſary vnder their feet, like men more then Conquerours, glorying of their entrie into heauen, or euer they were looſed out of the body. Of this I could bring many examples, which I haue ſeene and heard, but I ſpare.

*Fiue monethes.* The third degree of their limitation, is in reſpect of time, their power laſts bnt fiue moneths. The Interpreters buſie themſelues about the reckoning of this time, but the ſimple truth is, that alluſion is made here to the endurance of naturall Locuſts, which come out in Aprill, and continue till September. Hereby then is figured, that theſe ſtinging Scorpions haue their owne appointed time, wherein they ſhall periſh, *Quinque menſes breuitatem temporis exprimere arbitramur*; ſo doth *Andreas Cæſarienſis*, that 5. moneths ſignifie ſhortnes of time. We are then foretold here, that howeuer the ſmoke of the bottomles pit ſhould darken the Sun and Aire, and the Locuſts comming out thereof, ſhould in great heapes ouerſpread the face of the earth, yet they with their poyſonable doctrine ſhould not alway continue: but as S. *Paul* ſpeaketh of *Iannes* and *Iambres*, they *withſtood Moſes, ſo doe alſo theſe reſiſt the truth: But they ſhall preuaile no longer, for their madnes ſhalbe euident vnto all men.* So ſhall it fare with Papiſtry, yea, the Lord hath already begun to performe this Prophecie, their madneſſe is made manifeſt, their September is come, and they are caſt out of many places of Europe, wherein they were wont to ſit, & ſing in great ſecurity before; the Light of the Goſpell, which brings to all true Chriſtians a flouriſhing Summer, brings to Antichriſtians, a withering and conſuming winter. Great paines are taken by them to recouer their old eſtate, no vnlawfull meane is left vnaſſayed: let vs not be afraid, when we ſee them fighting with ſuch armour, their diſappointed plots againſt the Churches in Britaine, France, Flanders, Germany, Bohemia, againſt the eſtate of Venice, where they feare the riſing of a Church, might let them ſee, if they were not blinded, that God is againſt them, *they ſhall no longer preuaile.* The wound which the Lord hath giuen to that beaſt of Rome by the ſword of his Word, ſhall neuer be cured. If they can raiſe the millſtone which the Angell threw into the bottome of the ſea, then may they bee in ſome hope that their Babel may be reſtored againe: but the Lord hath ſaid the contrary.

*Andreas Cæſarien.*

2.*Tim*.3.8,9.

Thus then are they limited concerning their power. *Paræus* hath well obſerued, that in this Prophecie the word ἐδόθη is twenty times repeated, Satan and his inſtruments may do no more then the Lord giueth them power. It is true of all our aduerſaries, which our Sauiour ſaid to *Pilate, Thou couldſt haue no power at all ouer me, if it were not giuen thee from aboue*; they haue proud concluſions, and imaginations high, which mount vp to Heauen to giue battell to the Lord himſelfe, but the vanitie of them is apparent, in that one band of them, the builders of the firſt Babel, they intended to raiſe vp a Towre vnto heauen, but had nothing, except bricke made of clay to performe it; theſe were too weake meanes for ſo ſtrong a purpoſe: and no leſſe is the folly of all them who fight againſt the Church. Our God hath, & he will for his name ſake diſappoint them, and cauſe the rage of man to turne vnto his praiſe.

### Verſe 6.

*Therefore in theſe dayes ſhall men ſeeke death, and ſhall not find it, and ſhall deſire to dye, and death ſhall flee from them.*

THis verſe conceiues an amplification of the former plague. Men ſtinged in conſcience with the deadly, corrupt and comfortleſſe doctrine of Papiſtry, finding in themſelues a ſenſe of wrath, by reaſon of their ſinnes, and no ſound remedie thereof by the doctrine which they haue imbraced, ſhall wiſh to be out of the world, yea, that they were not at all: *Per hoc ingens huius mali magnitudo indicatur*: hereby is the greatneſſe of this euill, that it makes euen life it ſelfe, which of all things men loue beſt, moſt vngracious to them. *Cotterius* ſtandeth here by himſelfe againſt all the Interpreters, and will haue this to be vnderſtood *de cruciatu corporeo, non de tormento conſcientiæ.* But leauing him to his owne warrant, this is to be obſerued, that albeit men vexed with a tormenting conſcience, doe fooliſhly imagine, that death would eaſe them of their paine, yet are they farre deceiued; for death is no remedie of the paine of conſcience. In life it may bee cured, but after death it cannot bee cured, yea, men in ſeeking to cure it by the ſhortening of their dayes, do but increaſe it no other way, then if one, to eſchew danger of drowning in water, ſhould caſt himſelfe violently into fire. But as concerning Chriſtians, how it is that ſometime they eſchew death, and ſomtime deſire it, we haue ſpoken in our Treatiſe on Rom. 8. and Defiance to death.

Men vexed with a tormenting conſcience, doe fooliſhly imagine that death would eaſe them of their paine.

### Verſe 7.

*And the forme of the Locuſts was like vnto horſes prepared vnto battell; and on their heads, were as it were crowns like vnto gold, and their faces were like the faces of men.*

VVE haue heard the Originall, and limited power of the Apoſtles: now followes a large deſcription of their forme, their ὁμοιώματα: what they were like in ſimilitude and reſemblance, is here many wayes figured: carefull is the Spirit of God to deſcribe them, that we might be carefull to eſchew them; they are enemies in a myſtery, they are Serpents ſtinging in a ſecret manner. The aduerſaries themſelues grant, that theſe Locuſts are types of heretikes, the *Manuſcript* touches them ſomewhat more neerely: *Determinat hoc Ioannes qualitates miniſtrorum Antichriſti.* S. *Iohn* determines here,

*Manuſcript.*

here, and declares the qualities of the Miniſters of Antichriſt. If Satan and his Vicars, Poaſts and Proxies were knowne in their owne colours, all men would abhorre them: but *he transformes himſelfe into an Angell of light*. So doth his falſely named Apoſtles, their curſed fellowſhip is couered with the ſtile of the Church; their deadly doctrine is called the Catholike faith, and therfore doth the Lord particularly point them out, that we may beware of them.

Antichriſtian Clergie is repreſented to vs like a monſter, compoſed of ſundry kinds of creatures.

This Antichriſtian Clergy is repreſented to vs like a Monſter, manifold, compoſed of ſundry kinds of creatures. In the body they ſeeme to be horſes, on their heads they haue crownes, their faces are like to the faces of men, their haire is like the haire of women, they haue Iacks of iron, and rattling wings, their tailes are like tailes of Scorpions. Thus from head to foot they are all monſtrous, and marueilous, all moſt properly (as we wil heare) agreeable to the Romane Clergy.

Man ſince his tranſgreſſion, communicateth with the euill of euery creature.

Man, ſince his tranſgreſſion, communicates with the euill of euery creature. Indewed with reaſon, not ruled with reaſon, hee is the companion of beaſts; yea, vſing reaſon, againſt light and raſon, what is hee but an incarnate deuill? Not vnto one beaſt, but to all euill beaſts doth the Spirit of God reſemble him; he is a Sow, for his waltering in the filthie puddle of ſin; he is a Dog, for returning vnto his vomit; he is a Lyon, and a Tyger for his cruelty; he is a Viper for his venomous hatred of thoſe whom he ſhould loue; he is a Serpent, for his ſubtill, & crooked wiles; a Fox, for his craftie and double dealing; a monſter, compoſed of many moſt abominable monſters. O how farre is hee changed ſince his Apoſtaſie, from that which hee was! Where is now the ſimilitude and Image of God, which he had before? that *Lyer from the beginning* promiſed, that he ſhould make him like vnto God, but in effect he hath made him like to himſelfe.

*Chryſ. in Mat. hom. 22.*

For what a change is this? *Cùm Angeli, & filij Dei eſſe debeamus, ne hoc quidem nobis, vt videamur eſſe homines, ſeruamus: rapere enim, & inuadere violenter aliena, non humanæ manſuetudinis, ſed immanitatis eſt belluarum*; where we ſhould be Angels, and the ſonnes of God, we haue not kept ſo much to our ſelues, as whereby we may ſeeme to bee men: for to ſpoile violently, and inuade thoſe things that pertaine to others, belongs not to the meeknes of man, but to the fury and immanity of beaſts. *Quinimo ipſis quoque deteriores ſumus, illis enim hoc naturaliter inſitum eſt, nos verò qui ratione honorati ſumus, & tamen in eam quæ præter naturam eſt, excedimus vilitatem, qua tandem venia digni ſumus?* Yea, we are worſe then beaſts, for to them it is naturall to doe ſo; but as for man, whom God hath honoured with reaſon, and yet liues againſt reaſon in vnnaturall filthineſſe, how can he be excuſed? but we come to the particulars.

*Ibid.*

Firſt, they are reſembled by horſes, not common horſes, imployed in daily labouring, but horſes fed, and prepared for the battell; they are not labouring beaſts, they feed well, but worke not: here their idlenes is noted. Secondly, their beaſtly ſenſuality, *they are as brute beaſts led with ſenſuality*. Thirdly, their furie out of blind zeale, *cum feruore, & impetu procedentes ſine Dei timore, & diſcretione currentes in conculcationem electorum*: running without diſcretion, or feare to tread and trample vnder foot the elect. *Et ſicut equi non ſua ratione, ſed ſeſſoris impulſu aguntur, ita doctores peſtiferi diabolico ſpiritui agitati, feruntur contra eccleſiam*: And as horſes are ruled by him that rides on them, ſo are theſe peſtilent Doctors turned, driuen, ſpurred againſt the Church by the ſpirit of the Deuil, by whom they are led. In this fury they feare not to murther Kings, to plot treaſons, to deſtroy with one blow (if they could) moſt famous Kingdomes; yea, without one ſtroke to cut off (as *Nero* would haue done to the Citizens of Rome) all true Chriſtians from the earth. For this their ignorant and deſperate furie, they are reſembled by horſes ruſhing into battell; *He that mocketh at feare, is not afraid, and turneth not backe from the ſword*: but this courage is beaſtly, not Chriſtian. Beſides, here is noted, how theſe Locuſts, the Antichriſtian Clergie, go forth in multitudes with order, reſembling the face of a battell. *Ierome* writing on *Ioel*, records, *Agmina Locuſtarum ætate ſua volâſſe tanto ordine, vt illorum nulla de loco ſuo dimota ſit, ne ad latum quidem vnguem & viſa ſint, tanquam teſſellæ artificis manu in pauimento poſita*: That in his time there did flie armies of Locuſts in ſuch order, that not one of them left their place, ſo much as the breadth of a finger, and that they were ſeene in ſuch order, as are ſquare tiles-ſtones placed by the Artificer in a pauement or floore, after the manner of a Checker. An example of this yee ſhall ſee in Popiſh Proceſſions, they come out in multitudes, in order diſtinguiſhed in ſeueral ranks, with ſeueral colors, and habits, all hauing for euery order, their Standards, Crucifixes, Croſſeſtaues, Bãners, very like an army proceeding to battell.

*2. Pet. 2. 12.*

*Manuſcript. Carthuſ.*

*Beda in Apoc.*

*Iob 39. 25.*

*Ier. in Ioel. c. 1*

Laſtly, their cruelty is here pointed out, they are people giuẽ to bloudſhed. How cõpetent this is to the Romane Clergy, former experience may tell vs. There haue bin few wars this long time in Chriſtendome, which the Pope and his Clergie haue not raiſed; yea, Cardinals and Church-men haue beene Generals and Gouernors in many of them; they pretend the name of Paſtors, but their

*Coſter. encherid. in præf.*

bloody teeth bewrayes them to be rauening Wolues. *By their fruites yee ſhall know them* (ſaith our Sauiour.) The Ieſuite *Coſter* in the preface of his Enchiridion, confeſſes, that in the Primitiue Church there were many thouſand Chriſtians, who were able by force of Armes to haue reſiſted the enemies, and eſtabliſhed Chriſtian Religion, but they choſe rather patiently to ſuffer death, then to range, by ſhedding the blood of others. *Ita Catholicos pia quadam miſericordia & deſiderium conuerſionis hæreticorum tenet*: Such is the tender mercy of Catholikes, and ſo great is the deſire they haue to haue heretikes conuerted.

These are his words, by which he blacketh his owne face, and declares the Church of Rome which now is, to be flatly and directly contrary in diſpoſition to the ancient Primitiue Church: for now their mouthes breathe nothing but battels; their writers maintaine it, their hands are defiled with the blood of Saints. The murther of Paris will witneſſe it to their eternall infamy. See now the Romane Locuſts diſcouer themſelues, they looke with the faces of men, but bite with the teeth of Lions. Where was your tender mercy, O falſly named Catholikes, when the tender ſuckling in the cradle was ſtabbed to death with your ſwords and daggers? Scorpion (ſaid the Ieſuit *Viega*)

*Viega in Apoc. cap. 9. ſec. 12.*

cannot be baniſhed the houſe, but by the burning of ſome; ſo heretikes cannot be rid out of the way, but by putting ſome of them to violent death. When the Diſciples cryed, that Chriſt would bring downe fire from heauen vpon Samaria, he would not, but anſwered them, *Yee know not of what ſpirit ye are.* The Ieſuites crying for fire, and where they may, committing pure worſhippers to the fire, declare they are not inſpired with the Spirit of God: yet though it were, as they would haue it, in this they ſhould proue farre deceiued. It was ſaid of old, that *Sanguis martyrum* was *ſemen Eccleſiæ*; it proued ſo in effect: and late Writers haue found by experience, that the burning of Martyrs hath increaſed many more. Looke the Hiſtorie of that laſt Martyr in our Church; *Walter Mill*, Vicar of the Church of Dolor: the very enemies were for to acknowledge, that they on whom the ſmoke of his fire did blow, were all blacked with his hereſie.

*Fox. tom. 2.*

And thus for the generall and firſt point of the deſcription of theſe Locuſts figuring the Antichriſtian Clergy, that they looked like Horſes prepared for the battell, repreſenting their idlenes with pampering and feeding their fury, their multitude, and order, and their cruelty.

*And on their heads as it were crownes, &c.* This is the ſecond point of their deſcription, which points them out more particularly: their Clergie is an ordered Armie of crowned men, hauing their heads all ſhauen after the ſimilitude of a Crowne. The aduerſaries themſelues are forced ſo to expound this place, they confeſſe themſelues, that it is to be vnderſtood of Antichriſtian heretikes, and now they are forced to expound it of ſuch heretikes as haue ſhauen crownes: they are ſaid (ſaith *Lyra* on this place) to haue crownes, *quia propter tonſuram clericalem & ordinem, homines honorem illis deferunt*, becauſe for their ſhauen head and their Order, men giue them honour.

*Lyra in Apoc.*

These are plaine words, their crowne here is *tonſura clericalis*, the ſhauen heads of their Clergy. *Rabanus Maurus* calles their ſhauen crowne, a token of their Royall and Prieſtly dignity. To them ſubſcribes *Bellarmine*, that the ſhauen crowne ſignifies their royall dignity: *Nam ſeruire Deo, eſt regnare*, for they are Kings who are ſeruants to God.

*Rab. Maurus de inſtit. Cler. li. 1. cap. 3.*
*Bellar. lib. de. Monachis, c. 40*

But doth not S. *Peter* affirme, that all Chriſtians are a *royall Prieſthood vnto God*? Shall they all be ſhauen in like manner? But it is meeteſt it ſhould be as they will haue it, the ſimilitudes of theſe crownes to be their owne, that they may be knowne to be theſe Locuſts repreſented here to S. *Iohn*, neither is it to be marueiled, that they appropriate to themſelues that, which is the common priuiledge of all Chriſtians, ſeeing they are bold to vſurpe ouer Crownes, and lawfull authorities, and ſubiect their crownes vnto theirs. We are not then to ſeeke theſe Locuſts crowned elſe-where, but in the Antichriſtian Clergy: their King the Pope hath a tripple Crowne, their Cardinals, Biſhops, Abbots, haue their Miters, contending with the Crownes of Kings; all of them haue their heads ſhauen in a circular forme like a crown.

*2. Pet. 2. 9.*

Now it is to be noted; he ſaith not, that they had Crownes of gold, but like vnto gold: for they haue no true honour and dignitie as lawfull Kings haue, whoſe power is of God, and therefore are ſaid to haue a *Crowne of pure gold vpon their head*: their dignitie and pretended ſuperioritie is vſurped: neither are they indeed honourable, as theſe are, who are truely Chriſtians; their crownes are conterfeit, Papiſtry is but a ſhew of religion: the power, the ſolid grace, true comfort for a conſcience, is not to be found among them; yet there are many among them, who in effect are not of them.

*Pſal. 21. 3.*

Papiſtry is but a ſhew of Religion.

To cleare this yet further, let vs conſider how this Prophecie expounds both the myſteries of Chriſt and of Antichriſt. Chriſt commeth out riding vpon a White Horſe, a type of Preachers, by whoſe Miniſterie hee is carryed thorow the World. Antichriſt hath his owne Horſes alſo, whereupon he rides; but as wee heard, they are mixed monſters. Againe, Chriſt hath his

The myſteries of Chriſt, and of Antichriſt, how it is expounded by this Prophecie.

twenty foure Elders with Crownes of gold vpon their heads. Antichriſt the angell of the bottomleſſe pit, the king *Abaddon*, he alſo hath Locuſts with their crownes, not of gold indeed, but like to gold: here wiſedome is iuſtified of her children, and it is a great point to diſcerne the one from the other, that we may ioyne to the beſt.

Reue. 21. 21.

Reue. 3. 18.

Greg. hom. 17. ſuper Euang.

In holy Scripture gold is a type of grace, by which we are led to true glory; therefore in the end of this Prophecie, heauenly Ieruſalem is reſembled all deckt ouer with gold, to ſhew the great glory thereof. And as for grace, it is alſo reſembled by gold: *I counſell thee to buy of me gold tryed by the fire.* Now theſe Locuſts are ſaid to haue crownes, not of fine gold, but like vnto gold, their faith and charity is not true, but counterfeit, which *Gregorie* properly expreſſes of the Clergie in theſe words; *Aurum obſcuratum eſt, quia ſacerdotum vita, quondam per gloriam virtutum clara, nunc per actiones infimas reproba oſtenditur.* The gold is obſcured, becauſe the life of Prieſts, ſometime glorious by vertue, now by their baſe actions is prooued, reprobate gold: It is not gold of the Sanctuary; *Quia hi qui per orationem, & contemplationem ſemper intus eſſe debebant, per vitam foris vacant, ecce iam pene nulla eſt ſeculi actio, quam non ſacerdotes adminiſtrant:* becauſe they who by Prayer and Contemplation ſhould haue alwayes beene within, walking in ſecret with God, in their life wander without, ſo that now there is no worldly action which Prieſts doe not adminiſtrate.

But leauing them, let vs take heed to our ſelues, for alas, many Profeſſours haue the ſimilitude of grace, who want true grace: Our Sauiour teaches this, in the Parable of the ten Virgins, whereof fiue were wiſe, and fiue fooliſh; they ſeemed both to be alike till the day of tryall came, then was it found, that the one had a lampe, a glancing ſhew of Religion, but without the oyle of grace. Let vs ſee that we haue gotten grace, ſauing grace with our Profeſſion, otherwiſe profeſſion without grace will not profit vs, but increaſe iudgement. Now true and ſauing grace brings with it foure iewels, Faith, Righteouſneſſe, Peace, and Ioy: euery one of theſe is procreate of another; for faith gets vs righteouſneſſe, euen that fine and vnſpotted righteouſneſſe of Ieſus Chriſt. Righteouſneſſe againe begetteth peace, true peace, not deceiuing ſecurity; and peace bringeth foorth ioy vnſpeakeable and glorious. Theſe are foure wedges of fine gold, whereby the Lord Ieſus decketh his Saints.

True and ſauing grace brings with it foure Iewels, Faith, Righteouſnes, Peace and Ioy.

*All haue not faith*, ſaith the Apoſtle, therefore doth he command vs to *try our ſelues, if we be in the faith:* there is a counterfeit and fained faith, which is temporary, & ſhortly vaniſhes: there is another faith *working by loue*, *a faith that purifies the heart*; a faith which the Apoſtle calleth *faith vnfained*, he commendeth *Timothie* for it, and by this Epithite hee diſtinguiſhes it from fained faith: let vs beware that we take not the one for the other, the ſimilitude for the ſubſtance, the appearance of gold for true gold; where if ye ſpeare at me, wee are commanded to try if we be in the faith: how ſhall we try it? how ſhall we know the true faith, from the counterfeit? The anſwere is, We may know the one from the other, three manner of wayes: firſt, as I ſaid, vnfained faith purifies the heart: Secondly, it worketh by loue: and thirdly, it abides the triall of tentation: true faith may be ſore tumbled and toſſed with tentation, but it cannot be ouercome, it will not giue ouer: it wraſtles (as *Iacob* did) for a bleſſing, it anſwereth as patient *Iob* did, when the Lord ſhewed himſelfe (in his ſenſe) an aduerſary vnto him: *Albeit the Lord would ſlay me, yet will I truſt in him.* Conſider that notable place, *Now yee are in heauineſſe through manifold tentations, that the tryall of your faith being much more precious then gold, that periſheth, though it be tryed by the fire, might be found to your praiſe, and honour, and glory, at the appearing of Ieſus Chriſt.*

2. Cor. 13. 5.
Gal. 5. 6.
Act. 15. 9.
2. Tim. 1.

True faith may be ſore tumbled and toſſed with tentations, but it cannot be ouercome.

1. Pet. 1. 6. 7.

Now then let the Chriſtian try himſelfe by theſe three: hath thy faith purified thine beart? is it become a new heart? I will not ſay, voyd of all vncleanneſſe, *quis gloriabitur caſtum ſe habere cor?* who can glory in that? But findeſt thou in thy heart a loue of *righteouſneſſe, a hatred of iniquity*, a willingneſſe to *inquire of good and follow it*, a carefulneſſe to *eſchew euill* and flee from it, a ioy when thou doſt that which is good, a griefe when thou doeſt that which is euill? then haſt thou a purrified heart. Secondly, doth thy faith work by loue? I will not ſay, thou canſt doe all the good which thou wouldeſt doe. The holy Apoſtle attained not vnto that; yet findeſt thou a liuely power in thy faith, making thee to produce the workes of loue? Art thou vpright, and holy in thy dealing with God? Art thou iuſt in dealing with thy neighbour, and mercifull to the poore vnder thee? Art thou ſober in thy ſelfe? then haſt thou a faith working by loue. Thirdly, haſt thou indured tentation, yea euen the terrours of conſcience? Haſt thou by it beene ſtirred to a feruent crying vnto God? Haſt thou offered violence to the Kingdome of God? Haſt thou wraſtled with God, and preuailed? Victory in particular tentations, is a pledge of the full and finall victory. Haſt thou refuſed to take a refuſall of thy petitions for mercy, as did that woman in Canaan? then haſt thou a

Mat. 15.

faith more precious then gold tryed in the fire. This ſhortly for diſcerning the ſubſtance of ſauing grace, from the ſhew thereof.

*And they had faces like the faces of men.* The third thing figured here in them, is their hypocriſie, *exterius apparebunt boni, & interius erunt mali*, without they appeare to be good, but within they are very euill. Our Sauiour by another type expreſſes this Hypocriſie of falſe teachers, *they come in ſheepes clothing, but within are rauening wolues*: A plaine Commentary for this place: *Eloquentes, prudentes, diſcreti apparebunt inanter hereſiarchæ*: Theſe heretikes ſhall ſeeme, albeit vainely, to be eloquent, prudent, and diſcreet, they make a faire ſhew of ſanctitie, humility, and humanity, yea, they ſeeme moſt humane and courteous of all other men: but as Saint *Peter* ſpeakes of them, *Through couetouſneſſe, with fained words they make marchandiſe of men.* Let vs ſtudy for ſincerity; of all ſinnes the Lord abhorres hypocriſie moſt, for an hypocrite ſcorneth the Lord in his face, as if our God (his Name be bleſſed for euer) were like the Idoles of the nations, which haue eyes, and ſee not. But as they haue God in their mouth, when their heart is farre from him; ſo the Lord hath them not in his heart, as he had *Dauid*, to doe them good, but hee hath them in his mouth, as he had the Laodiceans, to ſpew them out of it.

*Manuſcript.*

*Mat. 6.*

*Carthuſ.*

*2.Pet.2.3.*

## Verſe 8.

*And they had haire, as the haire of women, and their teeth were as the teeth of Lyons.*

SOme of the Interpreters following, as it ſeemes, *Andreas Cæſarienſis*, expound theſe Locuſts, thus diuerſly figured, to bee Deuils, or euill ſpirits, perſecuting the godly: *Hi enim ſemper accincti ſunt ad bellum nobis inferendum, geſtantque in capitibus ſuis coronas auri ſpeciem præ ſe ferentes, certos vtique victoriæ contra nos obtentæ indices, nos enim ſumus, qui toties illos coronamus, propoſitamque victoriam turpiter abijcimus, quoties voluptatis ſenſu ſuperamur*: For they are euer ready to battell againſt vs, and they carry on their heads crownes, hauing the appeerance of gold, as euident witneſſes of their victory obtained ouer vs, for it is we, that crowne them ſo often, loſing the victory which is ſet before vs, as oft as wee ſuffer our ſelues to bee ouercome with the ſenſe of carnall pleaſure.

*Andr. Cæſarien.*

But in very truth, as we haue ſaid, It is a deſcription of the Antichriſtian Church in the head and members thereof, whereof ſome are ſeducers, and ſome ſeduced: and there is in all the parts thereof to be obſerued, a proper oppoſition betweene the Church Chriſtian, and Antichriſtian, as God willing, ſhall be declared, when we come to the laſt part of the deſcription of this Monſter.

He attributed vnto them before, the faces of men: now he ſaith they had haire, like the haire of women; and this he aſcribes vnto them, not in reſpect of the thing it ſelfe, which is good, and lawfull: for *long haire is a praiſe to a woman, and is giuen vnto her for a couering*, ſaid Saint *Paul*, but in reſpect of the abuſe of it, which is euill, hurtfull, and alluring vnto ſinne; and therefore forbidden by Saint *Peter*: *The apparelling of women, let it not be outward, with broyded haire, and gold put about, or putting on of apparell. But let the hid man of the heart be vncorrupt, with a meeke and quiet ſpirit, which before God is a thing much ſet by.* Where ye may perceiue, he doth not ſimply condemne the vſe of haire, or of gold, or of apparell; but as it is oppoſed to an vncorrupt heart, and vſed to corrupt either them that haue it, by a proud and vaineglorious ſetting out of themſelues, or then to corrupt others who behold them, and whom by ſuch entiſements they would intangle and allure vnto their loue.

*1.Cor.11.15.*

*1.Pet.3.3,4.*

And in this point now the folly of women hath proceeded vnto manifeſt madneſſe. They haue not onely learned from *Iezabel, to paint their faces, and tyre their heads*: but they couer one ſort of haire with another, and change the colour of the haire which they receiued from God, into another; and all, that out of their pride they may ſeeme to be better then they are, and may inſinuate themſelues the more readily into the hearts of thoſe, whoſe eyes behold them: they thinke it a part of their glory, but in very deed, it is a proclaiming openly of their ſhame. This folly, I find it condemned of old, by worthy Doctours of the Church, as not fitting for a Chriſtian; but farre leſſe now, in ſo cleere a light of the Goſpell: *The Kings daughter is all glorious within.* Among them ſhall they be ranked, who neglecting inward glory, labour onely to ſeeme glorious without, careleſſe to pleaſe the Lord, carefull to pleaſe the eyes of men?

*2.King.9.30.*
The folly of women, in changing the colour of their haire.

*Multi prætextu tegendæ turpitudinis, in aliam turpitudinem incidunt*: Many vnder pretence of couering their filthy nakedneſſe, draw on another more filthy nakedneſſe, yea, manifeſt their nakedneſſe to the world: *Manus Deo inferunt, cum illud, quod formauit, reformare conantur*: They doe, as it were, lay violent hands on the Lord, who dare preſſe to reforme that which hee hath once formed: Wilt thou alter the Workemanſhip of God; and thinke to eſcape judge-

*Cyril. catecheſ. 4.*

*Cypr. tract. 2. de habit. virg.*

iudgement? But moſt heauy is that which followeth, *Non metuis, quæ talis es, ne cùm reſurrectionis dies aduenerit, artifex te tuus non recognoſcat?* Thou who makeſt another colour to thy face, or haire, then God hath giuen thee, exchanging thy naturall, with an artificiall; art thou not afraid, that in the day of Reſurrection, thy Artificer, and Maker doe not know thee? he meanes, with the knowledge of approbation: may he not iuſtly giue vnto thee that anſwere of the workers of iniquity: *Away from me, I know you not? Interno ſe produnt decore nudas, quæ tãto ſtudio, & pretio, de vniuerſis, & varijs ſpeciebus eius, quæ præterit figura mundi, conficere ſibi ſatagunt, vnde in oculis inſipientium appareant ſpecioſæ:* They bewray themſelues to be naked, and voyd of inward beauty, who with ſuch labour and expences, decke vp themſelues with all variable beauty, borrowed from the ſhape of this world, which vaniſhes and paſſes away, that they may appeare glorious in the eyes of the fooliſh, to the deſtruction both of themſelues, and of others alſo.

*Bern. ad Sophiã virginem, Epiſt. 113.*

I haue ſpoken the more of this, becauſe in our dayes this ſinne is reuiued againe, that it is thought an vnhoneſty and deformity, to walke without exceſſiue apparell, and haire curled vp, or hanging downe, coloured, or borrowed from another. They ſay who know it, that Painted faces cannot abide the fire: but let them foreſee in time, how they will ſtand before God, whom ſuch deformed creatures ſhall find to be a *conſuming fire.*

Painted faces cannot abide the fire.

But to accommodate this to our purpoſe. The haire of women, attributed to theſe Antichriſtian Locuſts, noteth firſt, *Varias fraudes*, their ſundry ſorts of deceits, as *Cotterius* hath obſerued, by the which they allure others to commit ſpirituall adultery with them, which is Idolatry; or as *Lyra* thinks, *Ornatum illicitum*, it noteth their vnlawfull attire: Looke to a Prieſt at a ſolemne Maſſe, you ſhall ſee him in ſuch pompe, with his cloth of gold, that he ſeemes rather like a Perſian Monarch, then an humble ſeruant of Chriſt. Againe it noteth in them *effœminatos mores*, womanly faſhions, and effeminate faſhions; they profeſſe chaſtity; but practiſe villany, for which, in Chap. 17. the Romane Church is deſcribed vnder the ſimilitude of a whore: that no better fruits can flow of compelled continencie, Pope *Gregories* fiſh-pond will proue it: *Bernard* will approue it, *Tolle de Eccleſia honorabile coniugium, & replebis eam mollibus inceſtuoſis, &c*, Take out of the Church Honourable marriage, and yee ſhall repleniſh it with all ſort of vncleanneſſe, not worthy to be named. Thirdly, that haire of women, which is giuen them for a couering, now attributed to the Antichriſtian Clergie, figureth their hypocriſie, couering abominable euils vnder the ſhaddow of fained ſanctity. Long ſince Saint *Auguſtine* noted this in the Monkes of his time, whom hee called *fratres criniti, qui venalem circumferrent hypocriſin, timentes ne vilior haberetur tonſa ſanctitas, quàm comata.* And laſt, that hauing giuen them before the faces of men, he now alſo attributeth to them the faces of women. In the iudgement of the ſame *Auguſtine*, wants not their owne myſterie: for here not onely is ſhewed an effeminate or womanly ſex, but either of both ſexes, they are not ſimple men nor ſimple women, they ſerue for both, and communicate with both: But this vnnaturall vncleanneſſe is fitter to be buried, then reprooued.

*Apoc. 17.*

*Aug. de opere Monachorum. cap. 31. 32.*

*Aug. in* [illegible]

Rom. 1.

*And they had teeth as the teeth of Lyons.* In all this Prophecie, the Spirit of God ſpeaketh in ſuch termes as the Prophets did of old; and here hee ſeemeth to allude to that which *Ioel* hath of the Aſſyrian oppreſſors, *Their teeth are like the teeth of a Lyon: Dentibus ſignificatur crudelitas eorum:* By their teeth, their cruelty is ſignified, ſaith *Lyra.* Of this we haue ſpoken in the verſe preceding, and elſewhere: ſo that heere three things are pointed out in them. Firſt, *Falſi boni ſimulatio, & oſtentatio:* A ſimulation, and oſtentation of a good which they haue not; for their faces of men pretend great humanity, which indeed they haue not. Secondly, *Veri mali occultatio & diſſimulatio:* A hiding, and diſſembling of euill which they haue; and this is pointed at in their *womans haire*, which they vſe for a skonce, and couering of their greater nakedneſſe. Thirdly, *Aperta ſæuitia:* Their open cruelty, figured in the Lyons teeth: for where by the firſt two they cannot preuaile; neither by faining good, nor by diſſembling their euill, their cuſtome is to proceed to the third, to wit, open and manifeſt cruelty, as their maſſacres, murthers, treaſons, conſpiracies, in all Chriſtendome, this day may witneſſe. This Prophecie forewarnes vs to expect no better fruit from ſuch trees: their reſtleſſe plotting againſt true Profeſſors in ſo many Prouinces and Kingdomes, proues the ſame; yet doth the Lord daily diſappoint them, for which the Chriſtian Church now hath cauſe to praiſe the Lord, as Iſrael did of old, *Praiſed be the Lord, who hath not giuen vs a prey to their teeth.* That ſame God, who bridled the Lyons in their den, that they might not touch his ſeruant *Daniel*, hath put his hooke alſo into the noſe of that Romiſh *Rabſakeh*, who hath *breathed out threatnings and ſlaughter againſt the Diſciples of the Lord*, and many a time laid downe cruell concluſions, which the Lord ſuffered not to come to execution.

*Ioel 1. 6.*

*Manuſcript.*

*Pſal. 124. 6.*

*Act. 9. 1.*

Verſe

### Verſe 19.

*And they had habbergions, like vnto habbergions of Iron, and the ſound of their wings was like the ſound of Charets, when many horſes runne into the battell.*

THeir habbergions, or breſtplates of Iron, ſignifies their outward defences, by which they haue made themſelues very ſtrong, to maintaine themſelues againſt all whom they count enemies: of this ſort they haue many; whereof this is not the leaſt, that they are exempt from ſecular cenſure; yea, they hold Princes, and ſecular powers in ſubiection to them, to doe as they command, they feare not *the Powers which are of God*: no, ſecular powers are rather forced to feare them. And this vſurped immunity imboldeneth them to liue at the greater liberty, and is indeed an Iron defence againſt ſuch as both would, and ſhould puniſh the groſſe enormities euident in them.

Popery exempts Prieſts from ſecular authority.

And of this alſo proceeds hardneſſe of heart, and obſtinacy in their errour, which many of the Interpreters thinke to be ſignified by their breſts of Iron; *Loricæ falſæ ſunt excuſationes malorum ſuorum*: their habbergions are their falſe excuſes, and defences of their euils. Or as *Beda* obſerueth, their Iron breſt ſignifies, *Obdurata contra veritatem præcordia*, hearts obdured againſt the verity. The ſame hath *Andreas Cæſarienſis*; *Obſirmatam notant duritiem*, ſaid he, they note a confirmed hardneſſe. *Corda habent adeo obſtinata, vt ſagitta veritatis ea non penetret, irreuocabiles exiſtentes in erroribus ſuis*. Theſe are the words of a certaine Commentator cited by *D. Hoe*, who wrote on this Booke two hundreth yeeres agoe, long before *Luther*, and expounds this Prophecie of the Pope, whom he cals Antichriſt, and of his Antichriſtian Clergie. The like I finde in the manuſcript alſo; *Loricæ ferreæ corda ſunt obſtinata, quæ non poſſunt ſagittis ſacræ Scripturæ penetrari*: the habbergions of Irons are their obſtinate hearts, which cannot be pierced with the arrowes of the holy Scripture.

*Lyra.*

*Beda.*

*Andreas Cæſarien.*

*Manuſcript.*

And this is a deſperate euill, when the heart poyſoned with Papiſtry, is locked vp alſo with obſtinacy and induration harder then Iron; that it cannot giue place to the truth, and the warnings of the Word cannot enter into it, to informe and correct it.

The heart poyſoned with Papiſtry, is commonly locked vp with obſtinacy.

And this is told vs before-hand, that we ſhould not be diſcouraged, when in ſo cleere a light, we ſee ſo few of them illuminated with the knowledge of the truth: pertinacie makes hereſie incurable: yet let them know, that they ſhall not preuaile, perſiſt as they will. It is hard for them to kicke againſt the pricke; their breſts of Iron are not ſo hard, but that our Lord *his Scepter of Iron can breake them in pieces, like a Potters veſſell*, and confound them, that will not conuert vnto him; which daily may bee ſeene in his working, if men could marke it. And yet on the other hand, herein doth hee magnifie the power of his grace, that *with his arrowes he pierceth the hearts of his enemies*, euen thorow their breſts of Iron; he brings them to the knowledge of his truth, and illuminates them with his true light, and draweth them from the fellowſhip of that Antichriſtian Church, to adioyne themſelues to the Church truly Chriſtian, worſhipping God according to his Word. And of this there wanteth not alſo daily examples in many of all ſorts of people, ſecular and Eccleſiaſticall.

*Pſal. 2. 9.*

*Pſal. 45.*

But leauing them, let vs take heed vnto our ſelues, that hardneſſe of heart poſſeſſe vs not, and that we put not on thoſe breſts of Iron to hold out, and reſiſt the calling of God, offering vnto vs daily, mercy and grace, by the preaching of the Goſpell. It is a ſore plague which God threatneth by *Moſes*, *Thine heauen that is ouer thine head, ſhall be Braſſe, and the earth that is vnder thee, ſhall be Iron*: but it is a ſorer plague, in as much as it is ſpirituall, when the Lord reſtraines the dew of his grace that it diſcends not, for then the heart becomes Iron, hard like the Adamant: this plague is procured by contempt of the Word; for it, the Lord ſtrucke the Iſraelites of old: *Goe, make the heart of this people fat, make their eares heauy, and ſhut their eyes, leſt they ſee with their eyes, and heare with their eares, and vnderſtand with their heart, and conuert, and he heale them.* A fearefull wrath, yet ſuch as men draw downe vpon themſelues by cuſtome of ſinne, and contempt of the Word: let vs therefore beware of thoſe ſinnes which procure it, and cry feruently to the Lord, to preſerue vs from a hard heart, which in it ſelfe is a ſinne, a fruit of ſinne, and a iuſt puniſhment of ſinne.

A caueat for the hard-hearted hearers.

*Deut. 28. 23.*

*Eſa. 6. 10.*

*And the ſound of their wings was, &c.* *Beda* writing on this place, ſaith, *Expaueſcendum hoc magis quam exponendum, quod tantæ huic exercitui vires accreſcunt*: It is rather to be trembled at, then interpreted, how the forces of this armie increaſeth. For firſt, the bottomleſſe pit is opened, then ſmoke commeth out, and out of the ſmoke Locuſts, which are not ſimple Locuſts, but Scorpions, Horſes, Lyons, not naked, but armed with habbergions of Iron, figuring enemies, cruell, crafty, fierce, ſtrong, forcible, armed with all meanes that may hurt, and annoy the poore Church; theſe are ſore enemies, ſuch, as it would ſeeme, ſimple

*Beda.*

The Churches enemies often ſtrong.

men were not able to reſiſt, yet this is more which followes, they are ſaid to haue wings, the ſound whereof is like the ſound of Charets, when many horſes runne vnto the battell, and they haue alſo a King ouer them.

And this power of the enemies is at length, and particularly deſcribed, for the praiſe and glory of Gods mercy, and great power: for the manifold wayes which Satan, and his inſtruments haue hurt the Church of God, commends vnto vs the manifold mercies of God, who in deſpight of them conſerues a Church to himſelfe, againſt which the Ports of hell, the power of the deuill, the force and fury of man is not able to preuaile. Satan is reſembled in the Goſpell to be *a ſtrong man*, but our Lord is *that ſtronger then he*. Many are our enemies, but as *Eliſha* ſaid to his ſeruant, *They that bee with vs, are mo then they that bee with them.* The ſtronger, and mo that our enemies bee, the greater is the glory of our God, who deliuereth his ſeruants out of their hands. Doe what they will, conſpire, confederate, conclude cruell decrees, breathe out bloody threatnings, Sure it is, *O Lord, the rage of man ſhall turne to thy praiſe.* It ſhall fare with all his enemies, as hee ſaid of *Pharaoh*, *For this cauſe haue I raiſed thee vp, that I might ſhew my power vpon thee.* The greater power enemies haue to perſecute the Church, the greater glory (as I ſaid) God hath in confounding them: let vs feare our God, and not be diſcouraged for our enemies; there is not a horne which riſeth to puſh Ieruſalem, but it hath a Carpenter with a hammer waiting vpon it, to beate it downe.

2.King.6.16.

A comfort againſt the ſtrength and, cruelty of our enemies.

Exod.

Zach. 1.

But to returne. Wings are attributed vnto them, as they were of old attributed to the Chaldean armie, by *Habakkuk*, *Their horſemen ſhall flee, as the Eagles haſting to meat.* Hereby then their celerity, forwardneſſe, reſtleſſe labour: their buſie and reſtleſſe labour to aduance the kingdome of their Prince *Abaddon* is ſignified vnto vs. It is true in them, which our Sauiour ſaid of the Phariſes, *They compaſſe ſea and land to make one a Proſelyte, or conuert* to them, and when they haue done it, they make him the child of the deuill tenne times more then themſelues; for it is the deuill, *that compaſſer of the earth*, who inſpires them with a furious, mad and reſtleſſe ſpirit to run thorow the world, peruerting and infecting all whom they may ouertake, with their deadly hereſies.

Abak. 1.8.

The enemies of the Church are ſwift to do miſchiefe.

Mat. 23. 15.

Iob 1. 7.

Through all this, there is alway to bee obſerued a direct oppoſition betweene the armie of Chriſt, and Antichriſt, which wee ſhall more particularly collect, when wee come to ſpeake of their King, which is the laſt point of the deſcription. Theſe wings of the Locuſts, are no more like to the wings of the Cherubims, mentioned chap. 4. then their crownes are like to the Crownes of the foure and twenty Elders, which wee touched before. The Locuſts haue wings, whereby they leape from one part of the earth to another; from one meddow, or midding, to another meddow, or midding, but ſtill they are vpon earth, they cannot mount vpward to the Lord: they cannot fly the flight of the Eagle, with Angels, and redeemed Saints. Antichriſtians, and other wicked men of the world, can raiſe their affections from one ſinne, and turne them to another; like a bird with wings flying from one part to another, but they cannot mount vpward toward the Lord. *But they that wait on the Lord, ſhall renew their ſtrength, they ſhall lift vp the wing as the Eagle. Where the carrion is, thither doe the Eagles reſort*: the prey, the food, the life, the delight of a true Chriſtian is Ieſus Chriſt: *Hee hath aſcended on high, and ſits on the right hand of his Father.* His Saints daily aſcend after him, *ſetting their affections on things which are aboue*: vpon the wings of faith, and feruent prayer, they fly vp, and enter within the vaile, and get acceſſe to the Throne of grace.

A direct oppoſition betwixt Chriſt, and Antichriſt.

Eſa.40.31.

Luk.17.37.

And this difference will yet better appeare by the ſound of their wings. The heauenly Angels with their wings ſend out a ſweet and comfortable ſound; for when they fly, they cry, *Holy, holy, holy, Lord God of hoſts, who was, who is, who is to come*: this is the ſound which they ſend forth toward God. Now toward men there is the tenor of their voyce, *Glory be to God on high, and peace on earth to the children of his good will.* So ſounded the heauenly ſouldiers to the ſhepheards: but the ſound ſent out by theſe Locuſts, firſt, it is *confuſed*; ſecondly, it is *comfortleſſe*. Confuſed it is, like the ſound of many Charets, vttering no diſtinct voyce, which men may vnderſtand, yet ratling with a mighty noyſe, terrifying the world with horrour by their thunder-bolts of excommunication, by their loud dinne of idle diſputations, their clamorous voyce in proceſſions vndiſtinct, ſuch as neither themſelues, nor others rightly vnderſtand.

Eſa.6.3.

Luk.2.14.

The voyce of Antichriſt is both confuſed and comfortleſſe.

1
2
1
Confuſed.

Comfortleſſe againe is their ſound, for they neither ſound glory to God, (they diuide that among creatures) neither ſound they peace vnto men, but in rebellion againſt God, they perſecute his Saints, and breathe alway battell againſt them. Of old, they were wont to fight in their Charrets: ſo King *Iabin*, and his chiefe Captaine *Siſera*, had nine hundred Charrets of Iron, wherewith for the ſpace of twenty yeeres he

2
Comfortles.

Iudg.4.2,3.

Manuſcript.

Antichriſt is euer cruell and bloody.

Antichriſts cruelty deſciphered.

he vexed Iſrael very ſore. Euery Chariot had the owne number of men of warre: but how many ſoeuer they were, they all went forward againſt Iſrael; *Diuerſi currus diuerſis vijs, & equis tracti, cum impetu currunt in bellum contra eundem hoſtem: ſic iſti Antichriſtiani, diuerſis hæreſibus infecti, & diuerſis rationibus præmuniti, current vnanimiter contra Eccleſiam; quorum vox clamoſa, impetuoſa, irrationabilis, multiplex erit.* As diuers Chariots, drawne diuers wayes, by diuers horſes, doe runne all furiouſly to the battell againſt one common enemy; ſo theſe Antichriſtians infected with diuers hereſies, and diuers wayes armed, ſhall run with one conſent againſt the Church, whoſe voyce ſhall bee clamorous, furious, vnreaſonable, manifold, with their diuers orders, in great diſorder agreeing againſt the Church. It is ſtill to be marked throughout this whole Prophecie, that the Spirit of God directs vs, to take vp theſe Popiſh Antichriſtians by their cruelty, and bloody diſpoſition to battell; their contentions are reſtleſſe; where they are any way contradicted. Hath not this beene (theſe many yeeres) their common and conſtant policy throughout Chriſtendome, to diſturbe the eſtate of Kingdomes with inſurrections of people, with treaſons ſecretly plotted, and where they may, with murther of Kings, and open rebellions againſt lawfull authorities; ſeeking to come to their owne purpoſe, & by diſturbing of all other eſtates, to re-eſtabliſh their owne againe, which is impoſſible to doe.

### Verſe 10.

*And they had tailes like vnto Scorpions, and there were ſtings in their tailes, and their power was to hurt men fiue moneths.*

Antichriſts Clergie compared to Scorpions, becauſe of their ſecret ſtinging.

1

THis ſimilitude, whereby the Antichriſtian Clergie is compared to Scorpions is, as you ſee, twice touched in this deſcription, becauſe they doe more deadly harme by their ſecret ſtinging like Scorpions, then by their ſeene teeth of Lyons, figuring their open cruelty, and that in two reſpects: firſt, when they come with manifeſt cruelty, and ſhew out the bloody teeth of Lions, either they may be eſchewed, or then with patience ſuſtained, without loſſe of ſaluation: but when they come like Scorpions, looking with a countenance not like to offend, and then vnlookt for, or that they know not of, they ſting the ſoules of men with poyſonable and deadly doctrine, which cannot bee cured. Secondly, the wound they giue by their teeth, is ſenſible, and hurteth onely the body; but the wound they giue by the taile, is like the ſting of the Scorpion which he carries in his taile, at the firſt it is not perceiued, but within few dayes, paynes him that is ſtinged, vnto the death without remedy. The doctrine of Papiſtry giues deadly wound to the conſciences of men, but it is not able to cure them. That place of *Eſay* may lead vs to vnderſtand this, *The taile is the falſe prophet.* So then in effect, the end of this repetition is to ſhew, that theſe Locuſts are euery way deadly; but their ſecret ſlaying of ſoules by falſe doctrine, is much more to be feared, then their open cruelty, wherewith as it were with Lyons teeth they deuoure and deſtroy the bodies of men.

The nature of all ſinne.

*Iam. 1.*

*Chryſoſt. in Ioan. 8. hom 51.*

Some Serpents ſlay with the eye, as the Cockatrice; ſome with their tongue, or bite of their mouth, as the Viper; and ſome with the ſting of their taile, as the Scorpion. Not one, but many manner of wayes hath Satan, whereby hee ſlayeth the ſoules of men. Now, that their ſting is ſaid to bee in their tailes, noteth vnto vs the nature of all ſinne: the loſſe that commeth by it is not perceiued, but in the end thereof, *Sinne when it is finiſhed, bringeth out death. Si cupis peccati cognoſcere turpitudinem, commiſſum conſidera, cum liber, non amplius eius perturbaris affectu.* If thou wouldeſt know the turpitude of ſinne, conſider it, after that it is committed, when thou art free, and not perturbed with the ſolliciting affection thereof. As to their limited time of fiue moneths, we haue ſpoken of it before, in the fifth verſe of this ſame Chapter.

### Verſe 11.

*And they haue a King ouer them, which is the Angell of the bottomleſſe pit, whoſe name in Hebrew is Abaddon, and in Greeke he is named Apollyon.*

*Pro.30.27.*

IN this deſcription of the Antichriſtian body, conſiſting of a head, and members, which are ſubtill ſeducers, and miſerable ſeduced men, wanting the marke of God in their foreheads, as hee began at the head, ſo he ended with it: this their King is the head of their Church, the Apoſtate Biſhop of Rome, to whom the Lord giueth names conuenient in effect vnto him; vnder the ſhadow of faire names he deceiueth the world, giuing out, that he is Chriſts Vicar, and the Succeſſor of Saint *Peter*: But the Lord Ieſus here giue him the right name, *he is the Angell of the bottomleſſe pit, Abaddon, and Apollyon.* The naturall Locuſts, ſaith *Salomon*, haue not a King, ſo this cannot be literally expounded of them. *Bellarmine* vainely labours to turne ouer this vpon Lutheran profeſſors: Are ſhauen crownes to be found in Churches reformed? or haue they one viſible head, and Generall ouer them, who is their king? He might haue

*Hugo.*

learned the truth from his fellow *Cardinalis Hugo*, that this king is Antichriſt, ſo he expounds it long before him: with him agrees that Commentator cited before, who two hundreth yeeres agoe expounded this place, *And they haue ouer them, regem, ſcilicet, Antichriſtum*, a king, namely, Antichriſt; and throughout his Commentary he ſpareth not to call the Pope this Antichriſt.

See their Bible printed at Antwerpe. 1580.
*Ribera.*

His name is ſet downe in the Hebrew and Greeke Languages, becauſe both the old Teſtament written in Hebrew, and the new written in Greeke, pointed at him, ſaith *Bullinger*. Or then, becauſe he deſtroyes both Iewes and Gentiles: for as ſome of both theſe Nations get ſaluation by Ieſus, ſo ſome of them both get perdition by *Abaddon*, as thinkes *Iunius*, and *Graſſerus*. As hee is both a ſpirituall, and ciuill Magiſtrate, ſo he deſtroyes both ſoule and body, as ſaith *his Maieſtie of great Britaine*. The Latine Tranſlator, to the Hebrew, and Greeke names, ioyneth alſo a Latine name, *& Latinè habens nomen exterminans*. The Ieſuite *Ribera* confeſſeth, that this is not in the Greeke Text, yet hee defends it: *Interpres merito illud addidit, ipſum Ioannem imitatus: quemadmodum enim Ioannes, quia Græcis ſcribebat, Hebraicam vocem Græcè interpretandam putauit, ita noſter, quia Latinis hominibus Scripturam vertebat, Latinè etiam Hebraicum, & Græcum vocabulum expreſſit*: The Interpreter, ſaith hee, hath iuſtly added this, following the example of Saint *Iohn*: for as Saint *Iohn*, becauſe he wrote vnto Grecians, thought good to turne the Hebrew word into a Greeke; ſo our Interpreter, becauſe he tranſlated the Scripture for Latine men, expreſſeth the Hebrew and Greeke word with another Latine word: In Hebrew he is called *Abaddon*; in Greeke *Apollyon*, and in Latine *Exterminans*. This is preſumption enough. Doth their Latine Interpreter write by diuine inſpiration, as S. *Iohn* did? hath he the liberty which Saint *Iohn* had? he might haue expounded the words by way of Commentary, but to adde any thing to the Text, which Saint *Iohn* had not, is too great boldneſſe, ſpecially ſeeing vnder paine of a curſe it is forbidden. But the Pope and his Clergie take liberty to dally with the holy Scripture as they pleaſe. For why? *Papa canonicis ſacris authoritatem ita præſtat, vt illis ſeipſum non ſubijciat*: The Pope giues authority to Canonicall Scripture, but ſo, that he himſelfe is not ſubiect vnto it.

A notable note of Antichriſt.
*Cauſ. 25. quæ. 1 cap. ideo.*

Popiſh Doctors aduance the Latine tranſlation before both Hebrew and Greeke.
*Perer. in Gen. 14.18.*

A place on which the Papiſts doe found their Maſſe.
*Theolog. Louanien.*

*Lyra prolog. in Cant.*

*Viega Ieſuita, in Apoc. 14. 3.*

And his Doctors, when they pleaſe, aduance the Latine tranſlation, and preferre it to both the originals of the Hebrew and Greeke, otherwiſe, as liberally they reiect it. *Pererius* the Ieſuite, writing on the fourteenth of Geneſis, handling the hiſtory of *Melchiſedech*, graunteth that in fiue ſundry points, the Latine tranſlation differs from the Greeke, Hebrew, and Chaldaicke, in one ſentence: *And Melchiſedech brought out bread*: yet is this the firſt foundation, as they alledge, of their Maſſe. The Diuines of Louaine, in their Preface before the Bible, allowed by the Councell of Trent, *Deprehenſum eſt (inquiunt) diſcrepare Latinam tranſlationem à fonte, ex quo fluxit*: It is found (ſay they) that the Latine tranſlation differeth from the Fountaine from which it floweth. The ſame is obſerued by *Lyra*, *Tranſlatio noſtra in multis differt à literis Hebraicis*: our tranſlation in many parts differs from the Hebrew. *Viega* the Ieſuite, writing on the Reuelation, Chap. 14. Ver. 3. *And none could learne the new ſong. Aduerte, inquit, pro eo, quod nos habemus dicere, haberi Græcè μαθεῖν, id eſt, diſcere: facile autem eſt in Latinis codicibus, vt diſcere in dicere corrumperetur*: A plaine confeſſion of the corruption of the Latine Tranſlation, and difference of it from the Greeke: His companion *Ribera* is of the ſame iudgement with him vpon that place. In the Greeke, ſaith he, the word is μαθεῖν, which ſignifieth, *diſcere*, to learne, but by little and little, in one letter the errour came in, *Atque adeo increbuit error, vt non ſolum in codicibus, ſed etiam in expoſitoribus ſemper legamus, dicere*. And this errour, ſaith he, proceeding of the change of one letter, hath ſo preuailed, that not onely in the bookes themſelues, but in the Interpreters, who expound them, wee reade *dicere*, that is to ſay, where it ſhould bee *diſcere*, that is, to learne. And againe, *Ribera* on the one and twentieth Chapter of the Reuelation, Verſe 12. *In quibuſdam Latinis codicibus vitioſe legitur Angulos, pro Angelos, ſed errandi occaſio, quæ in Latinorum nominum ſimilitudine ineſt, nulla eſt in Græcis*: In ſome Latine Bibles, corruptly Angles (or corners) are read for Angels, the occaſion of the errour is in the ſimilitude of the Latine names, which is not in the Greeke. Thus by their owne confeſſion, the Latine tranſlation of the Bible in many places is corrupt, and hath erred from the Fountaine out of which it was drawne, yet will they maintaine it to be the beſt, for the maintenance of their errours namely.

Antichriſt a deſtroyer.

But to returne to his name: in Hebrew hee is called *Abaddon*, in Greeke *Apollyon*; both which in our language ſignifie a *Deſtroyer*. This is a phraſe ſo familiar to the holy Spirit, when he ſpeakes of Antichriſt, that it is maruell how any man could accommodate it to any other. Saint *Paul* calleth him, *The man of ſinne*, noting him to be a ſecond *Ieroboam*, who is often mentioned with this blot in the Bible, that hee

2. Theſ.2.3.

*cauſed Iſrael to ſinne*, by giuing worſhip due to God, to the creatures. Againe, he calleth him ὁ υἱὸς τῆς ἀπωλείας, *That ſonne of Perdition*, declaring him to be a ſecond *Iudas*, a profeſſed Diciple, but a trayterous enemie to Chriſt: him our Lord called, *The child of Perdition*. That which our Lord and his Apoſtle hath of *Iudas* and of Antichriſt, is in effect a Paraphraſis, Circumlocution, or Expoſition of this name *Apollyon*, for it, and *Apoleia* come both from one theme: and ſo he is called, both becauſe he deſtroyes the faith of others, and himſelfe alſo, *for he goeth into deſtruction*.

Reuel. 17.11.
Diſtinct 19.
cap. Si Papa.

Yea, he glories in it, as we ſhewed before, *Si Papa, &c. If the Pope, being negligent of his owne ſaluation, and the ſaluation of others, draw with him into hell innumerable heapes of ſoules, yet let none reproue him, nor ſay to him, Why doe ye this?* And yet they will make vs in another place beleeue, that no ſoule can be ſaued which is not ſubiect to the Pope of Rome: *Omnem animam ſubijci Romano Pontifici, de neceſſitate ſalutis eſt*. But follow him who will; ſuch as loue their ſaluation, let them not looke to finde it vnder this *Prince of Perdition*.

The Turke a
ſore de-
ſtroyer too.

It is true, the Turke is alſo a ſore deſtroyer, but in a different ſort, he diſſembles not, he openly blaſphemeth Chriſt Ieſus our Lord, God ouer all, bleſſed for euer. No Chriſtian heart can approue, yea, they cannot but abhorre ſuch an enemie of Ieſus; but the Pope is ſo much the more perillous enemie, becauſe he is not perceiued, but lurketh vnder couerings. Who would not bee rauiſhed with theſe pretences? O the Pope is Chriſts Vicar, he hath the keyes of heauen, he is the ſucceſſour of S. *Peter*; but here hee is diſcouered in his owne colours, hee is *The Angell of the bottomleſſe pit, A Prince of Perdition to himſelfe and others*. Satan hath not at any time done more euill to the Church of Chriſt, then vnder the ſhaddow of the name of Chriſt. And this was long ſince obſerued by S. *Auguſtine*, when Satan ſaw his Temples forſaken, and his Oracles put to ſilence, by the ouer-ruling power of Ieſus, hee deuiſed this policie, to ſend out agents againſt Chriſt, vnder the name of Chriſt, *qui ſub hoc vocabulo Chriſtiano, doctrinæ reſiſterent Chriſtianæ*. And this manner of way this day preuaileth hee more then by plaine, and open contradiction.

Aug. de Ciuit.
Dei. l.18.c.51.

Who made
Antichriſt a
King?

But here it commeth to be enquired, Seeing it is ſaid, *They had a King ouer them*, whom wee haue ſhewed to bee Antichriſt, that Apoſtate Pope of Rome: How came hee to this preferment? Who made him a King? For anſwer of this: In Gods action, it holdeth ſure which himſelfe ſpeaketh of the Kings of Iſrael, *Dedi illis Regem in furore meo: I gaue them a King in my wrath*: ſo Antichriſt is ſent of God: *He ſhall ſend them ſtrong deluſions*, but ſent in wrath to puniſh the contempt of the glorious Goſpell, by giuing *them ouer to beleeue lyes, who beleeued not the Goſpell*. But looke to him in himſelfe, and that which he is by the meanes of man: of himſelfe, and of the Deuill, we ſhall find him no lawfull king, to be followed or obeyed, but an intruded tyrant, of all to be abhorred, that would haue part in eternall ſaluation.

Hoſea 13.10.
2.Th.2.11,12.

1. King.1.5.

As to himſelfe, he is that ſecond *Adonijah, Who exalted himſelfe, ſaying, I will be King, and got him Chariots, and Horſemen, and men to runne before him*. The Pope hath ſet vp himſelfe as a King, againſt the Great King, or to ſpeake with the Apoſtle, *he hath exalted himſelfe aboue all that is called God*. ὁ ἀντικείμενος, *That aduerſarie*. To this preſumption was he puft vp, by the inſtigation of Satan, and therefore called in the firſt verſe, *The Angell of the bottomleſſe pit*: diſtinguiſh theſe two well, he is ſent from God, as we ſhewed a little before, with a meſſage of deluſion; hee is alſo ſent from Satan, as a meſſenger from the botomleſſe pit, for his *comming is by the working of Satan*. Thus is he the Deuils Lieutenant: for *vnto him the Dragon giueth his throne and authority*.

2.Theſ.2.4.

Antichriſt
the Deuils
Lieutenant.
Reuel. 13.2.
How he came
by his Kingly
eſtate.

And as to men, how they helped him vp to the height of his Kingly eſtate, it is well knowne, that an Vniuerſall Councell made him a Patriarch, but ſo, that there were other three of equall authoritie with him; and the Emperour *Phocas*, who murthered his maſter *Mauritius*, made him Vniuerſall Biſhop. Thus an Vſurper of the Imperiall Crowne, aduanceth firſt this Vſurper of Supremacie into the Church. And this Monſter, being this way procreate, like a Viper, deſtroyeth his Parents; for Councels, King, and Emperours, hee hath now ſubdued vnder his power. He blindeth the world, and maketh them beleeue that his Primacie is of God, and that all ſhould be ſubiect to him, vnder paine of damnation.

Whether the
Pope be Pe-
ters ſucceſ-
ſor.

But to vrge the point, wee paſſe by all that the Romiſh Doctours alledge of Saint *Peters* Primacie, and power of the Keyes giuen him more then to the reſt of the Apoſtles; which yet they are neuer able to prooue. I demand of them, What hath the Pope to doe with Saint *Peter*? how came hee to be his Succeſſour? ye ſay, all people are bound to be ſubiect to him, as to the Vicar of Chriſt, and ſucceſſour of Saint *Peter*. What warrant is there for this? for there muſt be a Diuine Warrant for euery thing I am bound to beleeue vpon my ſaluation. Let Saint *Peter* ſtand downe as

high

How came the Pope by Peters priuiledge?

high an eſtate, as they alledge; anſwere me this; *How fell the Popes heire to all the Priuiledges of Saint Peter?* I deſire any conſcionable Papiſt to ſhew me a warrant of his faith in this point: *vpon this ground depends his Primacie, and in effect all Papiſtrie*: but yee may ſee how vnſure, yea, how falſe this ground is whereupon Papiſts doe build their faith; ſearch as they will, they ſhall neuer ſhew mee a Diuine Warrant to confirme their faith in this point, that the priuiledge of Saint *Peter* belong to the Pope.

2.*Theſ*.2.4.

If they will obiect the Decrees of the Popes of Rome for a warrant, examine well, and ſee if that will iuſtifie thy faith; in that the Pope takes a Decree to himſelfe, he declares himſelfe to be that *Man of ſinne, who exalts Himſelfe aboue all that is called God.* Marke the point, he exalts *himſelfe*, and by his owne Decree, aduances him to bee the ſucceſſor of S. *Peter*, and his Chaire, to be the Chaire of S. *Peter*: but thou muſt firſt haue a warrant for thy faith in this, that the Pope ſucceeds to all the power of S. *Peter*, otherwiſe his owne Decree is of no power nor force.

The Biſhop of Rome was none of Peters ſucceſſor, but rather S. Iohn.

O, but ſeeing Saint *Peter* was Primate of the Catholike Church, ſay they, muſt he not haue a ſucceſſour? I diſpute not now with the Papiſt, whether Saint *Peter* was Primate of the Catholike Church, or not? This I ſay, The Biſhop of Rome was not his ſucceſſor, in the Primacie; neither *Linus*, nor *Clemens*. For after the death of Saint *Peter*, Saint *Iohn* the Apoſtle, *The beſt beloued Diſciple of our Lord*, liued fiue and twenty or thirty yeeres; for Saint *Peter*, they ſay, dyed at Rome vnder *Nero*, and Saint *Iohn* was baniſhed to Pathmos vnder *Domitian*, ſo that Saint *Iohn* liued the time of ſixe Emperours after the death of Saint *Peter*. After *Nero*, *Galba* ruled, then *Otho*, then *Vitellius*, after him *Veſpaſianus*, and his ſonne *Titus*, to whom ſucceeded *Domitianus*. Now it is euident that Saint *Iohn* was to bee preferred before all Biſhops in the world, in that hee was one of the *three Pillars of the Church, and one of the twelue foundations*; whereupon Ieruſalem the true Church is builded. There is no Church in the world which nameth not Apoſtles before Biſhops; yea, the Church of Rome will not refuſe to preferre Apoſtles before Popes. Of this then it is cleare, that if S. *Peter* had a Primacie ouer the Catholike Church, his ſucceſſor in that Primacie after his death, muſt be Saint *Iohn*, the longeſt liuer of the Apoſtles. It is an abſurd thing to ſay, that *Linus*, or any other Pope, or Biſhop of Rome could be Primate or Head of the Church, ſo long as the Apoſtle Saint *Iohn* liued. I hope the Papiſts will thinke ſhame to make the Pope Primate to an Apoſtle. So no way can the Pope haue his Primacie from S. *Peter*; if he will needs haue it, hee muſt draw it from Saint *Iohn*: but what way the Pope ſhall enter heere to Saint *Iohn*, I leaue that to his Canoniſts and Doctours to be aduiſed vpon.

*Reuel*.21.14.

If their Decretall Epiſtles bee true, *Clemens*, who is thought by ſome of themſelues to haue beene Pope before *Linus*, writeth in this manner to *Iames the* Apoſtle: *Clemens Iacobo fratri Domini, & Epiſcopo Epiſcoporum regenti Hebræorum ſanctam Eccleſiam Hieroſolymis, ſed & omnes Eccleſias quæ vbique Dei prouidentia fundatæ ſunt*: *Clemens*, to *Iames* the brother of our Lord, Biſhop of Biſhops, ruling the holy Church of the Hebrewes at Ieruſalem, yea, all Churches where-euer they be founded, by the prouidence of God. If this, I ſay, be true, ye ſee plainely he acknowledges another then himſelfe Oecumenicke Biſhop; he giues it not to Saint *Peter*, neither challenges he it to the Church of Rome: and if it be not true, then let Papiſts bring better warrants for the Papall primacie, then theſe out of the Decretall Epiſtles.

Or S.Iames.

Now to conclude this deſcription of the Church Antichriſtian; let the Reader obſerue more diligently a direct oppoſition betweene it, and that deſcription of the Chriſtian Church, which we haue in the 4. Chapter; I doe now but ſummarily point at it. Here the *bottomleſſe pit is opened, ſmoke commeth out of the pit, and out of the ſmoke Scorpions*, and crowned Locuſts, with breſtplates of yron, hauing wings, and voyces breathing battell, and a King ouer them, *Abaddon*, who is indeed a deſtroyer. But in the Church of Chriſt, conſiſting of Saints Militant, and Triumphant, all is cleane contrary; there is heauen opened, a light ſurpaſſing the light of moſt excellent Creatures; there are Seniors crowned, Angels winged, no habbergions, but white Robes, ſweet voyces, ſounding glory to God, and peace to men; there is a King ſitting vpon his Throne in moſt glorious manner, not a deſtroyer, but a *Prince of peace, a Prince of ſaluation*, Ieſus a Sauiour, *whom the Father hath anoynted, and ſet for a King in Sion*, to ſaue vs that wee ſhould not be deſtroyed: hee was content to ſuffer death himſelfe, but *God hath lift him vp with his right hand to bee a Prince and a Sauiour, to giue repentance to Iſrael, and remiſſion of ſinnes*: happy are they who are vnder this Kingdome.

*Eſa* 9.6.
*Pſal*.2,6.

*Act*.5.31.

### Verſe 12.

*One woe is paſt, and behold, yet two woes come after this.*

THis Verſe containes a tranſition from the fifth Trumpet to the ſixth. Three woes were denounced to the Inhabitants of the earth, in the end of the laſt Chapter. Now one of them is ſaid to be paſt, to wit, in reſpect of prediction, it is foretold already, as it were by apparition exhibited to me, and two remaine yet to be foreſhewed vnto the Church: thus as wee ſaid, this Verſe is a concluſion of the fifth Trumpet, and an introduction to the ſixth. God giueth warning of the woe before it come, that his Children may be wakened and ſtirred to repentance: the wicked at the leaſt, may be inexcuſable.

God warneth before hee warreth.

As vnder the Law there was a mount Ebal for curſing, and a mount Gerizzim for bleſſing: ſo vnder the Goſpel are both bleſſings and curſings, moſt ſweet conſolations, and aboundance of bleſſings to ſuch as are heires of grace; and as fearefull woes and terrible threatnings to the inhabitants of the earth.

Deut. 27. 13. Deut. 27. 12.

Theſe woes are very heauy, yet not the worſt which abide the wicked, for theſe are temporall; but there is a woe denounced againſt them, which will neuer paſſe away, it ſhall not bee changed, farre leſſe ended, *for their Worme ſhall not dye, neither ſhall their fire be quenched.* And againe, hee will burne vp the *chaffe with vnquenchable fire.* Thus temporal woes conuey the wicked to woe euerlaſting.

Eſa. 66. 24. Mat. 3. 12.

Where the denunciation and execution of one plague workes not repentance, it is the Lords righteous doing to proceed to another; increaſe of ſinne, increaſeth iudgement, *Many ſorrowes ſhall come to the wicked*; many ſinnes breede many ſorrowes; *If by theſe ye will not be reformed by mee, but walke ſtubbornely againſt mee, then will I alſo walke ſtubbornely againſt you, and will ſmite you yet ſeuen times for your ſinnes*, for *with the froward hee will ſhew himſelfe froward.* What did *Pharaoh* gaine by repining againſt the ſtroakes of the Lords hand? Onely procured that ſtroakes and plagues ſhould bee doubled vpon him: the wicked multiplying ſinnes, *doe heape vp wrath to themſelues againſt the day of wrath*: for the Lord will *turne their owne wayes vpon their owne head.* They fill vp the cup, which at length they muſt drink out; and they frame the ſcourge with their owne hands, wherewith they themſelues ſhall be plagued.

Where the execution of one plague workes not repentance, the Lord ſends another. Pſal. 32. 10.

*After this.* This is to bee referred to the order of the Viſion, and not vnto the Time: for in reſpect of time, when *Abaddon* was ſet downe in his Royall Throne, ſhortly after, *Mahomet* giues out himſelfe for a Prophet. Some of the Interpreters will haue the ſixth Trumpet to containe a prediction of the Pope alſo, but againſt reaſon; for why? it is a woe different from the former, and expreſly called An Other: ſo it cannot be the ſame. Againe by this, the third part of men are murthered: ſo this plague is inflicted on the bodyes of men; where the former was a ſpirituall plague, ſtriking, eſpecially, the ſoules and conſciences of men. And laſt, it is euident out of the twentieth Verſe, that this plague is a proper puniſhment of Popery, and Idolatrous worſhip therein maintained, ſo can it not be Poperie it ſelfe.

### Verſe 13.

*Then the ſixth Angel blew the Trumpet, and I heard a voyce from the foure hornes of the golden Altar, which is before God.*

FRom this Verſe to the end, followes the ſecond part of this Chapter, containing a prediction of moſt fearefull battels to bee fought by *Mahomet*, with his murthering armie of foure mighty Nations againſt the Church, ſo that this is both a plague it ſelfe, and a puniſhment of the former euill of Popiſh Idolatry: for that the Turke is a ſcourge of God, to plague the world for idolatrous worſhip, is plainely declared in the two laſt Verſes of this Chapter, as the iudicious Reader may eaſily perceiue.

Here is both a plague it ſelfe, and a puniſhment.

Now in this Propheſie wee haue three things ſet downe. 1 First, the euill which is foreſhewed and denounced, from the thirteenth Verſe to the eighteenth. 2 Secondly, the effects which this euill produceth, from the eighteenth Verſe to the twentieth. 3 And laſt, the cauſe of this euill, in the twentieth and one and twentieth Verſes. In the denunciation of the euill, we haue firſt to conſider, that it is proclaimed by a voyce from the Altar, figuring that it comes from God as a iuſt Iudge: then is declared by what inſtruments this euill ſhall be effected: theſe are two; principally, euill angels; ſecondarily, wicked men, inſpired and ſtirred vp by euill ſpirits; and thirdly, their qualities are deſcribed.

Here are three things contained.

This Altar, from which this voyce commeth, is a type of Ieſus Chriſt our Lord; he is the Altar whereupon all our Oblations of prayer and praiſes muſt be offered; another Altar was not tolerable in Iſrael, then that which was in the Temple, and no ſacrifice now can bee offered to God by any other then by Ieſus: from him in like manner proceedeth

This Altar a Type of Chriſt Ieſus.

ceedeth iudgement on his enemies; for all power in heauen and earth is committed to him. In the laſt Day he will iudge the quicke and the dead, yet euery day doth *hee iudge the wicked, and him that contemneth God.* O what a ſore puniſhment is this, when the Sauiour of ſinners, for the ſinne of man, whereof he will not repent, is turned into a Iudge, and ſentence of wrath comes out of his mouth, who by his death hath brought mercy to men! yet this will be the portion of all them who abuſe the mercy of God, and turne his grace into wantonneſſe.

*Mat.* 15. 41.

Sinne turneth a Lambe into a Lion.

*Reuel.* 6.

It may make a mans fleſh to quake, and his bones to tremble, to heare that fearefull ſentence which Ieſus Chriſt will pronounce againſt the wicked in the laſt day, *Depart from me, ye wicked, into euerlaſting fire, prepared for the diuell and his angels.* A ſore and heauy ſentence to bee pronounced by any that hath power, but much more heauie, when it commeth from the mouth of ſo ſweet a Sauiour, O curſed ſinne, that turneth the meeke Lambe of God, into a Lion! Let vs not abuſe the mercy of God, for the greater the grace bee which is offered vnto vs, the greater is the wrath that followes the contempt thereof. From this Altar, The Lord Ieſus, who is both Sacrificer and the Sacrifice, and the Altar, Saints get the benefit of protection, ſoules of Martyrs lye vnder it, the benefit alſo of interceſſion, and from it alſo iudgement, and ſentence of wrath comes vpon the wicked, becauſe, as I ſaid, it comes from him, without whom no mercy, grace, nor peace is to be found.

Gods anger at ſuch as defile his ſeruice and worſhip.

Such is Poperie.

2. *King.* 16. 3, 4, 11, 12, 13.

And againe, that this voyce *ſoundeth from the Altar*, is to declare vnto vs, that this wrath denounced heere, commeth vpon men, for polluting and defiling of the ſeruice and worſhip of God commanded in his Word, *And what elſe is Papiſtry, but a corrupting of the pure worſhip of God?* it is the election of a new Altar in the Temple of the Lord, like that which *Achaz* the King ſent from Damaſcus to Ieruſalem: whereupon another *Blood* is offered, and other *Meates* are preſented to God then Chriſts owne blood, and his perſonall merits, his perfit ſacrifice is defaced and counted inſufficient, when other ſupplements of his ſufferings are ioyned thereunto, as neceſſary vnto ſaluation.

Now in that this Altar is ſaid to bee before God; he alludes to the golden Altar in the holy place of Ieruſalems Temple, which ſtood before the Propitiatory, that was in the moſt holy place, a vaile being interpoſed betweene the one and the other; and the truth ſignified by this type is, that Chriſt is before God, as the Sonne before the Father, *in whom he is well pleaſed.* And alſo as an Aduocate before the Iudge, to intercede for vs. The typicall high Prieſt *Aaron* had the names of the *twelue Tribes* of Iſrael vpon his breſt; and our high Prieſt preſents his owne children by their names vnto his Father, and intercedes for mercy vnto them. *Now hee appeares in the ſight of God for vs. If any man ſinne, wee haue an Aduocate with the Father, Ieſus Chriſt the iuſt.*

*Heb.* 9. 24.
1. *Ioh.* 2. 1.

### Verſe 14.

*Saying to the ſixth Angel, which had the Trumpet, Looſe the foure Angels which are bound in the great Riuer Euphrates.*

The executioners of the Iudgements for pollution of the Altar, who?
1
2

NOw followes the tenor of the voyce, containing a commandement to the Angel who blew the Trumpet: the foure Angels bound before at the Riuer Euphrates, are now commanded to bee ſet at liberty, that as the Executioners of the Lord, they might execute the wrath ſounded and denounced by this Trumpet. Thus then doth the iudgement proceed, the Decree commeth from God, as a iuſt Iudge, puniſhing the world for polluting the Altar, the principall Executioners thereof are curſed angels and euill ſpirits, who for this cauſe are looſed, where before they were reſtrained. The ſecondary inſtruments are wicked, fierce, and cruell men, yea foure mighty Nations of them, raiſed vp, and ſtirred by euill ſpirits to execute this wrath, as will be ſhewed hereafter.

*Reu.* 7. 3.

Some of the Interpreters following *Primaſius*, will haue theſe foure Angels to bee the ſame foure, whereof mention is made in the beginning of the ſeuenth Chapter. *Graſſerus* puts this out of all queſtion; his reaſon is this, that theſe Angels were ſometime to truble Sea and Land, for they are plainely forbidden *to hurt the earth, or the ſea, till we haue ſealed the ſeruants of our God in their forehead:* this inhibition was giuen them by the great Angell who had *the Seale of the liuing God.* Now (ſaith he) the ſealing of Gods ſeruants being paſt and done, certainly they were to be *looſed.* In no other place is mention made of their *looſing* but here; and therefore theſe muſt be the ſame, who there for a time were *reſtrained*, and now are *looſed.*

But the ground whereupon hee builds his argument, holds not ſure, *Nondum perfecta eſt ſignatio*; the ſealing of Gods ſeruants is not yet done. It is paſt, in reſpect of the prediction, but not yet accompliſhed; the Lord is daily gathering his Saints, calling them, and ſealing them; when they are perfected, then ſhall theſe foure Angels fold vp this world like an old veſture, but till that bee done, they are reſtrained by the commandement of Ieſus. Theſe foure Angels ſtanding on the foure corners of the earth, are types of them, by whom this world ſhall be deſtroyed, and there we proued them to be good Angels. But here foure bound by Euphrates, are euill angels, executioners of a temporall wrath vpon the third part of men, and ſo cannot be the ſame.

God ſometimes maketh his ſeruants Executioners of that iudgement whereof they are meſſengers.

Eſa.6.8,10.

A caueat for ſuch as deſpiſe the Meſſage for the Meſſengers.

Eſa.55.11.

The power of Preaching.

Now that the Angell, who by ſound of Trumpet foretold this euill, is commanded to loſe the foure Angels who were to execute it, let vs ſee how the Lord makes his ſeruants ſometimes executers of that ſame meſſage, whereof he hath made them denouncers. So the Lord ſent his ſeruant *Eſay* to denounce iudgement on rebellious Iſrael, *Goe and ſay, Ye ſhall heare, but ye ſhall not vnderſtand*, and therewithall giues him commiſſion to execute it: *Make the heart of this people fat, make their eares heauy, and ſhut their eyes, leſt they ſee with their eyes, and heare with their eares, and vnderſtand with their hearts.* Let people take heed they deſpiſe not the meſſage, for the meſſengers ſake: if he be faithfull, execution will follow his denuntiation; *Preaching* is not naked *ſpeaking*, it is an *effectuall working*: if he that comes to thee with a meſſage from God, bee not to thee *the ſauour of life vnto life*, be ſure he ſhall be to thee *a ſauour of death vnto death. My word ſhall not returne to me voyd, but it ſhall accompliſh that which I will, and it ſhall proſper in the thing whereto I ſent it.* Therefore Preachers ſometime are called *Sauiours* of others, and ſometime *ſlayers*, *I haue cut downe by the Prophets, and ſlaine them by the words of my mouth.* In euery preaching there is an executing: if the heart by hearing be not helped and conuerted, it is hardened and indured. Let men take heed how they heare, for preaching is not the proclaiming of a meſſage, but an executing of it alſo.

Euphrates what, and where.

*Looſe the foure Angels, &c.* They are called *foure*, not that they are *preciſely foure*, but in relation to theſe foure mighty Nations, inraged, ſtirred and ſpurred by theſe euill ſpirits, who are let looſe vpon them, to caſt them looſe alſo to worke all miſchiefe. Theſe Nations are Saracens, Arabians, Turkes, and Tartarians. This Euphrates from which they are looſed, is not here allegorically Rome, as afterward, but it is to be taken properly & litterally, as pointing out that part of the world from which theſe rods of the wrath of God ſhould ariſe. Euphrates is that moſt famous Riuer of Aſia, ſpringing out from a Mountaine of Armenia, called Niphat, it runneth thorow Syria, by Meſopotamia, hard by old Babylon, the chiefe City and ſeat of the old Aſſyrian Empire, from it degorgeth into the Perſian Sea, which on the one part looketh to Perſia, on the other, to Arabia; and on that ſide ſtands that great City Mecha, where the Sepulchre of their falſe Prophet *Mahomet* is, vnto the which Turkes goe in pilgrimage. On the North and Eaſt of this Riuer, Turkes and Tartars haue their ſeats; on the South thereof are Arabians, and Saracens; theſe are they who here are ſent out as ſcourges to Apoſtate Chriſtians, to puniſh their idolatrous worſhip, and polluting (as I ſaid) of the Altar.

Angels ſeuerall charges.

Mat.18.10.

Angels deſcribed with Eyes.
1. Before.
2. Behind.

In holy Scripture we finde, that good Angels are appointed by God to their ſeuerall charges, ſome ouer Prouinces, ſome ouer Cities, and ſome ouer particular perſons. *See that you deſpiſe not one of theſe little ones, for I ſay vnto you, that their Angels alway behold the face of my Father in heauen.* This the Lord doth not for any need hee hath of them, but to ſhew the great glory of his Maieſty, who hath innumerable ſuch excellent creatures ready to execute his will. Where it is to be obſerued that the charge committed to them of the creature, takes not away their communion and fellowſhip with the Creator. For as wee heard in the fourth Chapter, they haue eyes before, eyes behind, and eyes within. With their eyes before, they behold the Creator, with their eyes behind, they behold the creature, with their eyes within, they behold themſelues. Thus is there a threefold knowledge expreſſed vnto vs, ſo that their attending the creature according to the charge committed to them, cuts not away, neither interrupts their continuall fruition of the face of God.

Euill angels ſcattered throughout the world, for puniſhment of the wicked.

1.King.22.22

So there are alſo euill angels ſcattered through the world, in the ayre, in the earth, in the water, in houſes, in particular perſons, for they are not yet ſent into their place, *of blackenes or darkenes, whereunto they are reſerued in chaines*: wee finde a Legion of them in that poſſeſſed man, out of him they are driuen into Swine, from Swine into the Sea. By theſe, the righteous Iudge of the world puniſheth wicked men, and exerciſeth the godly. Firſt, by theſe the Lord puniſheth ſinne by ſinne in the wicked, letting them looſe, to tempt and intice men with power alſo to preuaile. Thus was an euill ſpirit ſent vnto *Achab, Thou ſhalt intice, and ſhalt alſo preuaile, goe forth, and doe ſo.* And here foure euill angels are let looſe, to ſtirre vp theſe foure wicked Nations to bloodſhed and all miſchiefe. Secondly, by theſe he vexeth them: ſo an euill ſpirit from the Lord vexed *Saul*: ſo alſo hee puniſhed the rebellious Iſraelites, *He caſt vpon them the fierceneſſe of his wrath and vexation, by ſending out euill Angels.*

And

Theſe alſo are ſometimes ſent for to exerciſe the godly.

*Luke* 22.32.

2.*Cor.*12.7.

*Verſe* 9.

And with theſe hee exerciſes ſometime godly men, whom they are permitted to tempt, and to trouble, but neuer with power to preuaile ouer them, as they doe ouer the wicked. Satan ſought to winnow S. *Peter*, *But the Lord Ieſus prayed for him, that his faith ſhould not faile.* And an Angell of Satan was ſent to *buffet* S. *Paul*; hee cried the more feruently vnto the Lord, and receiued this anſwer, *My grace is ſufficient for thee.* As mothers by Bug-beares terrifie their children, to cauſe them runne into their boſome; ſo the Lord by Satan terrifies his Saints, and cauſes them to ſeeke his face more feruently by prayer.

How the good Angels exceed the bad in power.

*Heb.* 1.14.

Now that one good Angell is commanded to looſe foure euill, is to let vs ſee how the elect Angels exceed the wicked in power, and this is for our comfort: for the holy Angels are our fellow-ſeruants, *Miniſtring ſpirits for our ſaluation*; they are moe, and ſtronger, which are with vs, then they who are againſt vs. The wicked Angels can doe maruellous things, and are called by the Apoſtle, *Principalities and Powers*: but (as Saint *Auguſtine* hath obſerued of them) all they can doe, is by vertue of the creature: without bounds of nature, and naturall meanes they cannot goe: but good Angels by the power and vertue of God, tranſcend all that is in the creature, as we ſee in that Angell, who by troubling the waters of Siloam once in the moneth, healed all manner of diſeaſes: he did it not by the vertue of the water, but by the vertue of God.

## Verſe 15.

*And the foure Angels were looſed, which were prepared at an houre, at a day, at a moneth, and at a yeere, to ſlay the third part of men.*

*Mat.* 8. 8.

As the Lord commanded, ſo is it done, for according to his will all things are. That Centurion conſidering himſelfe, learned to acknowledge this abſolute authoritie, and power of God, when our Sauiour had promiſed to come and heale his ſeruant, who was grieuouſly pained with the Palſey, he anſwered, *Maſter, I am not worthy thou ſhouldeſt come vnder my roofe, but ſpeake the word onely, and my ſeruant ſhall bee healed.* When he looked to himſelfe, how at his commandement ſeruants were obedient to come and to goe, he collected, that much greater, and more abſolute was the power of Ieſus. A great faith indeed to know, that the Word of our God is a working power to doe whatſoeuer he will. When therefore our enemies viſible or inuiſible trouble vs, let vs make the Lord our refuge, who can reſtraine and binde them at his pleaſure.

It is a great part of faith to beleeue the Words power.

And indeed comfortable is it for vs to know, that all aduerſarie power of the creature, euen from the beaſt to the Angell, is bound and looſed according to the will of God. When hee brought Iſrael out of Egypt, he made them a promiſe, that a dog ſhould not barke againſt them. When *Daniel* was caſt to the Lyon, the Lord ſent his Angell, and bound vp their mouthes, that they could not hurt him. To come from beaſts vnto men, *Senacherib* King of Aſhur railed againſt the Lord by his Ambaſſadour *Rabſache*: but what ſaith the Lord vnto him? *Becauſe thou haſt lifted vp thy voyce and eyes on high againſt the Lord, euen the Holy one of Iſrael: thou haſt raged againſt me, and thy tumult is come vp into mine eares; therefore will I put my hooke into thy noſthrils, and my bridle in thy lippes, and will bring thee backe againe the ſame way that thou cameſt.* And to goe vp higher vnto Angels, this place lets vs ſee, that they are bound, and looſed at the pleaſure of God. And both Saint *Peter*, and *Iude* beare witneſſe, that the Lord hath them *reſerued in euerlaſting chaines, vnto the iudgement of the great day*: reele as they will, they are ſtill reſtrained by the power of God which ouerruleth them, ſo that they may not doe ſo much to enter into Swine, but by diuine permiſſion.

Comfort from Gods power.

*Exod* 11.7.

*Dan.* 6.22.

*Eſay* 37.23, 29.

2.*Pet.* 2. 4.
*Iude*, *verſe*, 6.

*Which were prepared at an houre, &c.* This enumeration of the foure parts of time, an houre, a day conſiſting of twenty foure houres, a moneth conſiſting of thirty dayes, a yeere conſiſting of twelue moneths, lets vs ſee the reſtleſſe diſpoſition of the deuill to doe wickedly: he is euer prepared, if he be permitted, he ſlips no time, no occaſion, hee will not ſlip a yeere, no, not one moneth, nor a day, nor an houre in all the moments thereof. It is true which *Salomon* ſaid of his wicked inſtruments, They cannot *ſleepe except they haue done wickedly.* Naturall neceſſitie forceth them to reſt ſometime, but this curſed Serpent and deuouring Dragon, ceaſeth neuer to doe euill; therefore doth Saint *Peter* warne vs, *Watch and pray, for your aduerſarie the Deuill goeth about continually, ſeeking whom he may deuoure.*

The reſtleſſe diſpoſition of the Deuill to doe wickedly

*Prou.* 4.16.

1.*Pet.*5.8.

The ſhorter time he hath, the more buſily doth he beſtirre himſelfe to doe euill: *Satan is come downe with great wrath, becauſe his time is ſhort. Quantò poteſtas diaboli decreſcit in tempore, tantò creſcit in malignitate;* Looke how far Satans power decreaſeth in regard of time, as farre it increaſeth in regard of maliciousneſſe. Curſed is he of the Lord, and heauy is the wrath that abides him, more then fiue thouſand and ſixe hundreth yeeres hath he beene working wickedneſſe, and yet is hee not weary of euill doing. It is a ſhame for vs, who are creatures of ſhort continuance, that wee ſhould ſo ſoone bee wearie

The ſhorter Satans time is, the more reſtleſſe is he.
*Reuel.* 12.12.
*Manuſcript.*

A caueat for ſlothfull Chriſtians.

weary of well doing. Alas, how many yeeres haue wee loſt, wherein we did no good at all! yea, we committed much euill, let be moneths, and dayes, which paſſe by vs vnprofitably. The ſeruice of one houre vpon the Sabbath, is a wearineſſe to many of our Profeſſors, and breeds them ſuch a melancholy, as muſt be diſpatched by ſpending of many houres of the afternoone in vaine and licencious exerciſes. Our time is threeſcore yeeres and ten: though many attaine not to it, yet if all did, is it not a ſhort time? and are wee not commanded to redeeme it? Fie vpon it, that the enemies of the glory of our God, and our ſaluation, can neuer ceaſe to doe euill, and we are ſo ready to faint in doing that which is good. Alas that there ſhould bee ſo many profeſſed Chriſtians baptized in the name of Ieſus, careleſſe in all the courſe of their life to doe any good, for his glory, who died for them! The Lord in mercy waken vs in time, that at leaſt the reſidue of our yeeres, ſeeing we haue fooliſhly ſpent ſo many, may bee ſacrificed to him, and wee may become more feruent in prayer, and better prepared for euery good worke, which may tend to his glory, and the furtherance of our reckoning in the day of Chriſt.

Gods enemies vnceſſant in euill, yet Chriſtiãs ſlow to that which is good.

Comfort for the godly.

Againe, this particular enumeration of the time is ſet downe for our comfort, that our enemies are not able to trouble vs one houre longer, then for our triall the Lord hath permitted them; there is a Diuine power aboue them, which hath appointed to euerie one of them χρόνους ϗ καιρούς, *quos anteuenire, nec morari nequeunt*, times and occaſions, which they can neither preuent, nor hinder. Oft-times wee finde in the booke of the Pſalmes, Saints complaining, *How long, O Lord, wilt thou forget me, how long wilt thou hide thy face from me? How long ſhall I haue wearineſſe in my heart? How long ſhall mine enemie be exalted aboue mine head?* Yea, in their owne experience they find a ſhort abſence of the Lord, to bee a long time; and a ſmall croſſe, when the Comforter that ſhould refreſh the ſoule is away, ſeemeth to them an inſupportable croſſe: but when in this eſtate they ſhall cry, *O Lord, how long?* here is their anſwer, Not one houre longer can thy enemie trouble thee, then the Lord thy good God thinkes expedient for thee: beare therefore patiently.

Pſal. 13.1,2.

Now out of this limitation of time, by all the parts thereof, to collect how long the Turkiſh tyrannie ſhall indure, which many labour to doe, is but vncertaine diuination: the Papiſts affirme, that Antichriſt ſhall laſt three yeeres and a halfe, becauſe in the like ſpeech, *a time, two times and a halfe*, is aſſigned to him: this is a childiſh and ridiculous imagination: they might as well determine out of this place, that the Turkes power ſhould endure no longer then an houre, a day, a moneth, and a yeere.

*To ſlay the third part of men:* This ſlaughter is not ſpirituall, as was that of the Locuſts, who in miſerable manner torture the conſciences of men: but it is bodily. In Papiſtrie the bodies of men are ſpared, who will render themſelues ſubiect to the Pope, but their ſoules are poyſoned and ſlaine with corrupt doctrine. Vnder the Turke Chriſtians are tolerated many thouſands of them, but their bodies are vnder heauy bondage, and their liues made a prey at the pleaſure of the Turke. Alway we may perceiue out of the twenty verſe, that the purpoſe of God is, to waken and ſtirre vp men to repentance by this tyrannie; but his purpoſe is, to ſlay and deſtroy men. Wicked Angels and men, in doing that which the Lord imployes them to doe, are not iuſtified or approued for well doing; for though they doe the worke which the Lord commands them, yet they doe it not for that end, which hee hath purpoſed vnto him. The Lord hath one purpoſe, and they haue another: So was it with that King of Aſhur, of whom thus ſaith the Lord; *I will giue him charge againſt the people of my wrath, to treade them vnder feet like mire in the ſtreets; but hee thinkes not ſo, neither doth his heart eſteeme it ſo.* *Pilate*, *Iudas*, and the Iewes did nothing to our Lord, but according to the *determinate counſell, and fore-knowledge of God*: but this doth not excuſe them; let vs doe ſo the worke of God, that wee may doe it the right way, and for the right end.

The deſtroyer ſhall be deſtroyed.

Eſay 10.6,7.

Act. 2.23.

## Verſe 16.

*And the number of Horſemen of warre, were twenty thouſand times ten thouſand; for I heard the number of them, &c.*

IT may ſeeme ſtrange, that hauing ſpoken in the preceding verſe of Angels, or euill ſpirits, let looſe by the Lord to puniſh men, now in this verſe he makes mention of Horſemen. *Cotterius* thinkes, that this is *mutatio typi*, a change of the type, and that they who before were called Angels, are now called Horſemen; but we are to conſider the inſtruments by whom the Lord executes this plague, and to diſtinguiſh the inuiſible inſtrument from the viſible. The inuiſible, are euill ſpirits; the viſible, euill men ſtirred vp, and inflamed by euill ſpirits to worke all cruelty. This is no new thing, that Satan if the Lord let him looſe, can get readily to himſelfe great armies of wicked men, by whom he executes his wicked will. A notable example of it we haue in the Hiſtorie of *Iob*: for ſo ſoone as Satan got liber-

Satan let looſe can readily get multitudes of men to execute his wicked will.

Iob 1.15,17.

tle from the Lord to afflict him; did he not incontinent ſtirre vp the Shabeans againſt him, and after, the Caldeans to oppreſſe him? euen ſo is it here: the foure euill angels being looſed, they ſoone gather together a mightie murthering Armie of foure great Orientall Nations, Turkes, Tartars, Saracens, Arabians, all ioyned in the profeſſion of *Mahomet*, profeſſed enemies of Ieſus Chriſt.

Three things to be conſidered.

So that here the externall inſtruments, to wit, the murthering Armie of Turkes, conſiſting chiefely of Horſemen, is deſcribed vnto vs. Concerning them, three things are noted vnto vs, firſt, their number in this verſe; next, their armour, and terrible manner of fighting in the ſubſequent verſe: and thirdly, their great ſucceſſe, verſe 18.

The firſt thing to be conſidered. *Lyra.*

For their number of Horſemen, they are ſaid to be twenty thouſand times ten thouſand, which is (as *Lyra* ſaith) *Numerus determinatus pro indeterminato*; a certaine number for an vncertaine: yet declaring vnto vs, that they were to fight with huge multitudes of men, as indeed they doe; ſuch great armies for multitude haue not beene viſuall in the world, as theſe are which cuſtomably the Turke bringeth into the fields. Neither are we to thinke, that one particular armie of any of theſe Tyrants is here pointed out, but a generall repreſentation made of their great multitudes for all the time of their endurance. And now leſt any man ſhould doubt, how ſo great an armie could be numbred by Saint *Iohn*, hee ſubioynes himſelfe, that he numbred them not, but heard them ſo numbred by the Spirit; who did preſent theſe Viſions and Reuelations vnto his eare and eye. Now how it is that Saint *Iohn* heard and ſaw theſe things, his bodily ſences being now benummed, and the functions thereof ſuſpended for a time, we haue ſpoken in the firſt Prophecie.

The originall of the Turks Religion.

For the better vnderſtanding of this Prophecie, we are to know, that in the beginning of the ſeuen hundreth yeere, vnder the Emperour *Heraclius*, ſhortly after that King *Abaddon* was aduanced to his throne, aroſe that falſe prophet *Mahomet*, a fellow baſe borne, but ſubtill; to him reſorted *Sergius* a Monke, baniſhed out of Conſtantinople, becauſe hee was corrupted with the hereſie of *Neſtorius*: theſe two make vp of their owne braine a new religion, which vnto this day is embraced by the Turkes as the onely true religion. So that the parents of monſtrous Mahometiſme are theſe, a vile Atheiſt, and a faithleſſe Papiſt; the damnable doctrine deuiſed by them, doth plainely reſemble the manners of both the parents, as by collation of a few Articles of that religion, may eaſily be perceiued.

Turkes and Papiſts paralelled.

With the old and new Teſtament they ioyne their Alcoran, a booke containing this new Law, which they reuerence as a heauenly Oracle, indited by God himſelfe; not vnlike them doe Papiſts ioyne with the Bible, their Decrees and Traditions, which they call, The Word of God not written. *Mahomet* denies that *Moſes* wrote all which was needfull, but that he deliuered ſome things in ſecret to them, who were more perfit: euen as Papiſts deny the ſufficiency of holy Scripture, and affirme, that many things neceſſary to ſaluation, are not to be found in it, but muſt be ſought *ex ſcrinio pectoris Papæ*. *Mahomet* & *Sergius* grant vnto Chriſt the dignity of a Prophet, but deny his Diuinity; and that he was not crucified, but another for him, and that he himſelfe ſtood by in a manner inuiſible, and beheld it. Not farre from them are Papiſts, who giue the honour of Chriſt crucified, to creatures, who were not crucified for vs, yet by their merits and blood they ſeeke mercy from God. Againe, they maintaine, that by interceſſion of Angels the world is preſerued, that good workes are meritorious, ſpecially pilgrimages vnto Mecha, where the Sepulcher of *Mahomet* is; that prayer is meritorious *ex opere operato*; and that by fire and ſword all people ſhould be forced to embrace the Law of *Mahomet*; and that they who flee in fighting for his Law, will goe to Hell. How like theſe are to Popiſh opinions, the indifferent Reader may eaſily iudge.

*Mahomet* with *Sergius* hauing thus inuented this abominable doctrine, to the end hee might make it the more readily to bee imbraced, he gaue himſelfe out for a Prophet, which by ſundry falſehoods and forgeries of his owne, he cauſed the ſimple and ignorant people to beleeue, ſo that in great multitudes they reſorted to him: but he was ſpecially helped by the defection of Saracens, called before Hagarens; but thinking it more honourable for them to draw their diſcent from *Sara*, they ſtiled themſelues Saracen.

The occaſion of the Turkes reuolt from the Romane Empire.

The occaſion of their reuolt from the Romane Empire to *Mahomet*, was, that their wages were not duly paid by the ſeruants of *Heraclius*, after he had obtained victory againſt the Perſians, but rather were diſmiſſed with diſdainefull anſweres, that the Emperour had enough to doe to pay Romanes and Grecians, but had no money to beſtow vpon ſuch dogs as they were. Vpon this contemptible anſwer, they reuolt from the Empire; their Captaine *Hammar* vowes obedience to *Mahomet*, and ſweares to propagate his Law. Thus hee who before made himſelfe a Prophet, now being made the Captaine and King of a mighty mightie people, proceeds by violence to ſubdue others round about him, and forces them to embrace his accurſed doctrine, as more at large the Reader may perceiue by them who writ the life of *Mahomet*: from theſe beginnings aroſe this great ſcourge of the World, a new *Hammer of the earth*, the *Ottoman* Emperour, who now commandeth at his will, as the onely abſolute Monarch.

The Turkes policie for maintenance of his Armies.

And his ſtrength eſpecially ſtands in theſe two, his Ianizaries, and Timariots; the Ianizaries being the tribute children of Chriſtians, he vſes for his Guard, and otherwaies as he employes them: the Timariots are his Horſemen; for, as he conquers any Land, he giues out of it more or leſſe to ſuch, as are bound for it to furniſh to the warre Horſemen, moe or fewer, according to the quantitie of the land aſſigned to them: by this policie, his armie ſtill continueth; for though in one battell an hundred thouſand of Timariots ſhould bee ſlaine, in the next as many are ſent out in their roome; ſo long as he keepes the land, his Horſemen cannot be diminiſhed. The Spirit of God here forewarnes vs of it, that the ſtrength of this murthering armie conſiſts chiefly in their Horſemen.

### Verſe 17.

*And thus I ſaw the Horſes in a Viſion, and them that ſate on them, hauing fierie Habbergions, and of Iacinth, and of Brimſtone; and the heads of the Horſes were as the heads of Lyons, and out of their mouthes went out fire, and ſmoke, and brimſtone.*

The ſecond thing to bee conſidered, is the manner of his fighting.

HAuing ſpoken of their number, hee proceeds now to their terrible manner of fighting, both in reſpect of their Horſes, Riders and Armour; firſt, they are ſaid to haue Habbergions of fire, Iacinth, and brimſtone. Iacinth is an hearbe, and a gemme; here it is named onely for the colour thereof, which is blue, and therefore in the end of the verſe, for the Iacinth, ſmoke is nominated. *Brightman* will haue this referred to their fire-worke, or gunnes, pernicious inſtruments for the deſtruction of man, inuented alſo by a Monke: not long after the riſing of the *Ottoman* Empire, the barbarous Turkes, eſpecially their Ianizaries, haue now learned to excell in this readie making of fire, with ſmoke and powder. And *Paraus*, who repeates this ſame opinion, ſeemes not to miſlike it.

The originall of Gunnes. *Polid. Virgil. lib. 2. cap. 7.*

A Habbergion in war, what?

Alway a Habbergion wee know, is a piece of armour defenſiue, that it is ſaid to bee of fire, noteth, firſt, terror, for it is cuſtomable among warriours with terrible dictures to afray their enemies: ſecondly, it noteth their agilitie, and nimbleneſſe in fighting; they are not heauy, but in light armour; and thirdly, theſe hyperbolick and allegoricall ſpeeches, attributing to them Habbergions of yron, is to point out vnto vs, how deadly and dangerous enemies they are; for euen their defenſiue armour is offenſiue.

The heads of their Horſes are ſaid to bee like the heads of *Lyons*; of old, the Caldeans were ſaid to haue Horſes like Eagles, noting their marueilous celeritie. Now the Mahometans are ſaid to haue Horſes with Lyons heads, figuring their great power and cruelty. The Locuſts had the teeth of Lyons; for the Romiſh Clergy is cruell alſo, but teeth are couered with lips, and they excuſe their cruelty with faire words; for which faces of men are aſcribed to them: the Pope is Chriſts enemie, but ſecret and myſticall; *Mahomet* is his open and profeſſed enemie, there the Lyons head may be ſeene, their cruelty againſt Chriſtians is openly auowed: and by this note ſtill throughout this Prophecie, theſe two fearefull enemies, the Pope and the Turke are plainely diſtinguiſhed.

Mahomets power and cruelty. The little difference betwixt Mahomet and the Popes cruelty.

Now to the ſame purpoſe, fire and ſmoke and brimſtone are ſaid to come out of their mouthes. Certaineſt is, that by theſe in holy Scripture, horrible iudgements are figured, and in this place they are vſed to ſignifie, that the Turkes ſhall be fearefull, cruell, conſuming inſtruments of wrath: for fire nouriſhed with brimſtone, is a deſtroying thing, yea, the ſmoke thereof is deadly. Their mouth is *Mahomet*, hee breathes battell, and prides him to defend his law by the power of the ſword, for this he promiſes Paradiſe.

Gods enemies like a deuouring fire.

In a word then, by theſe ſpeeches they are pointed out to bee moſt peſtilent and pernicious enemies, they are like a fire deuouring, and laying all waſte where they come; their Alcoran-Law is a ſmoke, darkning and blinding the minds of men, and killing their ſoules: hereunto is added brimſtone, to expreſſe their vile and ſtinking filthineſſe, and that their tyranny is moſt vngracious and vnſauorie: ſeruice of the body contents them not, they lay grieuous impoſts vpon the goods of men, the fourth part of all increaſe muſt come to their great Lord, euen from thoſe who labour with their owne hands: beſide this, euery one in the family of a Chriſtian muſt pay a Dukat in the yeere; he who hath it not, is permitted to beg it in chaines; and if hee cannot obtaine it, is condemned to priſon. But all this is little, in reſpect of that tyranny vſed toward their children, who in their young yeeres are taken from their parents, the moſt likely and able man-child of the family is taken as a tribute for the Turke, circumciſed,

The Alcoran Law diſciphered.

cumciſed, and brought vp in *Mahomets* law, who before were baptized in Chriſts name; theſe are brought vp as children to the Turke, ignorant of their owne parents and kindred, more ignorant of Ieſus Chriſt: theſe are a guard to the body of that Tyrant, and are called his *Ianizars*, being children of Chriſtians; they are forced to fight againſt Chriſtians: wee reade not of an earthly bondage ſo intolerable, ſo vngracious as this.

### Verſe 18.

*Of theſe three was the third part of men killed, that is, of the fire, of the ſmoke, and of the brimſtone which come out of their mouthes.*

The third thing to be conſidered, is the proſperous ſucceſſe of Mahomet. Of relying on ſecond

THe third and laſt thing noted, concerning this murthering armie of Mahometans, is, their proſperous ſucceſſe: for we are here forewarned how they ſhould preuaile ouer the third part of men. The blind world commonly conſiders the ſecond cauſes, yea the Tyrants themſelues aſcribe all their victories to their ſtrength and policy. So did the King of Aſhur, the Lord ſent him out as a rod of his wrath, to puniſh a diſſembling Nation; *but hee thinkes not ſo, neither doth his heart eſteeme it ſo, but ſaith, By the power of mine owne hand I haue done it, and by my wiſedome.* But the Lord tels him, that it was not ſo: *Shall the Axe boaſt it ſelfe againſt him that heweth therewith? But when the Lord hath accompliſhed all his worke vpon Mount Sion and Ieruſalem, I will viſit the fruit of the proud heart of the King of Aſhur, and his glorious and proud lookes.* Like vnto him, this proud Tyrant the Turke aſcribes his victories to his ſtrength and wiſedome, and to his *Mahomet*: but we ſee here wherefrom, and wherefore hee commeth, namely, he is raiſed vp by the Lord, a rod of his wrath, to puniſh the idolatry of Apoſtate Chriſtians, as is plaine in the twentieth verſe.

*Eſa* 19.5,7, 13.

*Verſe* 15.

Gods enemies euer reſtrained.

Neither hath the Lord failed in all ages to declare, that when he giueth greateſt liberty to tyrants, hee hath ſtill a power ouer them to bridle and reſtraine them at his pleaſure. *Senacherib* by *Rabſache* railed againſt the Lord, but the Lord put *his hooke in his noſtrils, and his bridle in his lips*, and made him to goe backe the ſame way that hee came, he preuailed not, according to his great preſumption. And blaſphemous *Baiazet* the Turke, howeuer hee boaſted of his power, yet was he ouercome by *Tamberlane*, taken priſoner, and carried about in a Cage of Iron: ſo little worth is the arme of fleſh, if the Lord worke not with it. This great poſſe then of the Turke, and his ſucceſſe in battels, commeth from the Lord for the ſinnes of men.

*Eſa*.37.29.

By the third part of men, *Cotterius* vnderſtands men in the third part of the world. *Carthuſian*, and ſome others will haue the third part put for a great multitude of men. And indeed, if wee ſhould looke into the largeneſſe of his Dominions, in Aſia, Europe, Africke, which for the moſt part is tributary to the Turke, wee may ſoone ſee what great multitudes that Tyrant hath depriued of liberty, and ſubdued them vnder his ſlauery, which is worſe then death, beſide innumerable thouſands, whom hee hath put to the edge of the ſword.

Yet is he ſtill reſtrained, and further then the bounds limited vnto him by the Lord, can he not goe, which is to bee noted in this third part. Some wicked men are puniſhed in this life, that men, when they ſee the vengeance, may ſay, *Verily there is fruit for the righteous, doubtleſſe there is a God that iudgeth in the earth.* And ſome wicked men are ſpared in this life, to declare vnto vs, that the time of iudgement is not yet come.

*Pſa.* 58.10,11.

Fearefull iudgements, deſcribed by fire and brimſtone.

Fire, and ſmoke, and brimſtone, in holy Scripture are vſuall types and figures of fearefull iudgements, and horrible deſolation. They who will compare Scripture with Scripture, may ſee, that the tyranny of Turkes is here deſcribed in ſuch types, as of old were vſed to deſcribe the tyranny of the Caldeans. So *Nahum*, *They ſhall ſeeme like Lampes, they ſhall ſhoot like lightning.* More cleerely ſaith *Ioel*, *A fire deuoureth before him, and behind him a flame burneth vp: the Land is as the Garden of Eden before him, and behind him a deſolate Wildernes.* By which ſpeeches; horrible deſolation by fire and ſword is ſignified vnto vs. Pleaſant Countries, which before were like vnto fruitfull Paradiſe, now ouer-runne by Mahometanes, are turned into a barren Wilderneſſe. And this ſeemes the moſt ſure and ſimple interpretation of this place.

Nahum.2.4.

Ioel 2. 3.

### Verſe 19.

*For their power is in their mouthes, and in their tailes, for their tailes were like vnto Serpents, and had heads wherewith they hurt.*

The manner of Turkiſh fights.

THis, in the iudgement of *Pareus*, may
bee two wayes vnderſtood: firſt, of
the manner of the Turkes fighting; for
not onely fight they in the comming to, but 1
alſo in fleeing and returning; they ſhoot
their arrowes ouer their ſhoulders, which
fall downe like ſhowres vpon them who
follow them. Secondly, they not onely
fight with open battell, (then they haue 2

Lions heads) but alſo with ſubtill and trayterous wiles: theſe are their Serpents tailes; vnder pretence of helping, how many Kingdomes haue they hurt! they who haue entred in league with them, haue found they haue taken a Serpent in their boſome. The Emperour of Conſtantinople ſought helpe from the Turke *Amurath*, the third from *Ottoman*, againſt *Marcus* Prince of Bulgaria, and other Princes of Grecia; hee got helpe, but it was the beginning of the deſtruction of his Empire. In our dayes, *Iohn Vainod*, Prince of Hungary, ſought helpe from the Turke, againſt the Emperour *Ferdinand*, but by this meanes the Turke got firſt footing in Hungary.

The gaine that Chriſtians get by Turkiſh helpes.

But ſome other thing ſeemes rather to be noted here. Our Lord Ieſus Chriſt is ſaid to haue in his mouth a ſharpe two-edged ſword: this is the Word of God, *the ſword of the Spirit*, of which the Apoſtle beares witneſſe, that it is *the power of God to ſaluation*. By the contrary, the deſtroying power of this murthering armie is ſaid to bee in their mouth, that is *Mahomets* law preciſely obſerued. This is the common mouth, doctrine, and confeſſion of all that are vnder the Turkes dominion: this law doth ſo binde and conſtraine their conſciences to the ſeruice of their *great Lord*, that for obedience to *Mahomet*, they regard no danger, but onely looke to the command which is giuen them. In this ſenſe, the firſt riſing, the increaſing, the ſtanding; in a word, the power of the Turkiſh Empire, is *Mahomet* their mouth. Now it is ſaid alſo to be their tailes, that is, in the Prieſts, Prophets, and religious orders among them profeſſing *Mahomet*, ſuch as Geomalers, who walke naked, couered onely with skinnes of beaſts. Calendars, theſe profeſſe chaſtity, and haue their genitall member pierced with a ring, that they may not violate their vow. *Deruies*, who runne thorow the ſtreets at certaine times, and cut their fleſh with ſharpe Lances, with diuers others: for all falſe religion in voluntary and carnall zeale, hath euer exceeded true Religion; ſo that if Papiſts in theſe things will glory, let them remember they are farre behind the Prieſts of *Baal*, and *Mahomet* his Prieſts, in the afflicting of their bodies. Now that in the holy Scripture the taile is the type of a falſe prophet, is euident out of *Eſay*.

The power of the Word.
*Epheſ.6.17.*

*Rom.1.16.*

Falſe religions doe exceed the true, in voluntary afflicting their bodies.

*Eſa.9.16.*

Their tailes are ſaid to be like the tailes of Serpents, for they are the organs, and venemous inſtruments of the red Dragon, that old Serpent the Deuil, and they haue heads, theſe are their *Caliphaes*, *Baſſaes*, *Begs*, *Sanchiacs*, and ſuch like, clad with authority, and ciuill power to protect and maintaine them. Or rather hereby is noted, that they are like to the *Amphiſbena*, a Serpent, which hath a head in both the ends, to declare that euery way they are dangerous and deadly.

*Vtroque capite mordet, vtroque ore venenum effundit.* Iſido.

Of all this, let vs remember, how in this battell two ſorts of enemies fight againſt the Church; euill ſpirits looſed by God, and euill men inflamed and ſtirred vp by euill ſpirits. Seeing the viſible enemies are ſo terrible and noyſome, as wee haue heard them deſcribed, hauing ſo many wayes to hurt vs, both ſtrength and ſubtility, for which they are figured by Lions, and Serpents: what may wee thinke of the inuiſible enemies? *For wee wraſtle not with fleſh and blood*, to wit, onely, *but with principalities, powers, and ſpirituall wickedneſſe*. Seeing our fleſhly enemies are ſo terrible, what are the ſpirituall? This ſhould waken vs to bee more feruent in prayer, that we may be ſuſtained by the ſtrength of God, as *Iehoſaphat* prayed againſt *Ammon*, *Moab*, and *Edom*: ſo let vs againſt our enemies viſible, and inuiſible. *O our God, there is no ſtrength in vs to ſtand before this great multitude, neither doe we know what to doe, but our eyes are towards thee.* Let the Lord be with vs, and wee ſhall not feare them which are againſt vs.

There are two ſorts of men fighting againſt the Church.

*Epheſ.6.12.*

*2.Chron.20.12.*

### Verſe 20.

*And the remnant of the men, which were not killed with theſe plagues, repented not of the workes of their hands, that they ſhould not worſhip deuils, and Idols of Gold, and of ſiluer, and of braſſe, and of ſtone, and of wood, which neither can ſee, nor heare, nor goe.*

VVEE haue heard in the preceding verſes, of the riſing, and increaſe of the Turkiſh Empyre; now is declared the cauſe for which this tyranny is ſent into the world. As of old the Lord raiſed vp *Aſhur*, to puniſh the Apoſtaſie of Iſraelites, ſo now raiſeth he vp the Turke, to puniſh the Apoſtaſie of Chriſtians, the corruption of his worſhip, by manifeſt defection to Idolatry, in worſhipping things of gold, ſiluer, or braſſe, which haue eyes, and ſee not, &c. This points with the finger ſo directly at Popery, that none can deny it: for this day in all the world yee ſhall not finde ſuch things worſhipped, except only in the Popiſh Church. The Iewes abhorre all Images: the Turkes condemne them, and will haue none of them in their Temples: the reformed Churches of Europe haue reiected them: the Pope maintaines and defends the worſhipping of them; hee inforced them vpon the Churches of the Eaſt, when they, after long reſiſtance had imbraced them, the Lord by the Turke, as

Apoſtaſie puniſhed.
*Eſa.10.15.*

the ſcourge of his wrath did puniſh them: and from the Eaſt, the ſcourge hath beene ſent into the Weſt, Hungaria is ſtricken with it before our eyes, and yet the remnant of them repents them not.

The Turkes greatneſſe aſcribed to wrong cauſes.

The greatneſſe and ſucceſſe of the Turke is aſcribed vnto wrong cauſes: if men will conſult with this Oracle, it giues this anſwer, The Turke is a ſcourge of Idolatry to puniſh it. There is great crying almoſt in the mouth of euery man. Oh that the Princes of Chriſtendome would ioyne themſelues together againſt that common enemie! & ſo it were to be wiſhed indeed: but let them firſt take out of the earth thoſe gods that made not the heauen nor the earth, let them caſt away the works of their hands, Idols of gold and ſiluer, and ſuch like, which haue eyes, and ſee not; for it is in plaine ſpeech, without type or figure told vs here, that the Turke is a rod of wrath, ſent from God to puniſh the Idolatry of Papiſts.

Lyra.

*And the remnant, &c.* Moſt part of the Interpreters take this ſpeech to be deficient: *Reliqui in peccatis obſtinati permanſerunt ſubintelligitur, grauius in inferno punientur, quæ quidem grauitas non poteſt explicari verbis humanis, ideo ad hoc ſignificandum tacetur.* It is to be vnderſtood here, ſaith *Lyra*, that the remanent who repented not, are to bee puniſhed in hell with greater iudgements, the greatneſſe whereof cannot bee expreſſed by the words of man, and therefore to ſignifie it, there is a preterition, and paſſing by of it with ſilence. This is true, but too ſtrict a ſenſe of this place: for the words are plaine; that thoſe who were ſpared from the ſeruitude of the Turke, repented not by the example of ſuch as were puniſhed and ſubdued by him; and ſecretly they import a threatning of further wrath, euen temporall, if they repent not.

Here then we ſee ſome ſpared, and ſome ſtricken: all the wicked are not puniſhed now, to tell that the time of full iudgement is not yet come; and yet ſome are puniſhed now, to tell that there is a righteous Iudge; of this we ſpake before. Now we haue to learne how wee ſhould be humbled, when others before vs, or beſide vs are ſtricken. But in this age there are few like *Dauid*: he trembled when *Vzzah* was ſtricken; but many like *Lamech* of the houſe of *Cain*; he was incouraged to ſinne, becauſe *Cain* was ſpared. This was marked by *Salomon*, *Becauſe iudgement is not ſpeedily executed on the wicked, therefore the heart of the children of men is ſet in them to doe euill.*

The end of all the Lords croſſes is, that man may be brought to repentance; if hee ſpare, *his patience ſhould lead vs to repentance*; if hee ſtrike, we ſhould in like manner bee ſtirred to repentance: but the wicked are incurable; *Bray a foole in a morter, he will not learne to be wiſe. Pharao* for one, reſembles the nature of all: but the children of God tremble at the leaſt beame of his countenance, and humble themſelues at the ſhaking of the rod. Satan delayes no time to tempt a man to ſin, and then all his care is, to tempt him to delay his repentance; but as wounds not cured in time, become incurable, and fire not quenched in time, conſumes that whereinto it entreth, and fleſh not ſalted in time, putrifieth: ſo ſinne not repented in time, deſtroyes him that committed it. Many motiues hath man to repentance, but this by others to be remembred: for ſin the Lord proteſts, *It repents me that I made man.* Of all the reſt of his workes the Lord reioyces; only he repents that he made man. O man, how ſhouldeſt thou repent for ſinne, which prouoked the Lord to ſay, that he repẽted the making of thee? But of this ſubiect we haue ſpoken elſewhere.

*Of the workes of their hands.* All ſinne in generall is called the workes of our hands, we made it our ſelues. *Moſes* forewarned Iſrael, *Ye will commit euill in the ſight of the Lord, by prouoking him to anger through the worke of your hands.* Wee our ſelues are the workes of the Lords hands; ſinne is the worke of our hands: a ſore thing, that by our workes wee ſhould anger him, whoſe workmanſhip wee are, but the hurt returneth to thy ſelfe; for the Lord will *recompence man after the worke of his hand.* And againe, *The wicked is ſnared in the worke of his owne hands.*

Deut.31.29.

Pſal.28.4.

Pſal.9.

But more ſpecially the worke of our hands is put for the ſinne of Idolatry, which is here particularly touched by a deſcription borrowed from the Pſalmiſt, *Their Idols are ſiluer, and gold, euen the workes of mens hands; they haue a mouth, and ſpeake not; they haue eyes, and ſee not; they haue eares, and heare not, &c.* The worſhipping of them is a horrible ſinne, and therefore called the worſhipping of deuils. Idolaters doe not ſo thinke, but the Lord ſo iudgeth. A cleere proofe of this we haue from *Moſes*. *They prouoked him with ſtrange gods, they offered vnto diuels, not vnto God, but to gods, whom they knew not.* The Iſraelites would haue abhorred to profeſſe worſhipping of diuels, but the Lord iudgeth ſo of their Idolatrous worſhip, and in plaine termes calls it a worſhipping of diuels.

Pſal.115.

Deut.32.17.

And Papiſts, I doubt not, will ſay, they abhor the worſhipping of diuels: but they ſee not how in plaine termes the Word of the Lord condemnes three poynts of doctrine, allowed by them, but called by the Lord, *Doctrine of deuils*: as namely, the forbidding of marriage, forbidding of meates, expreſly called by the Apoſtle, *Doctrine of deuils*, and the worſhipping of Idols of gold, ſiluer, &c. called here alſo, worſhipping of Deuils. Their diſtinction of Idols and Images helpes them not: The one (ſay they) is the repreſentation of a falſe thing which is not, ſuch as the heathen gods; the other in the repreſentation of things which are: But what ſaith the Commandement? For worſhip thou ſhalt not make the ſimilitude of any thing that is, neither in heauen nor in earth, nor vnder the earth. It forbids not onely ſimilitudes of things which are not: theſe are their Idols, but ſimilitudes of things which are, euen Images, to bow downe and worſhip them, nay, not with the worſhip of δουλεια, for that kind of worſhip cannot bee giuen to them which by nature are no gods, as the Apoſtle plainely affirmes to the Galatians.

Beſides this, let them tell vs what difference there is betweene an Idole and an Image, either in the matter or the forme, by which the Spirit of God deſcribes them; for matter, are they not of gold, ſiluer, timber, ſtone, braſſe, or ſuch like? for forme, haue they not eyes and ſee not? eares and heare not, feet and walke not? doe your Images ſee more then their Idoles? This is a poore ſhift, and it will neuer excuſe you of Idolatry.

### Verſe 21.

*Alſo they repented not of their murther, nor of their ſorcerie, nor of their fornication, nor of their theft.*

Foure rankes of ſin againſt the ſecond Table.

WIth the former ſinne of Idolatry, are now ioyned other foure ranks of ſinne againſt the ſecond Table, which may bee called the foure cardinall vices of the Apoſtolicall Church of Rome. The firſt is murther, the crueltie of the Romane Church is manifeſt to the world, they pretend to be the Sheepe and flocke of Chriſt, but indeed are rauening Wolues with bloodie teeth: and therefore the colours and badge aſſigned to them by the Spirit of God, is red Scarlet.

1. Murther.

2. Sorcery.

Platina in vita Siluest. 2.

The next ſinne is ſorcery. *Platina*, their owne man, records, that of their Popes, two and twenty were Necromancers: I will onely ſet downe his words of *Silueſter* the ſecond: *Gilbertus antea vocatus Necromanticus, ambitione, & diabolica dominandi cupiditate impulſus, largitione primò Archiepiſcopatū Rhemenſem, inde Rauennatem adeptus pontificatum, poſtremò adnuante Diabolo cui ſe tradidit, obtinet hac lege, ut poſt mortem totus eſſet illius*: It is a horrible thing to heare, that a man in couenant with the Deuill, ſhould bee acknowledged as the Head of the Church of Chriſt, which yet I haue heard with mine eares obſtinately maintained by a defender of the Church of Rome: as for charmings, exorciſmes, and ſuch like, theſe are but points of their deuotion.

3. Fornication

The third ſinne is fornication: Vnder this, all forbidden filthineſſe of the fleſh is noted: they haue taken holy marriage out of the Church, and filled it with all ſort of filthineſſe, not worthy to be named among Saints. Saint *Iohn* calleth Rome, Sodom, for vncleane and vnnaturall abuſe of the fleſh. Sinne is fruitfull, and ſpreads out it ſelfe in many branches. If it may, it workes by violence, if not, then by benefit, for Satan is a murtherer from the beginning; beſide both theſe, the filthineſſe of it ſpreddeth out by ſo many twigs, as are meeter to be cut away, then diſtinguiſhed.

4. Theft.

Laſt of all is named theft: a common ſin in the world, but ioyned here with falſe worſhip, is, as I ſaid, a cardinall ſinne of the Church of Rome Apoſtaticke, it hath riſen by theft, it ſtands by theft, but cannot continue, for *woe to him that builds his houſe by iniquity.* Vnder pretence of deuotion, the houſes of the poore are ſpoiled: If there were no more for the Orphanes, the Prieſt muſt haue the vppermoſt cloth of the defunct: the purſes of men are emptied for Pardons, Kingdomes are exhauſted, the Emperours rent is deuoured, as being the Patrimonie of Saint *Peter*, by a counterfeit donation of *Conſtantine*. Many doe maruell this day at the ſucceſſe of the Turke, and caſt the blame thereof vpon the diſcords and negligences of Chriſtian Princes, which are indeed deplorable; but here is the true cauſe of the Turkiſh greatneſſe, the defection of Chriſtians, the corruption of pure Religion and manners: when theſe ſhall be amended, there is no doubt, but the Lord will caſt the ſcourge into the fire. The Lord make haſte to performe it.

## CHAP. X.

### Verſe 1.

*And I ſaw another mighty Angel come downe from heauen, clothed with a cloud, and the Rainebow vpon his head, and his face was as the Sunne, and his feete as pillars of fire.*

NOw the courſe of the Prophecie changes: heauy and dolourous troubles haue wee heard foretold in the preceding two Chapters; heere commeth in glad and comfortable newes to the Church, the heauens encountring hell, and the earth in defence of the poore afflicted Church, againſt *Abaddon*, the angell of the bottomleſſe pit, and that *Amphiſbeme*, murthering armie of the Turkes. If nothing were heard but the voyce of enemies, oppreſſions, and troubles of Gods Children, who could endure it? but here commeth conſolation, a glorious and mightie Protector deſcendeth from heauen, to take part with his Saints againſt their enemies; hee driueth away the ſmoake which the Apoſtate Biſhop of Rome brought out of the bottomleſſe pit, and wherewith hee darkeneth the Sunne and the Ayre, he openeth the Booke, reſtoreth Prophecie, and buildeth the Temple againe, as we haue in moſt comfortable manner foretold here, and in the ſubſequent Chapter.

A glorious & mighty Protector deſcendeth from heauen, to take part with his Saints againſt their enemies.

The parts of this Chapter are two, firſt, we haue a deſcription of the meſſenger that brings the conſolation: and next, the meſſage it ſelfe.

*And I ſaw*, to wit, in the Viſion: of the ſundry ſorts of ſight, we haue ſpoken in the firſt Prophecie. *Another*, namely, then theſe Angels who blew the Trumpets, they were *ſerui*, ſeruants, *hic eſt Dominus*, this is the Lord. *Anonymus*, cited by D. *Hoe*, who wrote two hundred yeeres agoe, as hee expoundeth the Angel of the bottomleſſe pit to be Antichriſt, ſo this Angell deſcending from heauen, he will haue to be Chriſt, contrary to him. *Caſarienſis* interpreteth this of a created Angel; ſundry Recents follow him: the reaſon brought by that worthy and laborious man, Maſter *Fox*, cannot inforce this: Chriſts humane nature, ſaith he, cannot deſcend now, for heere is not meant any corporall deſcending. *Primaſius*, with many others, hath with greater reaſon acknowledged this Angel to be Chriſt; an argument for this, I ſee in the end of the Chapter, vnder the name of Saint *Iohn*, he ſends out his ſeruants in theſe laſt times, after diſcouery of Antichriſt, to prophecie againe, as he firſt before his Aſcenſion gaue his Diſciples power to preach the Goſpell throughout the world. Now we know, to giue calling, commiſſion, and gifts to men for Preaching, is properly competent to Chriſt Ieſus.

Heere then firſt the meſſenger who proclaimeth this comfort, is deſcribed in the firſt foure Verſes; then a twofold conſolation is ſubioyned in the reſt of the Chapter. He that brings this comfort to the Church, is the Lord Ieſus, called here *an Angel*, not in reſpect of his nature, for *hee aſſumed not the nature of Angels*, but in reſpect of his office, *for hee is the Angel of the Couenant, and of the counſell of God.* Hee comes from the Father, as the great Ambaſſadour, to declare vnto Saints the counſell of God, concerning their ſaluation. Some names are giuen him in reſpect of his Diuine Nature, then is he called *Iehouah*, and *Gnamith-Iehoua*, which is as the Apoſtle expoundeth it, equall to *Iehouah*. Some names are giuen him in reſpect of his Humane Nature, and then he is called, *The Man Ieſus*, and *Our good Kinſman*. Some names are giuen him in reſpect of both his Natures, then is he called *Gnimmanuel*, *God with vs*. Some againe are giuen him in reſpect of his office, and ſo here is hee called, *An Angell.*

Hee that brings this comfort to the Church, is the Lord Ieſus, called here an Angell.

Zach. 13.7.
Phil. 2.6.
1.Tim.2.5.
Iob 19.
Iſa.

Wherein comes to bee conſidered, the great worthineſſe of the Diuine Maieſtie towards vs, that he ſhould vouchſafe to ſend an Ambaſſadour to vs, and none leſſe then his owne Sonne. He is the partie offended, and hee is the firſt that by Ambaſſage intreateth vs to be reconciled, if we receiue not this meſſage of mercy, wee ſhall draw vpon our ſelues a double damnation; firſt, becauſe wee ſinned againſt our Lord; and next, becauſe when hee hath ſent his owne Sonne Ambaſſadour of mercy, we would not receiue it. Such as come not at his cry to be reconciled, *Come to me all yee who are weary, &c.* ſhall be forced to goe at his command, and for euer be diuerted from him, *Depart from me yee curſed.* Let vs welcome this Ambaſſadour; let vs accept the conditions of peace which are offered, yea, let vs againe ſend vp our ambaſſage with him, Prayers with a penitent and beleeuing heart, powred foorth in his Name. Wee need not doe as the Gibeonites did, who came with counterfeit ragged garments, and old bottles, and torne ſhooes, to mooue *Ioſhua* to pitie them, and enter into a Couenant with them, for wee are miſerable indeed: all the good that wee got by Creation, is worne away in the ſeruice of ſinne, we haue neither food nor raiment, nothing pertaining to a happy life, till the Lord furniſh it. Let vs not therefore delay nor refuſe any more to enter into couenant with him, ſince he ſeeketh it of vs; let vs remember we haue much more need to ſeeke it of him.

Let vs welcome this Ambaſſadour, let vs accept the conditions of peace which are offered.

*Mighty.* As he is called an Angell, ſo is he called, *a mighty Angell*; this is alſo for our comfort. Satan is that ſtrong man who keepes the houſe; but Chriſt is that ſtronger One, who comes to diſpoſſeſſe him. The Pope and the Turke are mightie aduerſaries, and in the iudgement of naturall men, it ſeemes impoſſible that they can be mooued out of their place: but our Lord is a more mighty one, who takes this worke in hand to deliuer his poore Church from their tyranny when he will. He can work by himſelfe without meanes: ſo he deſtroyed *Pha-*

Satan is that ſtrong man who keepes the houſe, but Chriſt is that ſtronger One who comes to diſpoſſeſſe him.

Exod 14.
2.Chr.20.
2.King.19.
2.Chro.14.
2.King.6.
Iudg.7.
1.Sam.14.
Gen.14.

*raoh* and his Armie in the red Sea: ſo he diſcomfited the Armie of the Ammonites, Moabites, and Edomites, that did come againſt *Ioſaphat*, the Armie of the Aſſyrians that came againſt *Ezechia*, the huge hoſt of the Ethiopians before Aſa, and the Armie of Syrians that beſieged Dothan, where *Eliſha* the Prophet was. Sometime againe, he workes with ſmall meanes, as when by *Gedeon* and his handfull hee ouerthrew the hoſt of *Midian*, by *Ionathan* and his Armour-bearer the garriſon of Philiſtims; by *Abraham* and his houſhold, hee defeated *Chedorlaomer* and his confederate Kings; by *Dauid* he ſlew *Goliah*; by a woman, *Abimelech*; by *Iael*, *Siſera*; yea contrary to meanes he can ſaue his owne, as the three Children in the fire, *Ionas* in the ſea, *Daniel* in the Denne. Wee are not then to looke to the multitude or greatneſſe of the enemies of the Church, but to the mighty power of our Lord, who is with it to work her deliuerance from her bondage, as hee hath promiſed.

Aug.ſer.58.
Auguſt.
Foxe.

*Come downe from Heauen.* Antichriſt had his riſing out of the bottomleſſe pit, and he brought a darkeneſſe of the Sunne and the Aire: but Chriſt by a plaine contrary courſe, commeth downe from heauen and bringeth light. Where wee muſt not thinke that his deſcending imports any locall motion; for in that nature wherein hee was crucified, dead, and buried, hee roſe againe, aſcended into heauen, and ſitteth at the right hand of his Father, and the heauens muſt containe him till his comming againe. *Ibat per id quod homo erat, & manebat per id quod Deus, ibat per id quod vno loco, & manebat per id quod vbique erat:* Chriſt went away in his humane Nature, but remaines in his Diuine; he aſcended in that nature wherein he is but in one place, he remaines in that nature wherein hee is euery where. And againe, *In cœlo per id quod homo, vbique por id quod Deus:* that is, In regard of his humane Nature hee is now in heauen, in regard of his Diuine Nature he is in euery place. It is but a needleſſe ſcruple which ſome men moue to themſelues: This Angel, ſay they, cannot be Chriſt, becauſe Chriſt will not deſcend from heauen till the Day of Iudgement: for beſide that theſe things are repreſented to S. *Iohn* in a Viſion, it is a cuſtomable phraſe vnto the holy Ghoſt, to ſay, that he comes downe, when he works any notable worke, either for the comfort of his owne, or the confuſion of his enemies.

Act.1.7.

*Clothed with a cloud.* When our Lord aſcended, he went vp in a cloud; when hee ſhall come againe, he ſhall come in a cloud, ſo witneſſe the Angels at his Aſcenſion: *This Ieſus which is taken vp from you into heauen, ſhall ſo come as yee haue ſeene him goe vnto heauen.* Now the Text ſaieth, that a cloud tooke him out of their ſight: and heere in this Viſion hee appeared clothed with a cloud, in token of his Diuine Maieſtie. Kings in their greateſt glory come farre behind this; none but he can ſet his Tribunall in the ayre.

Verſ 9.

*And the Rainebow vpon his head.* The Rainebow by Gods inſtitution, is a ſigne of that temporall, externall, and common Couenant which God made with mankinde, wherein hee promiſed neuer to drowne the world againe; temporall, it laſteth but for a time; externall, it granteth protection to the bodies onely; common, for it is made to all mankind; thus it is diſtinguiſhed from the Couenant of Grace, which is eternall to laſt for euer; internall, of ſpirituall things eſpecially; ſingular, belonging onely to the heires of Grace. Neuertheleſſe in this Viſion our Sauiour vſeth, as a moſt notorious token of peace and fauour toward his owne, figuring that the floods of Hereſies ſhall no more ouer-ſpread the face of the Church, then the flood of *Noah* ſhall ouer-goe the face of the earth againe.

The Rainebow by Gods Inſtitution, is a ſigne of that temporall, externall, and common Couenant which God made with mankind.

*And his face was as the Sunne.* Satan in his ſupporters placeth the ſtrength of his Kingdome in darkeneſſe: it is vſuall to heare Papiſts account Ignorance the mother of deuotion: they ſpeake like themſelues, the light reproueth them of darkeneſſe, therefore they abhorre it: But our Lord aduanceth his Kingdome by light; therefore commeth he, and his face ſhining like the Sunne, to diſpell the ſulphurean ſmoake of *Mahomet*, and the ſmoake of the bottomleſſe pit, brought out by Antichriſt.

The Lord aduanceth his Kingdome by light.

*And his feet as pillars of fire.* This figureth, firſt, his conſtancie in proſecuting his intended purpoſe: where he ſetteth his feet, no man can remoue them. Worldly powers haue beene euer oppoſite vnto him, thinking to change theſe Brazen Pillars out of their place: and this day great buſineſſe is made by the Aduerſary, to tranſlate his Kingdome from vs. Oh that we could remooue our ſinnes, ſo ſhould we finde, no malice of man can make him remooue his reſidence from amongſt vs: Next, it noteth his terrible power, by which hee will ſet his feete vpon the necke of his enemies. His feete are firy, and they are but ſtubble, which are without difficultie deuoured by fire.

Verſe

### Verſe 2.

*And he had in his hand a little booke open, and he put his right foote vpon the ſea, and his left on the earth.*

THis booke is miſtaken by many, for the ende of this Chapter maketh it plaine, that this is the booke whereby his ſeruants doe prophecy, euen the booke of the Bible, and Chriſt appeares, hauing it in his hand, to tell vs, that the armor by which our Lord will deſtroy the kingdome of Antichriſt, is prophecying and preaching of the Word of God. And for this cauſe is the Book alſo ſaid to be *open*, for he will haue it to be read, to be learned, to be eaten, to be digeſted by his Saints and Seruants. The Biſhop of Rome bewrayes himſelfe here to bee Chriſts oppoſite, for he ſeekes by all meanes to cloſe the booke, which Chriſt hath opened; his impietie in this point is more manifeſt, then that it needs probation. Within theſe fourescore yeeres it was a capitall crime, to haue had this holy booke in a language people might vnderſtand; and ſundry haue beene cruelly put to death for hauing this open booke, or any part thereof,, and yet this man will pretend himſelfe to be the Deputie of Chriſt, being indeed his aduerſarie, *Paſtorem ſe profitetur, & ad ſuum compendium Chriſtum titulis abutitur:* He glories in antiquitie, but will not conforme himſelfe to antiquitie. *Nec ſolum vobis ſufficiat quòd in eccleſia diuinas lectiones auditis, ſed etiam in domibus veſtris, aut ipſi legite, aut alios legentes requirite, & libenter audite:* Let it not content you (ſaith *Auguſtine*) to heare the Word of God read in the Church, but in your priuate houſes alſo; either read your ſelues, or get others to read vnto you, and heare them willingly. And how frequently doth *Chryſoſtome* in his Sermons exhort his people to prouide Bibles for themſelues, and to read the holy Scriptures at home, the Husband with the Wife, the Father with the Children? And notable is it which he hath in his Homelies vpon St. *Matthew*. The Lord (ſaith he) threatneth the famine of his Word for a fearefull plague; Τί γένοιτ' ἂν ἀθλιώτερον, ἢ ἃν ὁ Θεὸς ὅπερ ἐντάξει κολάσεως ἀπειλῇ τοῦτο αὐτόματος σὺ κατὰ τῆς σαυτοῦ κεφαλῆς ἑλκύσῃς τὸ καὶ λιμόν τινα χαλεπὸν ἐπεισάγων τῇ ψυχῇ καὶ πάντων αὐτὴν ἀσθενεστέραν ποιῶν: What then can be more miſerable, then that thou willingly of thy ſelfe ſhouldeſt draw vpon thine owne head that which God threatneth for a plague, bringing ſo vpon thine owne ſoule a cruell & peſtiferous famine, which makes it of all others the moſt miſerable? What ſhall we then ſay, but that miſerable is that man of ſin, and his complices, who purpoſely inforces this miſerable famine of the Word vpon poore people? And great cauſe haue we to bleſſe the Lord, who in our daies hath opened this booke againe, to the great reioyſing of the ſoules of many.

The armour by which the Lord will deſtroy the kingdome of Antichriſt, is prophecying & preaching of the Word of God.

Within this fourescore yeeres it was a capitall crime to haue had this holy Bible in a language people might vnderſtand.

*Aug. de tem. Ser. 55.*

*Chryſ. in Ioan. hom. 2. & ad Coloſſ. hom. 9.*

*Amos 8. Chryſ. in Mat. hom. 2.*

Miſerable is the man of ſinne and his complices, who purpoſely inforces the miſerable famine of the Word vpon poore people.

*And hee put his right foote on the ſea, &c.* In all this apparition, Chriſts purpoſe is to comfort his Church, and therefore ſhewes himſelfe powerfull and glorious, to take away all feare that might ariſe to his Saints, by looking vnto the power and greatneſſe of his enemies. The Pope and the Turke challenge vnto themſelues great earthly power, as though they were the onely Lords by ſea and land. But here Chriſt Ieſus, as the Soueraigne Lord, and lawfull poſſeſſor of heauen and earth, ſets his one foote vpon the Sea, and his other vpon the land. Kings of the earth cannot keepe themſelues from falling, when they walke on the earth; and farre leſſe could they keep themſelues from drowning, if they did attempt to walke vpon the ſea: but wee haue a Lord who can command both, for euen the ſea and the winds obey him, and in their kind acknowledge him their Lord. He kept *Ionas* from drowning, and *Peter* from ſinking, and is able to vindicate his owne from all tyranny of the moſt raging and vnreaſonable creatures. *When thou paſſeſt thorow the waters, I will bee with thee, and thorow the floods that they ſhall not ouerflow thee; when thou walkeſt thorow the very fire, thou ſhalt not bee burnt.* Let vs loue him, let vs feare him, and wee ſhall need to feare nothing.

*Gen. 19.*

*Eſay 43.2.*

### Verſe 3.

*And cryed with a loud voyce, as when a Lyon roareth: and when hee had cryed, ſeuen thunders vttered their voyces.*

LOng had the Lord beene ſilent, looking to the pride of his enemies, and patiently ſuffering the wrongs and oppreſſions of his people, but now he can ſuffer no longer, but like a Lion prouoked to anger, he cries out in wrath againſt his enemies. The word μυκᾶσθαι properly ſignifieth the lowing of Oxen, and is here tranſlated to ſignifie any voyce ſtrongly vttered. Some of the Learned thinke, that the Greeks diſtinguiſh not μυκᾶσθαι and ὠρύσθαι, as the Latines doe *mugire & rugire*; but the firſt anſwer taken out of the text, cleareth the words.

*And when he had cried.* Woe will be to the enemies of Chriſt, when he begins to crie againſt them: *He is long ſuffering and patient, but if once his wrath begin to burne, then ſhall he ſpeake to them in his wrath, and vexe them in his ſore diſpleaſure.* His crie is neuer in vaine.

*Pſa. 2. 5. & 12*

*Seuen thunders.* When he vtters his voice, ſeuen thunders vtter their voices alſo, figuring moſt fearefull and terrible Iudgements to come vpon the wicked: for hee is the Lord of Hoſts, and when he begins to worke, all creatures in their kind offer their ſeruice to him againſt his enemies. The Angell of God reuenged *Senacheribs* blaſphemy: the Starres in their courſe fought againſt *Siſera:* the Sunne caſt downe his countenance vpon *Pharaoh;* the Cloudes out of their boſome caſt Haile-ſtones on the Canaanites: the fire that before had burnt Sodom, flaſhed in the face of the Egyptians: and the waters that before had drowned the originall Worlds, at length ouerwhelmed *Pharaoh* and his Hoaſt. Fearefull is our God, and terrible in his Iudgements: Bleſſed are all they that truſt in him.

All the creatures offer their ſeruice to God againſt his enemies.
*2.King.*19.35.
*Iudg.*5.20.
*Exod.*10.22.
*Ioſhua* 10. 11.
*Gen.*19.24.

Verſe 4.

*And when the ſeuen Thunders had vttered their voyces, I was about to write: and I heard a voyce from Heauen, ſaying vnto me, Seale vp thoſe things which the ſeuen Thunders vttered, and write them not.*

SAint *Iohn* his diligent fidelitie to write all that hee heard for the benefit of the Church, is here commended; but as hee is about to write, he heares a voyce from heauen diſcharging him, that hee ſhould not write, but ſeale vp thoſe things which the ſeuen thunders had ſpoken. The like command was before giuen to *Daniel.* And hereby is figured, that more fearefull Iudgements are prepared to be powred out vpon the kingdome of Antichriſt, then that wee haue heard expreſſed: let them liue in ſecuritie, and flatter themſelues with Babel; *I ſit as a Queene, and ſhall neuer be moued.* It is ſufficient for our comfort, that ſeuen-fold, terrible and vnſpeakeable Iudgements are here denounced againſt the enemies of the Kingdome of Chriſt Ieſus.

*Dan.*12.9.

Antichriſts fearefull doome.

The Ieſuites of Rhemes vpon this place ſeeke a warrant to their vnwritten verities, for ſo ſay they; Many great myſteries and truthes are to bee preſerued in the Church, which for cauſes knowne to Gods prouidence, are not written in the booke of holy Scripture. But theſe words render no ſuch doctrine, for there is nothing of any point of faith, or myſterie of our ſaluation, which God will haue ſealed, and not reuealed to his Church. The leſſon which properly riſes here, is, That many great miſeries are prepared to bee powred out vpon them, which God in his Prouidence hath reſerued and concealed to himſelfe, till the appointed time come. There is no doore opened here to their vnwritten verities, nor any argument miniſtred againſt the ſufficiencie of holy Scripture, which all the worthie Fathers of the ancient and Primitiue Church, haue euer moſt conſtantly affirmed; of many proofes we bring a few: What can bee clearer then that teſtimony of *Iuſtin Martyr? De omnibus quæ nos ſcire opus eſt, docuerunt nos ſcripta Apoſtolorum & Prophetarum:* The Writings of the holy Apoſtles and Prophets haue taught vs all things which are needfull for vs to know. To him agrees *Irenæus; Credere debemus, quod ſcripturæ perfectæ ſint, quippe à Deo & Spiritu eius dictæ:* We ought to beleeue, that the Scriptures are perfit, as being indited by God, and his Spirit. More clearely yet ſaith *Baſilius* to this ſame purpoſe: *Manifeſta eſt elapſio à fide, & ſuperbiæ crimen, aut reprobare quid ex his quæ ſcripta ſunt, aut ſuperinducere quid ex non ſcriptis, cùm Chriſtus dixerit, Oues meæ vocem meam audiunt, alienum autem non ſequentur, ſed fugient:* It is a manifeſt departing from the faith, & crime of arrogancie, to reiect any thing that is written, or to bring in any thing that is not written, ſeeing Chriſt hath ſaid, My ſheepe heare my voyce, and will not follow a ſtranger, but flie from him. *Scripturæ plenitudinem adoramus* (ſaid *Tertullian*) we reuerence the fulneſſe and ſufficiency, of holy Scripture. *Sufficiunt ſanctæ & diuinitus inſpirat Scripturæ, ad omnem inſtructionem veritatis,* ſaid *Athanaſius;* The holy Scriptures written by diuine inſpiration, are ſufficient to inſtruct vs in all veritie. *Nam cùm ipſe Dominus Ieſus multa feciſſet, non omnia ſcripta ſunt, ſicut ipſe Sanctus Euangeliſta teſtatur, electa autem ſunt quæ ſcriberentur, quæ ſaluti credentium ſufficere videbantur:* It is true (ſaith *Auguſtine*) many things did Ieſus which are not written, but the holy Spirit made choyce to write ſuch things, as ſeemed ſufficient for the ſaluation of beleeuers: ſo witneſſes the holy Apoſtle; *Many other ſignes did Ieſus, which are not written in this Booke: theſe are written, that ye might beleeue that Ieſus Chriſt is the Sonne of God, and that in beleeuing yee might haue life through his name.* Therefore ſaid the ſame Father; *Quid amplius te doceam, quàm id quod apud Apoſtolum legimus? Sancta enim Scriptura doctrinæ noſtræ regulam figit, ne audeamus ſapere ſupra id quod ſcriptum eſt:* What further then can I teach thee, then that which wee reade in the holy Apoſtle? The holy Scripture hath ſet downe the rule of our doctrine, let vs not bee bold to bee wiſe aboue that which is written. Let them thinke ſhame to glory of Antiquitie, who againſt the cleare teſtimonie of Antiquitie ſeeke to ſhadow their new inuentions, vnder the couering of a pretended inſufficiencie of holy Scripture.

Vnwritten verities heere falſly grounded.

No point of faith ſealed vp, or which ſhall not be reuealed.

*Iuſtin Martyr in parænes.*

*Iren lib.2. cap.47.*

*Baſil.ſer.de fidei confeſſ.*

*Tertul.cont. Hermogenem.*

*Athan.cont. gentes.*

*Aug.in Ioan.*

Iohn 20.30,31.

*Aug.de bono viduitatis.*

*Euſebius* records, that this was the cauſe why *Papias* fell into many errors; *Quia Scripturæ attendere noluit, ſed traditionibus inhæſit,*

*Euſeb.lib.3. hiſt.eccleſ.c.36.*

*inhaſit, multa paradoxa commentarijs ſuis intexuit :* Becauſe he reſted not on holy Scripture, but claue to Traditions, hee filled his Commentaries with many paradoxes, or vncredible vntruthes: and the ſame preſumption is the mother of many falſehoods maintained this day in the Church of Rome.

### Verſe 5.

*And the Angell which I ſaw ſtand vpon the ſea, and vpon the earth, lifted vp his hand to Heauen.*

Hitherto we haue heard a glorious deſcription of the Sonne of God, who comes as Ambaſſadour from his Father, to comfort the Church: now followes the conſolation it ſelfe, and it is twofold: firſt, by a ſolemne aſſeueration he aſſures his Church, that the laſt Iudgement is at hand, which ſhall bring finall confuſion to his enemies, and full deliuerance to his owne; this wee haue in the 5.6.and 7. verſes. Secondly, leſt his ſeruants might haue bin diſcouraged, by thinking there was no comfort for them till the day of Iudgement, to them called a day of Refreſhment, they are forewarned in the ſecond roome, that before that day come, there ſhall be a reſtitution of the light of the Goſpell, which had beene obſcured by former hereſies: and this we haue from the 8. verſe, to the end of the Chapter. Like as in the Chapter following, there is a promiſe of reſtitution of the Church to her former glory; and theſe comforts are in ſuch ſort here propoſed, that the laſt in execution, is firſt in denomination. Neither haue we it ſimply denounced, but ſolemnly confirmed by an Oath: for firſt, Saint *Iohn* records, that he ſaw the Angell lift vp his hand, and then that he heard him ſweare. Sometime man ſweareth vnto God, and then it hath beene a cuſtomable ceremony to lift vp the hand vnto God, as wee ſee in *Abraham*; whereby was ſignified, that he who ſware, called God to bee a witneſſe to him, to maintaine him if he ſpake the truth, to puniſh him if he made a lye: for ſwearing, if it be duly and rightly vſed, is a kind of inuocation. Sometime againe we find God ſwearing vnto man, not vpon any neceſſity on his part, for his word is as ſure ſpoken, as ſworne, onely he vſes it for confirmation of our weake faith, according to that of the Apoſtle; *God being willing to ſhew the heires of promiſe the ſtability of his councell, hath confirmed it by an Oath, that by two immutable things, wherein it is impoſſible that God ſhould lie, we might haue ſtrong conſolation:* that is, both by the Word, and by the Oath of God: and then the lifting vp of the hand aſcribed to God, imports a ſtrong aſſeueration, confirming to vs, that what the Lord ſpeakes with his mouth, he will not faile to performe with his hand: alluding alſo to the manner of men, who when they will doe a worke, without delay put to their owne hand to it. And the Lord vſes this ſame manner of ſpeech; *I lift vp my hand to Heauen, and ſay, I liue for euer: if I whet my glittering ſword, and my hand take hold on iudgement, I will execute vengeance on mine enemies; and will reward them that hate me.* And this for the ceremonie vſed in the Oath.

Of ſwearing of Man to God.

Of Gods ſwearing vnto man.

The ſtabilitie of Gods promiſes.

*Deut.32.40.*

### Verſe 6.

*And he ſware by him that liueth for euer, who created Heauen, and the things that therein are, and the earth, and the things that therein are, and the ſea, and the things which are therein, that there ſhould be Time no longer.*

Now followeth the Oath, wherein firſt wee haue by whom the Oath is conceiued; next, what is the thing that is ſworne. For the firſt, the Oath is made by God himſelfe, it being vnlawfull to ſweare by another. The Maieſtie of God in the Oath is two waies deſcribed, firſt, from one of his properties, *He liueth for euer :* ſecondly, from one of his workes, and namely, that of creation. This ſtile is frequently attributed to God, that Hee liues for euer: it diſtinguſhes him from dead Idols, which haue eyes and ſee not: and from mortall men, who will be worſhipped as gods, notwithſtanding their breath bee in their noſtrils, their continuance ſhort, and the ſilly life they haue, bee but borrowed. But of this propertie of the Diuine nature, that he is an euer-liuing God, we haue ſpoken before.

Gods Maieſty in his Oath deſcribed two wayes.

*Pſal.* 113.

Next, he is deſcribed from his worke of Creation: and this is amplified by a threefold diſtribution, that he *created Heauen, and the things therein; Earth, and the things therein; the Sea, and the things therein.* And this enumeration of Gods workes in ſeuerall rankes is vſed, to leade vs to a ſpeciall conſideration of the goodneſſe of God, ſhewed vnto vs in the creation: he will not haue vs to ſwallow vp the great benefit of creation in one word, but more particularly to conſider it in the parts thereof; for this cauſe at the firſt, he deuided the worke of Creation in ſixe dayes, which hee might haue abſolued in one moment; and here againe, and in other places, hee deuided his Creatures in three rankes, that wee ſhould conſider his threefold ſtore-houſe of good things made for vs, one in the Aire, one in the Earth, one in the Sea; and by all theſe ſhould be led vp to looke to thoſe greater things prepared for vs in the inuiſible and third Heauen, whereof the beſt things that

The benefit of our Creation how to be conſidered.

are heere in this viſible and inferiour world, are but σχήματα, figures and repreſentations.

Now the thing ſworne is, that time ſhall be no more: χρόνος, that is, no more delay of the performance of Gods Word, both in the promiſes of deliuerance to his owne, and execution of iudgements on the wicked. A day is at hand, euen at the blaſt of the ſeuenth Trumpet, wherein the myſterie of God ſhall be finiſhed, and time, as now it is, ſhall be no more, that is, a time to be borne, & a time to dye, a time to breake downe, and a time to build vp, a time wherin the godly doe weepe, and a time wherein the wicked ſhall laugh, ſuch a time ſhall be no more: this the Angell ſweareth for the comfort of his Saints. If we conſider it, we haue need to waken out of our ſecurity, for we are now vnder the ſixth Trumpet: when the ſeuenth ſhall blow, time ſhall be no more. Let vs vſe it well ſo long as we haue it.

*Eccl. 3.1,2,3.*

**Time a precious iewell.**

Time is a precious Iewell, for being well vſed, it deliuers vs into the hands of happy eternity, it endeth in it ſelfe: but if we vſe it not well when wee haue it, it leaues vs in a ſtate ſhall neuer end. But many miſtake time, not knowing it, farre moe miſtake it, not rightly vſing it: *In tempore ſumus, & quid tempus ſit ignoramus*: wee liue in time, and wee know not what time is. *Thales* and *Simonides* ſaid, that *tempus* was *ſapientiſſimum rerum*, time was the wiſeſt of all things; for what is it that men learne not by time and experience? *Pythagoras* by the contrary ſaid, *Tempus eſſe inſcientiſſimum*, ἀμαθέστατον: for moſt memorable facts, moſt honourable perſons, by time are buryed in obliuion, both of them fooliſhly aſcribing that to time, whereof God the Author of time, and Director of all things that fall out into it, ſhould haue the praiſe.

Others, by natures light come neerer to know what it is: for according to that which *Moſes* hath, *Let there be light in the Firmament of heauen, for ſignes and ſeaſons, for dayes, & yeeres*, they defined time, χρόνος ἐστὶ μέτρον κινήσεως τῆς ἐν τῷ οὐρανῷ γινομένης, a meaſure of the motion made in the heauenly ſphere. *Ariſtotle* expreſſeth it by another definition not far different from this: τοῦτο γάρ ἐστιν ὁ χρόνος ἀριθμὸς κινήσεως κατὰ τὸ πρότερον καὶ τὸ ὕστερον, *numerus motus per prius & poſterius*: yet herein were they far deceiued, that they thought it had no beginning, neither ſhould haue an ending; expreſly againſt *Moſes*, who tels vs the beginning of time, and againſt Saint *Iohn* here, who forewarnes vs of the end of time: their reaſon was, *qui dicunt tempus aliquando non fuiſſe, aut aliquando non futurum, dicunt abſurda, ac ſi quis dicat tempus aliquo tempore non fuiſſe*. But their reaſon being taken from the manner of ſpeech, is weake, and their folly in the matter it ſelfe moſt apparent. The Apoſtle ſpake well of them, φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν, when they profeſſed themſelues to be wiſe, they became fooles; for by their owne confeſſion; if time be eternall, then it is infinite; now in an infinite thing there is no *prius & poſterius*. Againe, ſeeing all the parts of time are finite, ſuch as yeere, moneth, day, houre, &c. how can time it ſelfe be eternall?

*Ariſt. Phyſ. lib. 2.*

**Whither time had beginning.**

But time is yet worſe miſtaken of them who know what it is, but abuſe it while they haue it. Saint *Paul* exhorts vs to redeeme the time. And againe, to bee doing good while we haue time. The names giuen it by the holy Ghoſt, may ſhew what a iewell it is, and how loth we ſhould be to loſe it; for it is called the time of mercy, and grace, the acceptable yeere of the Lord, the day of ſaluation, the day of viſitation, the time of ſowing. If there were no more to commend it, this is ſufficient, that in a little moment of time, if we vſe it well, we may acquire to our ſelues an infinite waight of eternall glory, which with the loſſe of time is loſt for euer, and cannot bee recouered. The Egyptians figured time by a Serpent, compaſſed round in forme of a circle, hauing the taile hid vnder the throat, becauſe it went about by a continuall reuolution from one point of time to the ſame againe, expreſſed by *Virgil* in this verſe.

*Epheſ. 5.16.*
*Gal. 6.10.*

*Eſa. 61.2.*
*2. Col. 6.2.*
*Luk. 19.*
*Gal. 6.*

*Atque in ſe ſua per veſtigia voluitur annus.*

*Georg. lib. 1.*

Next by a Serpent they figured it, becauſe it creepes and ſteales away, and is not perceiued.

*Labitur occultis fallitque volubilis ætas.*

*Ouid. lib. 10. metam.*

And thirdly, the taile of the Serpent coucred vnder the head thereof, noted the vncertainety of time: it hath an end, but it is hid, whereby many are pittifully deceiued, to dreame of a beginning, when they are neere the end: *as that rich Glutton* promiſed to himſelf *many dayes*, when hee had not one to affoord. If we conſider time in the parts thereof, wee ſhall ſee this more cleerely: the time that is paſt, who can apprehend it? the time that is to come, who can be ſure of it? the time preſent, is but a moment, and as hardly diſcerned, as if a man ſhould dip his finger in a ſwift running riuer, hee cannot ſay he toucheth the water which is comming, nor the water which is gone, and euen in an inſtant, that ſame which he toucheth, goeth from him. All this ſerues to waken vs: Seeing it is ſhort, ſeeing it is vncertaine, ſeeing it is ſo precious, that in a little time we may reape a bleſſed eternity; let vs vſe it well.

*Luk. 12.19.*

### Verſe 7.

*But in the dayes of the voyce of the ſeuenth Angell, when hee ſhall begin to ſound, the myſterie of God ſhould be finiſhed, as hee hath declared to his ſeruants the Prophets.*

HEre the Angel explaineth himſelſe in that which before ſummarily he touched. The ſixth Trumpet is paſt already, and wee liue in the very time whereunto things denounced by it are in working: and now the Angell declareth, that when the ſeuenth Angell ſhall blow, then ſhall the end be, and the myſterie of God ſhall be finiſhed. Why this Trumpet is continued, we heard in a part before, the number of Gods Elect is not yet compleate, Antichriſt not yet confounded, Iewes not yet recalled. Alwayes this comfort we haue, that no more Trumpets will be blowne, to denounce any more battell to the Church, but the next that bloweth, ſhall proclaime our full deliuerance, and the finall confuſion of our enemies.

And this laſt worke of God is called a myſterie, like as the Apoſtle calleth our Reſurrection a myſterie: becauſe to naturall men it ſeemeth fooliſhneſſe, they cannot beleeue what is ſpoken of the day of Iudgement, of the end of the world, of the paines of hell, nor of the ioyes of heauen; as the kinſmen of *Lot* thought he had beene ſcorning them; when he ſpake of the deſtruction of Sodom: ſo theſe men make ſport of all that they heare concerning the deſtruction of the world. Theſe are the mockers whereof Saint *Peter* prophecied, *In the laſt dayes there ſhall come mockers, who will walke after their owne luſts, and ſay, Where is the promiſe of his comming?* For this cauſe Gods Spirit calleth it a myſterie, because the light of nature cannot perceiue it, and naturall men ſcorne it as a fable, but they ſhall ſeele the contrary. Let vs pray to God, to open our eyes and increaſe our faith, that wee may beleeue the myſterie, that we may ſee the iudgement ere it come, as *Noah* did the deluge, and may ſeeke our ſafety in the Arke.

2.Pet.2.3.

### Verſe 8.

*And the voyce which I heard from heauen ſpake vnto me againe, and ſaid, Goe, and take the little Booke which is open in the hand of the Angel which ſtandeth vpon the ſea, and vpon the earth.*

NOw followeth the ſecond conſolation, wherein a reſtitution of the light of the Goſpell with preaching and prophecying, againe is promiſed vnder the ſixth Trumpet: wherein firſt we haue the *Calling* of Preachers in the perſon of S. *Iohn*: and then their *Commiſſion* meete to them for this worke: theſe are firſt figured by a ſigne, after explained in plaine ſpeech.

Two things to be conſidered.

It is true that Saint *Iohn*, after the death of *Domitian*, was recalled from his baniſhment by *Traiane*, yet the courſe of this Prophecie makes it cleere, that this which here is ſpoken, cannot be reſtrained to him: but that heere hee repreſents all ſuch Preachers, as the Lord after him, ſpecially now vnder the ſixth Trumpet, was to raiſe vp for the worke of the Goſpell. As *Iohn Baptiſt* came in the ſpirit of *Elijah*, that is, indued with this ſame Spirit of Grace and Propheſie that was in *Elijah*: ſo the laſt Preachers ſhould bee raiſed vp and indued with that ſame Spirit that was in Saint *Iohn*: Then Saint *Iohn* prophecieth againe, when the ſame Spirit that ſpake in him, ſpeaketh in others.

None meet to be Miniſters but ſuch as are called.

Their calling firſt is repreſented by this, that Saint *Iohn* by a voyce from heauen is commaded to goe and take the Booke and eate it. None can bee meete for this holy worke, without this heauenly calling, *for no man taketh this honour to himſelſe, but he that is ſent of God*, as *Aaron* was, It is a notable gradation the Apoſtle hath, *He that calleth on the name of the Lord, ſhall be ſaued*; but no man can call, except he beleeue; hee cannot beleeue but by hearing; hee cannot heare if there be no Preaching; there can be no preaching, vnleſſe firſt they be ſent. The deuill could eaſily eſpie the want of a calling in the ſonnes of *Sceua*, Ieſus I acknowledge, and *Paul* I know, but who are yee? there is no power to reſtraine Satan in thoſe tongues which God hath not looſed and armed from aboue.

Heb.5.4.

Ro.10.13,14.

Act.19.14.15.

The calling of Miniſters two fold.

1 This calling is either inward or outward: the inward is no other thing, but this heauenly voyce of God mouing, ſtirring vp the heart of man to his owne worke. This calling of Preachers is immedeately from God, and ſo equiualent to the calling of the Apoſtles, in regard of the Caller, and manner of calling, which is by the inward motion of the Spirit, though leſſe in reſpect of the meaſure of grace, and bounds of commiſſion. 2 Againe, the outward calling is mediately from men, and in this reſpect, the calling of Paſtours is farre inferiour to the calling of Apoſtles.

A Browniſts cauill, cōcerning the outward calling of Miniſters.

Now becauſe the aduerſaries vrge this point ſo greatly, that we ſhould ſhew from whom the firſt Preachers of reformed Churches had their externall calling, thinking thereby to make this vantage, that if we ſay it was from them, that then we diſhonour our ſelues, and derogate to our authority, in taking a calling from an Hereti-

call

Outward calling by Heretikes whether any derogation to the Truth.

call and Antichriſtian Church: Let this ſerue them for a part of an anſwer at this time, that externall calling is not a matter of ſuch importance, but that ſometime Heretikes haue giuen it to Orthodoxe Teachers, and Orthodoxe Teachers haue giuen it to Heretikes, without any derogation to the Truth maintained by the one, or ratification of falſhood defended by the other. How many Biſhops haue beene ordained by Arrians, who after that, haue come to the knowledge of the Truth, and preached the faith of Chriſt ſincerely? Is this a reaſon to iuſtifie the Arrian Hereſie in the one, or yet to condemne Catholike verity in the other? yea, which is more, the Church hath not denied, but that the Baptiſme of Heretikes, is Baptiſme; and therefore it is imputed to *Cyprian* for an errour, that he affirmed, *Baptizatos ab Hæreticis rebaptizandos.* But this no way importeth an authorizing of Heretikes, ſo that the conſequence is very euill. The Church of Rome giueth Baptiſme and an externall calling; therefore the doctrine thereof is not Hereticall. This followeth not.

### Verſe 9.

*And I went vnto the Angel, and ſaid vnto him, Giue me the little booke. And he ſaid vnto mee, Take it, and eate it vp, and it ſhall make thy belly bitter, but it ſhall be in thy mouth ſweet as hony.*

Gods calling, whether to Office or Grace, doth alwayes worke effectuall obedience.

AS the heauenly voyce commanded Saint *Iohn*, ſo doth he: for the calling of God, whether it be to an *Office*, or to *Grace*, or to both, worketh alwoy effectuall obedience: This made *Eliſha* leaue his Plough and Oxen, and follow *Elijah*: this made *Peter* and *Andrew* leaue their nets, and follow the Lord Ieſus: this made *Matthew*, *Leui*, *Zacheus*, and many moe, leaue their gainefull, and ſinfull trades. And of this it is euident, that Preachers who haue put their hand to the Plough and goe backe againe; and Profeſſours, who will not forſake their cuſtomed courſe of ſinne, were neuer effectually called; for the calling of God changeth euery one to whom it commeth.

A ſingular note for Preachers.

As *Iohn* commeth and earneſtly ſeeketh the Booke from the Angell, ſo the Angel willingly giueth it vnto him, commandeth him to eate it, and telleth him what effects it would worke in him, namely, that he ſhould finde it ſweet in his mouth, but bitter in his belly. The eating of the Booke noteth the feruent zeale of Preachers, to learne it, to digeſt it, and to make it their owne, that they ſhall ſtudie it with ſuch affection and appetite, as hungry men haue toward meate or medicine, which is healthſome vnto them. And heerewith alſo is noted an inward learning of this Word, ſuch as ſhall ſtrengthen the Preachers owne heart firſt; euen as meate taken with appetite, and well digeſted, turneth vnto the nouriſhment of him who receiueth it.

Preachers muſt haue a calling, before they come foorth.

Then wee ſee here, that Preachers muſt haue a calling before they come forth, and that they ſhould learne that well themſelues, which they ſhould teach vnto others. He ſhall neuer be a fruitfull Doctour of the Church, who is not firſt a faithfull Diſciple of Chriſt. Thoſe who take vpon them to be Paſtors and feeders of others, before they haue eaten the Booke to feede themſelues, are, as *Bernard* calleth them, *Canales non conchæ.* *Moſes* was with the Lord on the Mountaine forty dayes, before hee came downe to the people to teach them his Ordinances; *Dauid* firſt prayed that the Lord would renew him by repentance; and then promiſeth to teach ſinners the wayes of the Lord: *Ionas* learned repentance in the Whales belly, as in a ſchoole of affliction; then went he and preached repentance vnto the Niniuites. Oh how vnſincere are they to ſpeake of the wayes of God vnto others, who haue neuer walked in them themſelues! or how ſhall they teach mercy and iudgement, who neuer felt the ioy of the one, nor terrour of the other? And yet, alas, many are ſuch, ready to ſpeake, who were neuer ſalted with the heauenly ſalt, that may ſeaſon themſelues and others, *διηγουνται περι τραπεζης βασιλικης μηδεν φαγοντες*: they diſcourſe of the delicates of the Kings Table, whereof they neuer taſted.

*Pſa.* 51.12,13

*Ionah* 2.1,3,4

*Macar. ho.* 16.

### Verſe 10.

*And I tooke the little Booke out of the Angels hand, & eat it vp, and it was in my mouth ſweet as honey: and aſſoone as I had eaten it, my belly was bitter.*

VVHat the Angel ſpake to S. *Iohn*, of the effects of the eaten Booke, he findeth to be true, ſweet in the mouth, bitter in his belly. The Word of the Lord bringeth a ſweetneſſe to the ſoule, which no tongue can expreſſe, no heart can know, vnleſſe they feele it. The ſweetneſſe of Honey cannot be ſhewed by diſcourſing, nor by reading, it is onely learned by taſting: ſo is it with the ſweet conſolations of the Word. If any man would learne them, let him *Come and ſee*; let him taſte, and then conſider *how gracious the Lord is*: then ſhall hee find, as *Dauid*, the Word *ſweeter vnto his mouth then the hony or honey-combe.*

The Words vnexpreſſable ſweetnes.

*Pſal.* 34.8.

*Pſal.* 116.103 & 19.10.

With the Words ſweetneſſe, there goeth the worlds bitterneſſe.

But with the ſweetneſſe, there is bitterneſſe alſo ſo long as we are heere: for firſt, the ſweet comfort of the Word, is not without the ſowre bitterneſſe of the Croſſe.

Next, the Word fights with the corruption that is in vs, euen as healthſome medicine doth with vicious humours in the bodyes. The Word preſſeth to caſt out corruption, and corruption preſſeth to reiect the Word: betwixt theſe two riſeth a battell in the ſoule of man: this here is figured by this bitterneſſe. And thirdly, what the godly learne by eating this Booke: they cannot conceale it, but it is vnto them like meate that workes vpon the ſtomake till it be out againe: Only the diſſimilitude is here, that this Word digeſted by themſelues, becomes the more profitabe food for others. In this ſenſe *Ieremie* proteſts that the Word was like a fire in his bowels, which cannot be contained, but will breake out. And *Elihu*, that his wombe was like a veſſell full of new wine, which will burſt if it get not a vent: for the gifts furniſhed to Preachers, are not for themſelues onely, but that from them they ſhould flow to the edification of others alſo.

A note for true zealous Preachers.

*Ier.* 20. 9.

*Iob* 32. 18. 19.

### Verſe 11.

*And he ſaid vnto me, Thou muſt prophecie againe before many peoples, and nations, & tongues, and Kings.*

WHat hitherto hath beene ſhewed in a ſigne, now is declared in plaine ſpeech, to wit, that the Lord Ieſus will haue prophecie reſtored againe, which had been interrupted a long time by the tyranny of Antichriſt, who cloſeth the Booke, and diſcharged the people of God from reading of it, and in ſtead of the liuely preaching of the Word, hee ſet vp *dumbe pictures to be preachers to the vnlearned,* and ſo by ignorance deceiued the ſoules of men vnder the bondage of Idolatry. But the Lord now promiſeth reſtitution of the preaching againe, not to one Country or Kingdome, but to many, according to this Prophecie. This light among many moe, hath ſhined to vs alſo. God make vs thankfull for it.

The promiſe of reſtitution of Preaching.

## Chap. XI.

THe Prophecie of coſort continues ſtil: for after the reſtitution of the light of the Goſpell obſcured before by the ſmoke of the Apoſtate angel, brought out of the bottomleſſe pit, now followes a prediction of the reſtitutiō of the Church, which the Lord Ieſus will haue builded againe, and for that cauſe will raiſe vp witneſſes to beare teſtimony to his truth, whom Antichriſt ſhall perſecute and murther with cruelty and barbarous inhumanity, but in vaine: for the Lord ſhall raiſe vp others in their roome, who ſhall ſtand to his truth and impugne the Kingdome of Antichriſt, they ſhall ſhake the tenth part of his City, and ſo prepare a way to his vtter ouerthrow and finall deſtruction, which more plainely and particularly is foretold in the third viſion.

A promiſe of the reſtitution of the Church.

### Verſe 1.

*And there was giuen me a Reed like vnto a rod, and the Angel ſtood, ſaying, Riſe and meaſure the Temple of God, and the Altar, and them that worſhip therein.*

The diuiſion of this verſe.

IN the firſt two verſes we haue 1. a command, 2. an inhibition. In the command
three things are to be conſidered: 1. what 1
meanes the meaſuring: 2. what ſignifieth 2
the Reed by which the meaſuring ſhould 1
be made: 3. the things that are to be mea- 2
ſured, to wit, three: 1. the Temple; 2. the 3
Altar: 3. the worſhippers.

1 Fiſt then, this meaſuring, and the command giuen to Saint *Iohn* to meaſure the Temple, imports a purpoſe in God to haue his Church built againe. For the forme of ſpeech, alluſion is made here, vnto that which wee read *Ezech.* 40. where the Lord promiſing to build againe the Temple and City of Ieruſalem, repreſents to *Ezechiel*, in a viſion, a man with *a Reed* in his hand meaſuring it. Euen ſo here, becauſe the Church hath beene ruinated and waſted by the *tyranny of Antichriſt*, as Ieruſalems Temple was of old by the Chaldees, Saint *Iohn* receiues a Reed, with which hee is commanded to meaſure the Temple, in ſigne and token that God would haue it built againe.

*Ezech.* 40. 2

It confoundeth the order of the Prophecie, to drawe backe that which is heere ſpoken, to the dayes of *Conſtantine*: for this Prophecie falls vnder the ſixth Trumpet; and in our dayes God is perfecting what here is promiſed, to wit, raiſing vp witneſſes indued with grace, and vnderſtanding of the Word, which is the meaſuring Reed, whereby in our time God builds his Church, which by Antichriſts tyranny had beene ſore ruinated and defaced.

And of this, the comfort that redounds to vs is very great; for ſince the Lord hath ſaid, he will build his Church, who is able to ſtay him? *Tobia* and *Saballat*, neither by force nor falſhood, could hinder the building againe of Ieruſalems Temple, and ſhall the inſtruments of Antichriſt, by

The Churches reſtitution Chriſtians conſolation. *Nehem.* 2. 10, 13. 28.

lying, deceiuing, perſecuting, be able to hinder the edifying of Gods Houſe: they are fooles, who build that which God hath concluded to deſtroy and caſt downe. *Nemrod* with his Towre, & Philiſtims with their *Dagon*, may ſtand examples to prooue this: and no leſſe mad are they who on the other hand thinke to deſtroy this building, which God hath concluded to edifie: Let them murmure, yea and rage as they will: let them confederate & band them againſt the Lord, and his Chriſt, all ſhall be in vain: Hee that dwels in heauen ſhall laugh and haue them in deriſion. The firſt blow of that bloody league bound vp at the Councell of Trent, brake out vpon the Churches of France, they murthered many of Chriſts faithfull witneſſes, both Preachers and Profeſſors: but did not the Lord raiſe vp others in their roome? The deſtruction of their *inuincible Armado*, the diſappoynting of their *Powder-Plot*, with many other ſecret and ſubtill machinations which haue not ſucceeded with them, might tell them that God is againſt them: He will build his own Ieruſalem, and it lyes not in the power of fleſh to hinder it.

*Pſalm.* 2. 4.

2 The ſecond thing to be conſidered here, is the Reed whereby the building ſhould be meaſured. *To me was giuen a Reed.* The alluſion ſtill continues to that reparation of the Temple ſhewed to *Ezechiel*: where we muſt know that the Hebrewes had a meaſure called *Taphat palma*, a hand-breadth. Vnto it *Dauid* alludes, when he ſaith, *Behold, thou haſt made my dayes as an hand-breadth*, that is, foure fingers breadth. Now ſixe of theſe made the legall cubite, or cubite of the Sanctuary, where the common cubite conſiſted of fiue: for all the meaſures and waights of the Sanctuary were greater then the common; ſignifying to vs, how our affections ſhould bee more inlarged toward workes of his ſeruice, then any other common, howſoeuer neceſſary action. The Reed that *Ezechiel* ſaw, was ſixe cubits long, euery cubit containing ſixe *Tephaim*. Saint *Iohn* here in like manner receiues a Reed to meaſure, but of what length is not expreſſed. Alwayes this is cleere, it is giuen him for meaſuring and building the ſpirituall Temple.

*Pſal.* 39. 5.

And this Reed here ſignifieth the Word of God, the rod of his mouth, according to which onely Gods Houſe ſhould bee builded, and all worſhip giuen him therein ſhould be framed. For the typicall Temple of *Salomon* was built according to the forme of the Tabernacle reared vp by *Moſes* in the Wilderneſſe; and that Tabernacle againe was formed according to the patterne God ſhewed *Moſes* in the Mountaine, neither was it lawfull to diuert one iot from it. And therefore *Achaz* for ſending to Ieruſalem the patterne of an Altar which hee ſaw at Damaſcus, is moſt iuſtly blamed. And no leſſe abomination is it now to bring in another rule of worſhip into Gods Houſe, then his owne Word: according to which, if the Church of Rome (as now it is) bee tryed, will not bee found the building of God, but of man.

And this Reed Saint *Iohn* ſaith it was giuen him, Teaching vs, that the Lord firſt furniſheth his ſeruants with giſts, before he require ſeruice of them: hee neuer ſent a dumbe meſſenger into the world. And as it is a grieuous ſinne to ſtop the mouth which God hath opened, ſo hee that preſumeth to build, before God giueth him the Reed; or to ſpeake in the Church, before God inſtruct him with grace, ſhall ſtand like a cloud without raine, ouer the Lords inheritance.

God firſt furniſheth his ſeruants with giſts, before he ſend them.

3 The third thing to be conſidered here, is that which is to be meaſured, to wit, the Temple, the Altar, the worſhippers. This Temple is not that of Ieruſalem once deſtroyed, neuer to be repaired againe: but the Church, the Houſe of the liuing God: *for ye are the Temple of the liuing God:* as God hath ſaid, *I will dwell among them, and walke there: I will bee there God, and they ſhall be my people.* But moſt cleerely in this Temple deſcribed by the Apoſtle to the Epheſians, *Ye are no more ſtrangers, but Citizens with the Saints, and of the houſhold of God, and are built vpon the foundation of the Prophets & Apoſtles, Ieſus Chriſt himſelfe being the chiefe corner ſtone, in whom all the building coupled together, groweth into an holy Temple in the Lord.* And this name giuen to the whole Church, and euery member thereof, warnes vs of our duty. Farre be it from vs to be like painted ſepulchers, pleaſant without, but full of rottenneſſe within. As Ieruſalems Temple was farre more beautifull and glorious within, then without: So ſhould wee be, euen holy without, but much more within. The heart, which is the Sanctuary of the Lord, ſhould bee preſerued holy vnto himſelfe.

1. *Tim.* 3. 15
2. *Cor.* 6. 16.

*Epheſ.* 2. 19, 20, 21.

A note for hypocrites.

Since the Church is the houſe or building, and the Word is the Reed and ſquare, according to which the building ſhould be framed; What a prepoſterous order is it to ſubiect the authoritie of the Word to the Church; that is, not to frame the building according to the rule, but to bow the Reed as men pleaſeth, and make it conformable to the building? But none dare vſurpe this, except onely they, who vnder the name of a Church, impugne the Church: that blaſphemy of the Biſhop of Rome bewrayes him. *Papa authoritatem*

It is a prepoſterous order to ſubiect the Word to the authority of the Church.

*ſacris Scripturis ita præſtat, vt illis nequaquam ſe ſubijciat:* The Pope giueth in ſuch ſort authority to the holy Scriptures, that hee doth not ſubiect himſelfe vnto them. But let him know, that he who will not come vnder the Reed of the Word to be meaſured by it, and made conformable to the reſt of the building, whether he will or no, ſhall come vnder the rod and iron Scepter of the Lords power, which ſhall breake him in pieces.

*Pſal. 2. 9.*

*Heb. 7. 13.*

The Altar in this viſion frequently figures Chriſt Ieſus, vpon whom, and through whom all ſacrifice and ſeruice onely is acceptable vnto God. But heere it is put for the whole ſeruice of God, as it is alſo vſed by the Apoſtle to the Hebrewes, ſhewing to vs, that whatſoeuer ſeruice is giuen to the Father, otherwiſe then in Chriſt, is idolatrous. Theſe two will leade as to the third, namely, the true worſhippers.

Who are the true worſhippers.

A great queſtion this day is, concerning *the true worſhippers, who they are?* The Church of them challengeth this praiſe to themſelues: they are parties, and yet vſurpe the place of a Iudge. But their ſentence will neither free them nor condemne vs. Let it be conſidered, where the meaſuring rule or Reed is, and where the right Altar is, ſuch as walke according to the rule, and ſacrifices onely on the right Altar, will bee found the true worſhippers. Theſe, among many moe, are deſcribed to vs by theſe three properties.

1

*Heb. 7. 25.*

*Mat. 3. 17.*

Firſt, the true worſhippers worſhip the Father through the Sonne, and no other wey; for our Sauiour hath told vs, that none can come to the Father, but by the Sonne; and the Apoſtle witneſſeth of the Son, *that he is able to ſaue perfectly all that come vnto God by him:* yea, the Father openly proclaimeth from heauen, *This is my beloued Son, in whom I am pleaſed:* there is no other in whom the Father is pleaſed. Of this it is euident, that they are no true worſhipper, who ſeeke to come vnto the Father by another then the Sonne, as the Papiſts doe, ſeeking mercy from God for the merits of men, and praying that they may come vnto heauen by the blood of S. *Thomas*, which is to bring another blood, beſides the blood of the Couenant, bound vp in the Lambe of God, Chriſt Ieſus. This is not to goe by the rule of right worſhip, this is to ſacrifice vpon a ſtrange altar. The Ieſuites of Rhemes cannot abide the cleer light of that teſtimony I cited, aſcribing vnto Chriſt the praiſe of full and perfect ſaluation: and therefore it is worthy to be obſerued of the learned, how they mutilate and obſcure that text, tranſlating it this way, *Chriſt is able to ſaue alſo for euer, going by himſelfe vnto God.* Where the words are plaine δυναται σωζειν εις το παντελες τους προσερχομενους δι αυτου τω θεω, he is able to ſaue perfectly, or to the vttermoſt, all that come vnto God by him; ſo that his Saluation, Satisfaction & Merit, needs not to be ſupplyed by any other, being perfect & moſt abſolute in it ſelfe. It is a great comfort vnto vs, a ſtrong confirmation of the truth, to ſee how theſe aduerſaries flee the cleere light of Gods Word, placing their ſtrongeſt defences in the obſcuring, mutilating and deprauing of it.

2 *Ioh. 4. 21, 23.*

The ſecond note of true worſhippers is ſet downe by our Sauiour, *The houre commeth, and now is, when the true worſhippers ſhall neither in this Mount, nor yet at Ieruſalem worſhip the Father, but ſhall worſhip him in ſpirit and truth: for the Father ſeekes ſuch to worſhip him.* This condemnes them for falſe worſhippers, who bind his worſhip to a place, as Papiſts doe in their pilgrimages, or then worſhip him in a corporall Image, where himſelfe craues ſuch as will worſhip him in Spirit.

3 *Ioh. 4. 22.*

And thirdly, another note is giuen vs by our Sauiour in that ſame Chapter, *Yee worſhip ye know not what, wee worſhip that which wee know.* Baſtard worſhippers worſhip that which they know not, they are led by an implicit faith blindlings to doe ſo, where the true worſhippers haue the light of the Word to direct them, and follow it. By many points this may be proued, namely this one: In their Idolatrous Maſſe they worſhip they know not what: a Chriſt they make this day, who yeſterday was no Chriſt; a Chriſt created by a Prieſt, of bread, whom for their cauſe they call *creatorem ſui creatoris.* They are forced to confeſſe, that many cautions muſt concur to the abſoluing of their Tranſubſtantiation, which failing, Tranſubſtantiation holds not: ſo fleſh is not made of bread. And yet whether it hold or no, at the eleuation they alway adore it, and ſo of neceſſity fall vnder the note of falſe worſhippers, they worſhip that which they know not.

## Verſe 2.

*But the Court which is without the Temple leaue out, and meaſure it not: for it is giuen vnto the Gentiles, & the holy city ſhall they tread vnder foot forty and two moneths.*

NOw follows the inhibition, containing a caueat annexed to the former comfort: leſt the godly ſhould thinke the Church to be ſo reſtored, that none but true worſhippers ſhould be left in it, he now ſhewes that a great part of the Court ſhall bee poſſeſſed by Gentiles, that is, ſuch carnall worſhippers as pretend the name of the Church, but are not ſquared according to the mea-

By the forme of the Temple is manifeſted the mixt multitude in the Church.

ſure of the building; there the Lord was not minded to build, yet would he tolerate them for the exerciſe of his Church, euen as of old he tolerated in the holy Land, ſome Cananites among Iſraelites. For vnderſtanding of this, it is requiſite we know the forme of Ieruſalems Temple, whereunto here the alluſion is made, it conſiſted of two Houſes, and two principall Courts. The firſt and moſt honourabble houſe, was that called *Sanctum Sanctorum*, twenty cubits long, twentie cubits broad, an hundred and twentie cubits high; into this no man entred but the High Prieſt once in the yeere, and that not without blood. The next houſe was called *Sanctum*, twentie cubits broad, fortie cubits long, an hundred and twenty cubits high: the entrie of this, as of the other, was on the Eaſt; in this ſtood the golden Altar of Incenſe, the Table of the Shew-bread, and the gloden Candleſticke, here the Prieſts did ſeruice according to their courſes, and none of the people might enter into it. Without this was the Court of the Iewes: this went round about in forme of a Gallerie, hauing three Ports, one in the Eaſt, one in the South, one in the North; vpon the Weſt it was ioyned cloſe to the temple, hauing no paſſage in nor out that way; in the midſt of this was a faire cloſe vnder open Heauen, wherein ſtood the brazen Altar for burnt offering. This houſe was wide & large, couered aboue with a Rooffe ſuſtained by high pillars, it was open on that ſide which looked to the Altar of burnt offering, that the people might ſee the Sacrifices, the men in their place, the women in their place, and it was called the Court of the Iewes, becauſe no other people but they might enter into it. The fourth was the Court of the Gentiles, which compaſſed the other, and was the moſt large of all, being the circumference of the whole houſe; it had foure Ports, one to the Weſt, another in the Eaſt, the third in the South, the fourth in the North, which clozed with brazen Gates; and further then this Court, vncircumciſed Gentiles, and vnſanctified Iewes might not goe. Thus much of Ieruſalems Temple, as may ſerue to giue light to this place.

The ſpeech here is ſo properly framed, that if it be conſidered, it diſcouers myſteries worthy to be marked, as namely, that this outer Court was ſometimes a part of the Temple; but now Saint *Iohn* is commanded to caſt it out: figuring properly the Church of Rome, ſometime indeed a part or member of the true Church, but now not ſo to bee accounted. And againe, this Court being neere vnto the Temple, to ſuch as looked to it a farre off, ſeemed to be all one with the Temple, though indeed a diſtinguiſhed houſe from it; & this vicinitie and likeneſſe in ſhew, that the Church of Rome hath with the true Church, beguiles many this day, who looke not narrowly vnto it. Thirdly, ſuch as were in this outer Court, were no partakers of the Sacrifices offered in the inner Court, and yet therow it went the holy people in into the other Court, where they ſaw the ſacrifices, and made their owne ſpirituall vſe of them. So the Church of Rome, it enters many of Gods people into a ſpirituall fruition of the benefits of God, whereof ſhe is not partaker her ſelfe; yea, none of theſe that goe no further then this Court wherein Rome is, can be partakers of them. Laſtly, this Court was more ample and large then the reſt; the Church of Rome glories in her amplitude, and number of her followers which troad in her Courts: but let her know, it is the outer Court ſhe poſſeſſes, which now is declared to be no part of the Temple, howſoeuer a great number of carnall Goſpellers, pretending the name of Chriſt and of his Church, walke into it.

The doubt here of ſome learned, concerning the words, is needleſſe; the words they reade in this mãner, ϗ τὴν αὐλὴν τὴν ἔσωθεν τοῦ ναοῦ ἔκβαλε ἔξω, The Court which is within the Temple caſt out: where the beſt approued Copies reade, τὴν αὐλὴν τὴν ἔξωθεν, the Court that is without: their reaſon is, if it be without already, what needeth a command to caſt it out? But the anſwer is eaſie: Albeit in reſpect of the reſt of the houſes of the Temple it was without, yet was it of old reckoned in with the reſt, and came vnder the name of the Temple, but now is commanded to be left out, as no part thereof.

*For it is giuen to the Gentiles.* By Gentiles, when they are oppoſite to Iſraelites in holy Scripture, are alway vnderſtood ſuch as are ſtrangers from the Couenant. *Ribera* the Ieſuite, by Gentiles, here vnderſtands Antichriſt and his miniſters: wherein hee ſpeakes the truth, though ignorantly, as *Caiaphas* did before him. The Antichriſtians are here indeed ſo named, howſoeuer in word and ſhew profeſſed Chriſtians; yet in reſpect of their peruerſe opinions and corrupt manners, in the Lords account they are but Gentiles. Euen as of old the Iſraelites after their Apoſtaſie, loſt both the title and the dignitie of the holy people, and in Gods account were but Ethiopians and Philiſtims: ſo the multitude of baſtard-worſhippers in Antichriſts Church, are here ſtiled to be but Gentiles.

*John* 11. 50.

*Amos* 9. 7.

*And the holy City ſhall they tread, &c.* Not onely will the Lord tolerate for a time theſe Antichriſtians, euen after the reſtitution of the Goſpell, but will permit them to perſecute the Church, yea, to tread it vnder their feete,

That the wicked are ſometimes not onely admitted into the Church, but permitted to perſecute it.

feete, that is, to afflict it in moſt contemptible manner. And hereof are we foretold beforehand, that when theſe things come to paſſe, wee ſhould not be offended. For doubtleſſe it is no ſmall tentation, to ſee the Iſraelites of God, and his true worſhippers, this way oppreſſed by blind Idolaters: but God hath his owne worke in it, to whoſe moſt holy will and wiſedome it becommeth vs to ſubmit our ſelues. When children in time of the Vintage, ſee the pleaſant berries of the Wine trampled vnder the feete of men, they maruell, and looke to it with a certaine indignation, but when they come to better vnderſtanding, and ſee what a precious liquour the Husbandman hath preſt out of them, they alter their iudgement: euen ſo is it with vs, if we will looke to the end of Gods workes, and wherefore it is that he ſuffers his Saints to bee trampled vnder the feete of their enemies, wee ſhall ſee, that the death of his Saints is precious in his eyes, and ſhall ceaſe to grieue thereat.

The profit of perſecutiōs of the Church.

*Two and fortie months.* The time attributed to Antichriſts reigne, is fortie and two months, all one with 1260. dayes, and a time, two times and a halfe, which ſpace the Church lurkes in the wilderneſſe, Chapter 12. all alike, making vp halfe a weeke of yeeres, or three yeeres and an halfe: and this counting of one and the ſelfe-ſame time by all the ſpaces of time, yeeres, moneths and dayes, is to ſhew euidently, that the yeeres are of months, and the months are of dayes: not that Antichriſts ſhould continue no longer time, but to comfort the Church, by declaring, that his tyrannie, (how long ſoeuer) yet ſhould haue an end, as had the perſecution of *Iezabel* and *Antiochus*, either of which laſted but the ſame ſpace of three yeeres and an halfe. This hath beene moſt iudiciouſly ſet downe by our Countriman, Maſter *Forbes*, to whom I referre the Reader, who deſires to know more concerning this point of the time.

Concerning this myſterie of the time. Se Reu. 12. 14.

### Verſe 3.

*And I wil giue power vnto my two witneſſes, & they ſhall propheſie a thouſand two hundred and three ſcore dayes, clothed in ſackcloth.*

Hitherto hath beene prophecied the building againe of the Church: now God promiſes to raiſe vp inſtruments, to whom he will giue power to do this worke; and theſe are called his *two Witneſſes*, figuring the whole number of Preachers, whom God raiſes vp in theſe laſt dayes to repaire his Church, and procure the ruine of Babel. And they are called two, to ſhew they are but few, in compariſon of the Miniſters of Antichriſt; for there wee ſhall haue 400. Prieſts of *Baal* for one *Eliah*. And albeit they be few, yet they ſhall be ſufficient to vindicate the truth from the falſe imputations of Antichriſt; for by the Law, two or three witneſſes are ſufficient to teſtifie the truth.

Gods Miniſters, but few in reſpect of Antichriſts Maſſe Prieſts.

Preachers are called Gods witneſſes in three reſpects: firſt, becauſe they carrie the meſſage of God in their mouthes; ſecondly, the Image of God in their liues: thirdly, (if God require ſo of them) the markes of Chriſt in their body, as S. *Paul*, who reioyced, that he was the *Ambaſſadour of Chriſt in bonds*, and the ſtripes and wounds he ſuffered in his body for Chriſt, he calls them ϛιγματα χριϛȣ, the markes of Chriſt. And theſe wayes alſo euery Profeſſor ſhould be Chriſts witneſſe; for though all haue not the grace of preaching, yet with their mouthes they ſhould confeſſe him, in their liues repreſent him, and by ſuffring in their bodies, ſeale vp his truth, at leaſt by a willing reſolution, to ſuffer, if God require it of them. And theſe are (as *Primaſius* calles them) *Martyrs habituall*, though not *actuall*.

Preachers are called Gods Witneſſ[illegible] three reſpe[illegible]

Coloſſ. 4. 3.

Then it is cleare out of theſe words, that preaching is a power, and ſuch a power as is giuen of God, and that in ſuch meaſure as it pleaſes the Lord to giue it; neither naturall Wiſedome, nor great Learning, makes powerfull preaching, *It is a Grace, & flowes from the owne vnction*, & that Spirit blowes whereaway it will. But ſure it is, this power to preach, is an vndoubted argument of inward calling. The aduerſaries quarrell with our calling; but the opening of our mouthes teſtifies againſt them. When *Peter* perceiued, that the holy Ghoſt deſcended vpon *Cornelius* & his friends, *Who* (ſaith he) *can forbid laying on of water*; ſince God hath communicated his holy Spirit? euen ſo, ſince the powerfull grace of preaching is euident in our Miniſterie, is it not ſhame for them to deny our calling, which ſhould rather humble them, when they looke to a number of dumbe dogs and idle-bellies in their Church, whom God neuer ſent? for their mouthes are not opened, either to preach, or to pray.

Great learning doth not alwayes make powerfull preaching.

Act. 10. 47.

*And they ſhall propheſie 1260 dayes.* This time aſſigned to them for propheſie, is equiualent to the time of 42 months, wherein Antichriſt ſhall tread downe the holy Citie for 1260 dayes, taking 30 dayes to bee a moneth, make vp 42 moneths, which time is not literally to be taken for 3 yeeres and an halfe onely, no more then when it is ſaid, that the Prophecie of *Daniel* ſhall be finiſhed in a time, two times and an halfe; for it was not ſo ſoone accompliſhed: or when power is aſſigned to the Turkes for an houre, a day, or a yeere, it imports not, that their tyranny ſhould laſt no longer: but in all

Dan. 12. 7.

Reuel. 6.

theſe a certaine number is put for an vncertaine, which the Lord ſet downe by dayes, moneths and yeeres: to ſhew vs, that Antichriſts kingdome is limited; and how long ſoeuer it ſeeme to vs, yet is it indeed but a ſhort time, neither will the Lord haue vs preciſely to determine of the time. *It is not for you to know the times and ſeaſons*: but this is ſufficient comfort for vs, that we are told it ſhall be but a ſhort time, and that all the time, wherein Antichriſt ſhall perſecute the Church, the Lord ſhall not want witneſſes to ſtand to the maintenance of his truth.

*Act. 1. 7.*

*Clothed with ſackcloth.* They ſhall not onely preach repentance and mortification, but ſhall practiſe it; for this partly ſhewes their inward diſpoſition, that they ſhall walke in the humilitie of their ſoules, as *Ieremie* lamented for the bodily captiuitie of his people in Babel, & partly it ſheweth their modeſty in their outward apparell, the Miniſters of Antichriſt are decked vp in whoriſh manner with Scarlet, and celebrate their Maſſes in cloth of Gold, hauing no grace of God within to commend them; by externall pompe they bewitch the eares of their people, but it is not ſo with the witneſſes of Chriſt.

### Verſe 4.

*Theſe are the two Oliue trees, and the two candleſtickes, ſtanding before the God of the earth.*

A ſhort deſcription of the godly Preachers Miniſtery.

Here is interiected a ſhort deſcription of their Miniſterie, wherein firſt wee haue the excellencie thereof in the benefits that come to them by the godly, Verſe 4. next, the ſuretie of their protection, Verſe 5. and thirdly, the powerfull effect of their preaching toward the wicked: for vnto ſome, they are the ſauour of life to life, vnto others, the ſauour of death to death.

Firſt, in the excellencie of it.

The excellencie of their Miniſterie is deſcribed in this, that they are called two Oliues, and two Candleſticks, figuring two great benefits, which by their Miniſterie come vnto Gods people, as namely, the Oyle of grace, and light of knowledge, which two the Lord continually preſerueth in his Church, according to that Viſion exhibited to *Zacharie* of a golden Candleſticke, hauing ſeuen Lampes, and ſeuen pipes, one to euery Lampe, and ouer it two Oliues, from which by the pipes Oyle is conueyed to the Lampes: and theſe Oliues here are ſaid to ſtand before the Ruler of the whole earth; cleerely noting vnto vs, that God is the Author of a Miniſtery in his owne Church, and the conſeruer of Grace therein: no malice of Satan nor of man can vndoe this Church, which this manner of way is furniſhed, and ſuſtained by the God of Heauen. As the Palme-tree is a ſigne of victory, ſo the Oliue is a ſigne of peace. When *Noah* ſent out the Doue, it returned with the branch of an Oliue in the mouth thereof, in ſigne of pacification; the wrath was now paſt, and the Deluge at an end: and the meſſage which now he puts in the mouthes of his Witneſſes, is the meſſage of teſtifying, that he is now reconciled with men in the blood of his Sonne Chriſt; and therefore properly compared to Oliues. If there were no more to commend the Miniſtery of the Word, and make it precious to men, this is ſufficient, if it were well conſidered, *Beautifull are the feete of them that bring the glad tidings of peace.*

*Zach. 4.*

God is the Author of his owne Miniſterie.

*Gen. 8. 8.*

### Verſe 5.

*And if any man will hurt them, fire proceedeth out of their mouth, and deuoureth their enemies: and if any man will hurt them, he muſt in this manner be killed.*

Secondly, in the ſuretie of their protection.

*Math. 9. 16.*

Now followes the 2. oint, the ſurety of their protection. It is the lot of all Gods ſeruants, which our Sauiour ſaid to his Diſciples, *Behold, I ſend you out as ſheepe among wolues*; and therefore the Lord armeth them with his promiſe, That whoſoeuer will hurt them, ſhall not eſcape away vnpuniſhed; but fire ſhall proceed out of their mouthes to deuoure them: & here alluſion is made to that of *Elijah*, who by his prayer brought downe fire from Heauen to conſume them, and his Captaines with their fifties: and very confortable is this, that this vengeance of their enemies is ſaid to proceed out of their mouthes; for it teaches vs, how dangerous a thing it is, for wicked men to procure that the ſeruants of God ſhould be forced to open their mouthes againſt them, either in preaching, or prayer. Prophane men eſteeme their threatnings and imprecations to be but wind: but fearefull is that Word of the Lord to *Ieremy*, *Becauſe this people ſaid, The Word is but wind, therefore I will make my Word in thy mouth like fire, and this people like ſtubble, and it ſhall deuoure them*: and therefore alſo ſaith the Lord by *Hoſea*, That he had cut downe the people by the Prophets. A ſtrange manner of ſpeech; but he expounds himſelfe incontinent, that hee had ſlaine them by the words of his mouth: for God is with his ſeruants, as hee was with *Samuel*, of whom it is ſaid, *The Lord ſuffered not his words to fall vnto the ground*; what they ſpeake in his name, the Lord will not faile to performe it. Let contemners of the Word marke this.

*Ier. 5. 14.*

*Hoſe. 6. 5.*

*1. Sam.*

### Verſe 6.

*Theſe haue power to ſhut heauen, that it raine not*

*not in the dayes of their propheſie: and haue power ouer waters to turne them to bloud, and to ſmit the earth with all plagues, as often as they will.*

In the powerfull effect thereof.

HEre followes the third point; a deſcription of their effectuall Miniſtery, as concerning the wicked; for vnderſtanding whereof, we muſt know, that here alluſion is made to that which God wrought by *Moſes*, when hee brought Iſrael out of Egypt: for there he turned their waters into bloud, and as oft as he ſtretched out his rod, he ſmote the earth with ſundry plagues; & againe, to that which he did by *Elijah*, at the reſtitution of his true worſhip, and downecaſting of the idolatrous worſhip of *Baal*: for then at the word of *Elijah*, God clozed the Heauen for three yeeres and an halfe, that it rained not vpon *Iſrael*. So then the meaning is, that the Lord will worke with his ſeruants, whom he will ſend to reſtore his pure worſhip, and to deliuer his people from the bondage of ſpirituall *Ægypt*, no leſſe powerfully then he did by *Moſes* in the one, and by *Elijah* in the other.

Exod. 7. 17.

1.King.17.1.
Iames 5.17.

And this is to bee vnderſtood of their ſpirituall power, whereby they not onely bring vpon the World corporall plagues of famine, peſtilence, and ſuch like, by their complaints to God for contempt of the Goſpell, but ſpirituall alſo, ſuch as the *hardning of the heart, the binding vp of the ſins of men, the cloſing and ſhutting vp of Heauen, the ſubduing of men to Chriſts obedience, and the powring out of vengeance vpon the obſtinate*; which twofold ſpirituall power of Preachers, is properly expreſſed by the Apoſtle: *The weapons of our warfare are not carnall, but mightie through God, to caſt downe ſtrong Holds, caſting downe the imaginations, and euerie high thing that is exalted againſt the knowledge of God, and bringing in captiuitie euery thing to the obedience of Chriſt, and hauing ready vengeance againſt all diſobedience.* This is the great power of Preachers, either to bring the thoughts of men to Chriſts obedience, or then to execute ready vengeance vpon the diſobedient.

2. Cor.10.4,5, 6.

But how is it ſaid, *that they ſmite the earth with plagues as often as they will?* This is not as if the Lord did frame his will after the will of man, but becauſe his ſeruants conforme their will to his will: they denounce no plague, but where the Lord commands them, yea, in their conſciences compels them; for Gods ſeruants doe any part of their calling with gladneſſe, but denounce not iudgement without griefe, as we ſee in *Ieremie*, who mourned in ſecret for thoſe ſame plagues which hee denounced in publike; farre leſſe doe they call for iudgement, vnleſſe the glory of God, and good of his Church require it: ſo that this will of theirs, in ſmiting the earth with plagues, is euer framed according to Gods will; an example whereof we haue in *Moſes*, albeit the Lord made him *Pharaohs* God after a ſort, yet he neuer ſtretched out his hand to call for a plague, but as the Lord directed him. And this ſhould ſerue to bridle the prepoſterous zeale of ſome, who vpon euery diſcontentment, or miſconception of theirs, *crie* with the Diſciples (not yet well inſtructed) *for fire from Heauen vpon the Samaritans*, which Chriſt would not doe for them. Let ſuch trie and conſider of what ſpirit they are; *For the wrath of man doth not accompliſh the righteouſneſſe of God.*

A note of a true Miniſter of God, to denounce iudgment with griefe.

Luke 9. 54.

Iames 1. 20.

### Verſe 7.

*And when they ſhall haue finiſhed their teſtimonie, the beaſt that aſcendeth out of the bottomleſſe pit, ſhall make warre againſt them, and ſhall ouercome them, and kill them.*

The reſtitution of the Goſpell, nor with Immunity of perſecution.

HItherto hath beene ſhewed the reſtitution of the light againe, the re-edification of the Church, and raiſing vp of Witneſſes, with the power and grace of preaching for effecting this worke: now is declared how this worke ſhall not goe forward without great reſiſtance; for the beaſt ſhall make warre againſt the ſeruants of the Lord, and ſhall peſecute them vnto the death, ver. 7, 8, 9, 10. But all in vaine, for at length they ſhall be victors, both in their perſons and cauſe, verſ. 11, 13, 14.

As the Goſpell was not preached at the firſt, without perſecution and ſhedding of bloud, ſo ſhall it not bee reſtored without it. Let vs not dreame of immunitie from perſecution, but rather maruell, that ſo long a time wee haue enioyed the Goſpell with ſo ſingular a peace; and let vs remember to vſe this time well for the gathering of ſtrength againſt the day of trouble, which is not farre off: our falling away from our firſt loue, the ſecuritie and deadneſſe of heart, the loathing of Manna, which preuailes in many of this age, are vndoubted forewarners of ſome trouble at hand to waken vs. Theſe brought on the cruell perſecution vnder *Decius*, *Quia traditam nobis diuinam diſciplinam pax longa corruperat, iacentem fidem & pene dixerim dormientem, cenſura cœleſtis erexit*: ſo witneſſes *Cyprian*; Becauſe long peace hath corrupted that heauenly diſcipline, by which wee ſhould haue corrected our manners, it hath pleaſed God to raiſe vp againe our languiſhing and almoſt ſleeping Faith, by the cenſure of the Croſſe.

*Cyprian. ſer. de lapſis.*

*Aug. in Ioan. tract. 12.*

*Cyprian. de ſimplicit. prælatorum.*

*Cyprian. lib. 1. epiſt. 2.*

Let vs not therefore abuſe our peace which God hath giuen vs *ad conſolationem, non ad corruptionem*; for to comfort, not to corrupt vs, but in our greateſt proſperitie let vs thinke vpon theſe predictions of troubles, *vt ad certamen animus paretur*, that we may be prepared for the battell ere it come; if we doe ſo, our heart ſhall not want ſtrength to indure in the day of tryall: *qui in pace militibus ſuis futuris prænuntiat pugnam, dabit militantibus in congreſſione victoriam*: for he who in peace foretels his warriors of a battell to come, ſhall not faile to giue them victorie, when they enter in the combate.

Againe, Preachers and all Profeſſors are here warned, they haue but a time aſſigned to them on earth, wherein to doe the worke of God, for which hee ſent vs into the world, how long, or how ſhort, is vnknowne to vs; *while therefore we haue time, let vs doe good.* But this comfort we haue, that as the Lord Ieſus had his owne appointed time, which his enemies could not preuent: ſo his ſeruants haue their owne limited time for finiſhing their teſtimonie, which no malice nor power of the Creature is able to ſhorten.

Cruelty is Antichriſts Badge.

*The Beaſt that, &c.* He that Chap. 9. was called a falne Starre, hauing the key of the bottomleſſe pit, is here called the Beaſt that comes out of the bottomleſſe pit. This is Antichriſt, the Apoſtate Biſhop of Rome, whom at length we ſhall heare deſcribed in the third Viſion following. Alway the manner whereby he fights againſt the witneſſes of Chriſt, is by warre, crueltie, bloodſhedding, and killing: but the weapons of our warfare are ſpirituall, preaching, prayer, patience. *Verberari, Chriſtianorum eſt, flagellare autem, Caiaphæ & Pilati officia*: To be ſcourged, is the lot of Chriſtians; but to ſcourge and perſecute, is the part of *Caiaphas* and *Pilate*. *Quid facit in pectore Chriſtiano luporum feritas & canum rabies?*

*Athanaſ. epiſt. ad ſolit. vitam degentes.*

*Cyp. de ſimplicitate prælat.*

*And ſhall ouercome them.* To wit, not in their cauſe; that cannot be ouercome: but in their perſons, and that not by true victorie, but by apparent in the eyes of men: otherwayes the godly, when they patiently ſuffer death, and in the iudgement of men ſeeme to be ouercome, in Gods eſtimation they are more then Conquerors. *O verè tuta pro Chriſto, & cum Chriſto pugna, in qua nec vulneratus nec occiſus fraudaberis victoria!* Such is their ſuretie who fight the battell for Chriſt, and with Chriſt, that though they be wounded, yea though they bee ſlaine, they are neuer defrauded of the victorie. *Nam qui pro nobis mortem ſemel vicit, ſemper vincit in nobis*: For hee who once ouercame death for vs, doth euermore ouercome in vs. They kill but the body, as is ſaid in the next words: it is but a part that death bites away, and the earthly part only, and that but for a time; yea, that ſame death, by which *corpus reſoluitur, anima abſoluitur*, the body is reſolued and turned vnto duſt, the ſoule is abſolued and deliuered from the bondage, *per vitam ad mortem tranſitus eſt, per mortem ad vitam reditus*: by life the Chriſtian paſſeth vnto death, by death againe he returnes vnto life.

*Rom. 8.*

*Bernardi.*

*Cyp. lib. 2. epiſt. 6.*

*Ambroſ. de bono mortis.*

## Verſe 8.

*And their dead bodies ſhall lye in the ſtreete of the great Citie, which ſpiritually is called Sodom, and Egypt, where our Lord alſo was crucified.*

Antichriſts barbarous inhumanitie.

NOt onely ſhall Antichriſt ſlay their bodies, but ſhall vſe alſo all barbarous inhumanitie toward their dead corpſes, denying vnto them the honor of buriall, caſting out their bodies in the ſtreetes, like doung to be trampled vpon, eſteeming them as καθαρματα, the off ſcourings of the world, who in Gods account are his choſen Veſſels and Witneſſes, to carrie his Name thorow the World. And where ſhall this bee done? In the ſtreetes of the great Citie, ſpiritually called Sodom and Egypt: thus both the fact and the place point plainely with the finger vnto the Popes Kingdome: for is not this a common practice of the Church of Rome, to burne the bodies of Gods Saints vnto aſhes, and ſtrow them into Riuers, as was done vnto the body of *Iohn Hus*, or to trale them after Horſes in the ſtreetes, as was done at the Maſſacre of Paris; yea, to take them vp after they haue been long in the graue, and burne them, as was done to many in England?

*1 Cor. 4. 9, 13*

Now the circumſtance of place makes this yet more cleare; it is called the Great Citie that ruled the earth, when Saint *Iohn* wrought this Reuelation, a proper & plaine deſcription of Rome: (for what other City ruled the world then that?) but ſpiritually it is called Egypt, Sodom, Ieruſalem, where the wiſdome of Gods Spirit is worthy obſeruance: he calls it not Ieruſalem, as it was an holy Citie, but by circumlocution denominates it, The place where our Lord was crucified, that is, Ieruſalem in her worſe eſtate of defection and perſecution, not in her beſt eſtate of deuotion and piety. It is called Sodom, for the ſimilitude of ſinnes with Sodom, reckoned out by *Ezechiel*, pride, aboundance of idleneſſe, fulneſſe of bread, filthie abomination, not worthy to be named among Saints. It is alſo called Egypt ſpiritually, for the ſpirituall darkeneſſe, which is ignorance that

is

Ieruſalem in her defection compared to Sodom.

*Ezec. 19. 49, 50.*

To Egypt.

is in it, through want of that true light which ſhineth in Goſhen, figuring the true Church, as alſo for the ſeruitude and ſpirituall bondage, wherein Gods people are detained there, that neither can they know the way to Canaan, nor get liberty to walke toward it. And it is alſo ſpiritually called, The place where our Lord was crucified. The Spirit of God purpoſely vſeth this diſtinction, It is not Sodom nor Egypt literally, neither is it Ieruſalem literally, but ſpiritually; no ſpeech can be plainer, and yet ſtrange to ſee how the ſpirit of error blinds the aduerſaries, that in ſo cleare a light they cannot ſee: they will haue the Citie to bee literally Ieruſalem, and all to procure that Antichriſt ſhall ſit at Ieruſalem, and not at Rome: ſometime they are forced to confeſſe, that if this Citie ſignified any one Citie in the world, it is likely to ſignifie Rome. Other times they flee it, like men groping in darkneſſe, they know not where to ſettle themſelues. They ſhould haue remembred that at this time there was not a Ieruſalem, for Saint *Iohn* wrote this Reuelation in the dayes of *Domitian*: and before him, in the dayes of *Titus*, Ieruſalem was deſtroyed, like curſed Iericho, neuer to be built againe: for albeit *Adrian* and *Iulian*, Emperours, and ſome of the Iewes had minded to build it, yet were they ſtill hindred, either by Earthquake or Fire from heauen, that the world might ſee the finger of God againſt them. It is therefore both againſt the Text and the Story, to expound this literally of Ieruſalem, which in the dayes of Saint *Iohn* was not, and ſince hath not beene a Citie, farre leſſe a great Citie, ruler then of the earth.

But ſtil it is replied, The place meant here, is that where our Lord was crucified: and it is knowne, our Lord was crucified at Ieruſalem. To this the anſwere is eaſie, that our Lord was indeed crucified at Ieruſalem, but then when Ieruſalem was vnder the authority and Iuriſdiction of Rome, and was no free Citie of it ſelfe: for when we ſpeake of Rome in her flouriſhing eſtate, we vnderſtand not by it, that only which was within the walls of Rome, but all vnder the commandement and iuriſdiction of Rome: for which cauſe alſo the Spirit of God calleth it ſuch a citie as was Sodom, hauing many cities partakers with it, and calleth it Egypt, a Kingdome hauing many moe vnder the command thereof. Ieruſalem then in effect was not Ieruſalem, but Rome, all Syria being reduced into a Prouince, by the Romane Empire. The Iudge that gaue ſentence againſt Chriſt, was a Romane; the kind of death he adiudged him to, was Romane; the authority by which hee was put to death, was Romane; for the Scribes and Phariſes confeſſed themſelues, that they had no power to execute a man to the death; and the cauſe of his death was treaſon pretended againſt *Caſar*. In all theſe reſpects is Rome called the place where our Lord was crucified.

Ieruſalem in effect was Rome.

*Ioh* 18.31.

The Aduerſaries abuſe the ſimple people, by laying before them the great commendation which Saint *Paul* gaue to Primitiue Rome: *I thanke my God through Chriſt, becauſe your faith is publiſhed through the whole world.* Thereby inducing them to a reuerend eſtimation of the Church of Rome: but the reaſoning is no better then if one ſhould argue thus; Man was once made holy and pure from ſinne, therefore all now is ſpoken of the ſinne & vncleannes of man, is falſe. But as *Ieremie* lamented for Ieruſalem, *How is the faithful City become a harlot!* and *Hoſea* complained that *Bethel* was become *Bethauen*, the houſe of God was become the houſe of vanity.

Rom. 1,8.

A falſe Argument.

*Ier.* 2 20.
*Hoſea* 4.15.

So we haue cauſe to complaine, that the Church of Rome, which ſometime was a chaſte Spouſe of Chriſt, her Biſhops, Preachers, and Profeſſors, patient ſufferers of death for the Goſpell, is now become the Whore, yea, the mother of abominations; her Biſhops, and Prelats and people bloodie perſecutors of all ſuch as truely profeſſe the Goſpell of the Lord Ieſus.

## Verſe 9.

*And they of the people, and kinreds, and tongues, and nations, ſhall ſee their dead bodies three dayes and an halfe, and ſhall not ſuffer their dead bodies to be put in graues.*

HEre we haue firſt, a new deſcription of them who ſhall thus cruelly tyrãnize againſt Chriſts witneſſes. Next, wee haue an higher degree of their cruelty: the firſt is here, *they of the people, kinred and tongues.* This maketh cleere, that by *Citie* named before, is not to be meant any Citie within walles, but ſuch a fellowſhip, as wherein are many people, kinred and tongues, and ſerueth in like manner to let Romaniſts ſee how blindly they glory in their multitude, ſeeing the Spirit of God euery where cleerly foretels, how the great multitude ſhould oppoſe themſelues to the teſtimony of the Lords Truth, in the mouth of his witneſſes, who are but few, in compariſon of his enemies.

Romes blind brag of multitude.

There is alſo a new degree of their crueltie, that not contented to haue ſlaine them, they will not giue their corps the honour of buriall. So their cruelty aſcends by three degrees: Firſt, they ſlay the witneſſes of Chriſt. Secondly, they caſt out their bodies

A new degree of Romes crueltie.

in

*Rom.* 6. 13.

1.*Cor.*15.43.

Confeſſors bodies, how honoured by Conſtantine.

in contempt, as dung into the ſtreets. Thirdly, they deny vnto them the honour of buriall. The bodies of Saints are honourable, being Temples ſometime of the holy Ghoſt; the members thereof, weapons of righteouſneſſe, which howſoeuer for a time they bee diſhonoured by death; yet ſhall they be raiſed in honour, and made veſſels of glory. Let Infidels doe what they will to our bodies, trample vpon them, and expoſe them to all manner of ſcorne, it ſhall no way preiudice the certaine glorification of them. Godly *Conſtantine* honoured the bodies of Confeſſors which had beene diſmembred in time of perſecution, as namely, becauſe *Paphnutius* had one of his eyes pulled out for Chriſts ſake, hee kiſſed the hole where the eye was: thereby acknowledging it to be the moſt honourable part of the body: but much more ſhall our Monarch and Emperour Chriſt Ieſus, the bodies of his faithfull ſeruants, which by his enemies were diſhonoured for his ſake: *Yea, he that raiſed vp Ieſus from the dead, ſhall alſo quicken our mortall bodies, and make them like to his owne glorious bodie.*

Buriall, the laſt duty of Humanity.

Buriall is the laſt duety of humanitie, which all people, euen by natures light, haue beene carefull to diſcharge to their dead. The Egyptians imbalmed the bodies of ſuch as were deare vnto them, and kept them at home. The Perſians ſalted them, and lapped them in waxe: other people burnt the body vnto aſhes, and kept it in pitchers: the comfort of the poore ſort, is, *Cœlo tegitur qui non habet vrnam.* The Iewes imbalmed them; but Chriſtians haue more cleere conſolation: for that ſame holy Spirit which now dwelleth in the body, ſhall be as an holy balme, to conſerue it vnto immortall glory, and preſerue it from periſhing in corruption.

### Verſe 10.

*And they that dwell vpon the earth, ſhall reioyce ouer them, and make merry, and ſhall ſend gifts one to another: becauſe theſe two Prophets tormented them that dwelt on the earth.*

The laſt degree of Romiſh cruelty.

THe laſt degree of their ſinne is heere, that when they haue committed all this crueltie, they ſhall reioyce in it, as if they had done ſome good ſeruice vnto God. Oh pittifull blindneſſe, to ioy in that which iuſtly now ſhould be, and hereafter muſt be the matter of their mourning! This is ſo plainely practiſed in Papiſtry, that it needeth no Commentary, and the Spirit here points at them by the finger; their ringing of Bells, their frequent Proceſſion, with their ſongs, *Te Deum laudamus*, cleareth the matter; and they who ſhall doe this, are properly termed here, Indwellers of the earth, becauſe they are voyd of all heauenly and ſpirituall diſpoſition, earthly-minded, vnder ſhew of Religion.

The word of conſolation, how it becomes a word of vexation to two ſorts of men.

*For theſe two Prophets vexed them.* The Word of God in it ſelfe, is a word of conſolation, but vnto two ſorts of men, it becommeth a word of vexation. Firſt, vnto all that are *blinded with the ſpirit of errour*; they cannot abide the light of the Word, it maniſeſteth their darkeneſſe, *Tertullian* for this, called them *Lucifugæ*: Papiſts this day may ſtand for a proofe hereof, who delight not to read or heare holy Scripture, neither can they doe ſo much as ſpeake reuerently of it.

1. *King* 22.8.

*Aug. ser.* 1.

Next, vnto thoſe who *corrupt their conſcience by carnall conuerſation*: The Word is like ſalt vnto their ſores, which biteth and vexeth them: *Achab* neuer deſired to heare *Michaiah*, becauſe as he ſaid to *Iehoſaphat*, hee neuer propheſied good vnto him; hee blamed the Prophet, where he ſhould haue blamed himſelfe: for as ſaith the Lord to *Micah*, *Are not my words good to him that walketh vprightly?* If he had been good himſelfe, hee ſhould haue heard the Word denouncing good things vnto him. But ſuch is the pride of man, hee will not be bound vnto the Word, and yet will haue the Word bound vnto him; he will liue as hee pleaſeth, and will not ſuffer rebuke: A dangerous thing to liue vnder this enmitie with God; the Word of God is an enemy to none, but to ſuch as are enemies vnto themſelues: *Quamdiu tu tibi inimicus es, inimicum habebis Sermonem Dei*: Let men conſider what operation the Word of God hath in it; for if conſcience within, which is Gods Deputy, bee againſt thee; and the Word without, which is the voyce of God, vexe thee when thou heareſt it, thou maiſt bee ſure, God will ſtand with them againſt thee alſo.

### Verſe 11.

*And after three dayes and an halfe, the Spirit of life from God, entred into them: & they ſtood vpon their feete; and great feare fell vpon them which ſaw them.*

LEſt the former prediction ſhould breed heauineſſe and diſcouragement to the Children of God, comfort is heere ſubioyned: for now the Lord declareth that hee ſhall raiſe againe theſe his Martyrs, whom Antichriſt had ſlaine; and they ſhall doe no more hurt to the Kingdome of the Beaſt, then before they had done, which is not to be vnderſtood of a perſonall reſurrection of them in their owne bodies; this will not be before the Day of Iudgement; but of the raiſing of others in their roome, who ſhall be ſuch as they were, endued with the ſame Spirit of life comming from God, euen as *Iohn Baptiſt* came in the Spirit and power of *Elias*. Theſe ſhall ſpeake the ſame truth which the other witneſſes that were ſlaine, had done before them, in ſo cleare and powerfull manner, that the perſons of thoſe who had beene ſlaine as Heretikes before, ſhall now be manifeſted to haue beene the faithfull ſeruants of God, condemned by men, but approoued vnto God reigning with him in glory; and their cauſe, which before ſeemed to be ouerthrowne, ſhall now bee victorious: for the Citie of Antichriſt ſhall be ſhaken, and the blind fauourers of the beaſt ſhall periſh in her iudgement, but others ſhall repent and giue glory vnto God.

Hoſ. 6. 2.

Pſal. 30. 5.

Rom. 8. 18.

And this is ſaid, that it ſhall be done within three dayes and an halfe, that is, within a ſhort time: the like ſpeech hath the Prophet *Hoſea: After two dayes he will reuiue vs, and the third day he will raiſe vs vp*: that is hee will ſhortly doe it: *Weeping may abide for an euening, but ioy commeth in the morning.* The afflictions of the Church are meaſured, both in their quantitie and continuance; all the time of our trouble is but an houre of tentation: Shall wee not ſuffer with our Lord one houre, that wee may be with him for euer? Our troubles are light and momentanie, but cauſe vnto vs an infinite weight of glory.

The ſlaughter of Prophets & Preachers cannot extinguiſh the light of the Goſpell.

Exod. 3. 2.

Gen. 7. 17.

Mat 3. 9.

*The Spirit of life.* The working of Antichriſt againſt the Church is all in vaine: no ſlaughter of Preachers or Profeſſors can extinguiſh the light of the Goſpell. The aduerſaries thought that they had wonne the field, when in the Councell of Conſtance, they cauſed *Iohn Hus* and *Ierome* of Prague to be burned: but God raiſed vp others in their room. The Church is that *Buſh burning with fire, but cannot be conſumed* with fire; it is that Arke toſſed to and fro with waues of the water, but cannot be drowned: for God is in it, and he is the Author and conſeruer of a ſpirituall and liuely Miniſterie in it, hee can of *ſtones raiſe vp children to Abraham*: and if they who ſhould ſtand for the truth, will bee ſilent, God will cauſe ſtones to ſpeake for it. When the Holy Ghoſt deſcended vpon Fiſhers, they ſpake with ſuch wiſedome and power, that none was able to reſiſt them: It is not ye, but the Spirit of my Father that ſpeaketh in you. Such as ayme at the ſpirituall life, let them cry for this Spirit, ſee they grieue him not. Preachers without this Spirit of life, are like ſounding Cymbals, making a noyſe of words without inward power. Profeſſors without it, are like *Adam*, formed of clay, but dead and ſenſeleſſe, till God breathed in him. Many ſuch of the world, make a faire ſhew of godlineſſe, like painted Sepulchers, but void of this Spirit, are full of rottenneſſe, death dwelleth in their moſt pleaſant places.

### Verſe 12.

*And they heard a great voyce from heauen, ſaying vnto them, Come vp hither. And they aſcended vp to heauen in a cloud, and their enemies beheld them.*

The victory of Chriſts witneſſes.

2. Kings 2. 10

Act 1. 9, 11.

THe glorious victory of the witneſſes of Chriſt, is here declared, they were put to ſhamefull death by their enemies, condemned as Heretikes, but God ſhall iuſtifie them in the ſight of the world, to haue beene his ſeruants, and by a powerfull voyce raiſe them vp againe; and Saint *Iohn*, to ſhew the certainty hereof, ſpeakes of a thing to come, as if it were already paſt, and in the manner of ſpeech he alludes to the aſcenſion of *Elijah*, who after he had finiſhed his Miniſtrie, was taken vp vnto heauen, and to the aſcenſion of our Lord, who after hee had ſuffered the ignominious death of the Croſſe, roſe the third day, and aſcended triumphantly vnto heauen. Neither is this to be vnderſtood only of the laſt Reſurrection & Aſcenſion, but of the reſtitution of Preachers, for the ouerthrow of Antichriſt, and of that publike declaration, whereby God ſhall make it manifeſt, that they are his approoued ſeruants, which is the very worke God is now working in this age, according to this Prophecie: for thoſe who in former times haue beene condemned as Heretikes, are now reuiued againe in their ſucceſſors; God by the cleare voyce of the Word from heauen, giuing teſtimony vnto them, *that they are his faithfull ſeruants*, approoued of him, howſoeuer reiected of men.

### Verſe 13.

*And the ſame houre was there a great earthquake, and the tenth part of the citie fell, and in the earthquake were ſlaine of men, ſeuen thouſand: and the remnant were affrighted, and gaue glory to the God of heauen.*

What Gods witneſſes ſhal worke, concerning the kingdome of the Beaſt.

VVHat this raiſing vp againe of Gods witneſſes ſhall worke, as concerning the kingdome of the Beaſt, is here ſubioyned: for the Citie of the beaſt ſhall bee ſhaken, and at the blaſt, which by the Trumpet of the Word ſhall be giuen, *that tenth part thereof ſhall fall.* It is not promiſed, that at the firſt it ſhall fully bee ouerthrowne, but firſt, the tenth part thereof ſhall bee caſt downe, which, praiſed bee God, in our owne dayes wee ſee to bee done: Heereafter followeth the full and finall ouerthrow thereof, Chapter 17.

From the falling of Antichriſt ſhall ariſe a twofold effect.

And from this falling of the tenth part of Antichriſts kingdome, ſhall ariſe a twofold effect: whereof the one concerneth obſtinate Papiſts, who notwithſtanding they ſee the hand of God fighting againſt them, and the cleere light of his Word conuincing them, yet will not giue place: theſe may look for heauy iudgements, which ſhall not fall out caſually, but determinately, the finger of God touching them, as it were one by one, expreſſed here by the earthquakes: *there ſhall be ſlaine in number ſeuen thouſand*, more ſignificantly in the Originall, ονόματα ἀνθρώπων, the names of men: for God ſhall find them out by their names; no lurking place ſhall hide them from the ſtroke of his hand, who will not ſuffer the contradiction made by them, in fauour of Antichriſt, to his eternall Truth, eſcape vnpuniſhed. No Countrey in Europe wherein the Goſpell hath been preached, which is not full of examples to cleare this point. The other effect concerneth the penitent ſort, who mooued with the workes of God, and with the light of his Word, ſhall feare, and repent them of their former Idolatry, and ſhall giue glory to the God of heauen, which before in their ignorance they had giuen to the Creature; which, praiſed be God, in our dayes alſo wee ſee moſt truly performed, not in their common Profeſſors only, but in their Preachers and others, hauing receiued (as they call it) publike orders in their Church, who by plaine euidence of the Word, are moued to abandon Papiſtry, and to worſhip God with vs, according to his Word. The conuerſion of the Ieſuite *Chriſtian Franken, Anno* 1578. *of Godefrid Rabin, Frier and Preacher at Prague, Anno*, 1601. The Recantation of *Simon Palory, Prior and Prouinciall of the holy Croſſe, Anno* 1601. The declaration of *Maſter Iohn Coller, ſometime a Preacher, a Capuchin and Gardian of S. Omer, made March* 4. 1601. The Conuerſion of *Senior Melchior Roman, Spaniard, ſometime Proctor of the order of Iacobines at Rome, Auguſt* 1600 The Declaratiō of *Maſter Iohn Norman, ſometime ordinary Preacher at Maſtac, & Sub-prior of Mareſtay, Anno* 1600. The Conuerſion of *M. Anthony Gineſtet, Prieſt, of the Order of S. Francis, declared by publike Proteſtation, in the Church of Bragerak, Octob.* 22. 1600. The Declaration of *Father Abraham, Prior of Charmes, publikely made in the reformed Church of Vzer, Ian.* 1600. The Conuerſion of *Signeur Lewis of Carvanſie, Prieſt*. The Declaration of *Father Edmond of Beruall, Ieſuite, publikely made by him in the reformed Church of S. Amand, Iuly* 1600. The Declaratiō of *Leonard Thenenot, Prieſt, in the Church of Poytiers, Nouemb.* 1600. The Declaration of *S. Francis Breton, Monke of the Order of Cœleſtines, in the reformed Church of Vendoſme, Ia.* 1601. The Proteſtation of *Francis Coupill, Frier, made in the reformed Church at Thouars, Sept.* 1601. The Confeſſion of *Lewis de Rois, Prieſt, of the Order of S. Francis*. The Conuerſion of *Iohn Salkeld, Ieſuite, Anno* 1612. Theſe and many moe, tedious to rehearſe; beſide the conuerſion of many famous Kingdomes in Europe, are witneſſes of the accompliſhment of this Prophecie, who doe all, in their Sermons of Recantation, at length giue in their reaſons which haue moued them, and iuſtly may mooue all others, to abhorre and deteſt Papiſtry.

Examples of the power of Gods Word.

## Verſe 14.

*The ſecond woe is paſt, and behold, the third woe commeth quickly.*

Heere wee ſee this ſecond Prophecie, concluded with a Propheticall deſcription of the day of Iudgement; it comes in with the blaſt of the ſeuenth Trumpet, and bringeth finall victory and ioy to the Church, and full confuſion to her enemies. This third woe, ſaith he, will come anon; ſo ſpeaketh he, to repreſent a ſhort time, for there will bee but a ſhort time betwixt the reſtitution of Prophecie, and execution of finall iudgement vpon the wicked. We are now betwixt the ſixt Trumpet and the ſeuenth: the third and laſt woe is at hand, God make vs wiſe to auoyd it in time. Wee ſee theſe things ſo cleerely figured to vs or euer they come to paſſe, that we are altogether inexcuſable, if we prepare not for them.

There will be but a ſhort time betwixt reſtitution of Prophecie, & execution of Iudgement.

## Verſe 15.

*And the ſeuenth Angell ſounded, and there were great voyces in heauen, ſaying, The kingdomes of this world, are become the Kingdomes of our Lord, and of his Chriſt, and he ſhall reigne for euer and euer.*

The blaſt of the ſeuenth Trumpet commeth with denunciation of the laſt Iudgement, which putteth an end to all miſeries of the Saints, and brings full and finall wrath on the wicked; for according to this twofold diſtribution, ſhall that iudgement proceed, which our Sauiour compriſed in a ſhort ſumme: *Theſe ſhall goe into euerlaſting puniſhment, and the iuſt into life euerlaſting*: Theſe are firſt declared in a plaine ſpeech, verſ. 15. 16. 17. 18. Then in a typicall, verſ. 9. Firſt then, elect Angels and men are brought in prayſing God, for the ioyfull Day of the Lord: To the wicked it is properly called, A Day of woe, yea, the third and laſt woe, wherein all the woes of God that are threatned

Mat. 25. 41.

ned in his Law ſhall be powred out vpon them; but to the godly it ſhall be a day of ioy, a day of refreſhment, a day of redemption: the one ſhall ſee it with howling and dolefull lamentation, the other ſhall welcome it with their heads lifted vp, with ioyfull ſinging and thankeſgiuing.

Dan. 4. 31.

Dan. 5. 30, 31.

The ſong of Angels is firſt ſet downe, whereof this is the tenor, *The Kingdomes of the world are the Lords, and his Chriſts, and he ſhall raigne for euermore:* that is, are now declared to bee the Lords, and his Chriſts; for vnto the Lord, euen in this life, appertaineth Kingdome, power and glory, as wee acknowledge, in that doxologie which concludeth the Lords Prayer; yea Infidels haue beene forced to confeſſe it. So *Nebuchadnezzar: I gaue thanks to the moſt High, whoſe power is an euerlaſting power, & his Kingdome is from generation to generation, and all the inhabitants of the earth are reputed as nothing: hee ſets vp, he caſts downe Kings at his pleaſure, he tranſlates them when he will, and whom he pleaſeth. Beltaſar* found this by experience, whoſe Kingdome was taken from him, and giuen to the Medes and Perſians. But now the Lord tolerates his enemies, and ſuffers them to abuſe that ſame power which hee hath lent them, againſt himſelfe, and againſt his poore Saints: but in that day it ſhall not bee ſo. The God of peace ſhall then trample Satan vnder the feet of his Saints, and all the world ſhall ſee the power of viſible and inuiſible enemies, controlled by the power of our God.

### Verſe 16.

*Then the foure and twenty Elders which ſate before God on their ſeates, fell vpon their faces and worſhipped God.*

The ſitting on ſeates notes two things.
1. 2.

After the ſong of Angels, now followes the ſong of Saints: wherein firſt their geſture is declared, verſe 16. then the ſong it ſelfe is ſubioyned, verſe 17. For their geſtures, they are ſaid to ſit on their ſeates before God, but when they worſhip him, they fall on their faces. Their ſitting on ſeates notes two things: 1. their reſt: 2. their quiet and peaceable eſtate. Now the Saints are pilgrims, wearyed many wayes, but there they reſt; now they are in continuall warfare, there they ſit in peace and quietneſſe. Next, their ſitting before God, notes their glory and dignity with ioy: there is the ſweet recompence of godlines. So long as thou art here, walke with the Lord, as *Henoch* did; ſet the Lord alway in thy ſight, as *Dauid* did: there for thy reward, thou ſhalt ſit hereafter for euer in his ſight. O what a gaine bringeth godlineſſe with it! Lord giue vs hearts to thinke vpon it.

Concerning their falling on their faces when they worſhip the Lord, looke what we haue ſaid elſewhere.

### Verſe 17.

*Saying, Wee giue thee thankes, O Lord God Almighty, which art, and waſt, and art to come, becauſe thou haſt taken to thee thy great power, and haſt raigned.*

1. Cor. 15. 25.

Heb. 10. 12. 13.

Hitherto their geſture: now followes their ſong, wherein they giue to the Lord the praiſe of power, eternity, and truth. Of power, when they ſtile him, *Lord God Almighty.* Of eternity, when they deſcribe him, *one who is, who was, and who is to come.* Of truth, when they acknowledge that he is entred into his Kingdome, according vnto his promiſe, to giue rewards both vnto good and euill. For this that they ſay hee hath now receiued his Kingdome, doth not import, that at any time the Lord did euer want his Kingly power, but onely declares, that the power which God lent the wicked for a time, hee ſhall take it out of their hands, and reſume it to himſelfe againe. We haue a Commentary to this common place, in 1. Cor. 15. *Chriſt our Lord ſhall raigne, till he make his enemies his footſtoole.* As alſo Heb. 10. 11. After that Chriſt had offered ſacrifice for ſinne, he ſits for euer at the right hand of God, and tarries from thenceforth till hee make his enemies his footſtoole; when that is done, then ſhall he deliuer vp the Kingdome to his Father; not ſo to be vnderſtood, as if then he were to deueſt himſelfe of all authoritie, after the manner of men, who reſigne their gouernment into the hands of others, but that hauing done the worke, for which hee vndertooke the office of a Redeemer, he ſhall preſent all the Lords Elect blameleſſe, freed from Satans bondage, Conquerours and Kings ouer their enemies, but ſubiects to their King, the Lord their God; and hee ſhall preſent their enemies ouercome, captiued, and by force ſubiected vnto God. This is it which there is meant by the deliuering of the Kingdome by Chriſt vnto the Father, and for which the Church giues thankes in this place. The Kingdomes of this world are the Lords, and his Chriſts: what may ſeeme doubtfull in the one place, is made cleere in the other: there it is ſaid, the Sonne ſhall deliuer vp the Kingdome to the Father: here the Father and the Sonne are both conioyned in the poſſeſſion of this Kingdome. They who expound this of the conuerſion of England, Scotland, Denmarke, and Swaine to the faith of Chriſt, doe ſpeake truth indeed, but not the truth of this Prophecie.

### Verſe 18.

*And the Nations were angry, and thy wrath is come, and the time of the dead that they ſhould be iudged, and that thou ſhouldeſt giue reward vnto thy ſeruants the Prophets, and to the Saints, and them that feare thy Name, ſmall and great, and ſhouldeſt deſtroy them which deſtroy the earth.*

THe praiſe of Gods power and truth is ſtill inſiſted on, in that albeit the Lords enemies were proud and angry, and the Lord with great patience ſuffred them for a time: yet now the caſe is altered, their day is gone, now comes the Lords day: in their day they did what they ſhould not, God in his day recompenceth them iuſtly, their anger is gone and vaniſhed with themſelues. Properly expreſſed: the Gentiles, that is, all the wicked ſtrangers from the Couenant, they were angry: but now comes the time wherein the Lord ſhewes his anger, and iuſt diſpleaſure againſt them. This is called the time of the dead, that they ſhould be iudged. Strange it is, that any man ſhould expound this of the conuerſion of the Iewes; for though now they be dead in their infidelite, yet when they ſhall be conuerted, they ſhall be quickened and abſolued from their ſinne. It is cleere; this is ſpoken of the laſt Iudgement, and confirmes, that method of the Reuelation wee laid in the beginning, for now the ſecond time this Prophecie hath reference to the Day of Iudgement, which is made more plaine in the ſubſequent words, where it is called, the time when God ſhould giue reward to his Prophets and Saints of all ſorts, without any reſtraint to any one ſort of people, and the time that God ſhould deſtroy all the wicked which haue deſtroyed the earth, without any exception. All which is ſet downe in ſo plaine ſpeeches, as cannot be accommodated to any other time, but the time of Iudgement.

What ſhall be done in the Day of Iudgement.

And now what ſhall bee done in this Iudgement, is declared moſt euidently, to wit, 1. the godly ſhall be rewarded, and 2. the wicked puniſhed; according to this twofold diſtribution ſhall the iudgement proceed. 1 The firſt is amplified by enumeration of their perſons to whom the reward ſhall be giuen: 1 firſt, vnto Prophets, vnder which generally all teachers of the Word are comprized: Dan. 12. *For they that turne many to righteouſneſſe, ſhall ſhine as the Sun in the firmament.* 2 Next, vnto all Saints; where, leſt the excellency of this ſtile ſhould terrifie weake Chriſtians, who dare not take this title of Saints, and appropriate it to themſelues, leſt they ſhould be excluded from the comfort of this promiſe, it is ſubioyned, and to all that feare God, ſmall and great. And ſuppoſe thou be not a Prophet, or a Saint, in reſpect of that meaſure of the grace of ſanctification which hath appeared in others: yet if thou be one of them that feare the name of the Lord, thou ſhalt not want thy reward; whether thou bee bond or free, rich or poore, learned or vnlearned, thy outward condition ſhall not preiudice thy promiſed comfort, if thou truly feare the Lord thy God, which feare maketh thee loth to offend him, ſorrowfull that thou haſt offended him, carefull to pleaſe him, and merry when thou doſt any thing acceptable vnto him. 2 The other effect of his Iudgement is toward the wicked; their iudgement is deſtruction; the reaſon is, becauſe they were deſtroyers of the earth. Many wayes are the wicked deſcribed in holy Scripture; and the godly alſo, becauſe by many ſeuerall effects, both grace appeares in the one, and corruption in the other. And here they are ſaid to be ſuch as deſtroy the earth, and that for many reſpects; firſt, becauſe they pollute the good creatures of God; euery thing they meddle with, they pollute it, *for vnto the vncleane, all things are vncleane.* Next, becauſe by their ſins they prouoke the Lord to make his creatures a puniſhment vnto them. For the ſin of *Adam*, the earth was curſed once: for the ſinne of *Cain*, God curſed it the ſecond time. What ſhould wee ſay? How oft is it curſed now with a new curſe, ſince the tranſgreſſion of man hath been ſo often multiplied againſt the Lord? Thirdly, whereas the godly doth all for edification of others, the wicked by the contrary content not themſelues to doe wickedly, but doe what lyeth in their power to make others as wicked as themſelues, or rather, as our Sauiour ſpake of the Phariſes, to make them the children of the Deuill, ten times more themſelues.

### Verſe 19.

*And the Temple of God was opened in heauen, and there was ſeene in his Temple the Arke of his Teſtament, and there were lightnings, and voyces, and thundrings, and an earthquake, and great haile.*

VVHat was foretold in the preceding verſe, hee now ſees it executed. For he ſaith, *The Temple of God was open in heauen*, and the Arke of the Couenant was ſeene into; whereby the felicity of Saints, and that ioyfull and ſpeciall ſight they ſhall haue of Gods mercifull face in Chriſt, is here expreſſed; and with this, he ſeeth powred out vpon the wicked, thundrings,

The felicity of the Saints.

drings, lightnings, and much haile, figuring that ſtormie wrath which ſhortly will be powred out on the wicked.

As for the Temple, we are told plainely, Chap. 21. *That there is no Temple there.* Thereby onely is repreſented that place of ſpeciall preſence, whereby the Lord ſhall ſhew himſelfe to his Saints in heauen, not in types or figures, not in clouds, as his glory appeared in *Salomons* Temple, but with open face ſhall his Saints behold his glory there. Hitherto appartaineth that which followeth: *And the Arke of the Couenant was ſeene in his Temple.* Wee know, that in *Salomons* Temple, the Arke ſtood in *Sancto Sanctorum*, which figured heauen, and none of the people got a ſight of it: but now the vaile is away, the partition-wall is broken downe, all impediments are remoued, and all Saints are admitted to a cleere ſight *of the Arke of the Couenant*, that is, *of Ieſu Chriſt*, in whom the Couenant of grace is bound vp betwixt God & man, for he is that true ἱλαστήριον, Rom. 3. 25. ἱλασμος, 1. Ioh. 2. So that by this opening of this Temple, and ſight of the Arke, the familiar acceſſe that all the godly ſhall haue to Gods fauorable face, and that vnſpeakeable ioy they ſhall haue by the ſight of the Lord Ieſus, is here repreſented vnto vs: For if euen now, as ſaith Saint *Peter*, we loue the Lord Ieſus, albeit wee haue not yet ſeene him, and reioyce in him with ioy vnſpeakeable and glorious: what ioy ſhall be vnto vs, when wee ſhall haue the full ſight and fruition of him?

1.King.9.2,3.

1.Pet.1.8.

*And there were lightnings, and voyces.* As the ioy of the godly is expreſſed by the opening of heauen, and ſight of the Arke, ſo the wrath that ſhall be powred vpon the wicked, is expreſſed by lightnings, voyces, thundrings, and earthquakes; they would not heare the ſweet voyce of the Goſpell, offering mercy, grace, and peace vnto them, and therefore ſhall heare ſtrange things, and vncouth voyces in that Day of Iudgement. For euery ſtroke of the plague of God ſhall ſpeake with a moſt liuely voyce vnto them: Iuſtly ſuffereſt thou this, fooliſhly haſt thou brought it vpon thy ſelfe, thou canſt not ſay, but iuſt and righteous is the Lord.

How the wrath of God is expreſſed.

By lightnings, thunder and haile, it is accuſtomable to the Spirit of God to vnderſtand iudgement and ſtormy wrath prepared for the wicked. This is declared by the Pſalmiſt, *Vpon the wicked God ſhall raine ſnares, fire, brimſtone, and ſtormie tempeſts, this is the portion of their cup.* The Law was proclaimed with great terrour vpon Mount Sinai. thunder, and fire, and earthquake, but it ſhall be executed in much more terrible manner: then ſhall ſound the dreadfull Trumpet of citation, ſummoning the wicked to Iudgement; then ſhall the heauens paſſe away like a noyſe, and the elements bee burnt vp with heate; then ſhall the doome goe forth neuer to be recalled, and the earth ſhall open her mouth and ſwallow them. This will be the end of the wicked, from which moſt vnhappy condition, the Lord deliuer vs. Thus ends the ſecond Prophecie of this Booke.

Pſalm.11.6.

# PATHMOS:
# OR,
# A COMMENTARY ON THE REVELATION OF SAINT IOHN, DIVIDED INTO THREE SEVERALL PROPHECIES.

*The third Prophecie, which is particular.*

*By* WILLIAM COWPER, *Biſhop of Galloway.*

Abacuk 2. 3.
*The viſion is yet for an appointed time, but at the laſt it ſhall ſpeake, and not lye; though it tarry, waite: for it ſhall ſurely come, and ſhall not ſtay.*

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# THE THIRD PROPHECIE.

## CHAP. XII.

*My helpe is in the Name of the Lord.*

### *The Summe and Method of this Prophecie.*

Antichriſts kingdome declared from the Author.

NOw followes the third Prophecie of this Booke, which wee called particular, becauſe the Spirit of God leauing all other troubles, forewarneth his Church of ſuch troubles as ſhe was to ſuſtaine by Antichriſt. It is true, the ſame matter was touched before but cloſely, now more plainely and particularly. Antichriſts Kingdome is declared from the Author thereof, Satan; the Aſſeſſor thereof, the Romane Empire, the riſing of it, the vtter falling of it. The Aduerſaries themſelues are forced to acknowledge, that this Prophecie pertaines to the time of Antichriſt, namely, the Ieſuites, *Viega*, and *Ribera*. Such as make it a continuall Prophecie, pointing out the eſtate of Kings, according to the courſe of yeeres, one comming after another, may heere eſpy their owne weakneſſe: for by cleere euidence of this Prophecie, they are forced heere to come backe to the dayes of Chriſt, and ſtate of the Church Primitiue, from which the ſtory of Antichriſts Kingdome is diduced vnto the laſt period thereof; and the more doe wee ;the more confidently adhere to our former order, that the ſtate of the Church is three ſundry times foreſhewed here, from the dayes of Chriſt, to his ſecond comming againe, firſt, in a generall Prophecie, manifeſted by opening of ſixe ſeales: next, in a ſpeciall Prophecie, declared by the ſound of ſeuen Trumpets, which the ſeuenth ſeale hath in her boſome: Thirdly, by a particular Prophecie contained from this twelfth, to the twenty one Chapter, whereinto the ſtate of the Church aboue (as we ſpeake it) is repeated againe, and the cruell and ſubtill oppoſition to be made vnto her by Antichriſt, is fully and particularly explained.

The Romane Empire deſcribed.

Firſt then, the Arch-enemie of the Church, Satan, is deſcribed in this Chapter: then, the two chiefe inſtruments by whom hee exerciſeth his tyranny againſt the Church, vnder the figure of two beaſts; a beaſt with ſeuen heads, and ten hornes, figuring the Romane Empire, oppoſite to Chriſt, vnder whatſoeuer head or name; another beaſt with two hornes, looking like a Lambe, ſpeaking like the Dragon, figuring more particularly the Romane Antichriſt. And by this order of the holy Ghoſt, the Church is forewarned to diſtinguiſh betwixt the principall agent, & inſtruments of her afflictions: for whoſoeuer be the inſtruments of her trouble, the principall agent is here declared to be Satan; *We wraſtle not with fleſh and blood, but with principalities and power, &c.* That wee looke not to the inſtrument of our trouble, but learne to turne our greateſt ſtrength againſt him who is the chiefe agent.

Satan deſcribed.

As for the firſt, Satan is deſcribed vnder the figures of a monſtrous red Dragon, and a Serpent perſecuting with reſtleſſe malice, the poore Church, deſcribed here vnder the figure of a weake woman trauelling in her birth. Fiue ſeuerall onſets makes he, but he receiueth the foyle: two battels makes he againſt the Head of the Church, that bleſſed Seed of the woman, and one againſt the remanent of her ſeed.

In the firſt ſix verſes, the Dragon ſeekes to deuoure the man-child brought out by the woman, but in vaine: for he is taken vp into Heauen.

In the next ſix verſes, a battell is fought in Heauen by the *Dragon* againſt *Michael*:

but the Dragon is caſt down vnto the earth. In the thirteene and foureteene verſes, when he ſees he cannot preuaile againſt the head, then he perſecutes the Church but in vaine; for wings are giuen vnto the woman, and ſhe flies vnto the wilderneſſe. In the fifteene and ſixteene verſes, the battell is renewed, and the Serpent caſts out after the woman a floud of water to drowne her, but in vaine: for the Earth openeth her mouth, ſwalloweth vp the floud, relieueth the woman. Thus when neither he can preuaile againſt the Head, nor againſt the whole Church, which at once hee would ouerwhelme with the floud, ſpewed out of his mouth; his laſt battell is againſt the remanent of her ſeed, perſecuting here and there the perſons of ſuch as haue the teſtimony of Ieſus: and for this cauſe, ſetteth he to worke the two Beaſts in the Chapter following. The leſſon for our comfort is, that as Satan is a reſtleſſe perſecutor of the Saints, ſo the Lord is euermore a ſure reſcuer and preſeruer of them; perſecute he may, preuayle he ſhall not: the God of peace ſhall ſhortly trample Satan vnder our feete.

See verſe 13.

Satan is a reſtleſſe perſecutor of Gods Church, but the Lord is its reſcue.

### Verſe 1.

*And there appeared a great wonder in heauen, a woman cloathed with the Sunne, and the Moone vnder her feet, and vpon her head a Crowne of twelue ſtarres.*

THe word σημεῖον among many other ſignifications, hath theſe two; *Simulachrum*, which is, a repreſentation or image; *Portentum*, which is an vncouth and a wondrous thing; both theſe agree vnto it in this place: for Saint *Iohn* ſees in this heauenly viſion, a repreſentation of things that were ſhortly to be done; and the repreſentation indeed was wonderfull to ſee, *A woman clothed with the Sunne, adorned with a Crowne of Starres, hauing the Moone vnder her feete*, to ſee againe a battell betwixt her and the Dragon, parties in appearance very vnequall, and yet the weaker party to preuaile. Such wonders workes the Lord euery day: if we would turne aſide with *Moſes*, and conſider it, we ſhould ſee the buſh ſtill burning in a flame of fire, and not conſumed, becauſe the Lord is in it. He that once preſerued his Children in the fire, and *Daniel* among Lyons, and *Iſrael* figured by that buſh in the fiery furnace of *Ægypt*, doth daily preſerue his poore Church in the middeſt of her enemies, who like vnto Lyons and cruell Tygers, greedily would deuoure her. Certainely if we looked to the number, the policy, the power, the plots, the ſtratagems, the inſatiable malice of our enemies, wee would, more feruently then wee doe, praiſe the Lord for our moſt wonderfull preſeruation. But how is it, that it is ſaid, This wonder appeares in Heauen? Shall we thinke that the Dragon hath any footing there? No, no, he hath loſt the place of his firſt habitation, *and is now reſerued in chaines vnder darkeneſſe, to the iudgement of the great Dragon.*

Exod. 3. 3.

The Lord doth daily preſerue his Church in the middeſt of her enemies, though they be cruel.

But Saint *Iohn* ſpeakes of theſe things, as they were repreſented to him in Viſion; for he is now rauiſhed vnto Heauen, tranſported out of his body, and from all earthly cogitations, and according to things which he ſeeth he writes, rendring to vs this comfort, That what-euer trouble fall out to the Church vpon Earth, it is firſt fore-ſeene, moderated, ruled, and determined by God in the Heauen. It did greatly confound *Benhadad*, King of *Aram*, that his concluſions ſecretly laid downe in his Cloſet, betwixt him and his Princes, were diſcouered by *Eliſha* to the King of *Iſrael*; for by this meanes they were made ineffectuall. But it may much more confound the enemies of the poore Church, were not they obſtinately blinde, that the Watchman of *Iſrael* is priuy to all their imaginations, and moſt ſecret plots, he hath wonderfully diſcouered and diſappointed them, and he will yet doe it; let them band, and confederate, let them lift vp the horne to reiect the yoke of the Lord. *He that dwelleth in heauen, ſhall haue them in deriſion*; for all the changes of the Earth are gouerned by the Heauens, onely the counſell of the Lord ſhall ſtand as he hath decreed in Heauen: ſo ſhall it bee done on Earth, and no other way.

That our afflictions on Earth are determined in Heauen.

2. Kin. 6. 8, 12.

*A woman.* It is cuſtomable to Gods Spirit to figure the Church by a woman; ſo the Apoſtle repreſents the true Church, vnder the type of *Sarah*, which brings forth Children of the promiſe vnto God: the falſe Church againe vnder the type of *Hagar*, that brings out Children of bondage. In like manner here the Lord figures the true Church by a woman, the falſe Church by an whoriſh woman, *Gomera diblaimana*, A woman of fornications: for two cauſes is the Church compared to a woman. Firſt, to expreſſe her weakeneſſe and infirmity; ſhee is the weaker ſexe, and all her welfare ſtands in the loue & prouident care of her Husband: ſo our certainty and continuance, conſiſts in the loue and protection of her immortall Husband, Chriſt Ieſus. 2. Next, to expreſſe that the true Church is euer fruitfull, ſhee is alway a Mother and a Daughter. Wee are now the Children of thoſe, who haue begotten vs in Chriſt Ieſus, and incontinent become the Parents of others. As this is true of the whole Church, ſo is it of euery member thereof: for there is none truly begotten to be a Son or Daughter of the liuing God, but incontinent

The Church vſually figured by a woman.

Gal. 4.

Reu. 17.

Hoſ. 1.

And that for two cauſes.

tinent they indeauour to beget others alſo vnto him.

Mal. 4. 2.
Ioh. 8. 12.

The garment doth 4. things to the body.

So doth Chriſt to his Church.

*Clothed with the Sunne.* Howſoeuer this woman be weake, yet is ſhe very glorious, for ſhe hath the Sunne for a garment, a diadem of twelue Starres for a garland, the Moone for a footſtoole. The Sunne wherewith ſhe is clothed, is Chriſt Ieſus, called by *Malachy, The Sunne of righteouſneſſe.* He is the light of the world. Foure things doth a garment to the body: 1. *Tegit,* 2. *Ornat,* 3. *Protegit,* 4. *Calefacit*; it couers the filthie nakedneſſe thereof, it adornes it, it protects it from iniury of the weather, it warmes it. All theſe foure in more excellent manner doth Chriſt vnto his Church: 1 firſt, he couers the nakedneſſe of our ſinnes, not with a garment of fig-tree leaues, as *Adam* did, but with his owne imputed righteouſneſſe, Put ye on the Lord Ieſus: He is the white rayment wherewith wee ſhould be clothed, that our filthy nakedneſſe appeare not. 2 Secondly, he adornes vs with his grace, when as (like the elect of God) wee put on tender mercy, kindneſſe, humbleneſſe of minde, &c. 3 Thirdly, hee protects vs both from that wrath which is due vnto ſinne, as alſo from the malice and iniuries of whatſoeuer malignant creature. As the Mountaines are about Ieruſalem, ſo is the Lord about his people, from henceforth and for euer. This is ſignificantly expreſſed in the originall, when the woman is ſaid to be περιβεβλημενη τον ηλιον, couered round about with the Sunne, no part which is not adorned and fenced by the Lord, His ſaluation is both a wall and a bulwarke, *murus*, and *antemurale.* 4 And laſt of all, as hee couereth, ſo hee warmeth his Church. Other garments may couer lothſome diſeaſes of the body, but cannot cure them: but the Lord, Chriſt Ieſus, if hee be put on as a garment, hee quickeneth the dead, he cleanſeth the Leper; as he couereth, ſo he cureth all the diſeaſes that are in vs.

Rom. 13.
Reuel. 3. 18.
Col. 3. 12.
Pſal. 125. 2.
Iſa. 26. 1.

*And the Moone was vnder her feet.* By the Moone, *Berengaudus*, and ſome later Interpreters following him, vnderſtands the light of the Scriptures, by which the Church ordereth all the wayes of her feet, according to that of the Pſalmiſt, *Thy Word is a lanterne to my feet.* But the phraſe heere permits not that ſenſe, for no man putteth a lanterne vnder his feet, albeit it giue him light how to order his feet. The Moone heere figures the world; which is euer ſubiect to mutations, and changes, like the Moone, it abides neuer in one eſtate: for which alſo, Chap. 4. it was compared to the Sea, euer walking and tumbling; wherein the waue which is higheſt now, incontinent is loweſt. It is like the Gourd of *Ionas*, flouriſhing this day, and conſumed by the worme the next day. It is like *Nebuchadnezzars* Image, hauing an head of gold, but feet of clay. So *Primaſius* expounds this place: *Mulier Lunam ſub pedibus habens, eſt Eccleſia Chriſto induta, quæ propter eius dilectionem mutabilia cuncta ſub pedibus calcat, neque enim his mutabilibus rapitur, quia ſtabilis cohærens bono, veraciter dicit, Mihi autem adhærere Deo bonum eſt:* The woman with the Moone vnder her feet, ſignifieth the Church for his loue, trampling vnder foot all mutable things. For ſhe is not carried away after changeable things, but cleauing vnto permanent good, her voyce is, *It is good for me to drawe neere vnto the Lord.*

Pſa. 119. 105.

The World compared to the Moone.

Ionas 4. 7.

Dan. 2. 32, 33.

Pſa. 73. 28.

The beginning of perfection is the contempt of the world.

The beginning of perfection is the contempt of the world, figured heere by trampling the Moone vnder foote. When the Spouſe commends her husband Chriſt Ieſus, ſhe beginneth at his head, and ſo goes downeward to his legs: but when the Lord Ieſus commends his Spouſe the Church, he beginneth at her feet, *How beautifull are thy feet, O Princes daughter,* ſignifying her walking from grace to grace; as likewiſe that her progreſſe and aſcenſion to the perfection of vertue, beginneth at the trampling of worldly things vnder her feet. Therefore when the Lord firſt entred in familiarity with *Moſes*, he commanded him to put off his ſhooes, which were, as the Fathers interpret, but *pelles mortuorum, & terrenorum animalium*, the skins of dead and terrene creatures; and a new ſort of ſhooes are prouided for the Church, for ſhe is now ſhod with the preparation of the Goſpell of peace: and hath gotten on ſhooes made of the Badgers skin, which God hath prouided for her. Theſe are made *ex pellibus Melium.* Naturaliſts record, that *Melis* is a beaſt indued with ſuch ſingular prudency, that by extenſion of the skin thereof, it auoydes both the ſtrokes of men, and the bytes of dogs. *Sufflata cutis diſtenſione, ictus hominum & morſus canum arcere ſolet.* Now theſe ſhooes are aſſigned to the Chriſtian, to note his aſſured protection from all iniuries of man and beaſt; for he is armed by God from head to foote; as likewiſe his new ſhooes that make his feete beautifull, are his new affections, ſeparated from the earth and earthly things.

Cant. 7. 1.
Exod. 3. 5.
Epheſ. 6. 15.
Ezech. 16. 10.
Plin. lib. 8. cap. 38.

We ſhall neuer deſpiſe the vaine things of the world, till the Lo. illuminate vs.

But it is to be marked, that firſt ſhee is clothed with the Sunne, and then ſhee hath the Moone vnder her feet. Wee ſhall neuer deſpiſe theſe vaine and tranſitory things, till firſt the Lord illuminate our eyes, and let vs ſee better. Saint *Paul* was carried vp vnto the third heauen, the Paradiſe of God, there hee ſaw things which hee could not vtter: this ſight made him to account the moſt pleaſant things of this world to be but dung in reſpect of Chriſt Ieſus. Let vs pray to haue the eyes of our vnderſtanding, that wee may know the riches of that glorious inheritance in the Saints, then ſhall we willingly trample vnder feet, things which are heere, that we may aſcend to better which are aboue.

Eph. 1.

*And vpon her head a Crowne.* For the Doctrine of the twelue Apoſtles, is a Diademe of beautie vnto the Church. Some thinke theſe twelue ſtarres to be the twelue ſignes of the Zodiake, which they part in *quatuor Trigonos*, aſſigning parts of the earth, anſwering to them, in which the Apoſtles preached the Goſpell: This is a ſpeculation more curious then certaine. It is ſufficient, that in the firſt Viſion ſtarres are expounded to be Preachers: and here the womans garment is of twelue ſtarres: for the doctrine of the Goſpel deliuered by the twelue Apoſtles, and ſtill preached by their ſucceſſours, is the chiefe glory and ornament of the true Church; whereas the baſtard Church is figured by an whoriſh woman, whoſe glory is in skarlet, purple, gold, and precious ſtones. Her Prelates exceed Princes in outward pompe. Her Maſſe-Prieſts at ſolemne times, as they call them, clothed with cloth of gold: ſhe hath gotten the Moone vpon her head, for the Diademe of her glory, and ſhee is not aſhamed to trample the twelue ſtarres, that is, the doctrine of the twelue Apoſtles vnder her feet, for ſhe vſurpeth authoritie ouer the holy Scriptures, and will haue them ſubiect vnto her, but will not ſubiect herſelfe vnto them.

The Doctrine of the Goſpel is the chiefe glory of the Church.

Reu:17.1.

### Verſe 2.

*And ſhe being with child, cried, trauailing in birth, and pained, to be deliuered.*

The Church euer fruitful.

THe Church is euer with child, fruitfull vnto her husband; yet ſo, that ſtill ſhe remaineth a Virgin. It is a prettie obſeruation of Saint *Ierome*; *Illud intereſt inter Dei coniunctionem & hominum, quod homo cum vxorem accipit; de virgine facit mulierem; id eſt, non virginem; Deus autem meretricibus ſpiritualiter copulatus, mutat eas in virgines.* This difference is betwixt the coniunction of God and of man; when a man marrieth a woman, he maketh her of a virgin, no virgin; but when God ſpiritually marrieth a whore, hee maketh her, of a whoriſh woman, a chaſte one, and a virgin. Thus wee ſee how the Church is a married woman and a virgin: *Mulier, quia fœcundatur à Chriſto*; A woman, becauſe ſhee is made fruitfull by Chriſt: *Virgo, quia incorrupta perſeuerat in Chriſto*; A Virgin, becauſe ſhe perſeueres, and is preſerued incorrupted in Chriſt, and ſhall at length be preſerued a chaſte Virgin vnto him.

Hier.in Hoſ. c. 2.

Fulgent.ad Probam.Epiſt.3.

*And cried in birth.* Some moderne interpreters expound this of the feruent deſire the Church Primitiue had to bring in ſome Protectour of Chriſtian Religion, and that it was performed in the conuerſion of *Conſtantine* the Great, whom they expound to be this man-child brought out by the woman: but the deſcription of the man-child is ſo properly agreeing to Chriſt, that with no reaſon can it be accommodated to another.

For the vnderſtanding therefore of it, we muſt conſider this woman figuring the Church in a two-fold eſtate: Firſt, as ſhe is trauailing in birth, pained, ready to be deliuered of her child. Next, as ſhe is after ſhee hath brought forth her child. In the firſt, is ſhaddowed the Church, before the Incarnation of Chriſt: for albeit it be true, that our Lord was brought forth by a ſpeciall and excellent member of the Church, the bleſſed Virgin *Mary*, yet did the whole Church trauell in paine of him; as deſirous to bring him foorth, as a woman is to bring forth her child. The Church conceiued Chriſt by faith, when ſhe beleeued in him, as in the promiſed ſeed, by whom ſhe ſhould be bleſſed: as ſhe conceiued him by faith, ſhee cried for him by Prayer, till at length, by patient abiding till the fulneſſe of time came, ſhe brought him out. All the Patriarches and Prophets had an eye to him: *Abraham* ſaw his day a farre off, and reioyced in the Child to be borne vnto him, in whom all nations ſhould be bleſſed. All the faithfull longed for his ſaluation, and the neerer the time of his birth came, the more earneſtly longed they to ſee him. It is expreſſed in ſome, to ſhew what was in all that looked for redemption in Iſrael. *Ioſeph* of Arimathea waited for the Kingdome of God: *Simeon* waited for the conſolation of Iſrael: and when he got Ieſus in his armes, more ioyfull was hee then any woman can bee when ſhee hath brought foorth her child. Thus what here is ſpoken of the woman with child, crying, trauailing, and pained till ſhe be deliuered, doe we properly referre to the Church, before the Incarnation, conceiuing Chriſt by faith, crying for him by Prayer, and at length bringing him foorth by patience.

The woman figuring the Church in a twofold eſtate.

Luk.2.38.

Now after the Incarnation, this ſame woman, the company of the faithfull, ſhe is ſtill with child, but in another manner; for it is true: of all the members of the Church, which is ſpoken of one; *My little children of whom I trauell againe in paine, till Chriſt be formed in you.* No member of the true Church, but hath a feruent deſire to haue Chriſt

Gal.4.19.

Euery true member of Chriſt, hath a deſire to haue Chriſt formed in the hearts of others.

Chriſt formed in the heart of another, much more in his owne heart. And this kind of birth is moſt merueilous alſo; for the forming of Chriſt, is the forming of vs to his ſimilitude, which is not done without ſpirituall dolour and paine, like the paine of a woman trauailing of child. And then is the birth brought out, when we are brought to bee perfect men in Chriſt Ieſus. After the firſt manner, Chriſt was once borne of a woman, neuer to be borne againe: after the ſecond manner he is borne euery day, and his Spouſe is euer with child, euer crying, euer pained, ready to be deliuered of new children, borne to the image and ſimilitude of Chriſt. Satan is an enemie to both theſe; if he could, he would haue deſtroyed Chriſt in the firſt birth: ſo ſoone as hee was borne of a woman, he ſought to ſlay him: If hee could, he would deſtroy him in the ſecond birth, that is, that he ſhould not be formed in the hearts of any of his Saints. And to expreſſe both theſe; the Spirit of God brings in here the Dragon in two ſeuerall battels, fighting againſt the woman and her ſonne, from the firſt verſe to the thirteenth, and againſt the woman, after ſhee is deliuered of her ſonne, verſe 13, 14, 15, 16.

### Verſe 3.

*And there appeared another wonder in heauen, and behold, a great red Dragon, hauing ſeuen heads, and ten hornes, and ſeuen crownes vpon his heads.*

Hauing heard the Church deſcribed vnder the type of a woman: Now followeth the deſcription of her chiefe and moſt capitall enemy, vnder the type of a Dragon, repreſenting the whole body of damned deuils; the maſter Deuill with his aſſociates. Saint *Iohn* ſaith, hee ſaw this wonder in heauen: not that we are to thinke the Deuill hath any footing there; no, hee hath loſt his firſt habitation, and is now reſerued in chaines vnder darkeneſſe, to the iudgement of the great Day. For the vnderſtanding of which, it is to be marked, that the images, and ſhaddowes of theſe things were repreſented to Saint *Iohn* in an heauenly Viſion, and as he ſaw them, ſo he ſpeakes of them.

Satan for his cruelty, hath the names of cruell beaſts, as a Lyon, Beare, &c.

Satan ſometime is figured by a Lyon, ſometime by a Serpent, ſometime by a Dragon: the reaſon is, for that no creature, were it neuer ſo cruell and beaſtly, is ſufficient to expreſſe the manifold wickedneſſe that is in him. And here he is called a Dragon, with ſeuen heads and ten hornes, ſuch as was neuer ſeene in the world the like; to ſhaddow what a vile and vgly monſter he is. A Dragon is he called, for the quickeneſſe of his ſight; a great Dragon, not one of the meaner ſort; a red Dragon, he burneth like fire, with inſatiable malice; and hath beene a murtherer from the beginning. His ſeuen heads figure the multitude of his aſſociates, and fellow agents, Apoſtate angels: the Dragon hath but one body, one heart, but many heads, all animated one way, all ioyned together in one euill courſe of curſed enmitie againſt the Lord & his Church. The company of Elect Angels is called innumerable, the company of reprobate angels is great alſo; we determine not of it; but doubtleſſe they muſt be many, when a legion of them was in one man, howſoeuer ſince they be many heads, yet are they animated all with one heart vnto euill. It ſhould make vs aſhamed, that being the ſeruants of one Lord, we ſhould not agree in an holy vnitie for good. It was ſo in the Primitiue Church: *The multitude of beleeuers were of one heart*, then followed the bleſſing of an increaſing Church. It is ſo in heauen; there is a multitude that cannot be told, all minding, all ſinging one and the ſelfe-ſame ſong. But alas, this vnitie in vs is greatly hindred, either by the weakeneſſe of our light, or greatneſſe of our corrupt affections, to the diſturbance of our peace, and great hinderance of the Kingdome of Chriſt among vs.

*Heb.* 12. 22.

The wicked ſpirits vnity in euill, is enough to ſhame vs that cannot agree in an holy vnity for good.

His ten hornes againe figureth the multitude of his externall agents: for wee ſee, a horne is a different thing from the head, being prominent from it: This beaſt hath ſeuen heads, but ten hornes; euery head hauing a horne aſſigned vnto it, there is one that will fall to haue three more; and the Scripture ſpeaketh of one that is a Prince and a maſter Deuill among the reſt: hee is called *The Deuill*, and they his angels, euery one of them hath a horne, to puſh at the Saints: but there is one that hath foure, ſhaddowing his greater maliciouſneſſe, and more effectuall power, whereby hee worketh in the children of diſobedience, then the reſt haue. His ten hornes may figure his manifold tentations, whereby he puſheth men to the tranſgreſſion of Gods ten Commandements. But more properly by them I vnderſtand the whole company of reprobate men. Theſe are the hornes of the Deuill, his externall agents, as I called them, by whom he doth many actuall deeds of iniquity, which hee could not doe without them, no more then a beaſt can puſh, that wanteth an horne. To the committing of actuall murther, ſome man muſt bee his horne: To the committing of actuall harlotrie, ſome prophane man ſerueth him for an horne: he is a murtherer and lyer; hee is an vncleane ſpirit in himſelfe. But for the committing of vncleanneſſe, and exerciſing

*Mat.* 25 41.

cruelty, he requireth externall agents: Woe to the wicked that are his hornes; and oh, that men would consider this.

Now on his seuen heads, there are seuen crownes, figuring his manifold victories he hath gotten ouer the ſonnes of *Adam*, euer ſince the beginning. I ſpeake not of the manifold ouerthrowes he hath giuen to the Children of God: (So caſt he downe *Noah*, by drunkenneſſe: *Lot*, by inceſt: *Dauid*, by adultery: *Salomon*, by Idolatry: *Peter*, by Apoſtaſie. Theſe fell, and roſe againe, and are now crowned for victory obtained in their battels againſt him: ) but of the great company of reprobates, whom hee hath carried into hell in captiuitie with himſelfe. But marke that theſe his Crownes, at length ſhall increaſe his confuſion: for the greater the euils be that are committed by him, the greater wrath is prepared for him. Let not man delight to be crowned as Satan is, that is, to ſeeke renowne to themſelues, by ouercomming others in wickedneſſe, as many fooliſhly doe, glorying that they haue ouercome others in ſinning: Theſe are like *Chams* poſterity, ſeeking a name by the building of Babel, they found ſhame, and like *Eroſtratus*, that ſought to be renowned by the burning of *Diana's* Temple; for the end of ſuch glory, is horrible ſhame and confuſion.

Satan and his Inſtruments Crowne, ſhall be their confuſion.

### Verſe 4.

*And his taile drew the third part of the ſtarres of heauen, and did caſt them to the earth: and the Dragon ſtood before the woman which was ready to be deliuered, for to deuoure her child aſſoone as it was borne.*

NOt onely hath this Dragon obtained great victories by his head and hornes, that is, by tempting of men to groſſe and manifeſt wickedneſſe, but by his taile alſo he ſtingeth very excellent Preachers, and caſts them downe from heauen; for that Preachers are figured by Starres in all this Viſion, is euident: where let vs marke, that there are two ſorts of ſtarres; ſome fixed, theſe are the Starres whom Chriſt holds in his right hand, Chap. 1. to ſuch *Abrahams* ſeed is compared; theſe Satan is not able to caſt downe. It is not poſſible the Elect can be deceiued, ſo ſaith our Sauiour, *My Sheepe none is able to take out of my hand.* But the wicked are compared to wandring ſtarres, for whom is reſerued blackneſſe of darkeneſſe: Theſe may make a faire ſhew for the time, ſhining like ſtarres in the firmament of the Church, but cannot long continue, at length they are caſt downe: where it is to be noted, that it is not by the head and hornes that Satan is ſaid to preuaile againſt Preachers, that is, by groſſe and open ſinnes, but by the ſecret ſting of his Scorpion-like taile: when they haue gone by the puſh of his hornes, and allurements of his heads, and for that, thinke themſelues ſure; then ſecretly ſtriketh hee with his taile, that is, with ſome inward, ſecret, and ſpirituall ſinne: which ſo I call, becauſe howeuer it breake not out in open and groſſe effects of ſinne in the fleſh, yet it woundeth the Spirit deadly by ambition, pride, ſelfe-conceit, diſdaine of others, and ſuch like. His heads and ſtately crownes, euen in the firſt comming, ſhew his pride, but the venome of it he inflicts by his taile, and many while they thinke, more then becommeth, that they haue ouercome his heads and hornes puſhing into groſſe ſins, are, ere they know, ſtricken with his taile, and the poyſon of ſingular pride priuily ſtolne into them, while they openly glory that they haue ouercome his heads. *Cùm manifeſto certamini cedit, ad hoc ſe victum demonſtrat, vt vincat fugam ſimulat, vt perſequentem miſſis poſt tergum ſagittis occidat; euidentibus quippe vitijs prouocat, dum virginitatem cordis impugnat, in quibus ſi palam ſuperetur, illico ſuperbiam pernicioſiſſimè iaculatur, laudat qua ſe perſpicit ſuperari virtutem, vt vitijs poſſit ſuperbia captiuare vincentem:* Moſt properly expreſſed by *Fulgentius.* Sometime Satan giues place in an open tentation, but it is to make a ſhew as if he were ouercome: to the end hee may ouercome, he feigneth to flee, that he may ſlay ſuch as follow him, by arrowes ſhot behind his backe: he tempteth more to open ſinnes, when he impugneth the virginitie of the heart, in which, if openly by reſiſting, he be ouercome, foorthwith hee ſhootes out moſt pernicioully the ſting of pride, he praiſeth the vertue by which hee ſeeth himſelfe ouercome, that when he is vanquiſhed, hee may vanquiſh him of whom hee was vanquiſhed, and by pride may carry him vnto captiuity.

Two ſorts of Starres.

Iude ver. 13.

Fulgent. ad Probam. Epiſt. 3.

*And the Dragon ſtood before the woman, &c.* Hitherto we haue heard a deſcription of the two parties that are at enmity, the Church and her head, vnder the type of a woman and her ſonne: The Deuill and his aſſociates, vnder the type of a monſtrous Dragon; Now follow the actions of both: firſt concerning the Dragon, it is ſaid, hee ſtood before the woman, wherein his carefulneſſe and vigilancie to doe euill, is noted by his ſtanding: He ſits not, he reſts not, he ſtands (ſaith *Zachary*) at the right hand of *Iehoſua.* Saint *Peter* expreſſeth it more cleerely, when he ſaith, *He goeth about like a Lyon, ſeeking whom he may deuoure:* what vantage he cannot get on the one hand, hee ſeeketh on the other. For this ſame cauſe in the firſt of *Iob*, hee is forced to confeſſe

Zach. 3. 1.

1. Pet. 5. 8.

himſelfe a Confeſſor. All theſe are to let vs ſee what a vigilant enemie wee haue, and what great need wee haue to bee ſober, to watch and pray continually, euer imploring the helpe of the Watchman of Iſrael, who neither ſlumbers nor ſleeps, in whom onely ſtands our ſafety and protection, againſt this deadly Dragon, a reſtleſſe enemie.

Pſa. 121.4.

The end of his ſtanding is ſaid to be, that he might deuoure her child when ſhee ſhould bring it forth. *Geſnerus* writes, that the Dragon is a wide gaping beaſt, hauing in one iaw three rowes of teeth: and herein both the ſubtility and crueltie of Satan is to be noted. His ſubtilty, hee ſeekes to deſtroy the branches, by cutting away of the root; to ſlay the body, by taking away of the head: in a word, to cut off from men all hope of ſaluation, by deuouring, if he could, the Prince of ſaluation. And as this courſe was crafty, ſo was it no leſſe cruelty executed: for ſo ſoone as our Lord was borne, Satan by *Herod*, as one of his hornes, intended to haue ſlaine him, euen in the cradle: and for this purpoſe ſlew all the Infants of Bethleem that were vnder two yeeres old, thinking ſurely to ſlay our Lord alſo among the reſt.

Geſner. lib. 5.

Mat. 2. 16.

### Verſe 5.

*And ſhe brought forth a man-child, who was to rule all Nations with a rod of Iron: and her child was caught vp vnto God, and to his Throne.*

NOw follow the actions of the woman. She brings out a manchild in deſpite of the Dragon, and all his oppoſition. This is ſo to be vnderſtood of the bleſſed Virgin, who being a principall and excellent member of the Church, brought out the Lord Ieſus, made man of the ſeed of *Dauid*, that yet the whole Church is not to be excluded, who in ſpirituall manner did both conceiue that bleſſed promiſed Seed by faith, trauell in paine of him by painfull longing and prayers; but at length alſo by patient waiting, till the fulneſſe of time came, brought him forth. Alway, wee ſee, doe Satan what he will, hee is not able to hinder the birth of this man-child, who is borne a Sauiour of his people: neither is hee able to deuoure him, nor deſtroy him when he is borne; he is a reſtleſſe aſſaulter, but ſhall neuer preuaile, neither againſt the Head, nor the members. He ſought to deſtroy the Church of Iſrael, by drowning their male children; hee ſeekes to deſtroy the Church of Chriſtians, by hindring, if he can, their new birth, or deuouring them by manifold temptations, when they are borne: but all in vaine: it ſhall not be: in vaine fights he againſt the Head, the King of Saints, in vaine alſo againſt the members. So many as God hath elected to eternall life, in deſpight of Satan, ſhall bee brought out by regeneration, and led forward to glory.

Gal. 4. 4.

An excellent comfort for Gods Elect.

This man-child brought out by the woman, is heere three wayes deſcribed: firſt, from his birth; ſecondly, from his Princely power; thirdly, from his glorious Aſcenſion.

A threefold deſcription of this man-child.

1 For the firſt, he is ſaid to be brought out of a woman, made man like vs in all things, except ſinne. This is that great and firſt point of the myſtery of godlineſſe, *God manifeſted in the fleſh*. The Ancients call it, *Theophania*, The appearing of God to man, and that in the very ſhape of man. It is full of manifold comfort for vs: when the firſt *Adam* tranſgreſſed the commandement, vnder a vaine hope, that hee ſhould haue beene like vnto God, he receiued a ſore rebuke, *Ecce, Adam factus eſt quaſi vnus ex nobis*: Behold (ſaid the bleſſed Trinity) *Adam* is made like one of vs. His conſcience checked him no leſſe, and told him, he was ſo farre (by tranſgreſſion) from being better then hee was, that hee retained not that good which he had before. But now, ſince the ſecond *Adam* hath humbled himſelfe, vnder the ſhape of a ſeruant, to make ſatisfaction, wee that beleeue in him, may reioyce and ſay, *Ecce, Deus factus eſt quaſi vnus ex nobis*: Behold, God is become as one of vs; and that for this end, that hee may make vs like vnto himſelfe; *Ideo enim factus eſt filius hominis, vt nos efficeret filios Dei*: Therefore he is become the Sonne of man, that we through him might be made the ſonnes of God.

Nazian. orat 38 in Chriſt. natiu.

2 Next, he is deſcribed from his Princely power, He ſhall rule all Nations with a rod of Iron. This is ſo plaine a Prophecie of Chriſt, taken out of the Pſalmes, and accommodated here to Chriſt, that it ſeemes ſtrange how any could transferre to it *Conſtantine* the great, and inforce this commentary vpon the words; Then was the man-child taken vp vnto heauen, when *Conſtantine* was aduanced to the Empire. For iuſt cauſes was this worthy Emperour called *Conſtantine* the great: but to expound him to bee that Angell which offers vp the prayers of all Saints, as Chap. 8. and heere to make him that man-child that ſhould rule all Nations with an Iron rod, and afterward to make him *Michael* that ouercomes the Dragon, is to aſcribe a greatneſſe to him, which is competent to no creature.

Pſalm. 2. 9.

3 *And her Sonne was taken vp.* Thirdly he is deſcribed from his glorious Aſcenſion. Satan thought to deuoure him, but by a ſuperiour power this man-child is taken, as it were, out of the mouth of the Dragon

out of the bonds of death, out of the power of the graue, and is carryed vp triumphantly vnto heauen, where hee ſitteth at the right hand of his Father, exerciſing his Princely power by the Scepter of his grace, drawing vp his owne to himſelfe, by the Scepter of Iron confounding his enemies, till he make them his footſtoole. All this is for our great comfort, the Church now is like a body, whereof the Head and beſt part is aboue, the reſt is yet in the water and this ſea of tribulation, I may ſay, that it is onely the feet that now are in the water, that is, the laſt company of Saints that are falne in the ends of the world. So long as the Head, and moſt part of the body is aboue, how is it poſſible that the reſt can periſh? Yea more, as in the naturall body, where the head goes thorow, it drawes all the members of the body with it; ſo ſhall it bee with vs: that ſame power of God that wrought in Ieſus, when he raiſed him from the dead, ſhall worke in vs alſo. Wee need not thinke, How ſhall heauie bodies aſcend? looke to the Head, it is ſaid, hee was taken vp into heauen ἀνελήφθη, in the paſſiue: and it is ſaid of vs alſo, that wee ſhall bee caught vnto the ayre, that wee may be for euer with the Lord.

The Church now like a body.

*Epheſ.* 1.23.

1.*Theſ.*4.17.

### Verſe 6.

*And the woman fled into the Wilderneſſe, where ſhee hath a place prepared of God, that ſhee ſhould feed her there a thouſand two hundred and threeſcore dayes.*

SAtan the Dragon, being diſappoynted of his intended purpoſe againſt the Head; continues his wicked courſe againſt the woman the Church, and ſhe, to eſchew his perſecution, is directed by God to flee vnto the Wilderneſſe, where ſhe hath both a place, and prouiſion prepared for her by the Lord.

A Wilderneſſe is two wayes taken in holy Scriptures, first, properly for any Deſart or barren place of the earth. So *Iohn the Baptiſt*, because hee began his preaching in the Wilderneſſe of Iudea, is called, The voyce of one that cryeth in the Wilderneſſe. Secondly, though improperly, it is taken for people that are wilde, not tamed by nature; people of barren hearts, not watered by the dew of grace, not laboured by painfull preaching of the Goſpell. And in both theſe ſenſes may it bee taken heere: the first, ſhewing how the Church, by extremity of perſecution, ſhall be forced to retire her ſelfe to ſome ſecret lurking places. The latter, declared her remoouing from one people, who in the worlds account are eſteemed the onely people, to another people eſteemed as no people, not to bee compared to the other, more then a barren Wilderneſſe is to be compared to a fruitfull Land. And this in part was performed, when after the Aſcenſion of our Lord, the Diſciples and Profeſſors were ſcattered, chaſed out of Ieruſalem, they fled, to preach the Goſpell among the Gentiles; which they did with ſuch proſperous ſucceſſe, that by them the moſt barren Wilderneſſe was turned into a fruitfull Land, wilde people made tame and obedient to Chriſt by grace; which as it was done among many barbarous and fierce Nations of the Gentiles: ſo bleſſed be God, that grace came among vs alſo in this Kingdome of Scotland, Eaſtward, and vnto the outmoſt ends of the earth, teſtified cleerely by *Tertullian*, who liued two hundred yeeres after Chriſt: *Bitannorum loca Romanis inacceſſa, Euangelio Chriſti ſubdita ſunt*: Theſe places of Britaine, which the Romanes could not ſubdue by the Word, are made ſubiect to Chriſt. And the like doth *Cyprian* record of many other Nations: It is ſcarce yet (ſaith hee) two hundred and forty yeeres ſince the Redemption by Chriſt, and in this ſpace, the Vine-tree of the Church hath ſpred forth her branches more largely then did the Romane Empire; *Efferas etiam Nationes muſto Spiritus inebriantes*, making moſt wild people to bee full of the new wine of the Spirit. *Et quos nulla ferri vis domare potuit, emollit ſanguis Agni candidi*: and whom no power of the ſword could daunt, theſe the blood of the white and innocent Lambe hath mollified and ſubdued.

The Word Wilderneſſe, taken two wayes in holy Scripture.

1

*Iohn* 3.1.

2

*Act.* 8. 4.

*Tertul.aduerſ. Iudæos cap.*7.8.

See our ſixe dayes conference, *cap.*2.

*Cyp.de duplici Martyrio.*

Againe, it is cleere out of this place, how the Church is not alway harboured in the moſt publike and famous places of the world, but many times forced by the fury of her enemies, to retire vnto lurking places. The Papiſts glory of the viſibility of their Church. At all times they will haue it like a City on the top of a Mountaine, conſpicuous to all men, which bewrayes themſelues, that the Church which they maintaine, is not this woman clothed with the Sunne; for the true Church, at ſome time, ſhines ſo cleerely, that her glory is ſeene to the world: at other times ſhe lurkes ſo obſcurely, that ſcarce can ſhe be ſeene. Wee acknowledge, this Church euer hath beene ſince the beginning, and ſhall be alway to the worlds end, but that many times ſhe is in ſuch ſort obſcured, by force of violent perſecution, or deceit of fraudulent hereſie, that it is reduced vnto a very ſmall number, lurking ſometimes in one, ſometimes in another corner of the earth. They grant themſelues, that in the dayes of their fabulous Antichriſt, the Church will bee chaſed to the Wilderneſſe, and bee there as the

The Church not alwayes in the moſt famous place of the world, but, ſometimes forced to lurking holes.

the Church of the Papiſts this day is in England, without publike ſtate of regiment; or open free exerciſes of holy functions, but ſhall not bee without Gods protection, nor be ſo ſecret, but all faithfull ſhall know her. It is ſtrange they cannot conſider what themſelues ſay will bee, we ſay, it hath beene. Antichriſt is come already by his tyranny: the Church hath beene chaſed vnto the Wilderneſſe, the true worſhippers, in many Kingdomes vnder his iuriſdiction, liuing without publike ſtate of regiment, and open free exerciſe of holy function, yet wanted not the ſeed of the pure Word, were knowne to themſelues, were knowne to their enemies alſo, as the manifold examples of men ſuffering the death for this ſame truth which this day we preach and profeſſe, may ſufficiently witneſſe.

Among the moſt barbarous people, the Church was not harbo[illegible]
*Act.* 28.2.
*Act.* 13.45,46.

Now, leſt the godly ſhould be diſcouraged, by hearing the Church chaſed to the Wilderneſſe, where there is neither lodging, nor meate, it is ſubioyned, that God had prepared a place for her. Among the moſt barbarous people the Church ſhall not want harbour, when God ſends her thither. The kindneſſe Saint *Paul* found with the Barbarians of Malta, may prooue this. The Iewes reiected the Goſpell, the Gentiles imbraced it. The Churches of Aſia in the Eaſt, loathed the Word, and fell from their firſt zeale; God hath tranſlated it to the Churches of the Weſt. If the ſword, or ingratitude of a Nation caſt out the Church from one place, the prouidence of God ſhall prepare a receptacle for her in another.

*Exod.* 16,15.
1.*King.* 17.6.
*Isa.* 37.30.

And as the Lord prouideth an harbour for her, ſo ſhall he prouide food alſo. Iſrael in the Wilderneſſe was fed with bread of Angels; *Elias* in the Wilderneſſe, had Rauens to be his ſtewards; *Ezekia* had corne enough for one yeere, without tilling or ſowing. God giues by ſecond meanes, and giues without them. Many wayes can the Lord prouide for his Saints; and if hee ſo care for their bodies, much more will hee care for their ſoules. In Ieruſalems Temple, light neuer went out of the golden Candleſticke, nor twelue loaues vpon the Table of Shew-bread, ſet on once euery weeke, figuring Gods particular care for all the Tribes of Iſrael: his Saints ſhall neuer want light and nouriſhment. Bleſſed be his holy Name.

## Verſe 7.

*And there was warre in heauen*, Michael, & *his Angels fought againſt the Dragon, and the Dragon fought and his angels.*

The Chriſtians combat.

HEre is a new aſſault made by Satan againſt the Lord Ieſus, in the firſt is figured how hee ſought to deſtroy Chriſt in his Infancy: in this is declared, how moſt ſhamefully, and with vnquenchable malice he ſtill fights againſt him, after that by his Reſurrection and Aſcenſion hee hath beene mightily declared to bee the Sonne of God. In this battell wee haue three things: firſt, the place: ſecondly, the perſons: thirdly, the euent thereof.

In it are three circumſtāces.
1. 2. 3.
1
The place.

For the place, Saint *Iohn* ſaith, the battell was in heauen: not that Satan hath any entrance there, or that there is any fighting there, their warfare is all ended, they are all triumphant, they reſt in ioyfull peace, the Ports of heauenly Ieruſalem are neuer clozed, for they feare no enemie to inuade them. But as wee noted on the firſt verſe, Saint *Iohn* ſpeakes of theſe things, as they were exhibited to him in a viſion heauenly; and it is to teach vs, that nothing can be done vpon earth, which is not firſt knowne and diſcerned in heauen: for ſince the Lord lets his ſeruants ſee them ere they come to paſſe: how much more may wee thinke are they knowne to himſelfe?

Nothing can be done on earth, which is not firſt knowne in heauen.

2
The Perſons.

*Mi-cha-el.* what it ſignifieth.

The parties betwixt whom the battell is fought, are *Michael* with his Angels, againſt the Dragon and his angels: both the names, attributes, and actions aſcribed to *Michael*, leade vs to conſider, that he is Chriſt. The name is compoſed of the words, *Mi-cha-el*, in our language reſolued in other three words, *Who-like-God?* Saint *Paul* giueth a circumlocution of the name, where hee calles him, equall with God. As to the attributes: the name *Michael* is fiue times read in holy Scriptures. In the firſt, he is called, the firſt of the chiefe Princes. In the ſecond, hee is called our Prince. In the third, he is called, The great Prince. In the fourth, he is brought in contending with the deuill, about the body of *Moſes*: where, let it not offend any man, that there is ſaid, hee durſt not blame him with curſed ſpeaking; for the Lords dare not, or cannot. As when the Apoſtle ſaith, *God cannot lye*, is no other thing, but that he will not theſe things, which are againſt the holineſſe of his nature. In the firſt, hee ouercommeth the deuill. Of none other can it be ſaid, *Michael* and his Angels, but of Chriſt: For what created Angell in heauen can ſay, the Angels are his Angels; & whoſe work is it to deſtroy him that had the power of death, but onely Chriſts? The Generall then, or great Captaine on the one ſide, is *Michael*, Chriſt Ieſus; his ſouldiers vnder him, are ſaid to be his Angels; not that he needeth their helpe, as Captaines need the hands of their ſouldiers; but onely for our comfort is it ſpoken, that we ſhould not be diſcouraged, with the ſeruant of *Eliſha*, at the ſight of the great Army which is againſt

*Michael* fiue times read in holy Scripture.
1
2
3
4

The Captaines in this battell are
1. Chriſt.
2. the diuell.

vs. Saint *Iohn* hath his eyes opened, to ſee a greater and ſtronger that is with vs. But it is to be marked, that theſe Angels are not onely the bleſſed Elect Spirits, but all Elect men in their callings, militant againſt the Deuill, vnder the Standard of Chriſt, with this Caueat, that we remember, the Armour whereby either Angel or man fighteth againſt the Deuill, is the Lords, and the power alſo whereby we ouercome, is the Lords: *Wee are more then Conquerours through him, that all the glory may bee giuen vnto him.*

The Generall on the other ſide, is the Dragon: his ſouldiers are his Angels, that is, both damned Deuils and reprobate men. Then theſe are the parties: There is no creature in heauen, in earth, nor in hell, but he is militant vnder one of thoſe Captaines. Let euery man try himſelfe, hee may ſoone diſcerne on whoſe ſide he is, by his Armour and his workes; but among all theſe, moſt miſerable are they who haue giuen their names to Chriſt, enrolled themſelues as his Souldiers, and yet fight againſt him vnder Satans ſtandard; *By lying, enuying, backebiting, ſtealing, filthy doing, and all ſuch workes of darkeneſſe, whereby wicked men giue the members of their bodies weapons of vnrighteouſneſſe vnto ſinne,* and ſo declare themſelues the ſeruants of Satan.

## Verſe 8.

*And preuailed not, neither was their place found any more in heauen.*

The euent of this battell is, He is ouerthrowne.

And that three wayes.

NOw followeth the third circumſtance, the euent of the battell. Satan is ouerthrowne, the victory remaineth with *Michael.* His ouerthrow is ſet downe in three degrees. Firſt, it is ſaid, the Dragon and his angels preuailed not, οὐκ ἴσχυσαν, they had no ſtrength, no pith; in plaine termes, they were no match to *Michael.* By Satan and his angels, are ſometime meant Principalities and powers; in the Goſpell hee is called, *The ſtrong one*; but Chriſt is the ſtronger One, that eaſily diſpoſſeſſeth him. Heere is no doubtfull battell, or with vncertaine victory: No, no, when the Lord Ieſus encountreth with him, he is found to haue no power. Secondly, it is ſaid, the place was found no more, after the manner of them, who being ouercome in battell, are forced to flee out of the field. Thirdly, it is ſaid in the next verſe, that they were caſt downe to the earth.

Mat. 12. 29.

## Verſe 9.

*And the great Dragon was caſt out, that old ſerpent, called the Deuill and Satan, which deceiueth the whole world: he was caſt out into the earth, and his angels were caſt out with him.*

TO amplifie the greatneſſe of *Michaels* victory, the Dragon is here deſcribed from his greateſt ſtiles. It was the manner of Romane Emperours, when they triumphed, to carry before them ſuch Kings as they had ouercome, with their names, and titles of their Kingdomes; for the greater the perſons were that were ſubdued, the greater was the victory accounted: After this ſame manner, fiue names are heere giuen vnto this Aduerſary vanquiſhed by Chriſt.

Fiue names giuen to the vanquiſhed aduerſarie.

Firſt, he is called the Dragon, and a great Dragon, for his vigilancie: for ſo is the word δρακομαι, and quickneſſe of ſight to perceiue his prey, for his fierce and firie humour, bitterneſſe, wrath, anger, and ſuch like, as reſemblances of the Deuils nature. Let ſuch as are *Michaels* Souldiers, remember he is a Lambe. *Learne of him to be lowly and meeke, and let vs, as the elect of God, put on tender mercy, kindneſſe, humbleneſſe of minde, meekeneſſe, long-ſuffering, and ſuch like.*

Col. 3. 12.

Secondly, he is called the old Serpent; a Serpent, for his double dealing, his wiles, and cunning ſubtilty. The Serpent is a ſubtill beaſt, and is properly vſed to expreſſe the wiles and fetches of wicked men, who haue their mouth one way, and their heart another: whereas the godly are called vpright men, ſuch whoſe heart and mouth goeth vpon one line: The ſimplicity of the Doue becommeth Saints, diſſembling and double dealing belongeth to the broode of the Serpent. Hee is called alſo an old Serpent, being now almoſt ſix thouſand yeeres old: the knowledge which he hath by the ſubtiltie of his nature, is increaſed by long experience; for we muſt remember, that by his fall he loſt holineſſe, but not his vnderſtanding; yet is it ſo corrupted, that now he can doe no other thing, but onely abuſe it vnto euill. Like him in this are all reprobate men: in their yong yeeres, they were like Serpents in the ſhell; in their old yeeres, they become flying Dragons, expert and cunning to worke iniquity. Woe be to ſuch as, increaſe their ſinnes as they increaſe their dayes; theſe are old Serpents, like the Deuill.

Thirdly, he is called the Deuill, Διαβολος, for his lying, and falſe accuſing; for either hee accuſeth God vnto man, or hee accuſeth man vnto God; or hee accuſeth man vnto man, or accuſeth man vnto himſelfe. He accuſeth God vnto man, as he did vnto *Euah*, when he perſwaded her, God loued her not, and that he had forbidden her the tree of knowledge; onely for the good he knew they would get by it. Hee accuſeth againe man vnto God, as ye ſee he did *Iob*, charging him that he ſerued not the Lord ſincerely, not for the loue of himſelfe, but for the loue of his gifts. Hee accuſeth one man to another, by lies, calumnies, miſreports, wrong conceptions, making one man to conceiue euill of another, without a cauſe. And laſtly, he accuſeth a man to himſelfe, when by his ſubtill tentations hee will perſwade them, that either they are better then they are, as when counterfeit Chriſtians are made to conceit that they are Chriſtians good enough: and thus hee dealeth with the wicked: or elſe then when hee would perſwade them they are not ſo good as they are; as namely, they haue no faith, no repentance, no loue of God, and in a word, no grace. And ſo he dealeth with the godly: for all his tentations of them, are either ſtrong and violent oppreſſions, or falſe accuſations.

Fourthly, he is called Satan, that is to ſay, an aduerſary; and that firſt vnto God, whom hee hateth moſt deadly for his goodneſſe. Secondly, becauſe his malice cannot extend to the Lord, he hateth man for the Lords ſake, and is an aduerſary to him, onely becauſe the Image of God is in him: and this he doth ſaith *Bazil*, like a Rebell, who not able to attaine to the perſon of his Prince to wrong it, falleth vpon his picture, and trampleth it vnder foote. And thirdly, he is an aduerſary to all the good creatures which the Lord hath made: if hee had licence, he would deſtroy them all, as he did that Herd of Swine, that neither ſhould the Lord haue the glory of that manifold goodneſſe which appeareth in his creatures, neither yet man ſhould haue the comfort and benefit of them. Theſe are the three obiects of Satans malicious and reſtleſſe inimitie.

*Baſil. Ser. in aliquot Scripturæ locos.*

Laſtly, he is called a Deceiuer, he is a ſpirit of errour, which blindeth the wicked, that receiue not the loue of the truth. Hee is a lying ſpirit, to deceiue them, as he did *Achab*. Innumerable are the wayes hee hath to deceiue men, by preſenting vnto them falſe looking-glaſſes, whereby they are mooued to apprehend falſe things for true, both in manners and Religion. If a man ſhall conſider the Countreyes of the world, not illuminated with the light of the Goſpell, hee ſhall ſee them all moſt miſerably deceiued, but not one manner of way. The Papiſt deceiued one way, the Iew another, the Turke the third way, but all of them miſcarried from the Lord Ieſus. And for particular perſons, he hath diuerſity of baites, wherewith he allureth them to his hooke, according to the diuerſity of their humours: Hauing to doe with Pelagians, he can commend marriage and extoll it, but for this end, that hee may deny originall ſinne; hauing to doe with Papiſts, he dares condemne marriage, but to this end, that he may open a doore in the Church to all vncleanneſſe. *Tollite de Ecclesia honorabile connubium, & thorum immaculatum, vt repleat eam concubinariis incestuosis, seminifluis mollibus, & omni denique genere immundorum.* Thus can hee change his tentation, and continue his purpoſe, but ſtill is a deceiuer.

*2.Theſ.2.10.*

*1.Kin. 22.20, 21,22.*

Innumerable wayes is the Deuill a Deceiuer.

*Aug. ad Bonifacium l. 4. c. 2.*

*Bernard.*

But here it commeth to be conſidered, How it is ſaid, hee deceiueth the whole world; if it be ſo, where then is the Church that conſerueth Truth; and is therefore called, The Pillar of Truth? To this I anſwere, that in holy Scripture the world is either taken for this Vniuerſe and viſible fabrike of it; or for the inhabitants: when it is taken for the inhabitants, it ſignifieth two ſorts of men: Firſt, The company of Saints; ſo ſaith our Sauiour; *God ſo loued the world*, that is, his owne elect in the world, and this world Satan cannot deceiue fully and finally, ſo witneſſeth our Sauiour; It is not poſſible that the elect of God can be deceiued. Next, it is taken for the company of the reprobate in the world, as when our Sauiour ſaith, *I pray not for this world:* in reſpect of them, Satan is called, *The God of the world, who blindeth the minds of Infidels, that the light of the glorious Goſpel of Chriſt, who is the Image of God, ſhould not ſhine vnto them.* And this is the world which is deceiued by Satan: let them who this day are blinded with the Spirit of errour, in the mindeſt of ſo manifeſt a light, conſider whoſe they are and will be if they ſo continue.

How the Deuill is ſaid to deceiue the whole world.

*1.Tim.3.15.*

The world, how taken in holy Writ.

*Ioh. 3.16.*

*Ioh. 17.9.*

*2.Cor.4.3.*

Now his iudgement followeth, *Hee was caſt into the earth.* Was this all? No indeed, onely a part of his iudgement. Saint *Peter* ſaith, that *God ſpared not the Angels who had ſinned, but caſt them downe vnto hell, and deliuered them vnto chaines of darkeneſſe, to be kept vnto damnation.* Saint *Iude* in like manner, *The Angels which kept not their firſt eſtate, but left their owne habitation, hee hath reſerued in euerlaſting chaines, vnto the iudgement of the great day.* All theſe make this cleere, how that his iudgement proceedeth by degrees, hee is now caſt out of heauen, and hath loſt his firſt habitation, and therewithall heauenly diſpoſition. Whether he be compaſſing the earth, or reeling by permiſſion in the aire, euery place is an hell vnto him, and a place of darkeneſſe, the wrath of God is vpon him, and he is depriued of the light of his countenance, yet an higher degree of iudgement abideth him, he knoweth it himſelfe, and hee trembleth for very feare of that time of his torment, and of that horrible place of the great deepe, wherein

The Deuils iudgement.

*2.Pet.2.4.*

*Iude verſ. 5.*

he muſt be incloſed for euer, and ſhall neuer againe come out of it.

### Verſe 10.

*And I heard a lowd voyce, ſaying in heauen, Now is come ſaluation, and ſtrength, and the kingdome of our God, and the power of his Chriſt: for the accuſer of our brethren is caſt downe, which accuſed them before our God day and night.*

A ſolemne Thankeſgiuing for the victory.

THe battell being ended, and Satan ouerthrowne; now followeth a ſolemne thankſgiuing vnto God for it; the victory is alike common vnto all Saints, the ſouldiers of *Michael*: but becauſe Saint *Iohn* ſaw the viſion repreſented to him in the heauen, he writeth of it as he ſaw it, and bringeth in the Church triumphant, prayſing God for the ouerthrow of that reſtleſſe aduerſary of the Church militant.

As the battell was great, and the members thereof, ſo the victory greater: now followeth a great thankeſgiuing: for the lowd voyce noteth the feruencie of the Saints in prayſing the Lord. Theſe three goe euer together, the greater the tentation is, wherewith Satan aſſaulteth vs, the greater and the more glorious ſhall the victory bee, and the deliuerance which the Lord will giue vs; The Lord grant, the third be not lacking, that ſo much the more we may abound in thankſgiuing to our God. *Moſes* and *Miriam* went before the people of Iſrael, in prayſing the Lord for their deliuerance from the Egyptians. *Barak* and *Deborah* prayſed him ioyfully for their deliuerance from *Siſera*. But as this is the greateſt ſaluation that euer the Lord gaue vnto his people, ſo doth it oblige vs vnto the greateſt thankfulneſſe.

Exo. 15. 1, 20.

Iudg. 5. 1, &c.

In Thankſgiuing, three things are aſcribed vnto God.

In the thankſgiuing, three things aſcribe they to God: Firſt, the praiſe of ſaluation conqueſt vnto his owne. Secondly, the praiſe of ſtrength and power whereby hee ouercommeth his enemies. Thirdly, the glory of a kingdome, which he exerciſeth, both reigning as King to ſaue his owne, righteouſly iudging, and powerfully puniſhing his enemies.

Satan called an Accuſer, & his action is three-fold.

*For the accuſer, &c.* Heere Satan againe is called an accuſer: His actions are threefold, and in one of the three is he continually exerciſed: for he is, 1. A Tempter. 2. An Accuſer. 3. A Tormentor. He firſt tempts thee to a ſinne, and if he preuaile with thee, hee is next an accuſer of thee for the ſame ſinne which he tempted thee to doe: And thirdly, if hee can obtaine a Licence and Commiſſion from the Lord, hee will torment thee for it; ſuch a faithleſſe Traitour is he. On the contrary, our bleſſed Sauiour is our Aduocate, who firſt exhorteth vs, that

Chriſt our Aduocate, & his actions.

we ſinne not. Next, if we ſinne, he excuſeth vs, and interceedeth for vs. And thirdly, rather then we ſhall be ſtricken, he offereth to be ſtricken for vs. Oh, that ſuch loue of our Aduocate cannot mooue vs to loue him more dearely, and ſuch treachery and falſehood in our accuſer cannot mooue vs to abhorre him! Night and day he ſpreads out his ſnare to intrap vs in a ſinne, that night and day he may haue whereof to accuſe vs. Let vs watch and pray with *Dauid* ſeuen times in the day; let vs water our couch as he did, in the night. *Præueni accuſatorem tuum, ſi ipſe te accuſaueris, nullum accuſatorem timebis.* Let vs accuſe our ſelues, and wee ſhall find no accuſer.

Amb. de pœnitent. lib. 2. c. 7.

*Of our brethren.* Weake and infirme are the Saints militant, groning vnder the burthen of their ſinnes; yet the Church Triumphant acknowledgeth vs for their brethren; like as in the Booke of Canticles, the Church Triumphant calleth the Militant, her little ſiſter, learning vs not to breake the bond of Brother-hood with others, for their infirmities: but rather euery one of vs to beare one anothers burthen: yea, they who are ſtrong, ought to beare the infirmities of the weake, and not to pleaſe themſelues: but ſuch is the pride of many in this age, that they dare be bold to deny vnto others the name of brethren, if they pleaſe not them in all things.

Cant. 8. 8.

Rom. 15. 1.

### Verſe 11.

*And they ouercame him by the Blood of the Lambe, and by the word of their Teſtimonie, and they loued not their liues vnto the death.*

The Saints victory is certaine.

VIctory of the Saints ouer Satan, is moſt ſure and certaine: This is a reſtleſſe battell which they haue with him, but no doubtfull battell: His Saints fight not like vncertaine men; no, *they are ſure to bee more then Conquerours, through him that loued them.* But this victory they obtaine, not by their owne ſtrength: The cauſes of their victory are ſet downe, the principall cauſe thereof, is the Blood of Ieſus: when hee ſeemed to be ouercome, and had his Blood ſhedde to the death, then did hee ouercome, and by that ſame Blood, and faith in it, hath hee giuen vnto all his Saints to ouercome the Deuill. Oh wonderfull myſterie! the ſickeneſſe is in the body, and yet blood drawne out of the Head, cureth all the diſeaſes which are in the body.

Rom. 8, 37.

Chriſt is compared to an Hart.

*Agric. de recent. medicamentis.*

Our Sauiour is compared to an Hart, and Satan to a Serpent. The Naturaliſts write, that the Hart being in continuall debate with the Serpent, ſeeketh for him at his hole where he lyeth, and by the breath of his noſtrils forceth him to come out, fights with him, and at laſt deuoures him, but not without great paine and labour to himſelfe, there being thereby raiſed in him ſuch a thirſt, as requireth refreſhment by water; and yet putteth him vnder the danger of death, if hee ſhould not forbeare it for a time. But after that he hath drunken, there fall from his eyes ſome drops, which by little and little congeale and waxe great, like a Cheſnut: theſe being gathered, are eſteemed to be a ſoueraigne medicine againſt all poyſon. Euen ſo hath our bleſſed Sauiour, like an Hart, or young Roe, skipping ouer the Mountaines, purſued Satan in his owne denne; and hath deſtroyed him by the ſhedding of his owne blood, the drops whereof are now made vnto vs moſt wholſome medicine againſt all euils whatſoeuer.

The ſecondary cauſe of this victory, is the Word.

The ſecondary cauſes of their victory, *are the Word of God*, and their *patient ſuffering* with conſtancy euen to the death, that they loued not their owne liues; to wit, in compariſon of Chriſt. And indeed, *Sic odiſſe vitam, eſt dilexiſſe*, not to loue thy life in this manner, is to loue it moſt dearely: *For he that loueth his life, ſhall loſe it, and he that hateth his life in this world, ſhall keepe it vnto life eternall.* The Word is a ſpeciall weapon of our warfare, but all cannot vſe it alike. Some haue it onely as a defenſiue weapon, by which they reſiſt and hold off the ſtrokes of the Deuill: if he tempt them to a ſinne, they obiect to him ſome teſtimony of the Word againſt that ſinne; happy are they who ſo can vſe it. For Satan, euen when he is reſiſted, he is ouercome: *Reſiſt the Deuill, and he will flee from you.* Others alſo, namely, Preachers of grace, through grace, can vſe it as an offenſiue weapon, whereby they caſt out the Deuill, weaken his power in the hearts of men, and aduance the Kingdome of Chriſt. Wouldſt thou then ouercome the Deuill, keepe theſe three: cleaue faſt to the blood of Ieſus, by faith, reſt in the merit of it, and ſeeke not thy comfort in any thing elſe: hold faſt the Word of the Lord, and ſuffer not thy ſelfe to be carryed any way beſide it: and laſtly, be conſtant, euen vnto the death. Theſe are the meanes by, which wee ouercome him that is ſtronger then vs.

Ioh. 12. 25.

The Word a ſpeciall weapon.

Iam. 4. 7.

### Verſe 12.

*Therefore reioyce ye heauens, and ye that dwell in them: Woe to the inhabiters of the earth, and of the ſea: for the Deuill is come downe vnto you, hauing great wrath, becauſe hee knoweth that he hath but a ſhort time.*

WEE haue heere an exhortation to ioy, directed to all that dwell in the heauen, that is, to all the members of the true Church; and with it a denunciation of woe to all the Inhabitants of the earth. It is a property of Gods children to remember his deliuerances with hearty thankeſgiuing: If we doe faile in this, it is becauſe we haue not felt the ſweet comfort of his mercies.

The Church & the world alwayes in oppoſition.

But here woe is denounced to the Inhabitants of the earth: why the wicked are ſo called, we haue ſhewed, Chap. 1. The Church and the world are euer in contrary eſtates; weale and ioy to the one, is woe and wrath to the other. The world laughs, when the Church mourneth; and the Church ſhall reioyce, when the world ſhall mourne: *Woe be to you that laugh now, for yee ſhall waile and weepe: Bleſſed are they that mourne, for they ſhall be comforted.* The cauſe of their woe is ſubioyned, becauſe the Deuill is come downe vnto you, hauing great wrath, raging ſore, becauſe his time is ſhort. Oh that by the contrary we could ſtirre vp our ſelues to doe ſeruice to our God, becauſe our time is ſhort! There are but twelue houres in the day; and now with moſt part of vs, the ſhadowes of the euening are ſtretched out already: let vs runne the faſter, doing good while wee haue time.

Luk 6. 25.
Mat. 5. 4.

### Verſe 13.

*And when the Dragon ſaw that hee was caſt vnto the earth, hee perſecuted the woman which brought forth the man-child.*

SAtan perceiuing that he cannot preuaile againſt the Head; turneth him againſt the members, and perſecutes the Church in three ſeuerall battels, to the end of this Chapter: whereof two are againſt the Church of Chriſtians, conſiſting chiefly of conuerted Iewes, verſ. 13, 14, 15, and 16. One is againſt the Church of Chriſtians, conſiſting of conuerted Gentiles, called the remanent of the womans Seed, verſ. 17.

The Deuils malice,

Firſt commeth to be obſerued the deſperate malice of the Deuill, in that contrary to his owne light hee fights againſt the Lord: for it is ſaid, When hee ſaw hee was caſt downe, he perſecuted the woman: hee ſees himſelfe ouercome, hee ſees and feeles *Michael* ſtronger then himſelfe, he knowes what he hath loſt by oppoſing himſelfe to God, he feeles his preſent iuſt condemnation, and he feares a greater that is prepared for him: but neither the ſight of his preſent fall, nor feare of a greater can moue him to amend. By preſumption he fell, and by obſtinacy hee perſeuereth in his ſinne, and cannot repent. So deſperate is his eſtate, that againſt light and knowledge wickedly and wilfully he oppoſeth himſelfe to the Lord. But how is it ſaid, When he ſaw he was caſt downe? was he not caſt down before? was not his fall before the fall of man? and had he not a cleare ſight of his owne condemnation before this time? I anſwere, As by the comming of Ieſus, the faithfull haue ſurer and a clearer ſight of their ſaluation then they had before: ſo Satan hath alſo receiued a cleerer ſight of his owne condemnation then hee had before.

The Church figured by all the eſtates of a woman, but One.

*Hee perſecuted the woman.* Why the Church is figured by a woman, we ſhewed before; whereunto thus much wee adde now: The Church is figured by a woman, in all eſtates that may befall a woman, except one; ſhe is a Virgin, a marryed woman, a mother, a daughter, a widow, but not an whore. A Virgin, ſo called by the Apoſtle, becauſe ſhee hath giuen her heart vnto Chriſt, and will not giue it vnto another. A married woman: *I will marry thee to me for euer, in righteouſneſſe, iudgement, mercy and compaſſion, and faithfulneſſe.* A mother, becauſe ſhe is alway fruitfull, and bearing children to her husband. A daughter, in reſpect of her Regeneration; *whereby ſhe is borne not of blood, nor of the will of the fleſh, nor of the will of man, but of God.* As alſo in reſpect of her diſcent from other Churches that haue bin before. A widow, in reſpect of her abſence now from her husband, Chriſt Ieſus, *whom ſhe hath not yet ſeene, yet loues him, and longeth to ſee him.* But ſhe is neuer an whore, like that *Gomorah Biblay-manna*, ſuch a Church as corrupteth the pure worſhip of God, loſeth her glory, and is neuer accounted a Virgin, nor a married woman with Chriſt, nor a mother of his children, nor a daughter diſcended of him, nor a widow waiting for him. Thus haue we ſeene how the Church is a woman.

Hoſ. 2.19,20.
Ioh. 1.13.
1.Pet. 1.
Hoſ. 1.

But more particularly, this woman whom the Dragon here perſecutes, is ſaid to bee the woman that brought out the man-child. This is that firſt Chriſtian Church, conſiſting of conuerted Iewes. For it is cleere out of the hiſtory of the Acts, that the firſt beginning of the Dragons fury was againſt that Church: the ſtoning of Saint *Steuen*, the beheading of Saint *Iames*, the impriſoning of Saint *Peter* proueth this.

Act. 7.57. and 12.1,2.

### Verſe 14.

*And to the woman were giuen two wings of a great Eagle, that ſhee might flee into the Wilderneſſe into her place, where ſhe is nouriſhed for a time, and times, and halfe a time, from the face of the Serpent.*

NOw followes the euent of this battell. The woman receiues wings, and by fleeing away, is preſerued from the Dragons furie. This great Eagle figureth the Lord Ieſus; and it ſeemes, alluſion is made heere to that flight which the Church made from Egypt to Canaan; which ſhee vndertooke not by her owne counſell, but the Lords command, and performed not by her owne ſtrength, but the Lords. This praiſe, *Moſes* ſpeaking to the comfort of Iſrael, giueth vnto the Lord. As an Eagle makes her neſt, fluttereth ouer her birds, ſtretcheth out her wings, takes them, and beareth them on her wings: So the Lord alone led him, and there was no ſtrange god with him. And this ſame Lord who furniſhed his Church with wings, perſecuted then by *Pharaoh*, that ſhee might flee, doth now alſo prouide wings for her, being perſecuted by *Herod*, and others, aſſociates of the Dragon, that ſhee might flee vnto the Wilderneſſe, that is, places not beautified before with the preſence of a Church.

Deut. 32.11, 12.

That Interpreters vnderſtand by the 2. wings.

Concerning the two wings, the Interpreters flee to many vnprofitable ſpeculations, not very pertinent to this purpoſe. *Primaſius* by them vnderſtands the two Teſtaments, and that twofold loue of God, and our neighbour. Some call them, faith and hope: others interpret them to bee prayer and good workes. But the ſimple meaning is, that by theſe wings are meant all thoſe meanes which God out of his prouidence foreſeeth, and out of his power imployeth for the deliuerance of his Church, in time of her trouble. Let the one wing then be the prouidence of God, which neuer wanteth meanes to helpe her. Let the other bee his power, which alway makes theſe meanes ſeruiceable to her comfort.

As the Church hath theſe wings, whereby ſhe flees from men, ſo hath ſhee other wings giuen her of God alſo, whereby ſhe alway fleeth vnto God: the one is the wing of knowledge, wherein are the ſeuerall pens of manifold wiſedome: the other is the wing of piety, wherein are the pens of many ſpirituall graces. A Chriſtian cannot flee vpward, wanting one of theſe wings, no more then a bird can, wanting any of her wings: for if ſhee aſſay to fly, ſhee fluttereth and falleth to the ground. Knowledge without piety, begetteth preſumption; and piety without knowledge, readily breedeth ſuperſtition.

That flight in time of perſecution, is not to be condemned.

*That ſhe might flee.* What is to be obſerued here, looke backe againe, and ſee it in the ſixth verſe. Thus much wee adde, that flight in time of perſecution is not to bee condemned, if God direct it, and prouide the wings, otherwiſe it is ſo dangerous, that his ſeruants ſhould bee afraid to flee, when God giues them not the wings.

There are two ſentences (ſaith *Auguſtine*) pronounced by our Lord, they are not contrary one to another, yet he is wiſe that can conceiue them as they are. In one place, ſaith our Lord, *When they perſecute you in one City, flee vnto another.* And yet in another place he ſaith, *An hireling, and he who is not the ſhepheard, neither the ſheepe are his owne, ſeeth the Wolues comming, and he leaueth the ſheepe and flees.* How doe theſe ſtand together? In one place they are bidden flee, in the other, hee is called an hireling that fleeth? Doubtleſſe as wee haue ſaid, they are not contrary; onely the Lord will ſhew, that according to the ſtate of the time, the reſolution either to flee, or to remaine, ſhould euer bee ſought from the Lord. *Quando commune eſt periculum, fugiendum non eſt, ne quiſquam fugere credatur, non conſulendi voluntate, ſed timore moriendi, magiſque fugiendi obſit exemplo, quàm viuendi proſit officio:* When the danger is common (ſaith *Auguſtine*) it is dangerous for a Paſtor to flee, leſt he ſeeme to flee rather for feare of death, then loue to liue to the good of the Church, and ſo becomes more hurtfull by his example of fleeing, then he can be profitable by his liuing. And yet (ſaith hee) if the matter comes to this extremity, that in caſe all flee, & the Church want ſuch as may comfort & feed her; and in caſe all abide, and are expoſed to the tyranny of Perſecutors, the Church being left deſolate, and depriued of comfort, in *Auguſtines* iudgement, the matter is to bee determined by lot. But truely to preſcribe in ſuch a caſe, a conſtant rule for all times, is impoſſible. The Lord vſeth his ſeruants as an husbandman doth his graine: ſome hee commits to the Mill, to bee ground there, and made bread for his family: for a Martyr when hee ſuffers, he feedeth many, and confirmeth them in the faith. This was the meditation of *Ignatius*, the Diſciple of Saint *Iohn*, Biſhop of Epheſus: When he heard the Lyons roare, and was caſt in vnto them, euen before the battell he triumphed: *Nihil viſibilium, nihil inuiſibilium moror, modo Chriſtum acquiram:* I care not what pain I ſuffer; the bruiſing of my body, the conuulſion of my members, I care for nothing viſible, nothing inuiſible, ſo I may inioy Chriſt Ieſus. And againe, *Frumentum Dei ſum, & dentibus beſtiarum commolor, vt mundus panis inueniar:* I am (ſaith hee) the good wheat of my God, and am now to be grinded with the teeth of beaſts, that I may be found cleane and wholſome bread in his Houſe. But to returne to our ſimilitude; Though ſome of his corne he commit to the Mill, yet will he not doe ſo with all; but ſtill reſerueth a remnant for ſeed: euen ſo the Lord, in the moſt hot perſecutions, preſerueth ſome, as it were, to be the ſeed of other Saints: hee will not ſuffer *Saul* to make hauock of all; *Iames* may bee beheaded, but *Peter* ſhall miraculouſly be deliuered out of priſon. Alway the diſpenſation of this worke muſt euer, in all humility, be committed vnto God; and wee are to pray for our ſelues, that there be neither a feeble timidity to flee when we ſhould not, nor a carnall audacity, to enter in trouble when we need not.

Mat. 10. 23.

Iohn 10. 12.

Aug. honorat. Epiſt. 180. & de vita Aug. in Tom. 1. cap. 30.

A caueat in flying.

Act. 12. 4, 7.

*Vnto the wilderneſſe.* The firſt flight of the Chriſtian Church was vnto barren and barbarous people, not yet beautified nor made fruitfull by the grace of the Goſpell. And albeit, as I haue ſhewed, the Spirit of God poynted out the ſtate of the Church in the firſt time of her trouble after Chriſt, yet continueth it alſo a Prophecie of that which ſhould befall the Church in ages following; to wit, that oftentimes, by tyranny of men, it will be perſecuted and chaſed, to lurke in ſecret and obſcure places of the world: but of this before.

Cha. 11. v. 2, 3.

Concerning the ſpace of her abiding in the Wilderneſſe, it is defined by *a time, times, and halfe a time*, as it were, by a riddle or darke ſpeech, which God vſeth, when he will ſignifie a time vnknowne to vs, yet certainly knowne and determined by himſelfe. They who take it properly for three yeeres and an halfe, doe greatly obſcure this Prophecie. For ſhall we thinke, that from the dayes of Chriſts Aſcenſion, till his comming againe, the woman ſhall not be forced to flee, through perſecution, vnto the Wilderneſſe, any longer then three yeeres and an halfe? When the Lord ſaith to the Church of Smyrna, that they ſhall haue tribulation ten dayes, ſhall wee thinke the trouble of that Church laſted no longer then ten dayes? When the Lord promiſeth to the Angell of Philadelphia, *I will deliuer thee from the houre of tentation, which will come vpon all the world, to try them that dwell vpon the earth.* When he numbreth twelue thouſand of euery Tribe that were ſealed, ſhall we thinke there is no moe? Haue the Scorpions power to ſting & vex the greene graſſe no longer then fiue moneths? Or is there no more time aſſigned to the Turkes, but an houre, a day, a moneth, and a yeere? No ſuch matter: onely God hereby will ſhew, that he hath meaſured the afflictions of his Church; they ſhall not haue a month, nor a yeere, nor a day, yea not one houre of affliction longer then hee in his wiſdome thinketh expedient. And for this ſame cauſe, the time of the Churches trouble by Antichriſt is ſometime defined, by moneths two and fortie, by dayes, a thouſand, two hundreth and threeſcore; by yeeres or times, three and an halfe; all which make

Reuel. 2. 10.

Reu. 3. 10.

Reu. 7. 4, 5, 6.

Reu. 9. 10.

Reu 9, 15.

Reu. 11. 2.

Reu. 12. 14.

vp one and the ſelfe-ſame number: but of this, ſee more Chap. 11, verſ. 2, 3. The aduerſaries haue no more reaſon to affirme that Antichriſt ſhall reigne no more then three yeeres and an halfe, then they haue to affirme, that the bodies of Chriſts Martyrs ſhall be abuſed three dayes and an halfe.

*Reuel, 11.9.*

By change of place, Satans temptations cannot be eſchewed.

*From the preſence of the Serpent.* This is not to to be vnderſtood, as if by change of place Satans tentations could be eſchewed; nay, goe where thou wilt, thou ſhalt finde Satan a tempter, yea, a perſecutor, if thou be the Lords. He tempted our Lord in the wilderneſſe: It is not ſolitary places makes ſanctity in the heart, but a ſanctified heart doth make euery place ſure; the meaning onely is, that the Church by fleeing may eſchew the Serpents face, that is, open furie and perſecution by his inſtruments.

### Verſe 15.

*And the Serpent caſt out of his mouth water as a flood, after the woman: that hee might cauſe her to be carried away of the flood.*

NOw followeth the fourth battell: It contents not Satan that he hath chaſed the woman, and put her to flight; but now caſteth out of his mouth water like a flood after to drowne her. But in this he is a foole alſo: he might haue knowne that the Church hath indured the proofe, both of fire and the water, for it is the buſh euer burning, but neuer conſumed; and the Arke that is carried aboue the waters, but cannot be drowned by them.

Here is a new aſſault, and a new deliuerance. What is to be obſerued in the aſſault.

Here then wee haue a new aſſault made vpon the Church, and a new deliuerance giuen vnto her. In the aſſault wee haue theſe foure circumſtances to be noted. Firſt, who maketh it, to wit, the Serpent. Secondly, vpon whom, to wit, the Woman: and of theſe wee haue ſpoken already. Thirdly, what way fighteth he againſt her, namely, by caſting out after her a flood of waters. Fourthly, to what end? that he might cauſe her to be carried away. Of theſe two laſt we haue yet to ſpeake.

Satan for his temptations, is compared to many ſorts of Monſters.

By theſe waters, doubtleſſe, are meant troubles, whereby Satan intendeth to oppreſſe the Church, as we ſhall heare, if firſt we conſider the manner of the ſpeech, and reaſon of the ſimilitude; for certaine it is, that the Spirit of God borroweth not ſimilitudes from things which are not: and a Serpent being an earthly creature, how is it ſaid to ſpew out a flood of waters? For anſwere of this, we muſt know, that Satan for the variety of his wickedneſſe and malice, is compared ſometime to Terrene, ſometime to Marine Monſters, yea, ſome creatures in *αμφιβια*, that liue both in the earth and in the Sea. Satan is more, but the more he be, the larger I meane his places of life are, the more miſerable is he. He liueth on the earth, and there he is a Serpent: He liueth in the ſea, and there he is a Leuiathan: He liueth in the aire, and thre he is a flying Dragon: He liueth in the fire, and there he is a Salamander; the fire inlightneth, purgeth, warmeth, and changeth any thing except the Salamander. Of this nature is Satan, there is nothing that doth greateſt good to another, that can doe any good to him, deſperate and incurable is he.

Satan like a ſea Serpent, of which we reade three ſorts.

*Plin.l.9.c.4.*

But in this place alluſion is made to the ſea monſters, and Satan is conſidered in it as a ſea Serpent: We finde three of that ſort, from whom the ſimilitude may be drawne; one is *Phyſeter*, which mounteth aboue the tops of Ships, ſtanding vpright in the ſea like a Pillar, it ſpouteth out great floods of water. The other is *Orca*, a monſtrous fiſh, which naturally liueth in warre with the Whale; no winde can mooue the Sea to ſuch raging waues, as they raiſe by their combate. Of this alſo *Plinie* recordeth, that when *Claudius Cæſar* was repairing *Portam Oſtienſem*, a place to Hauen in Rome, one of them was found, which had runne her ſelfe on the ſands. To make ſport to the people of Rome, the Emperour cauſed ſome to beſet her round about wirh Barks: but ſaith he, *Nauigium vnum mergi vidimus reflatum belluæ oppletum vnda.* The third is *Balena*, commonly called the Whale; theſe haue their mouthes in their fore-heads, & *efflant nimbos*: In ſuch ſort doe they ſtirre the waters, as if they breathed out cloudes and ſhowrs of raine. And thus is the manner of ſpeech made cleare.

*Plin.ibid.*

*Ibid.cap.6.*

Waters diuerſly taken.

Now waters in holy Scriptures, are either properly taken for the Element of water, or by a figure, and then they are of two ſorts: for there are waters that flow out of the Sanctuary; waters alſo which flow out of the Serpents mouth. By the firſt, three things are ſignified: Firſt, wholeſome Doctrine, *My doctrine ſhall drop as the raine, and my ſpeech ſhall diſtill as doth the deawe: as the ſhowre vpon the hearbs, and as the great raine vpon the graſſe.* Secondly, it ſignifieth Grace that commeth by wholeſome Doctrine: *Hee that beleeueth in me, as ſaith the Scripture, out of his belly ſhall flow riuers of the water of life.* Thirdly, it ſignifieth Ioy following Grace, which refreſheth the heart: *And thou ſhalt giue them drinke out of the riuer of thy pleaſures. This is that pure riuer of the water of life, cleare as Criſtal proceeding out of the throne of God, and of the Lambe.*

*Ezech.47.*

*Deut.32.2.*

*Ioh.7.38.*

*Pſalm.36.8.*
*Reu.22.1.*

But theſe waters whereof heere is mention, flow out of the Serpents mouth. O how filthy muſt they be, which flow from ſo filthy a fountaine? and theſe are ſaid to bee a flood or ſpowt of waters. Now the metaphor is proper, for in a flood or ſpowt, there is concourſe of many waters, running all one way, violently carrying away that which is before them, ouerflowing moſt pleaſant fields and meddowes in ſuch ſort, that the flowers thereof cannot be ſeene, till the waters decreaſe againe. By theſe waters againe, three things are figured. Firſt, violent and furious perſecution: *If the Lord had not beene on our ſide, they had ſwallowed vs vp quicke, the waters had drowned vs, and the ſtreame had gone ouer our ſoule.* Secondly, falſe doctrine, according to that which is in this ſame Prophecie, this is that Worme-wood which infecteth the riuers and fountaines of waters. Thirdly, it figureth calumnies and lyes, whereby Satan ouerfloweth and hideth for a time, the innocencie of iuſt men. All theſe three wayes doth Satan fight againſt the Church. Thus are the different opinions of Interpreters gathered and reconciled in one.

By theſe waters are figured 3. things.

*Pſ. 124. 1,2,3.*

*Reu. 8. 10,11.*

Now concerning this flood caſt out of the Serpents mouth, though it haue its vſe for all times, I would notwithſtanding chiefly referre it to that laſt aſſault made by Satan againſt the Church of Chriſtians, conſiſting of conuerted Iewes: for Satan not contented to haue diſperſed and ſcattered the Diſciples of Ieſus, and chaſed them out of Ieruſalem, ſpewed out theſe waters after them, euen among the Gentiles alſo. *Simon Magus* reſiſteth the Miniſtery of *Philip* in Samaria: In like manner *Elymas* the Sorcerer withſtood the Preaching of *Paul* and *Barnabas* in Paphus. Againe, certaine men came downe from Iudea, following the Apoſtles in euery place wherein they preached, teaching this corrupt doctrine to the brethren, *Vnleſſe yee be circumciſed, yee cannot be ſaued.* Their troubles at Iconium, Lyſtra, Epheſus, and almoſt in euery place where they came, recorded in the Hiſtory of the Acts, may ſerue for a Commentary in this place: they were euery where accuſed as *troublers of Cities, ſeditious fellowes, and worſhippers of new gods*: and therefore vnworthy that the earth ſhould beare them.

*Act. 9. 10.*
*Act. 13. 7,8.*

*Act.* 1

*That he might cauſe her, &c.* Here is the laſt circumſtance, to what end doeth Satan this ἵνα ταύτην ποταμοφόρητον ποιήσῃ, that he might make her probable and eaſily carryed away by the flood. There is the end of all Satans temptation, the deſtruction of the Church; he enuyed man in Paradiſe, and reſted not till he caſt him out of it; he enuyeth that man ſhould haue a place on earth, but moſt of all, that man ſhould haue any entrance into heauen, from whence hee is excluded himſelfe. Oh that men would weigh this malice of the Deuill, and learne to eſchew it! *ſome hee bindeth vp in the wings of the winds*, and cauſeth them to wander after vanity; others he carrieth on the waters, like the fiſh in the ſtreame of Iordan, carried ere it be aware vnto the lake of Sodom. Great need haue we to pray that the Lord would ſtabliſh and ſtrengthen vs by his grace.

The end of all Satans temptations.

*Hoſ. 4. 19.*

### Verſe 16.

*And the earth helped the woman, and the earth opened her mouth, and ſwallowed vp the flood which the Dragon caſt out of his mouth.*

AS Satan reneweth his aſſaults againſt the Church, the Lord prepareth new remedies to preſerue her. Many wayes hath that aduerſary to purſue, but moe wayes hath the Watchmen of Iſrael to defend. In the former battell wings were giuen her for the flight; in this battell the earth helpeth her: the earth opened her mouth, and deuoured *Corah, Dathan*, and *Abiram*: but heere *the earth openeth her mouth, and ſwallowed vp the flood*, whereby the Serpent would haue deuoured the woman. Our Lord is the Lord of hoſts, and all his creatures are ready at his will to protect his owne, and to puniſh his enemies.

For new tēptations, new remedies.

But by earth here, I would vnderſtand all thoſe meanes whereby the Lord turneth away perſecution from the necke of his Saints, and more ſpecially, when he maketh earthly men inſtruments of the deliuerance of his people. By *Pharaohs* daughter, hee deliuered *Moſes* out of Nilus: by the Philiſtims, he preſerued *Dauid* from *Saul*. *Lyſias* ſuccoured *Paul*, becauſe hee profeſſed himſelfe a Romane, when the Citizens of Ieruſalem would haue ſlaine him. *Felix, Feſtus* and *Agrippa* ſhew him fauour, where his owne Countrey-men would not. *Gamaliel* was an agent for the Apoſtles, and by his Oration, mooued the Councell of Ieruſalem to deſiſt from perſecuting them. Thus euen by enemies, the Lord can worke the deliuerance of his owne.

*Exod. 2. 5.*

*Acts 23. 23, 27.*

*Acts 24. 28.*

*Acts 5. 34, 35.*

### Verſe 17.

*And the Dragon was wroth with the woman, and went to make warre with the remnant of her ſeed, which keepe the Commandements of God, and haue the teſtimony of Ieſus Chriſt.*

NOw followeth his fift and laſt battell, the euent whereof is not here expreſſed, as of the former; for this battell continueth all the reſt of the Chapters following, wherein we ſhal heare more particularly ſet

The fift and laſt battell, with its euent.

downe both the inſtruments by whom hee fighteth, as likewiſe the euent. And now the drift of the Propheſie will leade vs to a large conſideration of the perſecution of the Church of Chriſtians, conſiſting of conuerted Gentiles. To prepare a way to this, Saint *Iohn* hath beene wakened to looke backe a little before his owne time, that hee might deduce the Story of the Church, from the very Incarnation of Chriſt, to his comming againe, and ſo more properly deſcend to a declaration of the Churches eſtate, from his dayes to the end.

Two things conſiderable in this battel.

This battell then is heere generally ſpoken of her, but more plainely and particularly deſcribed in the Chapters following, wherein wee haue theſe two things to conſider: Firſt, the motiue, and cauſe of the battell. Next, againſt whom it is fought. The motiue is expreſſed here, that the Dragon was wroth with the woman. No cauſe hath he to perſecute the Church, onely his owne malice and anger ſtirreth him vp vnto it, and the more he findeth himſelfe diſappointed, the more his anger increaſeth.

Foure things which continually Increaſe in the Deuill.

There are foure things which increaſe continually in the Deuill. Firſt, euill doing. Secondly, an euill conſcience. Thirdly, Senſe of Gods wrath vpon him. Fourthly, wrath in him againſt God and his Saints. Like him are all that are his; the wicked waxe worſe and worſe, by wickedneſſe their euill conſcience groweth; for wickedneſſe, wrath increaſeth againſt them, and with it, wrath and malice in them againſt the Lord, which endeth in blaſphemy and curſed deſpaire. But the malice of the wicked ſhall ſlay themſelues. And this for the firſt circumſtance, the motiue that mooueth Satan to fight againſt the Chruch. They againſt whom he fighteth, are called the remnant of the ſeed of that woman which brought foorth the man-child; that is, the whole Church of Chriſtians, conſiſting of conuerted Gentiles. The Iewes are our elder Brethren, they were in the Couenant before vs; *though now in part obſtinacie be come vnto Iſraele till the fulneſſe of the Gentiles come in*; yea, they are a mother-Church vnto vs, and wee now by grace are become the ſeed of *Abraham*, not in reſpect of fleſh, but in reſpect of faith: *They which are the children of the fleſh, are not the children of God; but the children of the promiſe are counted for the ſeed.* Let vs pitty them, and pray for their conuerſion.

Rom. 11.25.

Rom. 9. 8.

And this ſeed of the woman is heere deſcribed two manner of wayes. Firſt, they are ſaid to keepe the Commandements of God. And next, to haue the teſtimony of Ieſus. Concerning the firſt, the Saints of God obey euery Commandement in heart. The carnall profeſſors, are like *Naaman* the Syrian; in ſome things they giue obedience, in others they will not: they alwayes reſerue ſome one or other Idoll themſelues, whereunto they muſt bow. Their obedience is like the anſwere of an Eccho, that reſoundeth no more but the latter end of the voyce. This is worth noting, *for hee that tranſgreſſeth againſt one Commandement, is guilty of all*: they are ſo linked together, that one of them cannot be imbraced, and another reiected: but the Children of God, as I ſaid, in part obey euery one of them; not that they keepe any one of them, as they ſhould in perfection of degrees, whereunto we attaine not in this life, yet by initiated obedience doe they keepe euery one of them. And this is the perfection of parts. As to the other, the teſtimony of Ieſus, we haue ſpoken of it before.

2 King. 5.18.

Iam. 2, 10.

## CHAP. XIII.

### Verſe 1.

*And I ſtood vpon the ſand of the ſea: and ſaw a beaſt riſe vp out of the ſea, hauing ſeuen heads, and ten hornes, and vpon his hornes ten crownes, and vpon his heads, the name of blaſphemie.*

Io.1.8.

IN the former Chapter wee haue heard Satan, the arch-enemy of the Chruch, fighting againſt it with reſtleſſe malice, by himſelfe. Now followeth, how he exerciſeth ſtill that ſame enmity by 2. principall inſtruments figured by two beaſts, a ten horned beaſt, from the firſt Verſe to the eleuenth; and a two horned beaſt, from the eleuenth to the end of the Chapter: what is figured by them, ſhall ſhortly be declared. Some of the Learned thinke both theſe beaſts to bee one; and no maruell they haue beene thus farre miſcarried, there being ſo great a ſimilitude betwixt them, that they haue both one ſeate and one power; what the one did, the other doth alſo: but the Spirit of God ſpeaking ſo diſtinctly, Verſe 1. *I ſaw a beaſt*, and deſcribing him in ten Verſes, and againe in the eleuenth Verſe, ſaying, *And againe, I beheld another beaſt*; and deſcribing him in eight Verſes. Here is one beaſt, and another beaſt; this plaine ſpeech leadeth vs directly to the conſideration of two, which howſoeuer they be very like one vnto other, yet are they diuerſe, and diſtinct one from the other. What is meant by them, we ſhall heare in its owne place.

A threefold ſight.

*I ſaw.* There is a threefold ſight: firſt,
naturall, or common both to good and e-
1 uill, that is, a ſight that we haue by the eye Rom.1.20.
of the inuiſible things of God, that is, this
eternall power and God-head, which are
2 ſeene in the workes of Creation. The ſe-
cond is propheticall, yet common alſo both
to good and euill; I meane not vnto all,
but to ſome of euery one of them: this is a
ſight of things to come, made by reuelati-
on, repreſentation, or both. A ſight of
things to come, by repreſentation, was
made to *Pharaoh*, *Nebuchadnezzar*, &c.
but they wanted the reuelation, till they got
it; the one from *Ioſeph*, the other from *Da-
niel.* Sometime againe, things to come are
ſhewed by reuelation, without repreſenta-
tion: but heere Saint *Iohn* ſees them both
wayes.

3 *The third is ſingular and ſpirituall*, pertaining onely to Saints choſen and called: this is a ſight of Gods mercifull face in Chriſt Ieſus, bringing with it ioy vnſpeakable and glorious: and this ſight wee haue not in this life, except in the leaſt degree; for now wee ſee it in a mirrour, through a vaile darkely; and therefore in compariſon of that ſight which wee ſhall haue hereafter, the Spirit of God ſaith, that this ſight is no ſight: *Wee walke not by ſight, but by faith*: and the Apoſtle St. *Peter* affirmeth, *We haue not yet ſeene him.* 1.Pet.1.8. Saint *Iohn* in like manner referres this ſight to the time to come, *When he ſhall appeare, wee ſhall ſee him as he is.* The firſt ſight is not comfortable without the third. Oh how pitifull is his eſtate, that hath an eye to ſee the Sunne, and hath not an eye to ſee him that made the Sunne! The ſecond in like manner is not comfortable without the third: what auailes it to foreſee and foretell things to come, and not to foreſee that wrath to come, that thou maiſt eſchew it? In the third ſight onely ſtandeth the comfort of Chriſtians. *Simeons* ſight, maketh *Simeons* Song, and ſends away Saints reioycing, in the midſt of the dolours of death. Luke 2.30. St. *Iohn* was indued with all theſe three ſights; but the ſight whereof he meaneth in this place, is the ſecond, that ſight which hee had of things to come, by extraordinarie reuelation. And according to the ſight that God is to ſhew him, the place is ſet downe, the one beaſt riſeth out of the ſea, the other out of the earth. Saint *Iohn* ſaith, he ſtood on the ſea-ſand, wherein conueniently he might ſee both. Some referre this to the end of the laſt Chapter, ſome make it the beginning of this: Some againe reade the word in the third perſon, *And he ſtood*, to wit, the Dragon. But the beſt Copies haue it in the firſt perſon, *I ſtood*, and ſo wee retaine it.

*A beaſt.* It is cuſtomable to the Spirit of God, to figure Monarchies and Kingdomes, whoſe power is abuſed againſt God, by beaſts: ſo *Daniel* figured the Monarchie of Aſſyrians by a Lion, the Medes and Perſians by a Beare, the Grecians by a Leopard. This is all that man hath gotten by his fall, that in his higheſt honour, and beſt eſtate without grace, is but a beaſt; for the Lord giues names to things as they are. That which is high among men, is abomination to the Lord. They are often eſteemed in the world, Kings, Monarchs, and onely great, who in the Lords account are nothing leſſe, worſe then men, yea brutiſh beaſts; ſo farre different are the iudgement of God, and the iudgement of man, and ſo little worth to be eſteemed of men, where wee haue not the Lords approbation.

Mans higheſt honour without grace, is but to be like a beaſt.

But this beaſt here ſignifieth the whole ſtate of Rome oppoſite to Chriſt, vnder whatſoeuer title, head, or name; and this manner of way the whole being conſidered in one incorporation, the Pope an Apoſtate, will be found a principall head of this beaſt, to whom many things ſpoken of this beaſt properly doe agree, and particularly muſt be applyed. They who expound this firſt beaſt to be Antichriſt, are induced by this reaſon, That this Prophecie reuealed to Saint *Iohn*, is of things that ſhortly muſt bee done: now (ſay they) the ciuill Empire of Rome was not then to come, for it was in the dayes of Saint *Iohn*. But this reaſon is nought worth. Shall wee ſay, the Dragon, in the twelfth Chapter, is not the Deuill, becauſe he was before St. *Iohn* had this Reuelation. No, but the troubles whereby hee perſecuteth the Chriſtian Church, were then to come. So albeit the ciuill Empire of Rome was before, yet was not the power thereof turned againſt the Chriſtian Name, before the dayes of Chriſt; and Saint *Iohn* makes prediction of that beaſt his perſecution of Saints, which then was to come. And albeit the troubles of the Chriſtian Church proceed eſpecially from the two laſt heads of this beaſt, to wit, perſecuting Emperours and Popes: for in Saint *Iohns* dayes, fiue of his heads were gone: *Reuel.* 17. yet that the beaſt may bee the better knowne, Saint *Iohn* deſcribeth him here with all his heads.

The Pope an Apoſtate.

*Brightman.*

This is a point neceſſary to be marked, for reconciliation of the different iudgements of Interpreters: Some of them ſay, that the firſt beaſt, and the ſecond are all one: but where the words of Saint *Iohn* are ſo plaine, verſe 1. *I ſaw a beaſt*: and againe, verſ. 11. *I ſaw another beaſt.* Here is one beaſt, and another, we muſt not ſay, all is one. They haue indeed one ſeat, one po-

[illegible]: when the one flouriſheth, the other doth; yet muſt they be diſtinguiſhed, for they are firſt deſcribed coniunctiuely, as heads of one beaſtly body, yet ſo diſtinctly, that ſomethings agree to the Imperiall ſtate, that it is a Leopard, a Beare, and a Lion: others, to the Papall authoritie, as that it is the mouth of the beaſt, ſpeaking blaſphemies, and then from the eleuenth verſe, the Apoſtate and perſecuting Pope is deſcribed by himſelfe.

*Riſing out of the ſea.* By the ſea, wee heard Chap. 4. figured the world, full of ſundry people, as the ſea of fiſhes, reſtleſſe, raging, and tumultuary. *The wicked are like the raging ſea, that cannot reſt, whoſe waters caſt vp mire and dyrt.* *Daniel* in the ſame manner deſcribeth the originall of the ancient Monarchies. *I ſaw in my viſion by night, and behold, the foure winds of heauen ſtroue vpon the great ſea, and foure great beaſts came vp from the ſea, one diuerſe from another.* And indeed, whether wee conſider the riſing of the Imperiall or Papall power, we ſhall find, they came to their greatneſſe by the commotions, contentions and diſcords of people, Nations, and Kingdomes, one againſt another. Let men beware of broyles and contentions, out of which nothing can proceed but ſuch beaſtly monſters.

Eſa. 57.20. The wicked like the ſea.

Dan. 7.2,3.

There is a riſing which is for a greater fall; ſo ſaid the Lord to *Pharaoh*, *For this cauſe haue I rayſed thee vp, that I may ſhew my power on thee.* So it is with all the wicked, *Tolluntur in altum, vt lapſu grauiore ruant.* Where men riſe to great worldly power, and riſe not in godlineſſe, they may be ſure they riſe to fall. This is mans vile corruption and naturall ingratitude, to turne the gifts of God againſt himſelfe, to waxe proud againſt the Lord who hath made them great. *As they were increaſed, they ſinned.* The inſtability of worldlings, in their beſt eſtate, is here alſo figured vnto vs, it muſt be like their originall, reſtleſſe and tumbling. *Super inſtabilis & fluxibili fundamento non poteſt diu ſtare ædificium.* Their eſtate is compared by our Sauiour, to an houſe built on the ſand, the raine fell, the floods came, the wind blew, and beat vpon the houſe, and it fell. But the dignity of Chriſtians is permanent; their riſing is not from the ſea, but from the heauens; therefore ſtable, like Mountaines of braſſe, or like vnto that houſe built on the rocke, which abideth the winds and the raine, and is not moued.

The riſing of the wicked, is for their greater fall.
Exod. 10.1.

Hoſ. 4.7.

Geor. in Apoc.

Mat. 7.26,27.

The Chriſtians ſtability.

Mat. 7.24.

*Hauing ſeuen heads.* We haue firſt to ſee what the ſeuen heads are, and then ſhall we eaſily vnderſtand what the hornes are. If our Lord, out of his owne wiſdome, had not expounded what thoſe heads were, the coniectures of men had beene ſomewhat vncertaine: but it pleaſeth him of his goodneſſe, in the hardeſt parts of this Prophecie to inſert ſome plaine ſpeeches, which may ſerue vs for a key in the opening of this Prophecie. The ſeuen heads are ſeuen Mountaines whereon the woman ſitteth; they are alſo ſeuen Kings. Then, that wee may know this beaſt, we are ſent to take him from his ſeate, the City ſtanding on ſeuen hills, and by his ſeuen-fold gouernment. The ſtate of Rome could not be in ſuch a myſticall Prophecie more cleerely poynted out; their owne Writers commonly ſtile Rome, The ſeuen hilled City.

Reu. 17.9.

*Scilicet & rerum facta eſt pulcherrima Roma,*
*Septem quæ vna ſibi muro circumdedit arces.*

Virgilius.

*Septem vrbs alta iugis toto quæ præſidet orbi.*

Propertius.

By theſe, and ſuch like ſpeeches, was that City commonly vnderſtood ſo plainly, as if it had beene named Rome. The hills are *Capitolinus, Auentinus, Palatinus,* or *Ianicularis, Eſquilinus, Cælius, Viminalis, & Quirinalis.* Theſe vnto this day remaine within the walles of Rome, euery one of them garniſhed either with Palaces, or religious places. And thus haue we the ſeate of the beaſt cleerely poynted out vnto vs.

Now the ſeuen heads are expounded alſo to be ſeuen Kings, poynting out the ſeuen-fold gouernment of that eſtate. For Rome was firſt ruled by Kings, and which properly agrees in number, they were ſeuen only. 1. *Romulus.* 2. *Numa Pompilius.* 3. *Tullius Hoſtilius.* 4. *Ancus Martius.* 5. *Tarquinius Priſcus.* 6. *Seruius Tullius.* 7. *Tarquinius Superbus.* After Kings, they were next gouerned by Conſuls: thirdly, by *Decemviri*: fourthly by Dictators: 5. by *Triumviri*: ſixthly by Emperours: 7. by Popes. Of theſe, when Saint *Iohn* wrote this Reuelation, fiue were falne. One then was, that is, the Imperiall gouernment, who were tyrannous, beaſtly, and idolatrous: and another was to come, that is, the Papall. All theſe being ſo cleere, and the Aduerſaries themſelues, ſuch as *Hugo Cardinalis, Dionyſius, Carthuſianus, Franciſcus, Riberius, Blaſius, Viega,* Ieſuites, confeſſing that this is a Prophecie of Antichriſt, and that this beaſt is Antichriſt, is not ſtrange they ſhould not ſee, that of neceſſity Antichriſt muſt be ſought for at Rome. And of this againe may we eaſily conſider, that by the hornes, worldly powers and Kingdomes, ſubiect to the ſtate of Rome, are to be vnderſtood: theſe ſerue the beaſt in ſtead of hornes, to puſh at the Saints; and therefore they are ſaid to be crowned; noting vnto vs that they are Kings, ſubordinate to the

Rome firſt ruled by ſeuen Kings.

Secondarily, by Conſuls, &c.

Why the Dragon is ſaid to haue the Crowne on his head, but the beaſt the Crowne on his hornes.

Empire or ſtate of Rome. The Dragon is ſaid to haue his Crowne on his head, but the beaſt hath his Crownes on his hornes, 1 firſt, becauſe Satan preuailes moſt by his owne ſubtilty and policy; whereas the beaſt worketh more by the power of ſuch as are vnder him, though not without policy alſo, yet his greateſt ſtrength is in his followers. 2 And next, as *Iunius* hath learnedly obſerued, Satan, though falſly, challengeth vnto himſelfe, that he is the lawfull Lord of all, he hath the Crowne on his head, *All the Kingdomes of the world are mine*, ſaith he, profane Kings are his vaſſals, that hold of him, and vſe their power to aduance his will.

Luke 4. 6.

*And vpon his heads the name of blaſphemie.* Euery one of his heads hath this name, eſpecially the laſt two Emperours and Popes, *Suetonius*, and *Dion* record, that *Caligula* and *Domitian* would be worſhipped as Gods, their Senate tooke vpon them to create gods, forbidding that any ſhould be worſhipped, to whom they had not firſt decreed diuine honours. For this cauſe refuſed they to worſhip our bleſſed Sauiour, notwithſtanding that *Tiberius* their Emperour craued it, becauſe (ſaid they) he was worſhipped before their decrees had allowed him: then the which, what greater blaſphemie can be? Of Papall blaſphemies we will heare, verſ. 6.

Tertul. in apol. cap. 7.

Compare the Dragon and the Beaſt together, and ſee how like the child is to the parent, firſt, in qualities; ſecondly, in actions. Similitudes of manners doth ſhew ſimilitudes of kinds; that ſentence ſpoken to the vnbeleeuing Iewes, ſtrikes vpon all profane men; *Ye are of your father the deuill, becauſe ye doe his workes.* This age abounds with profane men, they will not ceaſe to doe euill, they lye, they ſteale, they doe murther, and all vncleanneſſe with greedineſſe, like the diuell, and for all this are not aſhamed to bragge, they are the generation of God. But let ſuch be ſure the Lord will deny them: *Away from mee, yee workers of iniquity, I know you not.*

Ioh. 8. 44.

Mat. 25. 41.

### Verſe 2.

*And the beaſt which I ſaw was like vnto a Leopard, and his feet were as the feet of a Beare, and his mouth as the mouth of a Lion: and the Dragon gaue him his power, and his ſeat, and great authority.*

No malice ſhall be lacking in him, that hath bin an enemy of the Church.

HE inſiſts ſtill in the deſcription of this beaſt, & by three beaſts, the Leopard, Beere, and Lyon, whereby *Daniel* figured three Monarchies, the 1. doth he repreſent him: noting vnto vs, that no malice nor wickedneſſe ſhall be lacking in him, which hath beene an enemie of the Church before him. It was much to the Church of God to fight againſt the Caldeans, who were like a Lyon; againſt the Medes and Perſians, who were cruell and wild like the Beare; againſt *Alexander*, with his Grecians, who were ſwift, furious and fierce, like the Leopard. But here there is a combination of all Satans forces vnto one, to tell, that this laſt enemie is the greateſt, and ſtrongeſt of any that yet haue fought againſt the Church. A plaine commentary to this place is that of *Salomon*, *The wicked ruler is a roaring Lyon, and hungry Beare:* as alſo *Daniels* like viſion leades vs by the hand, to vnderſtand this of the Romane Imperiall ſeate, not excluding the Spirituall, which ſhould haue beene marked of them, who in ſuch ſort accommodate this to the ſpirituall eſtate, that they exclude the ciuill Empire of Rome.

Prou. 28. 15.

Dan. 7. 4, 5, 6.

3. things remarkeable of the Leopard

*A Leopard.* For vnderſtanding the reaſon of the compariſon, three remarkable things are recorded of the Leopard. 1. It cannot abide the image of a man, nay, not drawne in paper, it is kindled with fury at the ſight thereof. 2. Next, it hath a homely ſkin, pleaſant to looke vnto for the diuerſity of ſpots. And 3. it hath a ſweet ſauour, whereby it allureth other beaſts of the earth to come neere her, but becauſe her face is terrible to them, ſhe hideth her head till they come within her compaſſe, and ſo ſhe makes them a prey. All theſe agree properly to the Romane eſtate, both vnder Emperours, and (chiefly) Popes. 1 Firſt, they are ſuperſtitiouſly addicted vnto Images, but cannot ſuffer the image of a Catholike Chriſtian; there is toleration there, of Iewes, harlots, and others, but they rage at the ſight of a Chriſtian, worſhipping God purely according to his ſight, their farefaced hypocriſie with their filthineſſe. 2 Secondly, variably blacked are the Leopards ſpots; neither want they their ſweet odour, whereby they allure others to reſort vnto them. 3 Thirdly, their Iubile-yeeres, their Indulgences and Pardons draw the ignorant ſort after them, and with ſuch deceit make a prey both of their perſons and purſes.

1 Baſil. ſer. de accept. perſonarũ.

2 Ier. 2. 13.

3 Plin.

Theſe three properties applied to the Romane eſtate.

*And his feet were like a Beares.* The Beare is a filthy, cruell, and deuouring beaſt, and therewithall ſubtill and crafty; *Nec alteri animalium in maleficio ſtultitia ſolertior:* that no other beaſt hath greater wiles to doe euill. When the Beare fights with the Bull, he doth caſt himſelfe on his backe; if the Bull meant to ſtrike him with the horne, he catcheth both his hornes in his armes, and faſteneth his teeth vnto them, and ſo hangeth by the feet on the hornes of the Bull, till at laſt hee being wearie of the burthen, fall downe to the ground, and

Ariſt. de nat. animal. lib. 8. cap. 5. Plin. lib. 8. cap. 36.

ſo hee deſtroyes him: and therefore is this beaſt ſaid to haue *the feet of the Beare*, to expreſſe his craft and cruelty whereby hee ouercommeth others.

The qualities of a Lyon.

Plin. lib. 8. cap. 16.

*And his mouth.* The Lion is a beaſt ſtately and proud, whoſe roring is terrible; yet more humanity is found in him, then in this beaſt. So long as he hath ſtrength to follow after beaſts and feed vpon them, hee purſueth not men, if neceſſity conſtraine him to deuoure them. It is written of him, that hee ſpareth women and weake Infants, and preſſeth vpon men; yea, hungry Lions haue beene found to haue ſpared the naked bodies of Chriſtians obiected vnto them. But ſuch is the cruelty of this deuouring Lion, that no ſexe can moue it to pitty: the cruell perſecutions of the Primitiue Church, and of the Church in our dayes; the murther at Paris, the Marian Perſecution, the Powder Treaſon euidently prooue what a mercileſſe, cruell and deuouring beaſt this is.

Antichriſt begins with hypocriſie, & ends with cruelty.

But marke how Saint *Iohn* alters the order kept by *Daniel*: for *Daniel* beginneth at the Lion, proceeds to the Beare, and then to the Leopard, whereas Saint *Iohn* beginneth with the Leopard proceeds to the Beare, concludeth with the Lion: figuring how this beaſt, ſpecially vnder the ſeuenth head, ſhould begin with faire ſhewes of hypocriſie; and end in horrible cruelty, as indeed he hath done. But moſt properly of all, it ſhadoweth Satans manner of proceeding with miſerable ſinners. Hee firſt commeth to them with the pleaſant ſight of the Leopards skinne, and his ſweet ſauour. Theſe are his deceitfull baits of pleaſure and profit, whereby he allureth ſinners to come neere him; if they once come within his ſnare, hee claſpes them with his feet like the Beares feet. It is a rare worke of Gods ſingular mercy, to ſee a man freed from the gripes of the Deuill, and then at laſt, like a *Lion*, hee deuoureth them. In the beginning of tentation, hee hideth his face as the Leopard doth, that the ſinner ſhould not be afraid of him. But in the latter end, hee lookes like a terrible and roring Lion.

Satans power, what it is.

Luke 4. 6.

*And the Dragon gaue him his power, &c.* He proceeds yet further in the deſcription of this beaſt, and here lets vs ſee how this beaſt is the deuils vicegerent, to whom hee hath giuen his power and his ſeat; not that Satan hath any power himſelfe, none at all, vnleſſe by diuine inſpiration it be lent him, as vnto the Lords *Burrio*, for the triall of the good, and puniſhment of the euill. Of all creatures, he is the moſt poore and miſerable: hee may well vaunt, *All the Kingdomes of the world are mine*: but what can he giue, except ſuch as he hath? hee is vncleane, and defiles all ſuch as are his; hee is a lier, and murtherer, and maketh them liers in like manner; hee lies vnder fearefull wrath, and drawes them vnder the ſimilitude of the ſame condemnation with himſelfe. This is all that Satan can giue, and this is it which here is meant, that he inſpired this beaſt with ſuch malice, hatred, and euill will againſt the Church, as was in himſelfe, and that he ſtirred them vp to vſe ſuch borrowed power and authority as they had againſt the Lord, and againſt his Saints.

Satan, a tempter in euery place, but he hath not a throne in euery place.

Mat. 4. 1.

Reu. 2. 13.

In euery place Satan is a Tempter, but in euery place hee hath not a throne: hee tempts euen in the Wilderneſſe, but his throne he ſets chiefly in moſt populous parts, where he may haue greateſt worldly powers to ſerue him. And then is he ſaid to haue a throne, when wickedneſſe is openly practiſed and maintained. Such a place had Satan in Pergamus, *I know where thou dwelleſt, euen where Satans throne is.* Such a throne hath he here at Rome, where Idolatry, Sodomie, blaſphemie, and many other abominations are not onely practiſed, but for the moſt part defended. The world is troubled this day, with the rattling of the Romiſh Keyes, with the pretended ſeate of *Peter*: but this Prophecie takes ſuch vizards from their faces, and lets the world ſee what they are. The beaſt hath keyes indeed, but they are of the bottomleſſe pit: he hath a throne indeed, but it is the Dragons throne, and not the ſeate of Saint *Peter*: and ſo hath it beene in all ſuch times wherein either prophane Emperours or Popes, practiſing impiety in themſelues, and propounding it by their example and law, vnto others, haue aſſented vnto it.

Rom. 13. 1.

But how is it here ſaid, that the Dragon gaue the beaſt his power, ſeeing the Apoſtle ſaith, *There is no power but of God, and the powers that be, are ordained of God?* This is eaſily anſwered, if wee diſtinguiſh the power, from the abuſe of the power. Indeed the power is of God, but the tyranny, pride, and cruelty, whereby it is abuſed to blaſpheme the Lord, and perſecute his Saints; that is the poyſon of the Deuill.

## Verſe. 3.

*And I ſaw one of his heads as it were wounded to death, and his deadly wound was healed, and all the world wondred after the beaſt.*

Concerning the Imperiall and Papall power, the fall of the one, will bee the riſing of the other.

From the deſcription of the Imperiall perſecuting power, Saint *Iohn* ſlideth in cunningly to the deſcription of the Papall; foreſhewing how the fall of the one, ſhould be the riſing of the other. The deadly wound giuen to the Imperiall head, had imported vtter deſtruction to the beaſt, if the Papall had not cured the wound, and reſerued life with great power and authority to the beaſt. Concerning this wounded head, the Interpreters doubt and differ more then they need, if they had pondered the ſeuenteenth Chapter, where fiue of the heads are said to bee falne when Saint *Iohn* wrote: ſo it can be none of them; One was, to wit, the Imperiall: the other was to come, to wit, the Papall. This head then wounded, is the Imperiall. When this was done, the controuerſie remaines; ſome thinke it done by the death of *Iulius Cæſar*; others, by the death of *Nero*; the more Iudicious thinke it was done when *Conſtantine* became a Chriſtian, and a Protectour of Chriſtians; for the beaſt, ſignifying the ſtate of Rome oppoſite to Chriſt, fighting for the Dragon againſt the Church, then was it deadly wounded, when the Imperiall head, that before was a Perſecutor, is now become a Protectour of Saints; when the Dragon ſaw the power thereof turned againſt himſelfe. Oh what a deadly wound was it which did aſtoniſh and confound him! but this wound was cured, when his ſucceſſours, *Conſtantius*, *Valens*, *Iulian*, returned againe to the wickedneſſe of their Predeceſſours, the firſt perſecutors, and imployed againe their power to ſerue the Dragon, by the maintenance of Arrianiſme, Gentiliſme, and their manifold abominations.

But to let theſe goe: It is moſt agreeable to the holy Scripture, that by his wounding of one of the heads, we vnderſtand the fall of the Imperiall power, and by the curing of it, the vpriſing of the Papall, vpon the ruines of the other.

The ſame beaſt (the ſtate of Rome) continueth yet in his power, authority, beaſtly Idolatry, bloodie cruelty, vnder the ſeuenth head, with no leſſe, yea, a greater worldly power then euer it had vnder any of the former heads. He retaineth the ſame ſeate, the ſeuen-hild Cittie, the ſame authority and power, but vnder another name and title: And this Commentary wee take from the Apoſtle, who forewarneth, that ſo long as the Imperiall power ſtood in vigour, the Papall could not be reuealed; the one behooued to giue place, and remoue out of the ſeate, that the other might ſit downe in it. *And now yee know what withholdeth that he might bee reuealed in his time, for the myſterie of iniquity doth already worke, onely he who now with-holdeth, ſhall let, till he be taken out of the way.*

2.Theſ. 2.6,7.

The place may ſeeme ſomewhat obſcure, becauſe the Apoſtle ſpeaketh not plainly of the Romane Empire, but by a Periphraſis or circumlocution; yet the ancient Fathers ſo vnderſtood it. So *Auguſtine*, *Illud quod ait Apoſtolus, tantum qui modo tenet, teneat, donec de medio fiat non abſurdè de ipſo Romano Imperio creditur dictum, tamq; dictum ſit, tantum qui modo imperat, imperet, donec de medio fiat, id eſt, de medio tollatur, & tunc reuelabitur iniquus, quem ſignificare Antichriſtum nullus ambigit:* That which the Apoſtle ſaith, He that now with-holdeth, ſhall let, till he be taken out of the way, may very well be vnderſtood of the Romane Empire: as if he had ſaid, He that now holdeth the Empire, let him hold it till he be taken out of the way, and then when he (the Emperour) is out of the way, *That man of ſinne ſhall be reuealed*, whom no man doubteth to be Antichriſt. *Paulum vero id apertè ſcribere noluiſſe, ne calumniam videlicet incurreret, ne Romano Imperio male optauerit;* And the reaſon, ſaith hee, why the Apoſtle ſpeaketh this not openly and plainely, but by circumlocution, is, that he would not giue enemies of the Goſpell occaſion to calumniate him as an enemie to the Empire, which by their Oracle was thought to be eternall, as was promiſed by their *Iupiter* in *Virgil*; *Imperium ſine fine dedi.* But Saint *Paul* foreſaw that it was to fall, and that Antichriſt ſhould riſe vpon the fall thereof, and ſit downe vpon the ſeate of the Empire, as this day he doeth. And this, it ſeemeth, *Auguſtine* hath borrowed from *Ierome*, at leaſt, the one in this is conſonant to the other, for ſo writeth he: *Et nunc quid detineat ſcitis vt reuelетur in ſuo tempore, hoc eſt, quæ cauſa ſit vt Antichriſtus in præſentiam non venerit, optime noſtis, nec vult apertè dicere Romanum imperium deſtruendum, quod ipſi qui imperant, æternum putent, ſi enim apertè audacterq; dixiſſet, Non veniet Antichriſtus, niſi prius Romanum deleatur Imperium, iuſta cauſa perſequutionis in adoleſcentem tunc Eccleſiam conſurgere videbatur.* And now yee know what hindereth, why Antichriſt preſently commeth not: the Apoſtle will not plainely ſay that the Romane Empire muſt firſt bee deſtroyed, which they thought to be eternall: for if he had ſo ſpoken openly and boldly, that the Romane Empire ſhould be deſtroyed before Antichriſts comming, it might haue ſeemed a iuſt cauſe for which the Emperours ſhould haue perſecuted the Church in her beginning or growing eſtate. With theſe wee may ioyne *Ambroſe*, who affirmeth, *Antichriſtum venturum poſtquam cœperit debilitari & deficere Romanum Imperium, quod collapſum, ipſe ſit reſtauraturus:* That Antichriſt ſhall then come, when the Romane Empire ſhall begin to weaken and decay.

Aug. de Ciuit. Dei. l.20.c.19

Aug. ibid.

Hier. ad Agaſiam.

Ambr. in 2. ad Theſ. cap. 2.

decay. All theſe make cleere this point, how the Imperiall head wounded, is cured againe by the Papall. This is alſo confeſſed by themſelues. *Steuchus* in defence of *Conſtantines* Donation, writeth thus; *Euerſo Imperio, niſi Deus Pontificatum reſtituiſſet, futurum erat, vt Roma nullo tempore extincta, ac reſtituta, inhabitabilis poſt hac fœdiſſima Boum & Porcorum futura eſſet habitatio: at in Pontificatum, etſi non illa veteris imperij magnitudo, ſpecies certè non longè diſſimilis renata eſt, qua gentes omnes ab ortu & occaſu haud ſecus Romanum Pontificem venerantur, quàm olim Imperatoribus obtemperabant.* The Empire being deſtroyed, if God had not rayſed & reſtored the Papall power, Rome ſhould haue beene vtterly deſolate, and nothing elſe but an habitation of Oxen and Swine: but vnder the Papall power, albeit that ſame greatneſſe of the old Empire be not; yet is there a Maieſtie not vnlike it: for now all nations, from the riſing of the Sunne, to the ſetting thereof, are ſubiect vnto the Pope, no leſſe now, then of old they were to the Emperour. And *Proſper* to this ſame purpoſe ſaith, *Roma per Sacerdotij Principatum amplior facta eſt arce Religionis, quàm ſolio Poteſtatis*: That Rome by the Popes Principality was more inlarged, then by the Imperiall Throne. And this for the curing of the wounded head.

*Steuchus.*

*Proſper. l. 2. de vocatione gentium. cap. 6.*

*And all the world wondred, &c.* The beaſt, that is, the ſtate of Rome after the fall of the Empire, reſtored now to his former Maieſtie by the Pope, is three wayes deſcribed. Firſt, from his worldly pompe. Secondly, from his blaſphemous pride. Thirdly, from his cruell perſecution of Saints. Firſt, his pompe is heere, that all the world wondred at the beaſt, and followed him. The Church of Rome glorieth in the multitude of her followers, and from vniuerſality and multitude, bringeth arguments to proue that ſhe is the true Church: which the Spirit of God by the plaine contrary, ſetteth downe for notes and markes of the Beaſt, which is Antichriſt.

The fall of the Empire, reſtored now to his former Maieſtie, by the Pope, three wayes deſcribed.

Romes glory, her ſhame.

## Verſe 4.

*And they worſhipped the Dragon which gaue power vnto the beaſt: and they worſhipped the beaſt, ſaying, Who is like vnto the beaſt? Who is able to make warre with him?*

This pompe of the beaſt riſeth vnto ſuch height, that not onely common ſubiection and obedience, but diuine honours alſo are giuen vnto him; yea, the world is ſo bewitched with him, that for loue of him, they worſhip the Dragon that gaue him power. Sure it is, there are no men ſo prophane, as well directly profeſſe to worſhip the Deuill, vnleſſe it be ſuch as haue not heard of Chriſt; like thoſe of Calicut and Narſinga; or thoſe whom God hath left vtterly to the power of the Deuill. Curſed Sorcerers, that forſaking the Lord, couenant with him: yet heere all the followers of Antichriſt are ſaid to be worſhippers of the Deuill: doubtleſſe many doe it that will flatly deny it. Their falſe worſhip they defend by diſtinctions, and excuſe it by intentions: but the Lord, when he iudgeth the actions of men, ſtands not vpon their denials, diſtinctions, nor intentions. The Gentiles in their ſacrifices thought that they worſhipped God; but Saint *Paul*, by the Spirit of God, telleth them another thing: *That which the Heathen offer, is not vnto God, but vnto the Deuill*: And Papiſts in word, will abhorre to bee called, Worſhippers of the Deuill: *but forbidding of meates, forbidding of marriage, and worſhipping things of gold and ſiluer, that haue eyes and ſee not, &c.* And are by the Spirit of God, called, *Doctrine of Deuils*, howſoeuer taught and maintained by them. If the people of Iſrael had offered to the Lord a Sacrifice, euen ſuch a Sacrifice, as the Lord commanded, and had not offered it in the right place; their Sacrificing was called, a defiling of themſelues with blood. To teach vs, that all the ſeruice which is not framed according to Gods owne Word, is not a ſeruing of God, but of Satan.

Many worſhip the Deuill, that will flatly deny it.

*1. Cor. 10. 20.*

*1. Tim. 4. 1.*
*Pſal. 115. 3, 4, 5, &c.*

*Leuit. 17.*

This is cleered in the words following, which containe in effect, a reaſon of this, they worſhipped the Dragon when they worſhipped the beaſt, aſcribing to the beaſt that which is proper to the Lord, namely, the glory of incomparable dignity, *Who is like the beaſt?* and the glory of incomparable power, *Who is able to make warre with him?* They who giue that to the creature, which pertaineth onely to the Creator, are worſhippers of the Deuill: he vſurped the roome of God himſelfe: he tempted *Adam* to doe the like; he poyſoned him with this pride, that hee would haue beene as God, which is impoſſible; and ſtill he deceiueth man, and draweth him to ſet in his heart the creature aboue the Creator.

Who are worſhippers of the Deuill.

*Who is like vnto the beaſt?* It is a glory due vnto God onely, that none is like vnto him; he reioyceth in it himſelfe, when hee threatned *Pharaoh*, who proudly had diſdained the Lord, ſaying, *Who is Iehouah?* the Lord anſwered him, *I will at this time ſend all my plagues vpon thine heart, and vpon thy ſeruants, and vpon thy people, that thou mayeſt know that there is none like mee in all the earth.* And this all his Saints acknowledge, *O Lord of hoſts, who is like vnto thee, which art a mighty Lord, and thy truth is about thee?* And againe, *There is none like vnto thee,*

*Exod. 9. 19.*

*Pſal. 89. 8.*

*Ier. 10. 6.*

*thee, O Lord, thou art great, and thy name is great in power.* And this glory of ſupereminent dignitie is the Lords, ſo to him belongeth the onely praiſe of ſupereminent power.

### Verſe 5.

*And there was giuen vnto him a mouth ſpeaking great things, and blaſphemous, and power was giuen vnto him to continue forty and two moneths.*

IT is wiſedome to diſcerne in this deſcription of the Beaſt, that which agreeth to the Imperiall head, from that which agreeth vnto the Papall. The beaſt getteth now a mouth: It had hornes before; a Leopards ſkinne; the feete of a Beare; the mouth of a Lyon. What-euer was glorious or fearefull in any Monarchie, the Romane Monarch had it. Now this beaſt (to wit, the Romane ſtate) getteth a mouth alſo: many vncleane mouthes haue bin opened againſt the Lord, but none ſo blaſphemous as the Popes mouth, as afterward we ſhall heare.

2.Theſ.2.11,12.

2.Chro.18.20.

But heere it is declared who gaue this mouth to the beaſt: In the ſecond Verſe, it is ſaid, the Dragon gaue him his power, throne, and authority: heere a mouth is ſaid to be giuen him: and it is not told by whom; but if wee will conſider that place of the Apoſtle; *That God ſhall ſend them ſtrong deluſion, that they ſhould beleeue lies, and bee damned, which beleeued not the truth;* and that Decree of the Court of heauen againſt *Achab*, wherein a lying ſpirit is ſent out to entice him to battell, that hee might bee ſlaine; wee ſhall ſee that this mouth giuen to the beaſt, to ſpeake great, but no good things, proceedeth from God, as from a iuſt Iudge, puniſhing heereby the impiety of men; who becauſe they loath the Word of Gods bleſſed mouth, a curſed mouth, ſpeaking nothing but blaſphemies and lies, which tend to the deſtruction of all that beleeue them, is giuen them.

### Verſe 6.

*And hee opened his mouth in blaſphemie againſt God, to blaſpheme his Name, and his Tabernacle, and them that dwell in heauen.*

The time which is lent to Satan and his Inſtruments.

Pro.4.16.

THe time and power which is lent to Satan and his beaſtly inſtruments, they vſe it, or rather abuſe it, with diligence; they are loth to loſe it. Satan beſtirreth himſelfe with great rage, knowing that his time is ſhort; *and the wicked cannot ſleepe, vnleſſe they haue done euill.* In the former Verſe a mouth is giuen to the beaſt, and heere incontinent, hee openeth his mouth to blaſphemie: It ſhould teach vs by the contrary, to vſe our time well, and to make vantage of euery good thing that our God hath giuen vs. As they open their mouthes to blaſphemies, ſo ſhould wee open our mouthes to bleſſings. But to many in this age, is giuen a mouth to ſpeake; for whom it had beene good they had beene cloſed with dumbeneſſe: becauſe they open it for euill, and not for good.

The beaſts blaſphemies ſet downe in three rankes.

Iohn 3.29.

His blaſphemies are ſet downe in three rankes. Firſt, againſt Gods name: This the beaſt doth, when he arrogateth that to himſelfe, which is proper to the Lord. His Canoniſts ſhame not to ſtile him, *Dominus Deus noſter*, Our Lord God the Pope. The Apoſtles were but members of the Church, the Pope will be the head. When the Iewes demanded of *Iohn the Baptiſt*, If he were the Bridegroome? he anſwered, he was but the friend of the Bridegrome. But the Pope will be *Sponſus Eccleſiæ*, The Bridegroome of the Church; he taketh vpon him power to forgiue ſinnes, and which was neuer heard of, neither can be excuſed, he pardoneth ſins that are to be done; he pretendeth a power to diſpence with the Law of God; he affirmes that Chriſt is not our only lawfull high Prieſt, after the order of *Melchiſedech*: That the blood of *Thomas*, a Popiſh Biſhop of Canterbury, is meritorious for the Kingdome of heauen, to all ſuch as pray that they may come to heauen by that blood: he paints the bleſſed Trinity in the ſimilitude of a man, with one head, and three faces, which way the Lord did neuer appeare; with innumerable other blaſphemies againſt the Diuine Maieſtie.

Exo. 40.16,17.

Next, hee blaſphemeth the Tabernacle, whereby I vnderſtand the whole ſeruice of God done in the Tabernacle. *Moſes* framed the Tabernacle, according to the patterne ſhewed him in the Mount, hee had not ſo much as one pinne not agreeable to that patterne. So all the ſeruice of God in his houſe, ſhould be ordred by Gods owne Word; but the Pope will haue all done after the conceit of his owne braine. Hee vſurpeth authority ouer the Word of God: *Papa dat authoritatem Scripturis, ita vt ſe illis non ſubijciat*: The Pope giueth authority to holy Scripture, but is not himſelfe ſubiect vnto it: Hee challengeth a ſupremacie ouer all Churches; hee hath power to iudge all, but none hath power to iudge him: Hee hath vpon this pretended power, peruerted all Diuine Seruice; hee will haue it done in an vnknowne Language, that the people vnderſtand not, contrary to the practice and precept of Saint *Paul*; that ſo hee may prooue himſelfe the King of myſticall Babel. Prayers

The Pope doth in his blaſphemy giue authority to the Scriptures.

*Cauſ.9.queſt.3.*

1.Cor.14.1,26.

that ſhould be powred out to God, are turned to the creatures. All prayers and prayſes in the Pſalter giuen to the Lord, and turned ouer to our Lady ; the Booke of the Bible is clozed, and Images ſet vp to be the bookes of the ſimple people. The two Sacraments deformed, the one by mutilation, the other by addition. It would be tedious to rehearſe all: the whole order of Gods Houſe hath he inuerted.

Thirdly, he blaſphemes them who dwell in Heauen, that is, all the Saints of God, all true worſhippers, members of the Church militant, triumphant, for both of them make but vp one family, whereof God is the Father. Theſe are perſecuted and traduced by the beaſt, and by all ſort of abominable names made odious to the ſimple people : as Hugonites, Lutherans, Caluiniſts, and in a word, moſt damnable Heretikes. They canonize for Saints, many whom the heauens know not ; they condemne as damned into hell, many who liue with the Lord a happy and a ioyfull life in heauen.

The poore worſhippers why ſaid to be in heauen.

And theſe poore worſhippers of God, militant on earth, are notwithſtanding ſaid to dwell in heauen, for foure cauſes ; 1 1. becauſe our Head Chriſt Ieſus is there ; 2 2. becauſe the greateſt part of Chriſts myſticall body is there, *the congregation of the firſt borne*. And theſe two reaſons are drawn from our communion with the Head and the members. The other two more neerely concerne our ſelues ; 1 1. by faith, we are euen now poſſeſſed in our heauenly Kingdome. 2 Laſt, by hope, we looke for a more excellent poſſeſſion : and theſe two, faith, and hope, raiſe vp our hearts to ſet our affections on thoſe things which are aboue, and preſently to haue our conuerſation in heauen.

### Verſe 6.

*And it was giuen vnto him to make war with the Saints, and to ouercome them : and power was giuen him ouer all kindreds, and tongues, and Nations.*

WE haue heard his pompe and blaſphemous pride : heere is foretold his bloody perſecution of Saints ; where, to keepe vs from diſcouragement, we are warned, he hath no power, but as our Sauiour ſaid to *Pilate, that which is giuen him from aboue*. And yet to keepe vs from ſecurity, we are warned before-hand, that hee ſhall make warre with the Saints, and ouercome them ; not that Saints in themſelues can be ouercome, who in their greateſt ſufferings are moſt glorious victors ; but, becauſe ſo it ſeemes to the iudgement of man. Of this we haue ſpoken, Chap. 11.

Ioh. 19. 10, 11.

In the end of this verſe, the worldly pompe of this beaſt, conſiſting in the multitude of them that are vnder his power, is handled againe : and not without cauſe doth the Lord make mention of this ; for vnto naturall men, great worldly powers, and multitude of people are great motiues, and they thinke it ſureſt to incline where the moſt part inclineth. But againſt this tentation God will haue his Saints confirmed.

### Verſe 8.

*And all that dwell vpon the earth, ſhall worſhip him, whoſe names are not written in the Booke of life of the Lambe, ſlaine from the foundation of the world.*

God will not want a Church in the greateſt perſecution.

THe former vniuerſality heere is reſtrained : for it might haue beene thought, if all the world ſhall wonder at the beaſt, and follow him, where then is the Church? So this is anſwered, God ſhall not want a Church in this great and vniuerſall defection, and exception is made of them whoſe names are written in the Booke of life. For it is not poſſible that the Elect can bee deceiued, to wit, fully, and finally.

Why ſo many fall to Popery as doe.

It is this day maruelled at by many, why ſuch multitudes of all ſorts make defection to Papiſtry. But they may ceaſe to maruell, if they conſider that vnto this courſe men naturally are carryed by a naturall propenſion, and none that knowes it, are reſtrained from it but by grace ; yea, the very Elect, before effectuall calling, may walke into it ; it is more to be maruelled, to ſee one recalled from it, then to ſee an hundreth continuing in it, ſeeing grace is not common to all.

Popery no indifferent religion.

And againe, where Papiſtry is thought to be an indifferent Religion, we doe heere ſee the contrary : the beaſt himſelfe ſhall goe vnto perdition, and ſo ſhall all that follow and worſhip him, without repentance. He hath indeed great multitudes of people, but they are ſuch whoſe names are not in the Booke of life. But (Papiſts) marke this, we take not vpon vs to iudge of mens perſons ; many are called Papiſts, who are not, and many profeſſe it ; who dare not die with it : but the religion it ſelfe, by this heauenly Oracle is declared damnable, wherein none continues to the end, but reprobates.

As the members of the true Church are deſcribed to be dwellers in heauen, verſe 6. ſo all the remainder of the world, are here ſaid to be dwellers on earth. The reaſon wee haue ſhewed before ; as likewiſe what is meant by this Booke of life. See Chapter 5. verſe 2. Why our Lord is called a Lambe, ſee Chapter 5. verſe 6.

Here cōſider two things.

Two things onely for our comfort are

here to be touched: firſt, that the names of Gods Saints are ſaid to bee written in the Booke of life; doubtleſſe they are a company innumerable to vs, God hath all their names. If *Adam*, indued with heauenly wiſedome, knew all earthly creatures, and gaue them names according to their natures; ſhall we not much more thinke that our God knowes who are his? yea doubtleſſe. *Thus ſaith the Lord that created thee, O Iacob, and he that formed thee, O Iſrael, feare not; for I haue redeemed thee, I haue called thee by thy name, thou art mine.* None of the Lords Elect ſhall be wanting in the telling. Let vs not iudge of the Lords thoughts, as if they were like ours. Among great multitudes of people, ſome may bee neglected and ouer-paſt by men: it is not ſo with the Lord; ſmall and great that feare him, are by their names written in his Regiſter, and none of them ſhall be ouerſeene.

*Iſa. 43. 1.*

*Iſa. 55. 8.*

The other poynt markeable heere, how the Lambe is ſaid to be ſlaine from the beginning of the world, conſidering that 4000. yeeres after the Creation were paſt, or our Lord was ſlaine. To looſe this doubt, ſome runne to the figure *Hyperbole*, and reade the words this way; *They whoſe names are not written from the beginning in the Booke of life of the Lambe that was ſlaine*: but there is no need. In three reſpects is our Lord ſaid to be ſlaine from the beginning. 1. Becauſe in Gods decree hee was ſlaine: this we haue from Saint *Peter*, *Wee are not redeemed with corruptible things, but with the precious blood of Chriſt, a Lambe without ſpot, who was fore-ordained before the foundations of the world, but manifeſted in the laſt times for you.* 2. Becauſe in types and figures hee was ſlaine from the beginning. 3. Becauſe the vertue of his death extends to all that haue beene from the beginning: and they were no leſſe ſaued by faith in Chriſt to come, then we are by faith in Chriſt that is come. *The Fathers ate that ſame ſpirituall meate, and dranke that ſame ſpirituall drinke, Chriſt Ieſus: Hoc egit paſſio Chriſti implenda ſeu futura, quod facit impleta ſeu præterita:* The Paſſion of Chriſt was as effectuall to beleeuers, when it was to come, and to bee fulfilled, as it is now when it is paſt, and fulfilled already.

The Lord Ieſus is ſaid to be ſlaine frō the beginning, in three reſpects.

1

1. *Pet.* 1. 18, 19, 20.

2

3

1. *Cor.* 10. 4.

*Auguſt.*

### Verſe 9.

*If any man haue an eare, let him heare.*

THe deſcription of this firſt beaſt is concluded in this, and the ſubſequent verſes: firſt, with a warning to attention: next, with a conſolation, confirmed by two reaſons. The warning to attention may bee referred either to the words precedent, or ſubſequent; and renders vs this leſſon, that all men haue not an eare to heare. Theſe heauenly myſteries, no maruell they bee miſtaken of many, though they be both naturally wiſe and learned; *for the naturall man vnderſtandeth not the things which are of God, neither yet can hee, for they are ſpiritually diſcerned.* Many men haue eares to heare any other voyce, but not eares to heare the Lords voyce.

1

2

1. *Cor.* 2. 14.

### Verſe 10.

*He that leadeth into captiuity, ſhall goe into captiuity: He that killeth with the ſword, muſt be killed with the ſword. Here is the patience and the faith of the Saints.*

HEre is a conſolation giuen to the Saints, from two reaſons: the firſt is, the certainty of iudgement to be powred out vpon the beaſt, and all his aſſociates. This is gathered out of that generall courſe of Gods Iuſtice, whereby hee doth vnto men, as they haue done vnto others: *With what meaſure yee mete vnto others, with the ſame ſhall it be meaſured to you againe.*

Conſolation giuen to the Saints, from two reaſons.

1

This is amplified, firſt, by an vniuerſality of all perſons vpon whom it falles: It admits no exception of perſons, for their greatneſſe, ſtate, or quality whatſoeuer: all the world wondred at the beaſt, and followed him, but they ſhall not all be able to hold that the wrath of God light not vpon him. Next, by a diſtribution of the ſeuerall meanes whereby they hurt Gods Saints, and of the ſeuerall wayes whereby God puniſheth them: If they leade into captiuity, they ſhall goe into captiuity; if they ſlay with the ſword, they ſhall bee ſlaine, and ſo forth of all other wayes. The wicked haue not ſo many wayes to doe euill, as God hath to puniſh them for euill.

2

This generall Iuſtice is Natures law, written in the heart of man, and by the light of nature, naturall men haue ſeene the neceſſity thereof: *Quod tibi fieri vis, alteri non vis*: It is a diuine law, written in the Word, practiſed in all ages, and confirmed by examples. See the plagues of God executed on *Pharaoh*, *Adonibezak*, and innumerable moe, proportionable to their ſinnes; and they will proue this. The ſtroke of this generall Law, the beaſt ſhall not eſcape for all his greatneſſe; his iudgement is here generally and ſummarily touched, but more particularly ſet downe Chapter 17. and in the powring out of the Vials. Alway as wee heard of his riſing, ſo here are wee made ſure of his fall. And ſuch ſhall bee the end of all worldly

glory

Dan.2.32,33.

glory, and power which is turned againſt God. It is like *Nebuchadnezzars* Image, whoſe golden head had feet of clay, and their glorious beginnings ſhall be concluded with ſhame.

That the wicked going into ſin, go alſo into Iudgement.

The manner of ſpeech vſed heere by the Spirit of God, is worthy to be obſerued: it is taken vp into two words, both which he vſed in the time preſent, συνάγει, ὑπάγει, hee ſayeth: If any man leade vnto captiuity, hee ſhall goe: but he goeth vnto captiuity. The ſpeech is very ſignificant, and importeth thus much; That the wicked, when they goe on in the courſe of ſinne: *Hoc ipſo facto*: by ſo doing, they goe on in iudgement. Man ſeeth not his ſhaddow when the Sunne is before him, yet goe where he will, his ſhaddow followeth him, and man ſeeth not the plague when his ſinne is before him, but looke how faſt he followeth his ſinne, to doe it; as faſt the plague followeth him, and ſhall ouertake him. Oh that men would conſider this, that where the ſeede of ſinne is ſowne, iudgement groweth like Worme-wood, and as they proceede in ſinne, ſo they proceed in iudgement. There are three things cannot be ſundred: Firſt, Preſent life. Secondly, Inſtant death. And thirdly, the life to come. A preſent euill life, is the ſtraight way to an euill inſtant death, and an euill death is a way to a curſed, miſerable, and endleſſe life heereafter.

Three things which are not to be ſundred.

But out of the laſt member of the diſtribution, the doubt ariſeth: how holdeth this true, *If any man ſlay with the ſword, hee ſhall be ſlaine*; ſince many bloody men haue not ended their dayes in blood? The anſwere is, The truth of this Law is moſt certaine; ſuppoſe in this life it bee not alway executed. Some wicked men are now puniſhed, according to this generall Law, to let all men know there is a Iudge; and ſome wicked men are ſpared, to let them know, the time of Iudgement is not yet come. If in this life onely godly men had hope, of all men they were the moſt miſerable; and if no greater iudgement abode wicked men, then that which befalleth them in this life, they might ſay, they had eſcaped well, and were of all men the moſt happy: *Lucroſum certè eſſet hoc impijs*: But as the godly are iudged in this life, that they ſhould not be condemned in the world to come: ſo the wicked, when they are ſpared heere, are reſerued to a greater iudgement: For this cauſe *Auguſtine* compares the iudgement of God to a bow, which the longer it be in drawing, ſendeth out the ſtronger and more violent ſhot of arrow, *quo magis extenditur arcus, eo ſagittam iacit violentius*.

1.Cor.15.19.

Iuſt.Mart. exord.Tryph.

Aug.

*Here is the faith and patience of Saints.*

The ſecond reaſon of conſolation to the Saints.

The ſecond reaſon of conſolation is here, that trouble, by diuine diſpenſation, is inflicted vpon Saints, for the exerciſe and tryall of their faith and patience. By trouble Satan impugneth the faith and patience of Chriſtians, that hee may hinder their ſaluation; but by the ſame trouble, the Lord findeth the faith of his Children, and learneth them patience. The Gold-ſmith hath his fire for purging of the gold: The Gardener hath his ſhedding knife for dreſſing of his Trees, that hee may make them the more fruitfull: The Maſon hath his Mall and Yron, for polliſhing ſuch ſtones as hee mindeth to put into the building: The Phyſician hath his bitter Potion, whereby he driueth away the corrupt humours of the Patient, and conſerueth him in good health: And the Lord by the Croſſe, worketh all theſe in a Chriſtian.

Two ſorts of men, likened to two ſortes of houſes. Mat. 7.24,25

There are two ſorts of men likened vnto two ſorts of houſes by our Sauiour; there is one houſe which is built vpon the Rocke, another vpon the ſand: ſo long as the weather is faire and calme, the one ſeemeth as good as the other: but when the raine falleth and the wind bloweth, the weakeneſſe of the one, and worth of the other are eaſily diſcouered. In time of peace, the Baſtard Chriſtian with his conterfeit faith, ſeemeth as good as the true Chriſtian with his faith vnfained, but a little trouble tryeth the contrary, and manifeſtly declareth that the faith of the one was but a ſhaddow of faith; and that the other is much more precious then gold, though it be tryed by the fire.

1.Pet.1.7.

### Verſe 11.

*And I beheld another beaſt comming vp out of the earth, and hee had two hornes like a Lambe, and he ſpake like a Dragon.*

HEere is deſcribed that other beaſtly inſtrument, by whom Satan was to trouble the poore Church of Chriſt, to wit, the Romane Papall power: It is true that Papacie is the ſeuenth head of the former beaſt, yea, the mouth of that beaſt alſo, and ſo deſcribed in the former part of this Chapter: but becauſe the Lord Ieſus foreſaw that the Papall power was to bee the laſt, the greateſt and moſt dangerous enemie of the Church: it pleaſeth the Lord Ieſus, for the greater confirmation of his Church, to figure that kingdome of Popes in a Viſion by it ſelfe, vnder the type of another beaſt.

The beaſt deſcribed by foure things.

This beaſt we haue here deſcribed. Firſt, from his Originall. Secondly, from his qualities. Thirdly, from his working power and great successe. [illegible] from his mysticall name. All these [illegible] from this to the end of the Chapter.

We haue shewed before, that it is a familiar thing to figure Kingdomes, Dominions, or States of people, abusing their power in beastly manner, vnder the type and figure of beasts, especially where in sauage and cruell manner they runne vpon the Saints of God, as wild beasts doe vpon men who neuer offended them. So heere the Kingdome of Popes, sitting at Rome, by succession one to another, making opposition to the Goſpell of Christ, are ſhaddowed by this beast, hauing two hornes like the Lambes, but ſpeaking like the Dragon. This is the type of Antichriſt. The aduerſaries who loue themſelues, abhorre his vgly type, and therefore to ſhut it from them, they haue inuented this ſhift: That Antichriſt is one particular man. But yet they cannot deny that *Daniel*, when hee figureth the Kingdome Of Babel by a Lyon, vnderſtandeth not one particular King thereof, it being certaine, that hee figureth the whole State and ſucceſſion of their Kings vnder the type of a Lyon: why will they not grant the like in this? And to ſtrait them more neerely, when the Ieſuite ſaith that the Pope is Chriſts Vicar vpon earth, doth he meane of any one particular Pope? no, but of the whole ſtate and ſucceſſion of Popes. And why then ſhall it be ſtrange, that when wee ſpeake of Antichriſt, Chriſts oppoſite and aduerſary, we ſay, in like manner, hee is not one particular man, but a Kingdome, ſtate, and ſucceſſion of men? If they allow the ſpeech as good enough, when they ſpeake of Chriſts Vicar and Deputy, why ſhall not the like be allowed vnto vs when we ſpeake of Antichriſt, who is not Chriſts Deputy, but his oppoſite enemie? And this only haue we ſpoken to cleere this point, that by this beaſt one particular man is not to be vnderſtood, as the aduerſaries would haue it.

Dan.7.4.

It was hard for the ancient Fathers in their dayes, cleerely to ſee the meaning of this Prophecie: for as wee ſayd in the beginning, Prophecies, till the time of their accompliſhment come, are darke Riddles; yet finde we as much among them, as may leade vs to ſeeke this beaſt, not in any temporall eſtate, but in the Eccleſiaſtike, and among Church-men. *Beſtia haec eſt haeretica Eccleſia, quae Chriſtianitatem fingit, quo facilius incautos decipiat*: This beaſt is the hereticall Church, which counterfeiteth Chriſtianitie, that it may more eaſily deceiue the ſimple. *Agitur hic de perſecutione Eccleſiae per falſos Apoſtolos, id eſt, nuncios Antichriſti, quos vocat beſtiam, hi* [illegible] *ſuadebunt*: This is a Prophecie of the perſecution of the Church by falſe Apoſtles, the meſſengers of Antichriſt, whom he calleth, The beaſt. Theſe ſhall faine themſelues to bee good men, but ſhall perſwade euill things. *[illegible] vero agno competentia, quae ſibi beſtia [illegible] agnum ſe fingens, vt [illegible] inuadat.* By the two hornes of the beaſt, he vnderſtandeth the two Teſtaments competent to the true Lambe, thoſe the beaſt ſhall arrogate to her ſelfe, conceiting her ſelfe to bee a Lambe, that ſhe may inuade the Lambe. *Haec beſtia eſt coetus praedicatorum Antichriſti, qui de terra, id eſt, terrenarum opulentia erigentur in altitudinem elationis*: This beaſt ſignifieth the company of Antichriſtian Preachers, who out of the earth, that is, abundance of earthly wealth, ſhall bee raiſed vp to the height of pride. The Ieſuites *Viega* and *Ribera*, by this beaſt vnderſtand, *Armigerum Antichriſti*, Antichriſts Armour-bearer, or ſome notable aſſeſſour of his.

Aug. in Apoc. cap.13.

Hugo de S. Victore in Apoc.

Primaſ. in Apoc

Diod. Carthuſ. in Apoc.

Viega & Ribera in Apoc.

In that conference holden betwixt *Paulus Florenius*, and *Chriſtianus Frankyn*, two conuerted Ieſuites, the firſt beaſt is expounded to be the Pope of Rome, whom there they acknowledge to bee Antichriſt. By the ſecond beaſt, who hath quickened againe the firſt beaſt, they vnderſtand the ſociety of Ieſuites. I ſtand not now to examine all theſe Interpretations, onely vrge this point, that all thoſe, yea, the aduerſaries themſelues carrie vs by the hand, to ſearch out this beaſt in the ſtate Eccleſiaſticke. And there ſhall wee finde it to be none other, but the Kingdome and ſtate of Apoſtate Romane Biſhops, oppoſite vnto Chriſt, as all the circumſtances of the ſubſequent Prophecie will make cleere vnto vs.

Colloquium Jeſuiticum.

Now ſince this beaſt is plainely called Another, wee muſt not call it one with the former; where the Spirit of God ſaith, there is one beaſt, and another beaſt, it is too much for man to ſay, that both theſe beaſts are one and the ſame. It is true, they are very neere like vnto other; where the one ſate, there ſitteth the other; what the firſt beaſt wrought, that ſame worketh the ſecond; yea, this ſecond in the former deſcription, is deſcribed to bee a part of the firſt, yet heere is it brought in as a beaſt by it ſelfe. Some things are competent to the firſt beaſt, that agree not to the ſecond, and ſome things are proper to the ſecond, that belong not to the firſt: for what hath the firſt beaſt to doe with working of miracles? hee preuailed not by any ſuch weapons, neither pretended hee the hornes of the Lambe, but the puniſhing hornes of an open, cruell, and profeſſed perſecutor.

The reſtleſſe malice of Satan.

Alway the reſtleſſe malice of Satan commeth here to be conſidered; what he cannot doe by one inſtrument, hee aſſayeth to doe it by another; he changeth his meanes, but ſtill keepeth one minde; his practices many, his purpoſe one, to ouerthrow the poore Church, but all in vaine; for he cannot raiſe ſo many hornes to ſcatter Iudah, Iſrael, and Ieruſalem: but the Lord hath as many Carpenters with their Hammers, to hammer and beate downe theſe hornes; yea, many a time by Satans owne weapons doth the Lord confound him. Among many plagues God threatned in his Law to puniſh the rebellion of man, this was one; *I will alſo ſend wild beaſts vpon you, that will ſpoyle you*: A fearefull plague, when beaſts are ſent to deuoure the bodies of men; but more fearefull, when beaſtly Heretikes, inſpired with the ſpirit of the Deuill, are ſent out to poyſon the ſoules of men with deadly Doctrine. The ſinnes of this age, and namely, the contempt of the Goſpell, hath brought this plague vpon the Land: becauſe they would not receiue the loue of the Truth, God hath ſent among them the ſpirit of errour, with ſtrong deluſions, that they ſhould beleeue lies, and ſo be damned; they clozed their eare at the voyce of the Sauiour, and haue opened their eare at the voyce of the Serpent. The Lord open all their eyes to ſee it, and turne all our hearts toward him, that theſe deuouring beaſts may bee turned out of our Land.

*Zach.1.19.20,21.*

*Leuit.26,22.*

*2.Theſ.2.10,11,12.*

The Original of the beaſt deſcribed.

*Comming vp out of the earth.* The Originall of the beaſt, is here deſcribed, that it is from earth; and it noteth three things: Firſt, that his riſing is ſubtill, ſecret, and not perceiued at the firſt. The firſt beaſt was ſaid to raiſe out of the ſea: for the Imperiall ſtate of Rome grew great by turbulent commotions of people, & daſhing of Kingdomes one vpon another; like the ſtormie waues of a raging ſea: It was no ſtolne dint, as we ſpeake, but open and manifeſt to the eyes of men: But this beaſt riſeth vp ſecretly, not perceiued at the firſt, ſlowly and by degrees, after the manner of things which grow out of the earth: Firſt, they are not ſeene at all. Next, but little ſeene. After by degrees they grow higher and higher, till they come to their height, and then decline to the earth, from which they came. Such is the Originall, the growth and decay of this beaſt.

It is needleſſe therefore for the aduerſaries to demand the preciſe time and Period of Papall Apoſtaſie, as if it were a queſtion could not bee anſwered; but they are farre deceiued, the corruptions of their Church are euident, and the time wherein theſe corruptions came in, might alſo bee declared, albeit the meanes whereby they gathered ſtrength, and corruptions, began to be backed with confirmations, which were not at firſt ſo eaſily perceiued, otherwiſe they had been more ſtoutly reſiſted: wherfore the Apoſtle calleth Antichriſtianiſme, *a working myſterie of iniquitie.* And truely there is no more reaſon for their queſtion, then if one ſhould demand of a ruinous houſe, the period of time when it began to decay, as though he would proue it were not decayed at all, becauſe the time of the firſt decay thereof could not bee declared.

*2.Theſ.2.7.*

The ſecond thing noted in the Originall of the beaſt.

Next, the beaſts aſcending out of the earth, inſinuateth the beaſts vſurpation of them that made it vp; the tall Cedars and ſtrong Oake trees haue no mother but the earth: they were at firſt vnder her, but by time exalt their heads farre aboue her. After the ſame manner hath the beaſt of Rome trampled vnder foot all thoſe of whom he had his beginning. A Councell Oecumenicke, to wit, *Nice*, made him Patriarch; an Emperour, namely *Phocas*, the murtherer of his Maſter *Mauritius*, made him an Vniuerſall Biſhop. But now he hath lifted vp his head aboue them both, yea, exalted himſelfe aboue all that is called God: all power both Eccleſiaſticke and Ciuill, he will haue ſubiect vnto him: Emperours muſt hold their Crownes of him; *Omnes Imperatores qui fuerunt à tempore Caroli Magni Pontifici, debent ſuum Imperium*: and concluſions of Councels are of no value, if he doe not ratifie them.

*Bellar. de Pont. Rom. l.5.c.8.*

A third thing noted in the Originall of the Beaſt.

Thirdly, here is plainly diſcouered vnto vs the Originall of this beaſt, that it is not from heauen, but frō the earth, the worſhippers of the beaſt beat this continually into the eares of men, *That the Popes power is from heauen, he is the Vicar of Chriſt, the ſucceſſor of Peter: Alter Deus in terris: Another God vpon earth.* Theſe are the words: But the word of the Lord aſcribes to him a twofold Originall; one in reſpect of his Doctrine, which is ſaid to be from hell, read Chap. 9. there he is deſcribed in this manner: *I ſaw a ſtarre fall from heauen to the earth; and to him was giuen the key of the bottomleſſe pit, and hee opened the bottomleſſe pit, and there aroſe the ſmoake of the pit, as the ſmoake of a great fornace, & the Sun & the Aire were darkened by the ſmoak.* The other is in reſpect of his ſtate and worldly power and pompe, and this is here ſaid to be from the earth. Let blinded Papiſts place their ſaluation in Papall obedience and ſubiection. Sure it is, that which is from hell and from the earth, will neuer bring a man vnto heauen: wee will follow our Lord who came from heauen,

Gods Word preſcribes this beaſt a twofold Originall.

and

Pſal. 43. 3.

and hath aſcended to it againe : his light and his truth ſhall leade vs to his holy Mountaine.

The two hornes of this beaſt what it ſignifieth.

*Which had two hornes,&c.* His two hornes cannot be *Pipinus* King of France, and *Carolus Magnus*, Emperour of the Germanes, for thoſe laſted but a ſhort ſpace : ſhall we ſay, the beaſt had not two hornes, when he wanted *Pipinus*, and *Carolus?* But his two hornes figures his twofold vſurped power and iuriſdiction, 1. temporall, and 2. ſpirituall, for both theſe hee arrogateth to himſelfe. *Boniface* the 8. in the yeere of God, 1300. did inſtitute the firſt Iubile, he came out the one day in his Pontificall habit, the next day in his Robe imperiall : hauing two ſwords carryed before him, he cauſed the Herald to cry, *Ecce duo gladij*, as if in effect hee had proclaimed, *There goes the beaſt with the two hornes.*

The beaſts hypocriſie deſcribed.

Mat. 7. 15, 16.

Hieron in Dan. cap. 11.

Againe, hereby is noted the hypocriſie and diſſembled ſanctity, whereby this beaſt of Rome ſhall deceiue men. He is not a Lambe, he is not one of Chriſts flocke. Yet he lookes like a Lambe, and his hornes are like the Lambes hornes, but his ſpeech bewrayes him, hee ſpeakes like the Dragon. *Beware of falſe prophets, who come to you in ſheepes clothing, but inwardly are rauening Wolues, yee ſhall know them by their fruits.* There wee are commanded to try them by their fruits : here we are commanded to try them by their ſpeech, and not to eſteeme of them by their ſhewes of fained ſanctity. *Simulabit ſe ducem eſſe fœderis, hoc eſt, legis & Teſtamenti Dei*, ſaid *Ierome:* Antichriſt ſhall faine himſelfe to bee leader of the couenant, the Law and Goſpell. Vnder this maſſe of hypocriſie he breathes out helliſh Oracles, and they are receiued of the blinded world, as if they came from heauen. But wee are commanded to try the ſpirits, and that we beleeue not euery ſpirit.

Bern. in Cant. ſer. 67.

Bern. ibid.

Hypocriſie both a naturall and hereticall euill.

Bern. in Cant. ſer. 82.

Ibid. ſer. 66.

Chryſoſt. in Mat. hom. 6.

The deſcription of an hypocrite.

John 4. 24.

Pſal. 51.

1. Cor. 6. 19.

1. Kings 7.

This is a common tricke of Satan, to teach all Heretickes to couer their vileſt hereſie, with the names and ſhadow of verity : *Non ſufficit hæreticos eſſe, niſi & hypocritæ ſint, vt ſit ſupra modum peccans peccatum :* they content not to bee heretikes, vnleſſe they be hypocrites alſo : thus is their ſinne aboue meaſure ſinning ſinne : Satan loues not Religion, and yet liketh well to vſe it as a cloke to couer his ſuperſtition. And this is moſt euident in the Popes Church; of the which we may ſay that which Saint *Bernard* ſpake of the Manicheans, *Hi veniunt in veſtimẽtis ouium, ad nudandas oues :* they come in ſheepes clothing, to vnclothe the ſheepe, and to ſpoyle them. *Superſtitionis impietatem nomine religionis intitulant :* they ſtile ſuperſtition by the name of Religion. *In operimentum turpitudinis voto ſe inſigniunt :* to couer their filthines, they decke themſelues with the vow of chaſtity, and continence. Beſide this, they profeſſe pouertya the Pope is the ſucceſſor of a poore fiſher, and he weareth for his vſe, *annulum piſcatoris*, a fiſhers ring ; but indeed he hath a large net, and hookes reaching to all Kingdomes round about him. *Peter* neuer haled a fiſh but one, hauing money in it : but ſilly fiſh wanting money, are not a prey meete for the Pope. Hee preyeth vpon Whales, and by his trickes can plucke in Kingdomes at one draught, to his patrimony, yet will he and his ſtill profeſſe pouerty, and contempt of the world. This is not, *Virtutes colere, ſed vitia colorare, quaſi quodam virtutum minio:* to nouriſh vertue, but to colour vices with the tincture of vertue. And no leſſe deadly and dangerous is Satan, when in the common ſort of prophane men, hee couereth wickedneſſe and impiety, vnder the name and ſhadow of Chriſtianity. Hypocriſie is a naturall and heritable euill to all the ſonnes of *Adam :* wee are the children of that father, who couered his nakedneſſe with fig-tree leaues : *Quem dabis mihi de filijs Adami, qui quod eſt, non dico velit, ſed vel patiatur videri :* giue mee one of all the ſons of *Adam*, who willingly doth, or yet can be content to appeare that which he is. *Boni videri, non eſſe, mali non videri, ſed eſſe volunt :* they will ſeeme to be good, but not be good; they will be euill, and yet not ſeeme to be euill. At theſe, *Chryſoſtome* demandeth this queſtion : *Si bonum eſt bonum apparere, cur non vis eſſe quod vis apparere? quod autem turpe eſt apparere, turpius eſt eſſe :* if it be a good thing to appeare to be good, why wilt thou not be that which thou wouldeſt appeare to bee, and that which is ſhame to appeare to be? Is it not much more filthy ſhame to bee it indeed? In the Law ceremoniall, the Swan was accounted an vncleane bird, it hath faire feathers, but blacke fleſh : the skin of a Wolfe is of ſome price, but the fleſh no man regards it. So is it with hypocriticall and counterfeit Chriſtians, their externall parts are their beſt. But it is farre otherwiſe with true Chriſtians, they haue more within, then they can ſhew without. Let vs ſtudy to reſemble *Nathanael.* Our God whom we worſhip, is a Spirit, he delighteth to be worſhipped in ſpirit and truth ; for he loueth truth in the inward affections. We are called the *Temples of God.* Ieruſalems Temple was beautifull without, but the further in, the more beautifull : In the vtter Court was the brazen Altar, whereupon beaſts were ſacrificed, in the middle Court was the golden Altar, whereupon Incenſe was offered. But in the moſt holy place ſtood the Arke of his preſence. Our God will not dwell in the Porch of the Temple : no, be content to haue a place betwixt our lips, he will dwell in the ſecret Sanctuary of our hearts, or elſe he will not be with vs at all. Euery ſinne is lothſome to the Lord, but then is it moſt abominable, when it is couered with the ſhew of ſanctity. Let vs therefore leaue ſuch hypocriſie to the ſeruants of the Dragon, and in all ſimplicity, ſtudy to approue our hearts to the Lord our God.

The beaſt hath two kinds of ſpeeches.

*But he ſpake like the Dragon.* This beaſt hath two ſorts of ſpeech, and it is needfull for vs to marke it, that we be not deceiued by him. He hath one that is a counterfeit voyce, by this he ſpeakes lyes out of hypocriſie: as when he ſtiles himſelfe, *Seruus ſeruorum Dei,* the ſeruant of the ſeruants of God; but no fained voyce can long continue. The other ſort of ſpeech is naturall and proper to him; and by this he ſpeakes like the Dragon, as ſhall plainely appeare by compariſon of both. The firſt ſpeech of the Dragon in the old Teſtament, we reade in Gen. 3. *Yea, hath God indeed ſaid, ye ſhall not eate of euery tree of the Garden?* This ſpeech calles the truth of Gods word in queſtion, as yee ſee, And when the woman anſwered, *We eate of the fruit of the trees of the Garden, but of the fruit of the tree which is in the midſt of the Garden, God hath ſaid, Ye ſhall not eate of it, neither ſhall ye touch it, leſt ye dye.* Then the next ſpeech of the Dragon, that old Serpent, was, *Ye ſhall not dye at all:* there he commeth in plaine termes to diſcredit the truth of Gods Word, yea, to make open contradiction to it; and herewith he ioynes blaſphemie againſt the Lord: *God knoweth that when ye ſhall eate thereof, your eyes ſhall be opened, and ye ſhall be as Gods:* this is the firſt voyce of the Dragon wee heare in the Bible.

1 1.*Tim.* 4.2.

2 The Popes ſpeech like a Dragons.

3 *Gen.* 3.1, &c.

2 *Gen.* 3.4.

The Popes blaſphemie againſt the Word.

And is not the ſpeech of the Pope, concerning the Word of God, very like vnto this? he labours to diſcredit it, when he ſaith, it is doubtfull, vncertaine, inſufficient. It cannot ſhew a man the way to ſaluation, without helpe of his traditions: yea more, he is bold to blaſpheme it, as though it were but a noſe of waxe, a diuinity of Inke, a Lesbian rule, a fable. Yee ſhall finde no Papiſt, inſpired with the ſpirit of this beaſt, that willingly will looke vpon holy Scripture, or ſpeake reuerently of it: but, which is moſt of all, by ſacrilegious impiety, he vſurpeth a power to controll the Scripture, and to contradict it. *Canonibus ſacris authoritatem ita praeſtat, vt ſe illis non ſubijciat:* He giueth authority to ſacred Canons of holy Scripture, but ſubiects not himſelfe vnto them. Yea, as Chriſt Ieſus, ſay they, did ſomething againſt the Law, namely, that he touched the vncleane Leaper, ſo the Pope may doe ſome things againſt the Law, as alſo that he may diſpenſe with the precepts of the ſecond Table, yea with all precepts of the old and new Teſtament, *vbi ceſſat ratio legis.* And hereupon was the marriage of two ſiſters vnto one man, allowed by Pope *Martin* the fifth. Is not this to ſpeake as the Dragon did in Paradiſe, where the Lord hath ſaid, *If ye doe this, ye ſhall dye;* the Pope comes in, and maketh that lawfull, which God hath forbidden, *Though yee doe it, ye ſhall not dye.*

*Albertus Pighius, cont.* 2. *de Eccleſia. Eckius. Lodouicus.*

*Cauſ.* 25. *quaeſt.* 1. *cap. Ideo.*

*Angelus de Clauaſio in ſumma angelica de caſibus Conſcentiae, d. Eleue Papa.*

Againe, in the new Teſtament, the firſt voyce of the Dragon wee read of, is in Mat. 4. there ſaid Satan to our Sauiour, *All the Kingdomes of the world, and the glory of them will I giue vnto thee, if thou fall downe and worſhip me:* and as it is ſet downe by Saint *Luke, That is deliuered to me, and to whom I will, I giue it.* And is not this ſame the ſpeech of the Pope? *My Kingdome is not of this world* (ſaid Chriſt.) *All the Kingdomes of the world are mine,* ſaith the Pope. He pretends power to take the Crowne from the head of one, and giue it to another King that will fall downe and worſhip him, and kiſſe his feet, alleaging, that he is the true owner of all Kingdomes, and Kings vnder him are but his vaſſals. Thus we ſee cleerely how this beaſt looking like a Lambe, ſpeakes like a Dragon.

*Mat.* 4. 8, 9.

*Luke* 4. 6.

### Verſe 12.

*And hee exerciſeth all the power of the firſt beaſt before him, and cauſeth the earth, and them that dwell therein, to worſhip the firſt beaſt, whoſe deadly wound was healed.*

The working power of the beaſt deſcribed.

From this verſe, vnto the laſt of this Chapt. the working power of the beaſt is deſcribed, and it is ſaid to be twofold: for hee worketh firſt by fraud, deceiuing the world with lying ſignes and wonders: next, by force compelling men of all ſorts, to receiue the name of the beaſt. But his working power is firſt heere generally touched, where it is ſaid, *he did all that the firſt beaſt could doe.*

1

2

The myſtery of the two beaſts expounded, how they are one, and how they are two.

Now that once for all we may vnderſtand how theſe two beaſts are one, and yet diſtinct one from another; let vs conſider, that this monſter in one body hath ſundry heads: the body is the Romane State or Kingdome: this is but one, and common to both, but in reſpect of the two heads, it is called two beaſts. I ſpeake but of two heads, albeit it had ſeuen; for fiue of the ſeuen were gone when S. *Iohn* wrote this Reuelation. The firſt beaſt then is the ſtate of Rome with an Imperiall head; the ſecond is that ſame body or ſtate of Rome with a Papall head. When I call the firſt beaſt, The ſtate of Rome vnder Emperours, I exclude not Popes; for theſe two, after the dayes of *Conſtantine,* coniunctly oppoſed

ſed themſelues to the true Church, not all of either of them, but many of either of them. For this cauſe is the ſecond beaſt deſcribed vnder the firſt, and with it as the mouth of the firſt; *Qualibet enim pars beſtiæ eſt beſtia*, ſaid *Primaſius*. Now the beaſt being wounded in one of his heads, to wit, the Imperiall, which chiefly at the firſt did animate that monſtrous body; his wound had wracked the body, that is, the decay of the Romane Empire had vtterly vndone the greatneſſe and glory of the Romane eſtate, if the Papall head had not cured that wound, and raiſed vp againe the Romane Eſtate to a greater Maieſtie and dignity, then euer it had vnder Emperours.

*Primaſius.*

We haue here then two beaſts fighting vnder the Dragon, againſt Chriſt and his Church; and we are forewarned, that the ſecond beaſt ſhould doe no leſſe in the ſeruice of the Dragon then the firſt had done. Great was the cruelty of perſecuting Emperours, groſſe was their Idolaary, and yet no leſſe, yea more hath bin the bloody cruelty and blinde Idolatry of Apoſtate Popes. Satan hath neuer done ſo much harme to Religion, as vnder colour of Religion. *Minus ſemper nocuit aperta malitia*: open enmity hath alway bin leſſe hurtfull: *Nunquam facilius bonus, quam boni ſimulatione decipitur*: a good man is neuer more eaſily deceiued, then with the fained and deceitfull ſhew of godlines. But how the ſecond beaſt hath done all that the firſt beaſt could doe, God willing, we will heare in the verſes following. And now we turne vs to ſee how it is, that the ſecond beaſt cauſeth the earth, and them that dwell therein, to worſhip the firſt beaſt. This is two wayes performed in the Popes Kingdome, 1. by procuring reuerence and authority in the Emperour, as to his owne ſeruant, wherein he ſcornes both the Empire, and the world, as hath bin well obſerued by the learned *Iunius*: for in effect the Pope hath taken to himſelfe the power of the Empire, he hath ſhut the Emperour out of Italy, and left him no reſidence at Rome, he poſſeſſes his ſeat, and a great part of his rent. The Emperour now, is but the Anatomy of the Emperour that was; he keepeth his old badge of a double Eagle, figuring his power ouer the Orient, and Occident, but is a figure only indeed. The Orient acknowledgeth him not, the Occident vnder his commandement dare follow him no further, then he followeth the Pope. As Chirurgians vſe lyme to eate the fleſh of a dead body from the bones, that they may conſerue them the more conueniently: ſo hath the Pope vſed his power pretended from *Peter*, to ſpoyle the Emperour, yet ſtill hee keepes him from an Anatomy, hauing no ſtrength to hurt himſelfe, yet ſomewhat ſeruiceable to terrifie others with a ſhew. Thus did he ſet vp *Carolus Magnus*, Emperour, and afterward tranſlated the Empire from the French to the Germanes. A new ſeat is prouided for the Emperour, that himſelfe might poſſeſſe the old, their Empire continues vnto this day. There are ſeuen Princes who are his Electors, but nothing they doe, auaileth, without the Popes confirmation: the time was, when the election of the Biſhop of Rome behoued to be confirmed by the Emperours; now by the contrary, the Emperours election is nullified, if the Pope doe not confirme it: yet to colour all his knauery, he will haue the Imperiall power honoured, but as I ſaid, onely for his owne aduantage, and vpon no other condition, but that the Pope may rule ouer the Emperour.

Religion is neuer more wounded thē vnder colour of Religion. *Bern. in Cant. ſer. 67.*

This ſcene in the Pope.
1

But the ſecond ſenſe we eſteeme more conſonant to the next, that the ſecond beaſt cauſeth the inhabitants of the earth to worſhip the firſt. In this that the Roman Papall power, now ouer-ruling and commanding the world, hath brought in againe, and reueſted the old eſtate of the Romane greatneſſe, albeit vnder other names & titles, yet with no leſſe Maieſty and greatneſſe then euer it had. The deadly wound of the Imperiall power hath nothing hurt the body of that beaſt, it is ſo cunningly cured by the Papall power, that the Romane ſtate is now more admired, reuerenced, followed, feared, then it was before. Hath there beene any thing currant in the world in former ages, but that which is Romane? No indeed: no Scripture, no Councell, no Father, but remaine. But this ſhall be better cleered when we ſpeake of the Image of the beaſt.

### Verſe 13.

### *And he did great wonders, &c.*

NOw the working power of this beaſt is more particularly deſcribed, wherein we are foretold, how firſt he ſhall worke by fraud, ver. 13.14.15. Next, by force, ver. 16,17. His working by fraud is threefold: firſt, by deceiuing wonders; next, by making the Image of the beaſt: thirdly, by giuing a ſpirit to the Image of the beaſt. It is no ſmall tentation to ſimple and weake Chriſtians, when wonders and miracles are alleaged, for confirmation of hereſies: therefore doth our Sauiour arme vs againſt this tentation before-hand: *There ſhall ariſe falſe chriſts, and falſe prophets, and ſhall ſhew great ſignes and wonders, ſo that if it were poſſible, they ſhould deceiue the very Elect.* And againe, the Apoſtle S. *Paul* warneth vs, that Antichriſt, who there he calleth, *The wicked man, his comming ſhall be by the working of Satan, with all power, and ſignes, and lying wonders, and in all deceiueableneſſe of vnrighteouſneſſe*

The working power of the beaſt, more particularly deſcribed.
1. By fraud.
2. By force.
By fraud, three wayes.
1
2
3
Wonders, a wonderfull ſeducement of the ſimple. *Mat. 24.24.*

2. *Theſ.* 2.9,10.

A caueat for our times.

*among them that periſh, becauſe they receiued not the light of the truth, that they might bee ſaued.* A neceſſary warning in our dayes, wherein to the Church of Rome boaſts of her miracles and wonders, crying out in moſt impudent manner, we cannot be the true Church, becauſe we worke no miracles: but that which they make for them, maketh againſt them. If they pretended not miracles and wonders, if by great ſignes they did not purchaſe credit to their falſe doctrine, they could not be this Antichriſtian Synagogue, ſince we are told beforehand that the beaſt ſhall doe great wonders: they are euill Patrons of a worſe cauſe; for euen their pretended wonders proue them to be this beaſt, who afterward is called the falſe prophet.

The gift of working wonders, how long to continue.

To make plaine this point, let vs conſider, that the gift of working true miracles, for confirmation of Gods truth, was giuen to Gods ſeruants in the beginning of the Chriſtian Church; but it was temporary, and not to continue: the Chriſtian faith being once imbraced and belieued through the world, the gift of miracles ceaſed, the grace of preaching ſtill continued, ſo witneſſeth *Chryſoſtome*, If we all, ſaith he, both Paſtors and people, ſhould come vnto one place with prayers and teares, yet were we not all able to doe ſo great things as *Peters* ſhadow, or *Pauls* handkerchiefe did.

*Chryſoſt lib.4. de ſacerdot.*

*Nazianzen*, in the life of *Bazil*, witneſſeth, that the gift of miracles was taken from the Church in his dayes.

*Nazian. de vita Baſily.*

*Auguſtine* anſwers them who demanded, What is the cauſe that the miracles are not done now, which ye ſay were done before? *Poſſem quidem dicere neceſſaria fuiſſe miracula ad hoc vt crederet mundus, priuſquam crederet, qui vero adhuc prodigia quærit vt credat, magnum & ipſe prodigium, qui toto mundo credente non credit:* I may ſay truely, miracles were neceſſary, before the world beleeued, that by them they might be moued to beleeue: but he who ſeekes a wonder now that he may beleeue, is a great wonder himſelfe, in that the whole world belieuing, yet he belieueth not.

*Aug lib.22. de ciuitat. Dei. cap.8.*

And againe, *Quod ad donum eijciendi Dæmones & miraculorum, neque veſtri, neque noſtri gloriari debent, multi enim hæc operantur, qui ad regnum cœlorum non pertinent:* as to the gift of miracles, and caſting out of deuils, neither ſhould we, nor yee glory in it, for many may worke them, who belong not to the Kingdome of heauen.

*Aug. contra Petilian, lib. 2. cap. 55.*

Miracles may be done by ſuch as belong not to the Kingdom of heauen. *Mat. 7.22.*

*Many ſhall come in that day, ſaying, Lord, in thy Name did wee not caſt out deuils?* as though by miracles they might proue, that they pertained to Chriſt: But they got this anſwer, *Depart from mee, I know you not, yee workers of iniquity:* and yet this argument Papiſts thinke good enough to proue them to be a true Church, becauſe they caſt out deuils, and they ſay, in Chriſts Name; not conſidering the ſubtilty of that Serpent, how one deuill can giue place to another, that by a lying miracle, a lying doctrine may be confirmed.

*Verſ. 23.*

*Aug. ſer. 18.*

Againe, ſaith that ſame Father, *Let no man preferre the former ſtate of the Church to the preſent, becauſe that the miracles which were wrought then, are not wrought now; when the Lord Ieſus did many things to inuite the world to beleeue; but now the hot and feruent faith of the Church is diffuſed thorow the whole world. Et nunc maiores ſanitates operatur, propter quas tunc dedignatus eſt exhibere illas minores:* and worketh now greater healings; for which it then pleaſed the Lord to exhibit the ſmaller; for as the ſoule is more excellent then the body; ſo is the power of faith, bringing health to the ſoule, much more excellent then the power of miracles, working health in the body. *Nunc caro cæca non aperit oculos miraculo Domini, & cor cæcum aperit oculos ſermone Domini:* now blind fleſh openeth not the eye to ſee by the Word of the Lord. *Nunc non reſurgit mortale cadauer, reſurgit anima, quæ mortua iacebat in viuo corpore:* Now the dead body it riſeth not; but the ſoule which lay dead in the liuing body, it riſeth at the voyce of Chriſt preached by the Goſpell. Theſe are the miracles of our time.

*Stella in Luc. cap. 9. verſ. 2.*

I adioyne to theſe, *Stella*, who albeit he be as inferiour in ranke, as he is in time to the former; yet in reſpect he is one of their owne, they cannot reiect his teſtimony, *Vt mundus Euangelio fidem adhiberet, Apoſtoli miracula operabantur, quæ nunc ſuperuacaneum eſſet edere, quia iam creditur euangelio; & ſi talia miracula fierent, potius infirmarent fidem quam adiuuarent, perinde ac ſi quis in iudicio aliquid ſufficienter probatum rurſus probari vellet:* that the world (ſaid he) might belieue the Goſpell, the Apoſtles wrought miracles, which were now ſuperfluous, becauſe the Goſpell is beleeued: if now they were done, they would rather weaken the faith, then ſtrengthen it; for that were all one, as if a man ſhould deſire a cauſe to be prooued ouer againe, which hath been once already ſufficiently proued and decided in iudgement. Our cauſe is proued already, we containe our ſelues within the limits of the written Word, that is our commiſſion, and we goe not beyond it. This word is confirmed by miracles ſufficiently: what need mo miracles to them, ſince they come with new doctrine, and bring (as they confeſſe themſelues) ſomething beſide the written Word of God? Let them come to vs with their miracles, onely they muſt giue vs leaue to examine them, ſince we are commanded not to beleeue

1.Ioh.4.1.

ſeeke euery ſpirit, but to try if they be of God, and are ſo particularly forewarned, that Antichriſt ſhould come with ſignes, wonders, and lying miracles.

The miracles of the godly and wicked, differ in two things.
1. 2.

Exod.14.21.
Act.5.15,16.
Ioh 9 6,7.
Pſal.72.18.
Iob 1.19.
Iob 2.7.

All Satans wonders may be reduced into two.

1.Sam.27,14, 15.

Doctrines not to be tryed by miracles, but miracles by doctrine.
Deut.14.1,2,3.

The miracles of God, and his ſeruants, differ from the miracles of Satan and his inſtruments, two manner of wayes, to wit, 1. in ſubſtance; 2. in the end. 1. In reſpect of ſubſtance, a miracle is an extraordinary worke of God, done aboue nature, or contrary to nature, and that either without meanes, or by ſuch meanes as haue no ſtrength in themſelues to produce ſuch a worke. As when by *Moſes* rod he deuided the red ſea; when he healed the ſicke with the ſhadow of *Peter*, and opened the eyes of the blind by putting clay into them. 2. The end of all Gods miracles is the manifeſtation of his power and mercy, and confirmation of his truth. This for the Lords miracles, to whom we giue praiſe with the Pſalmiſt, *Bleſſed be the Lord God, euen the God of Iſrael, who only doth wondrous things.* It is not ſo with Satans miracles, he cannot worke aboue nature: himſelfe being a naturall creature, he is bound and limited within the compaſſe of nature, yea, more narrowly reſtrained within the compaſſe of prouidence; for many things he could doe by the power of nature, which the prouidence of God permits not him to doe. By naturall meanes he ouerthrew the houſe of *Iobs* Children, and afflicted his body with boyles: he could doe the like daily to the children of God, if the prouidence of God permitted him to doe all that he could by the power of nature. Alway of all his wonders we may reſolue in theſe two, 1. either that are done by illuſion, and ſeeme to be that which they are not, as the appearing of *Samuel* to *Saul*; for that who appeared, was not *Samuel*, but Satan; his owne words doe tell vs, *To morrow thou ſhalt be with me:* now to put elect *Samuel*, and reprobate *Saul* in one place, cannot ſtand. 2. Or then, if it be ſuch a wonder as is done indeed, then ſure it is wrought by naturall cauſes, and is to be accounted a lying wonder no leſſe then the firſt, becauſe *the end of all Signes and Wonders proceeding from Satan, or his inſtrumēts, is to confirme a lye.* And therefore that we be not deceiued with him, let vs obſerue this plaine rule, *Doctrine ſhould not bee tryed by miracles, but miracles ſhould be tryed by Doctrine.* This rule is expreſſely ſet downe by the Lord, in theſe words, *If there ariſe among you a Prophet, or a dreamer of dreames, and giue thee a ſigne or wonder, and the ſigne and wonder which he hath told thee come to paſſe, ſaying, Let vs go after other gods whom thou haſt not knowne, and let vs ſerue thē, thou ſhalt not harken to the words of that Prophet, for the Lord your God prooueth you, to know whether yee loue the Lord your God with all your heart, and with all your ſoule.* There ye plainly ſee that God will haue vs to try a Prophet, and the wonder that he worketh, by the truth of doctrine, but will not haue vs to change the truth of doctrine for any wonder of his. And againe, S. *Paul* ſaith, *Though we, or an Angell from heauen preach vnto you otherwiſe then that which we haue preached, let him be accurſed.* If authority of perſons may moue vs, what greater authority then the authority of an Angell, or an Apoſtle? and yet if it were poſſible that they could teach vs any other way, then God hath taught vs in his Word, we are commanded to *hold them curſed.* And what more miraculous apparition can be, then that an Angell ſhould appeare from heauen to teach men; that if ſuch an apparition could be, we ſhould not ſuffer our ſelues to be miſcarryed by it, from the truth of the Goſpell? How ridiculous then are blinded Papiſts, who for the fantaſtick apparition of Angels vnto them in their ſleepe, are ſo eaſily induced to build vnto them chappels, altars, to giue them holy dayes, and ſeruice that is not due vnto them, expreſſely contrary to the Word of God: and yet vpon ſuch like dreames and vaine apparitions, is founded the greateſt part of Romiſh ſuperſtitions, which they account their greateſt deuotion?

Gal.1.8.

The end of the Lords miracles.

A miracle, if it be done from the Lord, it is the ſeale of the Lord, and the worke of his hand, done to confirme the Word of his mouth. It were blaſphemie to thinke, that God will ſpeake one thing with his mouth, and ſeale another thing with his hand; or that he will by his miracle confirme any thing contrary to his Oracle. And therefore let vs reſolue and hold this for a ſure ground, *that all wonders, whether they be wrought in deed, or in appearance onely, if they be alleaged to proue any point of doctrine not warranted in the Word, are but Satanicall, lying, and Antichriſtians miracles.*

*So that he made fire, &c.* Now we haue to conſider, how it is, that among all other ſort of miracles, this onely is touched, that he ſhould cauſe fire come downe from heauen. In holy Scripture we read of fire ſent downe from heauen ſundry times, and for ſundry cauſes. Firſt, fire came downe from heauen, and conſumed Sodom, and her ſiſter Citties: they had ſent vp vncouth and vnnaturall fire of inordinate concupiſcence, and God ſent downe ſtrange and ſupernaturall fire, for a vengeance to them. This was miraculous indeed, the beaſt cannot do the like to this? yea, though he could he would not, for Sodom is his ſeate: ſo the great City, to wit, Rome, is termed to be ſpiritually Sodom and Egypt: the beaſt puniſheth not this abominable and vnnaturall concupiſcence,

Gen.19.24.
Reu.11.8.

but rather foſtreth it. Secondly, when the Lord permitted Satan to try Iob, we reade, among other things, that he brought fire from heauen to conſume *Iobs* ſheepe and his ſeruants; his purpoſe therein was, to draw the heart of *Iob* from the Lord, and to make him thinke that God was againſt him, and that it was not men only, ſuch as Caldeans, and Sabeans that were againſt him, but that God was his party, as may appeare by the words of the meſſenger who told him, *The fire of God is come from heauen, and hath burnt vp the ſheepe and the ſeruants.* A cuſtomable policy of Satan in all our temptations, outward or inward, to make vs apprehend that God is angry with vs, and the children of God haue need to beware of it. This bringing of fire, howſoeuer it ſeeme maruellous to vs, yet Satan did it by naturall meanes; for aboue nature, as I haue ſaid, he cannot goe; and he did it for this end, to deceiue *Iob*, and to ſteale his heart from the Lord his God. And this way Satans deputy, the beaſt, may deceiue by fire, as *Benno* the Cardinall, writing the life of Pope *Hildebrand*, or *Helbrand*, called *Gregory* the ſeuenth, teſtifies, that when he pleaſed, *hee ſhooke fire out of his gowne ſleeues, to the great aſtoniſhment of the people.* Many other might be recorded. For their owne Hiſtoriographers teſtifie, that of the number of Popes, two and twenty were abominable Negromangers; theſe, by ſorcery and deuilliſh wonders deceiued the world: this is ſo notorious, that themſelues cannot deny it, as I heard in a conference with a certaine obſtinate Papiſt, who boldly affirmed, *That a man in couenant with the Deuill, might be the head of the Church of Chriſt, and he himſelfe could be content to be the member of ſuch a head:* a dreadfull blaſphemie; but what is it that a blinded minde, and indured heart will not affirme?

Iob 1.16.

**A Popes miracle.**

Thirdly, when the controuerſie was betwixt *Elijah* the Prophet, and the Prieſts of *Baal*, about the true worſhip of God; *there came fire from heauen, and burnt vp the ſacrifice of Elijah*: ſo was the worſhip of God which he maintained, teſtified to be the true, and the Baalites conuinced for Idolaters. But the fire of this beaſt is not like this, howſoeuer he would haue men conceiue it were like it: for the Text ſaith plainely, that his wonders, and in ſpeciall, the fire he brings downe, is not to confirme the truth, as was the fire of *Elijah*, but to deceiue the world. We ſhew before, that the Oracle and miracle of God goe together; the Oracle is the word of his mouth, the miracle is the worke of his hand; the one cannot be contrary to the other. We may be ſure that a miracle tending to perſwade any point of doctrine not agreeable to the Oracle of God, is not the miracle of God: ſacrifices offered, according to Gods Commandement, he hath receiued vp with fire, as he did the ſacrifice of *Salomon* at the dedication of the Temple; otherwiſe the Lord reſpects them not. Let vs therefore in euery thing that concerneth his ſeruice, take heed to the warrant of the Word.

1.King.18.38.

**Gods Miracle and Oracle, euer goe together.**

2.Chron.7.1.

Laſt of all, we reade that the Lord Ieſus in the Pentecoſt, ſent downe the promiſed Spirit, *in the ſimilitude of fiery clouen tongues.* This the Romane beaſt cannot doe, yet he pretends a power to doe it, as if by his breathing he could inſpire his vnderlings with the holy Ghoſt; and by his curſing againe could take it away. As for the firſt, *Non mirum ſi illa beſtia quæ ſibi ſimulatè agni acceſſi & viuentis nomen vſurpat, hanc etiam Spiritus Sancti donationem fraudulenter vindicet, & ſpecie tenus per imitationem ſimulet.* It is no maruell (ſaid *Primaſius*) that the beaſt which faineth himſelfe to be like the Lambe, ſhould alſo pretend by a counterfeit imitation, the donation of the holy Ghoſt, as though he could giue that Spirit, as the Lambe gaue it. But let the beaſt breathe and blow till he burſt againe, hee ſhall neuer be able to inſpire his ſeruants with that Spirit, which in the ſimilitude of fire deſcended vpon the Apoſtles, pretend what he will. On the other hand againe, his abuſing of the world by fire, is beſt ſeene in his curſing, when by his fooliſh ceremony of throwing downe from on high, the torches, and light candles of ſuch and ſuch perſons as he pleaſeth to excommunicate; he would make the world beleeue, that it is in his power, at his pleaſure, to bring downe fire from heauen vpon men, as *Elijah* did vpon the Captaines with their fifties, yea to caſt them out of heauen, and to quench their light in vtter darkneſſe. The Hiſtory cleareth this point by manifold examples, that Emperours, Kings, Dukes, Captaines, haue beene more feared for a ſhew of this ſained fire from heauen, then otherwiſe the greateſt worldly powers would haue made them. Such was the blindneſſe of former ages wanting the light of the Goſpell, and the boldneſſe of that beaſt, that he abuſed the world with a needleſſe feare of his fire from heauen. But now the Lord bee bleſſed, his light hath made his Saints to ſee, that theſe are but deceitfull ſhadowes, not worthy to be feared.

*Act.2.3.*

*Primaſ. in hunc locum.*

## Verſe 14.

*And deceiueth them that dwell on the earth, by the meanes of thoſe miracles which hee had power to do in the ſight of the beaſt, &c.*

THe effect of his lying wonders, is here ſubioyned, to wit, that by them he deceiued

**The effect of his lying wonders.**

1.Cor.15.33.

Gen.3.13.

Gen.29.21.
2.Sam.16.4.

1.Pet.5.8.

deceiued the world; Satan is a great deceiuer, and so is the beast, his Deputy. Oft-times doth the Apostle giue vs this warning, *Be not deceiued*: telling vs thereby that we are in great danger, and haue need to looke to our selues, as he who deceiued *Eua*, though in his subtilty, deceiues also by himselfe or his instruments. It is euill to be deceiued in any thing; *Isaac* was deceiued by *Iacob*, and *Mephibosheth* by *Ziba*; these were but temporall things; Satan cares not how wise thou be in these, [illegible] and in spirituall things *goes about to deuoure thee*. And a most fearefull thing it is to be deceiued in spirituall things concerning saluation. This can he doe craftily and many manner of wayes; he presents false glasses to men, which giue not them a true sight of themselues, but make them conceiue that they are far better then indeed they are, and oftentimes bring counterfeit wares, making men to imbrace Historicall faith for a true faith, and to be content with a temporall repentance, in stead of a true repentance, superstition for deuotion; yea, to be zealous in false religion, as if it were the vndoubted Truth of God: and of this deceit heere is spoken: we haue against the manifold deceit of the beast and his Deputies, to pray for the manifold wisedome of God: *Send out thy light and truth.*

Whom the beast deceiueth.
Eph.4.18.

Psal.17.14.

Philip.3.10.

Mat.24.24.

Rev.13.8.

But whom deceiues this Beast? *Them that dwell on the earth*: so the men of this world, *strangers from the life of God*, are frequently described in this Prophecie: as their generation is earthly, so is their disposition; they are earthly minded; they haue but the spirit of this world, and cannot mount aboue it in their desires; they are content for euer to dwell in it; their heauen is in the earth; their best is now; they haue receiued their consolation here; therefore prayed *Dauid*, *Lord, deliuer me from the men of the world, who haue their portion in this life*; that is, *Lord, let me neuer be one of them*; not onely deliuer me from the euill which they would do me, but deliuer from that euill and miserable estate wherein they are. As for the Children of God, they are not dwellers on the earth, but *Pilgrims and strangers, hauing their conuersation in heauen*: though their bodies be vpon earth, these men cannot be deceiued, I meane fully and finally: so saith our Sauiour, *It is not possible the elect can bee deceiued*: These are excepted in the 8. Verse of this same Chapter; *All that dwell on the earth shall worship the beast, whose names are not written in the booke of life, of the Lambe.*

A warning for Papists.

Heere then is a fearefull warning to all Papists and Apostates; if they continue worshippers of the beast, it is an euident argument they are but Indwellers of the earth, their names are not in the booke of life, Citizens of heauen are they not, and the ioyfull priuiledges thereof shall they neuer enioy.

What the Image of the first beast is.

Hitherto we haue heard how the beast hath deceiued the world by wonders: now followes how he shall doe it also by making of the Image of the first beast, and by giuing a Spirit vnto it. First then, we haue to see what is the Image of the first beast; for to the words leade vs to vnderstand it, saying, *To them that dwell on the earth, that they should make the Image of the beast, which had the wound of a sword, and did liue.* This beast is the Imperiall power of Rome, the sixth head of that monstrous body; and yet called a beast, because (as we noted) *Qualibet pars bestiae est bestia*, so said *Primasius*. Now this beast was wounded with a sword, when the power of the Empire was broken, and vndone by the sword of the Gothes, Vandales, and other barbarous nations; yet after the deadly wound, wherewith this beast was wounded, and lay dead for the space of 300. yeeres, for all that space: From the dayes of *Augustine*, there was no Emperour of the West. Now after this long and deadly wound of the beast, he liues againe, when *Carolus Magnus* was made Emperour first in the French, then in the Germanes. The wounded Imperiall power some way gets life againe.

How the Image of the first and second beast are alike.

These circumstances of the Text, being pondred and well considered, may let vs see that this Image of the beast cannot bee the restored Imperiall dignity; for the Imperiall power, is the beast wounded deadly by a sword, yet liuing againe: And since it is the wounded beast, it cannot be the Image of the wounded beast also. The Text is cleare enough concerning this point. So then the Image of the first beast, is the Erected Papall power at Rome, in place of the Imperiall: for in the time that the Empire lay dead and wounded, and in effect was not, vpstarteth the Pope, and he leapeth vpon the backe of that same beast, whereupon the Emperour had ridden before him, to wit, the Romane state, for that still is the body of the beast; and he raiseth vp a new Image of the old Empire at Rome, as like vnto it as possible an Image can be to that which it representeth, for the names being changed, onely the similitude of both is euident. For largenesse of Dominion, the Romane papall power extends it selfe, as farre as euer did the Romane Imperiall power; and this seuenth head animateth the beastly Romane state more powerfully, then euer the sixth beast did. Againe, for similitude of gouernment, in the one there was a *Cæsar*, and he had with him a Senate, by whose counsell, affaires of the Empire were gouerned: In the other, there is a Pope, and with him a Colledge of Cardinals: the names are changed, but the Dominion is the ſame. Thirdly, they are equall in tyrannie. The firſt perſecuting Emperours were bloody, and mercileſſe murtherers of true Chriſtians; and Popes are nothing inferiour to them in bloody perſecution of true Profeſſors. Laſtly, they are like others in blind and groſſe Idolatrie. The firſt beaſt brought in plurality of gods, and was ſo preſumptuous as to exalt it ſelfe ſo high, as to diſcerne that none ſhould be worſhipped for a God, without approbation of the Senate. The ſecond maintaineth the ſame impiety, vnder a ſhadow of reuerencing the Saints, and it exalts it ſelfe aboue all that is called God. The firſt parted the Elements, creatures, and all other things, to be gouerned by their ſeuerall gods: as they gaue gouernment of the winds to *Æolus*; of the ſeas to *Neptune*; of warres to *Mars*; of diſeaſes to *Æſculapius*, and ſo forth. The ſecond beaſt doth the like, diſtributing the gouernment of the world among Saints: no Country, no Citie, no company of men in a Citie, which hath not their owne ſeuerall Patron and Protector, yea, according to the diuerſity of diſeaſes in men or beaſts: ſo hath this beaſt imagined a power of particular Saints, to cure particular diſeaſes. The one had a Pantheon, a Temple, for the Images of all ſuch gods as they pleaſed to worſhip: The other hath the ſame houſe ſtill, and in effect, the ſame name, *Templum omnium Sanctorum*. Thus the Image of the beaſt is a reſemblance and liuely repreſentation of the old Empire. Will a man looke to Rome, he ſhall ſee ſuch a Maieſty there now vnder Popes, as was wont of old to be vnder Emperours. Rome loſt a glorious head, when the Imperiall power was wounded, and doubtleſſe, with the loſſe of the head, the body, to wit, the Romane ſtate had beene loſt alſo, if the Papall head had not ſtart vp vpon the ſame body, and raiſed againe a reſemblance and Image of the old Empire: but indeed, as the firſt beaſt was monſtrous; ſo is the Image thereof. It were an vnſeemely thing to ſee an Ape with a Crowne ſit downe in the Throne of a King: and no leſſe vgly a ſight is it, to ſee a Pope that is a Prieſt, with a ſhauen crowne, ſit downe in the Imperiall ſeate, taking vpon him to command and ouer-rule all the Monarchs and Kings of the world. And this for the beaſtly Image of the firſt beaſt.

*Nazarinus Jeſuita in Pſal. 51 concio. 125. fol. 250. 251. in* $4^{to}$. *multa.*

The Image of the Beaſt, a liuely repreſentation of the old Empire.

The Pope compared to an Ape with a Crowne on his head.

One thing remaineth to be conſidered: How is it ſaid, he cauſeth them that dwell on the earth to make this Image? was not all this done by himſelfe? Truth indeed, Popes by their ſubtilty, haue ſtolne the greatneſſe of the Empire to themſelues, yet ſo, that not onely did Emperours and Kings conſent to it, but in effect, made vp this Image by donations, reſignations, [illegible], and ſuch like, haue they aduanced the Pope of Rome to this greatneſſe of a new Empire. The Hiſtories make this plaine, and are at large ſet downe by *Bullinger*, in his moſt iudicious Commentary vpon this Booke, wherein is declared, that the Kings and Emperours of the earth, ſometime by allurements were ſeduced, as you may ſee in *Carolus* and *Pipinus*; ſometime by feare, compelled to depriue themſelues of great priuiledges, and reſigne them to make vp this Image of the beaſt. And yet the matter is made cleerer by the circumſtance of time; the Image of the firſt beaſt is not made, till it was deadly wounded; the power and authority of the Empire is away, before the ſecond beaſt come in to erect the Image thereof: So that out of the ruines of the Imperiall power, ariſeth the Papall greatneſſe. This is according to that Prophecie of Saint *Paul: Onely he who now with-holdeth, ſhall let, till hee be taken out of the way.* The meaning whereof, according to the iudgement of ancient Fathers (as wee prooued before) is, that Antichriſt, howſoeuer his myſterie of iniquity was working, yet could hee not come to his greatneſſe, till firſt the Emperour was remooued out of Rome. This is ſo forcible a circumſtance, that *Thomas Aquinas* vpon that ſame place mooueth this queſtion; Seeing the glory of the Empire is gone, how can it be denied but that Antichriſt is come? Theſe are his owne words: *Sed quomodo eſt hoc? Quia iam diu gentes receſſerunt à Romano Imperio, & tamen nec dum venit Antichriſtus?* How can this be? (ſaid he) It is now long ſince the nations haue departed from the Romane Empire, and yet Antichriſt is not come? where marke, he granteth this for a confeſſed thing, that Antichriſt will come vpon the decay of the Empire. But becauſe Antichriſt is not yet come, according to the doctrine of the Romiſh Church: he anſwereth the queſtion this way: *Dicendum eſt, quod nondum ceſſauit Imperium Romanum, ſed eſt commutatum de temporali in ſpirituale:* We muſt ſay that the Romane Empire is not yet ceaſed, but is changed from a temporall Empire vnto a ſpirituall. There he falleth vpon the truth, no more knowing what he ſpeaketh, then *Caiaphas* did, when he ſaid, *that one behooued to die for the people*; for in very truth, this ſpirituall Empire of a ſhauen-crowned Prieſt, ſitting at Rome, and ouer-ruling the world, is the Image of the old temporall Empire, as we haue declared before.

Popes by ſubtility haue ſtolne away the Empire.

Out of the ruines of Imperial power, ariſeth the Papall greatneſſe.

2.*Theſ.*2.7.

*Thom. Aquin. in* 2.*Theſ.*2.

Verſe

## Verſe 15.

*And he had power to giue life vnto the Image of the beaſt, that the Image of the beaſt ſhould both ſpeake, and cauſe that as many as would not worſhip the Image of the beaſt, ſhould be killed.*

NOw followes the third meanes whereby this beaſt deceiueth, to wit, by giuing a ſpirit vnto the Image of the beaſt; where firſt it comes to be conſidered, that, both in the one and the other, the word of permiſſion is vſed: Certainely Satan himſelfe, neither any beaſtly inſtrument that he imployeth, is able to doe any thing but by Diuine permiſſion. Why is it then, will ye ſay, that the Lord permitteth the world to be deceiued? The reaſons reuealed in the Word, I finde to be two. The firſt is is, for the tryall of his owne, ſee that place of Deuteronomie, *If there ariſe a falſe prophet, hearken not vnto him, for the Lord thy God hath ſent him to try thee, whether thou loueſt the Lord or not, with all thine heart and with all thy ſoule.* The other reaſon is, for the puniſhment of the wicked: and this is cleerely ſet downe by the Apoſtle, *Becauſe they receiued not the loue of the Truth, that they might be ſaued: therefore God ſhall ſend them ſtrong deluſion, that they ſhould beleeue lies, &c.* And thus we may plainely ſee, that all Hereſie, and namely, Papiſtry; beſide that it is a ſinne it ſelfe, is alſo a plague and puniſhment of ſinne: *Ad occultum Dei iudicium pertinet, quod impij ab Antichriſto ſeducuntur:* It pertaineth to Gods ſecret Iudgement, that the wicked are ſeduced by Antichriſt: *Seducuntur qui ſeduci mærebantur, eò quod dilectionem veritatis non receperunt:* They ſhall be deceiued, who haue deſerued to be deceiued, becauſe they receiued not the loue of the Truth: and yet more fearefull is the ſentence which he ſubioyneth: *Iudicati ſeducentur, & ſeducti iudicabuntur:* When they are iudged, they ſhall be deceiued, and becauſe they were deceiued, they ſhall be iudged ouer againe. They are firſt iudged by the Iudgement of God, ſecret and iuſt; Becauſe they receiued not the loue of the Truth, God ſhall deliuer them to the ſpirit of errour, and becauſe they were deceiued, hauing the cleare light of the Word to direct them, they ſhall be iudged againe in that laſt and manifeſt Iudgement, wherein Chriſt ſhall iudge the world.

None are able to do any thing without Diuine permiſſion.

Reaſons hereof.

*Deut. 13. 1, 3.*

Antichriſt a ſinner, and plague to ſinners.

*Aug. in 2 Theſ. 2*

The aduerſaries of the Truth cannot abide to heare it ſayd, that the world of a long time was deceiued with blindneſſe and errour, and they ſay, that it is againſt Gods power and prouidence, that it ſhould be ſo: reade their Notes vpon the ſecond to the Theſſalonians, the ſecond Chapter, and the third Verſe: There they take great paines to prooue that the Church of Chriſt ſhall neuer faile; but to no purpoſe, they beate the ayre: for we beleeue and conſtantly affirme, that it ſhall neuer faile, albeit the viſible face thereof be obſcured with darkeneſſe of Hereſie, according to this Prophecie, yet in greateſt defections the Lord reſerueth a Church vnto himſelfe. When we ſay, The world was deceiued; doe we ſay any more then heere is foretold, *And all the world wondered and followed the beaſt?* and yet are we ſure that the Church ſhall neuer faile: for in the greateſt Apoſtaſie, wherein the earth ſhall ouerflow with inundations of Hereſies, yet is there ſtill an exception of thoſe *whoſe names are written in the Lambes booke of life.* Since therefore the Prophecie foretelleth ſo cleerely that the world ſhould be deceiued, may not we, after the accompliſhment thereof, (the darkeneſſe of Hereſie being now diſcouered by the light of the Goſpel) ſay plainly, that the world is deceiued? But they are afraid that the blame of this defection ſhould fall on the Church of Rome, as in very truth it lyeth vpon them; and therefore would they couer it with this generall cloake, that it is againſt Gods power and prouidence, to ſay, that the Church ſhould periſh; but this cloake couereth them not. We know, the Catholike Church (as we haue ſayd) cannot periſh; this helpeth nothing the Church of Rome, who according to this Prophecie, hath deceiued the world, *and hath made the Inhabitants of the earth drunken with the wine of her fornications.* As *Adams* fall was neither againſt the power nor prouidence of God, no more is the fall and Apoſtaſie of the Church of Rome: that it is not againſt Gods prouidence, is euident out of his prediction; the Lord foreſaw it, and foreſheweth it vnto vs: that it is not againſt his power, is proued by his permiſſion of it; and his permiſſion is a kind of his will.

See how the Romaniſts proue, that the Church, that is, their Church, ſhall neuer faile.

*Chap. 13. 3.*

*Verſe 8.*

*Reu. 17. 2.*

But leauing this, let vs ſee what ſpirit is this whereby the image of the beaſt is animated and made to ſpeake. Alluſion heere ſeemeth to be made to heathen Idolaters, whoſe Idoles were by deuilliſh meanes made to ſpeake and giue out Oracles and anſwers: Such iuggling hath beene alſo practiſed in the Church of Rome. But foraſmuch as this image is no materiall thing made with mens hands; this cannot be the true meaning of it. The ſpirit of a creature, is that which animateth the creature, and giueth life vnto it. Now if wee ſhall conſider what it is that giueth life, vigour, and credit to the beaſt of Rome: what is it whereby it ſpeaketh in ſo terrible a manner, that all the remanent beaſts of the Forreſt, that is, the blinded ſtates of the world are afraid to ſay againſt it; wee ſhall euen finde, it is that pretended power, which the beaſt gloryeth hee hath from Chriſt and Saint *Peter*.

This vſurped Vicarſhip, his croſſing Keyes, his preſumed power to blind and looſe, is (as I may call it) the very ſoule of the Popedome; this holdeth Emperours and Kings of the earth vnder his beaſtly bondage; hee ſpeaketh ſo terrible things out of this pretended power, as if by him all Potentates had their ſtanding, and he were able, not onely to kill their bodies, to depriue them of their Crownes, but to caſt their ſoules into hell alſo. By reaſon of this power (ſaith the beaſt) that is giuen me from heauen, it is by me that Emperours and Kings doe reigne, they haue their power of me: I am ſet ouer Nations, and ouer the Kingdomes, to plucke vp, and to roote out, and to deſtroy, and to throw downe, to build vp, and to plant: So abuſeth he theſe words of the Lord to *Ieremiah*, for eſtabliſhing his owne tyrannie: but in very truth, as the Papall eſtate is an Image of the Imperiall, ſo is his pretended heauenly power, no other thing, but an Image and vain ſhew of a power, which indeed he hath not. And that I haue reaſon to call this pretended power, the quickning ſpirit of the Image, appeareth euidently by this. Take away this power from the beaſt, at leaſt, take out of the hearts of men, the vaine conceit and feare of it; who will regard the Pope? his credit is vndone, and himſelfe becommeth like a dead Carrion, wanting the ſpirit that did animate it. As this day may bee ſeene by experience, many Princes, Kingdomes, and People throughout Chriſtendome, who by the light of the Goſpell haue their eyes illuminate, to ſee that his pretended power is but phantaſtike; they care not for him, they ſee him to be but an Idoll ſhepheard: let him threaten and curſe as he will, his curſe is but vaine, and without force. That happy Princeſſe *Elizabeth*, of good memory, vnder their curſe, ouer-liued many Popes; her peaceable life was concluded with a bleſſed death in the Lord, which ſo had not falne out, if they could haue curſed indeed where God had bleſſed. The beaſt ſeeth this well enough, and therefore ſupplyeth the defects of his curſing, with the dint of the ſword, and deuilliſh deuiſing of treaſonable plots, by ſuch as are his blinded captiues, and that is it which now followeth.

*Ier.1.10.*

*And ſhould cauſe, that as many as would not worſhip, &c.* Hitherto we haue heard the beaſt working by fraud: now followeth, how hee ſhall worke by force alſo, and that two manner of wayes. Firſt, hee ſhall exerciſe cruelty vpon the life of them that will not worſhip the Image of the beaſt, and ſhall cauſe them to bee killed. Next, he ſhall depriue them of liberty, which is better then life; they ſhall not haue licence to buy nor ſell, nor to inioy any other benefit of humane ſociety; the firſt, is in the end of this Verſe, whereof we may ſee that this beaſt, of the very nature of it is inclined to cruelty and blood-ſhed, of all that contradict it. Popes may promiſe ſubiection to Princes, and either out of policy or neceſſity, grant ſafe-conducts vnto Catholike Chriſtians, as they did to *Iohn Huſſe*, but they are farre deceiued, who truſt more in this beaſt, then they would doe in an hungry Lyon, if once they come within the compaſſe of his reach. The colours of this beaſt, are red as the ſcarlet, the breath of it is hot, and ſendeth out ſparkles of fire to inflame the world; the drinke it delights in, is the blood of Saints; the murther at *Paris*; the abominable Powder-Treaſon; with many practices of vnnaturall cruelty in all Kingdomes of Chriſtendome, practiſed by the whelpes of this beaſt, proclaime to the world, that the mother and the children are all of a bloody kind. But of their cruelty we haue ſpoken, and minde to ſpeake in other places of this Booke.

Antichriſts working by force, & that two wayes.

The beaſt notably deſcribed.

### Verſe 16, 17.

*And he cauſeth all, both ſmall and great, rich and poore, free and bond, to receiue a marke in their right hand, or in their foreheads: And that no man might buy or ſell, ſaue he that had the marke, or the name of the beaſt, or the number of his name.*

OTher wayes whereby this beaſt exerciſeth his cruelty, are here touched, to wit, that he ſhall debarre all ſuch as will not profeſſe ſubiection to him, from free liberty of traffike of buying or ſelling, in all Kingdomes where he may haue commandement. How this is fulfilled in the Popedome, the Decree of Pope *Martin* the fift may witneſſe; for there, ſuch as acknowledge not the See of Rome, are interdicted and diſcharged of all humane ſociety. *Prohibentur illis domicilia tenere, larem ſouere, contractus inire, negotiationes quaſlibet exercere, aut humanitatis ſolatia cum Chriſti fidelibus habere.* Yea, ſo farre did this tyrannie proceed, that it was not lawfull to ſpeake to any, on whom the Pope had caſt downe his countenance: *His quibus Papa eſt inimicus, neminem vel loqui debere.*

*Bulla Martini in fine Concil. Conſtant.*

*Cauſ.11.queſt.3*

Heere then we are forewarned how this beaſt ſhall preuaile for a time, and worke ſo effectually, that he ſhall cauſe an Vniuerſall defection of ſmall and great, rich and poore, bound and free. This is a point needfull to be marked throughout this whole Prophecie, not once, but often; not in Parable onely, but in plaine ſpeech alſo, are we forewarned of *the houre of temptation, which will come vpon all the world, to try them that dwell vpon the earth.* The Papiſts thinke they demand a great queſtion of vs, when they aske, Where was your Church before *Luther?* as if there had been no true Church in the world, wanting ſmall and great, rich and poore, bound and free, publikely profeſſing with it. Is not this the ſtrong Bulwarke of the Church of Rome, That multitude and Vniuerſality are with them? but if it were alway ſo, that multitude and vniuerſality of ſtates were with the true Church, when ſhould this Prophecie be accompliſhed, that *all the world ſhould be deceiued, great and ſmall, rich and poore, &c. ſhould worſhip the beaſt, and receiue his marke?* Tell vs where the Church will be, when the beaſt (in their opinion) ſhall haue ſo great ſucceſſe, as to deceiue the whole world, and we ſhall tell them (according to the Truth) where the Church was before *Luther.* It is an idle thing in them to demand that of vs, which they anſwer for vs, or to blame vs for affirming the ſtate of the Church, hath beene according to this Prophecie, ſince they themſelues affirme it will be according to this Prophecie; for in their Annotations vpon this ſame Booke, expounding how the woman figuring the Church, ſhall flee to the wilderneſſe; they write in this manner: *The Church ſhall be without publike ſtate of regiment, and open free exerciſe of holy functions, yet ſhall it not bee vnknowne to the faithfull that follow it, nor to the enemies that perſecute it.* And this ſay we was the very ſtate of the Church, in the middeſt of Antichriſtian darkeneſſe: it had not open free exerciſes of holy functions; nor ſuch a publike ſtate of regiment, as, praiſed bee God, now it hath: yet was it knowne to the faithfull then, and to enemies alſo, as is maniſeſt by many Martyrs in all ages, ſuffering the death for that ſame Truth, which this day is preached and profeſſed in the reformed Churches.

*Reu. 3. 10.*

Multitude & vniuerſality are the Bulwarkes of the Church of Rome.

*Rhemiſt. on Reu. 12.*

Our Church confeſſed by Papiſt to be 300. yeeres agoe, which was before Luther and Caluin.

And that they found our Church alway contradictory to them, or euer *Luther* or *Caluin* were borne, the teſtimony of their own Inquiſitor *Reinerus* makes euident, who liued more then three hundred yeeres agoe; hee ſpeaking of the poore men of Lyons: whom in contempt he calleth Waldenſes and Leoniſtæ, ſayth, they were more pernicious to the Church of Rome then all other ſects, for three cauſes. Firſt, becauſe it hath beene of longer continuance, for ſome ſaith this ſect hath indured ſince the Apoſtles times. Secondly, becauſe it is more generall, for there is almoſt no land, into the which this ſect doth not creepe. Thirdly, for that all other ſects doe bring an horrour with the hainouſneſſe of their blaſphemies againſt God: but this ſect of Leoniſts hath a great ſhew of godlineſſe, becauſe they liue iuſtly before men, and beleeue all things well concerning God, and all the articles which are contained in the Creed, onely they blaſpheme and hate the Church of Rome. Heere is a Church, by their owne teſtimony, as ancient as the Romane: Here is a Church more holy then the Romane; the Profeſſours thereof are acknowledged to bee of an irrebukeable life: Heere is a Church more ſincere in faith then the Romane: the aduerſaries themſelues can charge this Church with no fault in Doctrine nor manners, onely they ſay, It is an enemy to the Romane Church, which indeed is no fault: for now ſince Bethel is become Bethauen, the Citie that was once holy, is become an harlot, and Rome by turning away from the Lord, is turned vnto Babel; why ſhould not his people turne from it, ſpecially ſince they are ſo commanded? *Come out of Babel, my people, be not partaker of her ſinnes, leſt yee bee partakers of her plagues.* Let not them therefore any more demand of vs; Where was your Church before *Luther?*

See fully on the *Reu.c.*27.

*Iſa.* 48. 20.

## Verſe 18.

*Heere is wiſdome, Let him that hath vnderſtanding count the number of the beaſt: for it is the number of a man, and his number is, ſixe hundred threeſcore and ſixe.*

NOw in the laſt roome, Antichriſt is deſcribed from his myſticall name: for, that this beaſt is Antichriſt, the aduerſaries themſelues confeſſe it. A name, is that whereby one thing is diſcerned or diſtinguiſhed from another. So Antichriſts name is that, whereby he and his will be diſcerned from all other fellowſhips of people. This name is neither ſet downe ſo plainely, that all, without exception, may know it, nor yet ſo obſcurely, but that men of wiſedome may vnderſtand it, ſpecially in the due time, when the myſterie of iniquity was in working, and Antichriſt was in his riſing, it was hard to diſcerne him, or to know his name: but now the man of ſinne is reuealed daily more and more. So that is an euill kind of argumenting, to reaſon, hee cannot bee knowne now, becauſe he was not knowne to the Fathers of the firſt age.

That this beaſt is Antichriſt, is confeſſed by the aduerſaries. *Bel'ard: Pont. Rom. l. c. 3. 10*

Why this beaſt is ſpoken of ſo myſtically.

Hier. ad Aglaſiam.

Aug. de Ciuit. Dei. l. 20. c. 9.

The reaſon why Saint *Iohn* ſpeaketh myſtically of his name, is that ſame which moued Saint *Paul* to ſpeake obſcurely of the time of his comming, 2. Theſ. 2. And it is giuen both by *Ierome* and *Auguſtine*, to be this: *Si apertè dixiſſet Paulus, Romanum Imperium deſtruendum, quod ipſi qui imperant æternum putant, iuſta cauſa perſecutionis in Orientem tunc Eccleſiam conſurgere videbatur.* The ſame hath *Auguſtine, Paulum id apertè ſcribere noluiſſe, ne calumniam ſcilicet incurreret quod Romano Imperio malè optauerit:* If the Apoſtles had plainely foretold the deſtruction of the Romane Empire, which by their Oracles was thought to bee eternall, the Emperours might haue thought they had iuſt cauſe to perſecute Chriſtians, as being enemies to the Empire. Therefore as Saint *Paul* there ſpeakes (as I ſayd) obſcurely, of the time of his comming: So Saint *Iohn* ſpeaketh myſtically heere of the name of this beaſt, which was to ariſe vpon the fall of the Empire, and to poſſeſſe the ſeate, rent, and dignitie thereof. Before he ſpeaketh of his name, he premitteth this warning: *Heere is wiſedome*; recommending it vnto vs all, as a point of ſingular wiſedome to be learned. This one thing ſtoppeth the mouthes of all them who cry out, Theſe myſteries ſhould not be meddled withall; ſpecially of Papiſts, who place the whole ſtrength of their Kingdome in ignorance. Therefore ſuch of them as haue written vpon this Booke, vnder colour to explaine it, haue indeed obſcured it; and the beſt of them affirme, that this name cannot be knowne; *Irenæus* (ſay they) knew it not, and how ſhall we know it? But indeed no maruell that vnto them this whole Prophecie be not darkneſſe, through which they cannot ſee. Of it ſelfe, it is a *Reuelation*, but ſuch as is not for all men, onely for ſuch as are the ſeruants of God. Sure it is, no man blinded with the ſpirit of Antichriſt, ſhall euer be able to vnderſtand this Prophecie of Antichriſt.

A ſtop to their cauill, which ſay, That the Reuelation ſhould not be meddled withall.

Reu. 1, 1.

But to leaue them in their darkeneſſe. God hath penned his Word with ſuch manifold wiſedome, that in ſome places it is like vnto a ſhallow water, wherein a child may wade and goe thorow; in others againe, ſo deepe, that an Elephant may ſwimme. It is true, this Prophecie in many places is ſo obſcure, that it may exerciſe euen the beſt wits to vnderſtand it. But let vs remember, it is the laſt loue-token which our Lord hath ſent to his Church from heauen; it is a Booke, properly pertaining to the Church now in theſe laſt ages, from Chriſts Aſcenſion to his ſecond comming. For this end was this Prophecie penned, that we might learne wiſedome by it. The inſcription thereof, proclaimeth a bleſſing to all that reade and heare the words of this Prophecie; yea, the name of the beaſt is recommended to vs, as a point of wiſedome, moſt neceſſary for vs to be learned: for the next Chapter at the 9. Verſe, the wrath of God is denounced vpon them that worſhip the beaſt, and receiue his marke. Shall not we then learne to know the beaſt, and his name, and his marke, they we may eſchew that fearefull wrath to come, when God cryeth, *Come out of Babel, my people, that yee bee not partakers of her ſinnes, and that yee receiue not of her plagues?* Shall we not learne what this Babel is, that we may flee from it? Without this wiſedome, to know what we ſhall doe that we may be ſaued, all other wiſedome is but folly.

Reu. 18. 4.

A due conſideration of the words.

Then to come vnto it: In moſt obſcure Prophecies of this Booke, it pleaſeth God to interlace ſome word that ſerueth for a light to the reſt. So here the number of the beaſt is ſaid to be the number of a man. If we adhere to the words, and conſider them, they render vnto vs theſe poſitions: Firſt, that the beaſt whereof he hath ſpoken, is not properly a beaſt, but metaphorically, and that it figureth a man. Next, the number of the beaſts name, is not the number of a time, nor the number of writings, nor any other worke of a man; but it is the number of a man, to wit, that man, whom S. *Paul* calleth, *The man of ſinne*. Thirdly, it is not the proper name of one particular man, but a collectiue name of a whole ſtate and ſucceſſion of men, like that name of *Iacob* or *Iſrael*, by which, all they of the whole twelue Tribes in all ages ſince, cuſtomably are expreſſed: for it is impoſſible that any one particular man in 3. yeeres and an halfe (as the Papiſts dreame) ſhould deceiue the whole world, ard doe ſuch other great workes, as here is ſaid this beaſt ſhall doe.

Gen. 32. 28.

Of the numerall letters of Antichriſts name, which make vp 666

Now this being laid for a ground, we haue firſt to learne his name, by the numerall letters thereof; for the letters of his name muſt make vp this number *666*. *Irenæus*, aboue 1400. yeeres agoe, teſtifieth that they who ſaw S. *Iohn* face to face (it ſeemeth he pointeth at *Polycarpus*) did teach that the number of the beaſts name, according to the computation of the Greekes, by letters which ſhal be in it, ſhal containe *666*. for the Greeks & Hebrews reckoned their numbers by the letters of their Alphabets, as we doe by Cyphers. This iudgement of Antiquitie would not be ſlighted nor deſpiſed, ſpecially ſince the Text leades vs to learne the name, out of the numerall letters. Now the numerall letters of the name λατεινος, making vp *666*. leade vs by the hand to conſider, that the beaſt whereof Saint *Iohn* hath beene ſpeaking, is *That man of ſinne*, who hath vſurped

Antichriſts name ſheweth his nature.

vſurped the ſeat of the Latine Emperour, and intruded himſelfe ouer the Latine Church, as the head and ſupreme gouernor thereof, ſuffering no Scripture, nor diuine ſeruice in any other language, but in the Latine. God plagued the firſt Babel with confuſion of languages, that the builder ſpake, and the people vnderſtood not what he ſaid: and this ſame curſe, the beaſt, the King of myſticall Babel, hath brought in vpon the Church. The builder ſpeakes, and the people know not what he ſaith; they pray, and vnderſtand not what they pray. The man then repreſented by this beaſt, may be taken vp by this name, he is, *Latinus*.

**What was the plague of the firſt Babel, he hath brought on the ſecond, euen confuſion of Languages.**

Neither is it without the prouidence of God, that the Hebrew letters, if yee frame a name of them, containing 666. renders this name, *Romane*: which is ſo cleerly ſet downe by twelue, or fourteene Interpreters of this booke, that it is needleſſe for me to repeate that which they haue written. By this name *Romane*, will that Prince of the Latine Church haue all thoſe denominate, who are of his ſociety and profeſſion. Wilt thou confeſſe according to thy Creed; *Unam ſanctam Catholicam Eccleſiam*? that there is one holy Catholike Church? it is all nothing, vnleſſe thou adde *Romane*. But if it be ſo neceſſary, would not the Apoſtles, when they ſet downe all that wee ſhould beleeue concerning the Church, in three words: 1. that it is one: 2. that it is holy: 3. that it is Catholike? they would, I ſay, haue added the 4. alſo, that it is *Romane*; and haue told vs, that it is not enough to be Catholikes, Apoſtolikes, vnleſſe we be alſo *Romane*. The obiections made by *Bellarmine*, againſt this expoſition of the beaſts name, are ſufficiently anſwered by that worthy Diuine, D. *Downame*, to whom I remit the Reader, who is deſirous to know them. Onely I touch a little their great and maine obiection. O (ſay they) there are many other names, the letters whereof render this number. But this is onely a ſhift: for the name of the beaſt muſt be agreeable to the reſt of the notes and properties of the beaſt, as they are here deſcribed. It makes not how many names be found hauing this number: if they be names of ſuch things as whereunto the other notes of the beaſt cannot agree. The name *Genſericus* hath this number; but did *Genſericus* worke miracles? had he hornes like the Lambe? did he deceiue the whole world? And the ſame holds true in the reſt of the names: for Gods Spirit ſends vs not heere to ſeeke ſimply a name, hauing ſuch a number, but a name with the number, expreſſing the beaſt, and his qualities, heere aſcribed to him. And theſe qualities ſet downe in this Prophecie agreeing to the beaſt, are thus to be gathered: Firſt, this beaſt is not an open enemie to Chriſt, but a couered; in word profeſſing Chriſt, but indeed, ἀντικείμενος, an oppoſite to Chriſt: and this is figured here, that this beaſt hath hornes like the Lambe, as alſo that he ſitteth in the Temple of God, which *Auguſtine* this way expoundeth: *Sedebit in Eccleſia Dei*, as if he and his ſhall auow themſelues to be the Church of God. He ſhall be contrary to Chriſt, vnder a ſhew of fained and hypocriticall godlineſſe, ſaid *Hilarius*. Open and profeſſed enemies of Chriſt are figured by Wolues, Lyons, Beares, and ſuch like: but Antichriſt creepes in with falſe doctrine and miracles, figured by women, Whoredomes, cups, drinking, inchantments, and a counterfeit Lambe. Therefore can neither Iewes, nor Turkes with their *Mahomet*, be this beaſt, but ſome notable deceiuer, vnder the cloke of Chriſts profeſſion. And this alſo ſignifieth *Ierome*, *Simulat caſtitatem*, he ſhall counterfeit chaſtity and continencie. *Simulabit ſe ducem fœderis*: he ſhall faine himſelfe to be the Captaine of the Couenant, that is, of the Law and Goſpell.

*Down.* Treatiſe of Antichriſt.

*Obiect.*

*Solut.* The name of the beaſt agreeing to other names, makes not them the beaſt, without its nature and property. Example.

Antichriſt manifeſted by his qualities, which are theſe. 1. He is not an open enemie.

*Aug de ciuit. Dei. lib. 20. cap. 19.*

*Hilarius ad Auxentium.*

*Hieron. in Dan. cap. 11.*

Secondly, this beaſt comes with lying wonders: how by theſe the Apoſtate Biſhops of Rome haue blinded the world, is ſufficiently knowne.

2. He comes with lying wonders.

Thirdly, this beaſt commeth to his greatneſſe after the wound of the firſt beaſt, that is, after the fall of the Romane Empire. *Veniet Antichriſtus, cum completa fuerint tempora Romani Imperij*, ſo ſaid *Cyrillus*. That Empire was at the height in *Auguſtus*, it expired in *Auguſtulus*: for three hundreth yeeres after him there was no Emperour in the Weſt. Then was fulfilled this Prophecie, according to the iudgement of *Ambroſe*, *Apparebit Antichriſtus poſt defectum Romani Imperij, qui interficiet ſanctos, reddita Romanis libertate, ſub ſuo tamen nomine*: after the decay of the Romane Empire, Antichriſt ſhall appeare, who ſhal perſecute the Saints, and reſtore liberty to the Romanes, but vnder his owne name.

3. He comes by the fall of the Romane Empire. *Cyril. in Catecheſ. 15.*

*Ambroſ. in 2. Theſ. 2.*

Fourthly, this beaſt ſhall make the Image of the firſt beaſt, to wit, the ſtately Romane Empire that was wounded be the ſword, to wit, of Gothes, and barbarous Nations, but now is made to liue againe by Popes. He ſhall not reſtore the ſame beaſt, but the Image and ſimilitude of it: that is, the donation of liberty to Romanes, and making their dominion as great and large ouer the world as euer it was: *ſed ſub ſuo nomine*, vnder his owne name. Of old, there was nothing heard in the world, but *Imperator Romanus*: after his decay nothing more feared in the world, then *Papa Romanus*: and vnto

4. He comes by making the Image of the firſt beaſt.

to this agrees the ſeat of this beaſt, called after, the whore, that he ſitteth in the Citty, ruler of the world, ſtanding in ſeuen hils.

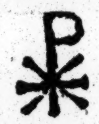
5. He comes by exerciſe of his cruelty.
*Cyril. Catech. 15.*

And laſtly, this beaſt ſhall exerciſe great cruelty vpon all that contradict him, and ſhall cauſe them to be killed. *Primum quidem temperantiam & humanitatem ſimulabit*: in his entry he ſhall make a ſhew of great ſoberneſſe and humanity, but when he hath gotten any ſtrength, he ſhall vſurpe primacy aboue all that is called God, and ſhall breake out in moſt beaſtly cruelty. *Quos ſignis non poterit, hos gladijs ad ſuam conuertet voluntatem*: whom he cannot deceiue by wonders, them ſhall he ſubdue by the ſword.

*Euſeb. Emiſſen. dominica ſecunda aduentus.*

Now let the Ieſuites goe and get vs another Kingdome, or ſtate of men in the world, to whom theſe properties doe agree, but to the Romane Papall eſtate: and wee ſhall confeſſe wee haue done them wrong in ſaying, the name of the beaſt is Latine or Romane. But vntill the time they doe this, (which they ſhall neuer be able to doe) let them not pleaſe themſelues, and deceiue ſimple people, by reckoning out many names, whoſe letters make vp *666.* in number; for be the name what it will, hauing this number, it cannot be the name of this beaſt, vnleſſe the properties of the beaſt ſet downe here, agree alſo vnto it.

The marke of the beaſt.



*Aug. in Apoc. cap. 13.*

This being ſpoken of the beaſts name, it will be more eaſie to vnderſtand what is his marke. In the iudgement of *Primaſius*, the marke of the beaſt is, *nomen Chriſti compendio incluſum*: which he figureth this manner of way, as I haue noted in the margine. *Auguſtine* placeth it in theſe letters χξς, *Hoc ſignum Chriſti intelligitur & ipſius oſtenditur ſimilitudo quam in veritate colit Eccleſia, cui ſe ſimilem facit hæreticorum aduerſitas, qui cum Chriſtum ſpiritaliter perſequantur, tamen de ſigno crucis Chriſti gloriari videntur*: this is (ſaith he) the ſigne of Chriſt, Antichriſtian heretikes will ſeeme to glory of the ſigne of the Croſſe, notwithſtanding that indeed they be enemies to the Croſſe, and perſecutors of Chriſt. From theſe it ſeemes our Countrey-man the L. of *Merchiſton* (who hath laboured moſt painfully in the opening of this booke) hath borrowed that which he writeth of ſundry ſorts of croſſes. *Propos.*

*Charagma* in generall, is a note of difference, whereby one thing is diſcerned from another: here more ſtrictly it ſignifieth, a certaine cognizance, whereby men of one profeſſion and religion are diſtinguiſhed from others. Now for vnderſtanding of this let vs ſee, firſt, what is Chriſts marke, and then we ſhall know what is Antichriſts.

What Chriſts marke is.

1. Partly inward.

Thar Chriſt hath his owne ſeale, ſee Chap. 7. This ſeale is partly inward, partly outward; the inward or priuate ſeale hee keepeth in his owne hand, none can ſtampe or marke with it thoſe who are his, but onely himſelfe. Of this ſpeakes the Apoſtle, Epheſ. 1. 13. and 4. 30. as alſo in many other places. This ſeale is the impreſſion of true faith in the ſoule by the Spirit of truth, which maketh the heart of him who hath it, to cleaue vnto Chriſt, with a conſtant reſolution to follow the light of his Word, to depend vpon his voyce, and not to harken to the voyce of a ſtranger. This marke, this manner of way ſtamped in the heart, breaks out into the forehead, not onely by participation of the Sacraments, outward ſeales of the Couenant; but by a publike profeſſion of Chriſt Ieſus in his worſhip according to his Word, and in framing of our life thereafter, ſo farre forth as humane infirmity will permit vs. Thus haue we ſeene what is the marke of Chriſt, wherewith his children be marked.

*Epheſ. 1. 13. & 4. 30.*

2. Partly outward.

Antichriſts marke alſo partly inward, partly outward.

1

Antichriſts ſeale againe and character is partly inward, and partly outward: his inward marke is, the ſtamping of a ſoule by the ſpirit of error with an implicit faith, blinding and binding that miſerable ſoule to follow the beaſt of Rome, and without all examination, to beleeue whatſoeuer the Pope ſhall ſay. This is the very inward and eſſentiall marke of a true Papiſt. I like very well the iudgement of them who make here a difference of Papiſts: ſome of them haue the name onely, and will be ſo called; others haue the ſecret marke and inward ſtampe of the beaſt. The one knowes not the deepeneſſe of Satan; euen vnder the name of Papiſts, their faith cleaueth to Chriſt, and reſts onely vpon the merit of his blood: ſuch were many (no doubt) of our Fathers, the Popes men in name, Chriſts indeed. The other are more miſerably captiuate, ſo bound vnto the beaſt, that they are diuorced from Chriſt, and miſcarried from the foundation ſo farre, that they looke for ſaluation by another blood, and other merits then the blood and merits of Chriſt. In a word, all law to them ſtands in the Popes mouth, albeit hee ſhould contradict and diſpence with that Word of truth which hath beene deliuered to vs by Chriſt Ieſus, in holy Scripture. How dangerous, yea deadly the eſtate of theſe men is, ſee out of the next Chapter, at the ninth verſe, *If any man worſhip the beaſt, and receiue his marke, the ſame ſhall drinke of the wine of the wrath of God, &c.*

2. Sorts of Papiſts.

*Reu. 14. 9, 10.*

2
The outward marke of the beaſt.

But leauing this, let vs ſee what is the outward marke of the beaſt: this marke is their publike profeſſion of ſimple and abſolute ſubiection to the Pope, and Sea of Rome. This marke in it ſelfe is one, but many ny wayes expreſſed; in Clergy men, by ſhauings and vnctions; in great men, by othes, made with the vplifting, of their hands, ſwearing fidelity and ſubiection to the Pope; in all men, by receiuing his new ſacrament of confirmation, which by his doctrine is more worth then the Sacrament of Baptiſme. *Nunquam erit bonus Chriſtianus, qui confirmatione Epiſcopali non fuerit confirmatus:* he ſhall neuer be a good Chriſtian, though he be baptized, if he be not biſhoped (as they call it) and anoynted with their oyle they giue in their new ſacrament of Confirmation. Yea, ſo blaſphemous are they, as to preferre Confirmation, wherein they anoynt the younger ſort with, vnto Baptiſme, wherein, according to Chriſts inſtitution, they were waſhed with water, for ſo ſay they, that it is *maiori veneratione venerandum*, with greater veneration to be reuerenced then Baptiſme.

The Popes extolling of his owne ſacrament of Cõfirmation, aboue the Sacrament of Baptiſme. *De conſecrat. diſtinct.5.cap. vt ieiuni.*

*Ibid. cap. de his vero.*

The *Subterfuge* they vſe heere, that this beaſt cannot ſignifie their Pope, becauſe hee giueth liberty to Iewes to buy and ſell at Rome, albeit they receiue not his marke, is not a cleanſing of their Pope, but a fouler blacking of his face, in that he can ſhew fauour to the open enemies of Chriſt Ieſus, but none to ſuch as profeſſe Chriſt Ieſus, according to all the articles of faith, vnleſſe they profeſſe alſo ſubiection to him. This euidently proues, that it is not CHRIST that the Pope is ſeeking, but HIMSELFE: profeſſe what ſubiection thou wilt to Ieſus, it ſhall not helpe thee, if thou acknowledge not the Pope; but though with the Iew thou plainly profeſſe blaſphemy againſt Chriſt, if thou make gaine to the Pope, he ſhall tolerate thee. Now haue we ſeene Antichriſt in the height of his pride, and at his higheſt ſtate: now followes the prophecy of his fall.

## CHAP. XIIII.

### Verſe 1.

*Then I looked, and lo, a Lamb ſtood on Mount Sion, and with him an hundreth forty and foure thouſand, hauing his Fathers name written in their foreheads.*

IN the laſt Chapter was figured vnto vs the originall, the qualities, and the growth of Antichriſt, euen to the top of his higheſt greatneſſe & authority in the world. Now the courſe of the Prophecy changeth, ioyful things ſucceed to ſorrowfull, a plaine Prophecy here is giuen vs of the fall of this beaſt, and deſtruction of his Kingdom. To this purpoſe there firſt appears the Lamb Chriſt Ieſus with his Church, as a party to the beaſt, who had made all, rich and poore, bond and free, great and ſmall, ſubiect vnto him: none durſt make contradiction to him, nor ſay vnto him, Why doſt thou ſo? But the Lord Ieſus ariſeth and controlleth him. The Dragon could not ſtand before *Michael:* no more can this beaſt, the Dragons vicegerent, ſtand before the Lambe: and this deſcription of Chriſt and his followers, wee haue in the firſt fiue verſes. Secondly, there followeth before the battell a fourefold proclamation, made by foure heauenly heralds. The firſt proclaimeth againe the Goſpell which the beaſt had obſcured with darkeneſſe brought out of the bottomleſſe pit, in the 6. and 7. verſes. The ſecond proclaimes the fall of Babel: where it is to be noted, that this ſame Antichriſt, whom before he calleth the beaſt, here is this Prophecie, he calls him ſometime the beaſt, ſometime the whore of Babel, and ſometime the falſe prophet. This ſecond proclamation is in the 8. verſe. The third heauenly herald proclaimeth the wrath of God to all the followers of the beaſt, who is Antichriſt, in the 9, 10, 11, and 12. verſes. And the fourth proclaimeth the mercy of God to all that follow the Lambe, Chriſt Ieſus, whether they dye in him, or for him. Then in the third part of this Chapter, preparation is made for execution of that iudgment vpon the beaſt, which before hath bin denounced from the 14. verſe, to the end of this Chapter. And this preparation continueth throughout the whole 15. Chapter: thereafter, in the 16. the execution of the iudgement followeth, by the powring out of the vials of Gods wrath on his enemies: And this is foretold in darke ſpeeches; but in the 17. Chapter, and reſt following, a cleare prediction is made in plaine termes, of the condemnation of the whore of Babel. And thus much for a generall view of this Chapter, and the ſubſequent.

Herein are two things. 1

2 A fourefold proclamatiõ. 1 2 3 4

*And lo, a Lambe.* That this Lambe figureth Chriſt Ieſus, is conſonant to the cuſtomable phraſe of holy Scripture, and all Interpreters agree vnto it. The beaſt looked like a Lambe, through his fained ſanctity, but he ſpake like the Dragon: he is a *rauening Wolfe, vnder ſheepes clothing, yee may know him by his fruits.* Popes, through counterfeit hypocriſie, may looke like Lambes, but their bloody teeth and hands tell what they are. But the Lord Ieſus is a Lamb indeed, who will not *bring downe fire from heauen vpon ignorantly vnthankefull Samaritans;* but *patiently ſuffer the ſhedding of his owne blood, for the ſaluation of his people.* Now we are to remember, that the Lord Ieſus, as he is a Lambe, ſo is he a Lyon alſo, Chap. 5. verſe 5. In this incounter with the Dragon, and the two beaſts, he appeares a Lambe; for euen by ſuffering, he ouercommeth them,

Chriſt a Lambe.

*Mat. 7. 15, 16.*

*Luk. 9. 54, 55.*

Chriſt a Lyon.

1.Cor.1.25.

them, the weakeneſſe of God being ſtronger then man: but diſtinguiſh the time of his patience, from the time of his reuenge: he is a Lambe in the time of his patience, but in the time of reuenge, his enemies ſhall finde him as a Lion. *Oh conſider this, all yee that forget God, leſt he teare you in pieces, and there be none to deliuer.*

Pſal.50.22.

Chriſts vigilancy ouer his Church.

*Standing.* Saint *Iohn* ſees this Lambe ſtanding, not lying, and ſleeping, but ſtanding, euer in readineſſe, euer vigilant for the protection of his poore Church. 1 Againe, it imports his ſtability. His feet, in the firſt Chapter are ſaid to bee like pillars of braſſe: where he ſets them downe, who can remooue them out of his ſtand? Many mighty men haue aſſayed by their ſtrength to put him out of his place, but the ſmalleſt touch of his foot hath beaten them vnto the duſt. Let the Gentiles rage, and Nations confederate as they pleaſe, the decree of the Lord ſtands ſtable. *I haue anoynted thee my King, vpon my holy Mountaine.*

Pſal.2.6.

A good reaſon againſt Romes argument of their ſtability, and a plaine demonſtration of their preſent Apoſtaſie.

Gods preſence not bound to Rome.

*On mount Sion.* That mount Sion is a type of the Church, is euident out of the ſecond Pſalme, Heb. 12. and ſundry other places of holy Scripture: now what is ſpoken of the perpetuity of Chriſts preſence in the Catholike Church, it is not good diuinity to attribute it to any particular Church. The ſtanding of Chriſt in his Catholike Church, to giue light and life vnto it to the worlds end, is out of queſtion: but for any particular Church, which is but a member of the Catholike, to arrogate this priuiledge vnto it ſelfe, is more then can be warranted by the Scripture. From *Shiloh*, God remoued to Sion, there the Lord had his ſpeciall habitation for a long time: from Sion againe he remoued, and for the ſinnes of his people he did tranſlate his glory from Canaan, to other Countries of the world. Still keepeth he a preſence in his Church, walking among the ſeuen golden candleſticks, yet not alway in Epheſus, nor in Smyrna, nor in other particular Churches of Aſia. The aduerſarie binds the Lords preſence to the Church of Rome, and what is ſpoken of the indurance of the Catholike Church, all that is drawne perforce, and interpreted to appertaine to the Church of Rome: with this blind preſumption haue they of a long time deceiued the world. Now the cleere ſight forceth themſelues to flee from it: for they ſee and confeſſe, that Rome will be made deſolate, and the glory of the Lord (which we ſay hath already forſaken that City) themſelues grant, that it will forſake that City: where then will be *Peters* chaire? where will be their locall ſucceſſion? where will bee the vnchangeable preſence of Chriſt in the Romane Church? or how ſhall then the Catholike Church bee Romane, when there ſhall not be any ſuch thing as a ſtate Romane in the World?

A fourefold deſcription of the Church.

*And with him an hundreth forty and foure thouſand.* Hitherto the Head of the Church, Chriſt Ieſus, hath beene ſhortly deſcribed: now followeth the deſcriptiõ of his Church, firſt, from their number, ſecondly, from their badge, 1. 2. thirdly, from their exerciſes, 3 fourthly, from their qualities. 4 Their number is the ſame whereof we heard, Chap. 7. Firſt, 1 of Iſraelites, an hundreth forty and foure thouſand, where a number certaine or definite is put for an indefinite: after them comes in a multitude that could not be numbred, of all Nations and people. Theſe were ſealed before the houre of tentation, and ſo could not be carryed away with the wind of tentation; and therefore are they now brought in againe, the number of Iſraelites, as there they were ſealed the multitude of other people, vnder the type of many waters.

What is implied in the phraſe of many waters.

Wherein theſe three things are to be obſerued; 1 firſt, in the midſt of Antichriſts tyranny, when hee preuailed moſt in the world, God had his owne Church, albeit in reſpect of the great multitude which followed Antichriſt they appeared not, more then did thoſe ſeuen thouſand in the dayes of *Eliyah*, yet they were, and kept the pure faith, following the Lambe, and not the beaſt; for euen then, when all that dwelt on the earth, worſhipped the beaſt, yet this handfull was excepted, *whoſe names are written in the Lambes Booke of life*, ſee Chap. 13. verſ. 8. 2 Secondly, after the diſcouery of Antichriſt, this Church obſcured by him, beginneth to flouriſh againe, as praiſed bee God in our time it doth in many Cuntries of Chriſtendome. 3 And thirdly, the Lambe and his Saints ſhall preuaile at length, and be the deſtruction of the beaſt, as is euident out of the Prophecie following. For ſince the Dragon could not ſtand before *Michael*, farre leſſe ſhall this beaſt, who is but the Dragons deputie and vicegerent, be able to ſtand before him.

1.King.19.18.

*Hauing his Fathers name in their foreheads.* 2 Secondly, they are deſcribed from their badge, the followers of Antichriſt carrie his marke, and the followers of Chriſt haue for their marke, the name of the *Lambes Father written in their foreheads.* Not onely are they inwardly ſealed by the Spirit of adoption, by whom they cry to God, Abba Father; but alſo externally they auouch and profeſſe him before men: Chriſt Ieſus requireth them both: *Set me as a ſeale on thine heart, and a ſignet on thy right arme*: he will firſt haue the heart ſealed to himſelfe, not opened to any but to himſelfe, and then he will haue vs to ſet him as a ſignet on the arme, which may be ſeene of men, whereby

Rom.9.15.

Cant.8.6.

outward

*Mat.* 10.33.

Outward profeſſion muſt be in them that will haue inward poſſeſſion.

outward profeſſion, and auowing of Chriſt, is to be vnderſtood; *He that denieth me before men, I ſhall denie him before my Father and his Angels*: the one of theſe muſt not be without the other. The outward profeſſion of Chriſt, if he haue not the inward poſſeſſion of thy heart, is but abominable hypocriſie; and where Chriſt inwardly poſſeſſes the heart, it is not poſſible but that there will be an outward profeſſion of him before the World. This was euident in the Martyrs of the Primitiue Church, albeit the very name of a Chriſtian was capitall; and he who profeſſed it, accounted worthie of death; yet would not the Chriſtians of that time denie it. Among many, notable is it which is written of the Martyr *Sanctus*, vnto the Emperor *Commodus*, who being demanded, what was his name, anſwered, *Chriſtianus ſum*: demanded againe of what country he was, anſwered in like manner, *Chriſtianus ſum*: and in a word, to all queſtions propoſed vnto him, he gaue no other anſwer, but this, *Chriſtianus ſum*; ſuch was his feruent loue to Chriſt, that no feare of torment could moue him to deny the Chriſtian name.

By Chriſt we haue communion with the Father.

There is further noted vnto vs, the benefit wee haue by Chriſt Ieſus, to wit, a communion with the Father. He is the Sonne of the Father by an vnſpeakable generation: who can declare it? *And to ſo many as beleeue in him, he hath alſo giuen this power, that they ſhould be the ſonnes of God.* It is the manner of men, to put their marke vpon that which is their owne, and which they mind to appropriate vnto their owne vſe. Hitherto attendeth Chriſt Ieſus. *I ſhall write the name of my God vpon him.* Thereby declaring, that he acknowledgeth vs for his owne proper and peculiar people. The doores of the Iſraelites, the poſtes whereof were marked *with the ſprinkled blood of the Paſchall Lambe, the deſtroying Angell paſſed by them*; and much more may we be ſure, that the wrath of God ſhall neuer light on that man, in whoſe heart and fore-head is written *the name of the Lambes Father.* But woe be to them who want this marke, to them ſhall it be ſaid, *Depart from me, ye workers of iniquitie, I know you not.*

*Iohn* 1.12.

*Exo.* 12.7, &c.

### Verſe 3.

*And I heard a voyce from Heauen, as the ſound of many waters, and as the, &c.*

3

IN the third roome the followers of the Lambe are deſcribed from their ſpirituall exerciſes in this and the ſubſequent verſe: where firſt it is to be noted, that he calleth the Church, *Heauen*, as frequently in the new Teſtament it is ſo called; firſt, becauſe the generation thereof is from Heauen: ſecondly, the conſeruation thereof is from Heauen; for it is by grace miniſtred from Heauen, that preaching, prayer, prayſes are made in the Church Militant, and ſent vp to Heauen: thirdly, becauſe all the true members of the Church haue their conuerſation in Heauen, conforming themſelues to the faſhions, manners, and exerciſes of them that are in Heauen; for this communion of names, imports a fellowſhip and communion of manners. *There is one Father of whom is named the whole Family both in Heauen and Earth.* Such as thinke to inioy the Heauen which is aboue, let them ioyne themſelues to the Heauen which is on earth, that is, vnto the Church. Let them ponder that ſaying of the holy Ghoſt; *And the Lord added to the Church from day to day ſuch as ſhould be ſaued.*

The Church called Heauen, why?

*Phil.* 3.20.

*Acts* 2.27.

The voyce that is heard in the Church is expreſſed three wayes. A threefold operation of the Word.

Now this voice that ſounds in the Church, is three wayes expreſſed: 1. It is compared to *the ſound of many waters*: 2. To the ſound of a *great thunder*: 3. To the *ſweet ſound of harping*. Theſe three figures haue *a threefold operation of the Word*, wherein the members of the Church are alway exerciſed, either in hearing it preached, or in prayer and praiſing of God, according to it. Firſt, it is ſaid to be like *the ſound of many waters*, whereby not onely the multitude of all them of ſundry Nations ſounding out one thing, is expreſſed; for as we ſaid before, and the Spirit of God expounds it hereafter, the many waters are many people; but it ſheweth alſo the firſt operation of the Word. It is like the ſound of many waters, the noiſe whereof is heard, but no diſtinct voyce; and this is onely to be vnderſtood of the Word, as it affects men at the firſt. Naturall men, when they come in into the Aſſemblies of Gods Saints, they heare a great noyſe, which they may well admire, but cannot at the firſt vnderſtand.

*Reuel.* 17.15.

The ſecond operation of the Word.

The ſecond operation of the Word, is compared to the ſound of thunder, more diſtinct then the other, and more terrible in the ſeuerall, fearefull bolts which it ſends out, and which naturally ſtrikes a feare and terrour into the heart of man; for the firſt diſtinct voyce a ſinner heareth by the preaching of the Goſpell, is the denunciation of wrath, which the guiltie conſcience doth apprehend to be due vnto it ſelfe by reaſon of ſin: thus was the preaching of *Paul* like a thunderbolt to *Felix*, and cauſed him to *tremble*. To the Iaylor alſo, and to the Iewes, who *pricked in their hearts*, fell downe before the Apoſtle, and cryed, *what ſhall we doe that we may be ſaued?* This is it which the Apoſtle calleth, *The Spirit of bondage to feare.* And this operation of the Word is for the preſent very fearefull, but exceeding healthſome; for by the feeling of wrath the Lord prepares, and maketh ready the ſoules of ſuch

*Acts* 24.26.

*Acts* 2.37.

*Act.* 16.30,31.

*Rom.* 8.15.

ſuch as he will ſaue, to receiue the more ioyfully the annunciation of mercy. Therefore the Apoſtles, *Iames* and *Iohn*, whom God among the reſt, ſent to the world, with the meſſage of mercy, receiued this name from Chriſt, to be called Βοανεργὲς ὅ ἐστιν υἱοὶ βροντῆς, *The Sonnes of Thunder*; becauſe by the fearefull denunciation of iudgement, like thunderbolts, terrifying the ſoules of men, they prepared a way in their hearts to the preaching of mercie. And this effect of the Word preached in the Church, is common both to elect men and reprobate; but the reprobate go no further then this, nothing is ſounded to them by the Trumpet of the Goſpell, but wrath, till the full wrath of God be powred out vpon them: but vnto the godly, when denuntiation of iudgement hath humbled them, then commeth in a Proclamation of mercy to comfort them; then receiue they *the Spirit of adoption, by which they cry Abba Father*; and through the ſenſe of mercie, they ſing and make ioyfull melodie vnto God.

*Mark 3.17.*

*Rom. 8.15.*

A third operation of the Word.

And this is the third operation of the Word, figured here by *harping vpon Harpes, and ſinging of a new Song*. For vnderſtanding of this, we muſt know, that there is a melodious ſinging with harping, which GOD maketh vnto his Saints, and a melodious Song againe with harping, which his Saints make vnto him. The Harpe of God whereupon he maketh melodie to vs, is his Word compriſed in the bookes of the old and new Teſtament; for in both is the Goſpell preached vnto vs. The ſeuerall parcels and Chapters thereof, are as ſeuerall ſtrings, which being ſtrucke vpon by the holy Spirit (for without a skilfull Muſician, no Inſtrument can make melodie) they render to vs a moſt gracious and heauenly Harmonie, one verſe ſounding mercie and remiſſion; another, grace and renouation; the third, peace and conſolation; the fourth, ioy vnſpeakeable, and glorious; the fifth, glory and eternall felicitie. Betwixt theſe are intermixed ſmaller ſtrings, rendring a moſt acceptable ſound, through the promiſes of all good, needfull for vs euen in life, conſonant alway in one harmonie, with the ſound of thoſe greater ſtrings I haue ſpoken of. This Word of the Lord is like that Harpe of *Dauid*, whereupon he played, when the euill ſpirit troubled *Saul*; by the melody of it he did mitigate his furie, and pacifie him. But no tongue can expreſſe the comfort, the ioy which the Word of the Lord bringeth his Saints, and that inward effectuall power which it hath to pacifie the manifold perturbations of the ſoule: his Saints come ſorrowfull to heare it, and depart away ioyfull; they come toyled with perturbation, and goe away ſetled in peace; they come oppreſſed with cares, and goe away relieued with contentment: Happie is that ſoule, whereunto the Lord ſings with ſuch melodious ſongs.

*1. Sa. 16.17, 23.*

On our part againe there is an harping which we make vnto God: our heart is the Harpe: *Sancti inſignes ſunt Dei citharadi*; Saints are excellent Harpers vnto God: the ſtrings of this Harpe, are our affections, and then is our heart a ten ſtringed Inſtrument, when the affections thereof are enclined to a begun obedience of the ten Commandements. Let vs delight in this exerciſe; ſince the Lord ſounds vs vpon his Harpe, Mercy, let vs reſound him prayſe. Prayer is a ſpirituall exerciſe, and acceptable to God; but prayſing excelleth it. When a man prayes, he reſpects himſelfe, and is moued with his wants to pray: but when he prayſes, he reſpects God, to giue glory vnto him. Prayer is for this life, wherein we wraſtle with miſerie: Prayſe ſhall continue in the life to come, wherein we ſhall alwayes be repleniſhed with glory.

The muſick which man makes to God.

*Gregor. in Iob 30.*

### Verſe 3.

*And they ſung as it were, a new Song before the Throne, and before the foure Beaſts, and the Elders: and no man could learne that Song, but the hundred fortie and foure thouſand, which were bought from the earth.*

How the Church Militant ſingeth a new Song.

HOw the Church Triumphant ſings alway a new Song, wee haue ſhewed, Chap. 4. The Church Militant ſings alſo a new Song; 1 firſt, becauſe of the new matter which continually is giuen them, and new benefits ſhould be returned with new prayſes, when thou haſt prayſed God in the morning, prayſe him againe at noone, and in the euening; for betwixt theſe (if thou marke it) new tokens of his fauour doe alway come betweene: *Sicut fieri non poteſt vt vmbram noſtram pratergrediamur*: As it is not poſſible for thee, runne as faſt as thou canſt, to ouerrunne thy owne ſhadow; ſo is it farre more impoſſible for thee to preuent or ouercome Gods mercy; *Nunquam liberalitatem Dei vinces*. 2 Secondly, it is called a new Song, becauſe of the new affection wherewith his Saints prayſe him. Of this new Song, frequent mention is made in the booke of the Pſalmes; ſuppoſe the Song be one and the ſame, yet it is a new Song, when it is ſung with a new heart. 3 In the Kingdome of Chriſt, all things are new, new Heauens, and a new earth are promiſed, as alſo a new Couenant with the Houſe of Iſrael, and the Houſe of *Iudah*; together with a new Spirit within their bowels. Therefore ſaith the Apoſtle, *If any man be in Chriſt, let him be a new creature: old things are paſſed*

*Nazian. orat. 27. de paup. amore.*

*Iſai 66.22.*

*Ier 31.33.*
*Ezek. 11.19.*

*2. Cor. 5.17.*

*ſed away; behold, all things are made new.* And this ſong it ſaid to be *ſung before the Throne*, whereof, as alſo of *the foure liuing creatures, and foure and twentie Elders*, wee haue ſpoken in the fourth Chapter.

Who can, or may ſing this Song.

*And no man could learne this Song.* The Latine Tranſlation hath, No man could ſay this Song: *nemo potuit dicere*, where the word μαθεῖν is *diſcere*, no man could learne it. The Ieſuite *Ribera* acknowledges heere an errour in the Latine, and preferreth the Greeke before it, which I doe but touch by the way, for a iuſt reproofe of them, who preferre the Current before the Fountaine, from which it floweth; the Hebrew and Greeke Languages are as the Fountaine, the originall Tongues, wherein God wrote the bookes of the old and new Teſtament, the Latine is a Streame men haue drawne from it. It is good reaſon the Latine ſhould be rectified by the originall Languages, and the originall not wreſted to follow the Latine. Alway we learne here, ſuch is the ſuperexcellencie of things heauenly, that none can know what they are, but thoſe that haue them. *The naturall man vnderſtands not the things of God:* There is a new Song which none can ſing, but ſuch as are ſealed. There is a new name which no man knoweth, ſauing *he that receiues it*: ſuch things as are learned by ſenſe, without ſenſe cannot bee vnderſtood. Take me a man who is borne blind, and ſpeake to him of the light of the Sunne; no eloquence of man can make him vnderſtand, how comfortable a creature that light is: It is euen ſo with ſpirituall graces, without grace they cannot be diſcerned.

Reuel.2.17.

## Verſe 4.

*Theſe are they which are not defiled with women, for they are virgins: theſe follow the Lambe whitherſoeuer he goeth: theſe are brought from men, being the firſt fruits vnto God, and to the Lambe.*

Marriage prohibited on an vniuſt ground.

The fruites hereof.

NOw in the laſt roome, the followers of Chriſt are deſcribed from their properties. The Ieſuites vpon this place moſt vniuſtly debarre all married Chriſtians from this comfort, reſtraining it onely to the bodily chaſtitie, and to ſuch as leade their ſingle life: they all runne out in a commendation of virginitie here; which wee acknowledge to be a rare grace, and ſingular gift of God; but that vnder the ſhadow thereof they ſhould couer their vile vncleanneſſe, is intolerable; this is to couer the iniurie vnder the garment of God. It is euen a ſhame to heare the children of Sodom ſpeaking of the prayſe of chaſtitie; they haue baniſhed marriage out of their Church, and in ſo doing, haue made it a very Sodom: *Tolle de eccleſia honorabile coniugium & thorum immaculatum, nonne reples eam concubinarijs, inceſtuoſis, ſeminifluis, mollibus & maſculorum concubitoribus?* Take out of the Church honourable marriage, and the bed vndefiled, what commeth in but ſundry ſorts of vncleanneſſe, not ſeemely to be named? It is true of them which *Auguſtine* ſpeakes, *Quidam per incontinentiam ſe continent:* Some (ſaith he) which may ſeeme maruallous, containe themſelues by incontinency; as if a woman ſhould containe her ſelfe from copulation with her husband, that ſhe may giue her body to an harlot: ſuch incontinent continency is theirs, who containe themſelues from marriage with lawfull wiues, and giue themſelues to whoredome with vnlawfull concubines. The married and ſingle life being compared together, if true pietie bee alike in both, wee preferre with the Apoſtle, the ſingle life vnto the married; I meane, of ſuch to whom GOD hath giuen the gift of continentie; otherwiſe to vow ſingle life, is to tempt God, by deſpiſing his ordinance, and wilfully to caſt thy ſelfe into the ſnare of the Deuill: *Conſtituamus ergo ambos bonos, etiam ſic profecto melior eſt coniugatus fideliſſimus & obedientiſſimus Deo, quam continens minoris fidei & minoris obedientiæ, ſi vero paria ſint cætera, continentem coniugato præferre, quis ambigat?* Let vs grant both the married and vnmarried Chriſtian to bee good, yet euen ſo, the married, if he be of greater faith and obedience, is better then the vnmarried, although continent, if his faith and his obedience be leſſe; but if other things be equall, no doubt the continent vnmarried, is better then the married. And in this iudgement of *Auguſtine* we reſt concerning this point; and now come to vindicate this text from their corrupt and falſe expoſition, and to ſhew, that theſe vndefiled virgins are not they of the ſingle life onely, but of the married alſo. It is cuſtomable to Gods Spirit, to compare the Church vnto an honeſt woman, ſometime in the married eſtate, and ſometime in the vnmarried: for the true Church, ſhe is alway both a Wife bearing Children to her Husband; and a Virgin alſo, that knowes none other, but Chriſt Ieſus, to whom ſhee hath giuen her heart. This I haue explained in the twelfth Chapter, and remit the Reader to it. The falſe Church againe is compared to a Woman, but a whoriſh Woman, who receiues in her boſome vncouth ſeede, other then the immortall Seede of the Word, and the falſe worſhip of this Church in holy Scripture, cuſtomably is called, whoredome and fornication, *a going a whoring after other gods*: ſuch whoriſh Women are called

Reuel.11.8.
Bern. in Can. Ser.66.

Aug.de contin.cap.12.

The married and vnmarried life compared.

Aug.de ciuit. Dei.lib.16.c.36

By virgins are not vnderſtood the vnmarried only.

Exod.34.15.

Heretikes; therefore the Locuſts which came out of the bottomleſſe pit, are ſaid to haue the haire of women. But there is one the great Miſtreſſe of the Brothell, called, *The great Whore of Babel*, of whom mention is made, Chap. 17. the ſame that in the former Chapter is called *the beaſt*, is there called *the Whore*; conferre the 12. and 17. Chapters together, it ſhall make plaine that which I haue ſaid; for the one, the true Church is figured by an honeſt woman; in the other, the baſtard and corrupt Church with Idolatrie, is figured by a whoriſh woman. Now then by the *vndefiled virgins* here, we vnderſtand, not onely thoſe who are cleane from corporall whoredome and fornication, but ſpecially thoſe pure worſhippers, who are not defiled with falſe religion, nor polluted with the ſpirituall whoredomes of the great Whore. Theſe are the Lambs Virgins, which follow not the beaſt, and will not receiue either his marke, or his name, euen then when all the World followed him, and when the inhabitants of the earth were drunken with the Wine of the Whores fornication. If the ſpirit of error had not blinded theſe Ieſuites, they might haue learned from *Auguſtine*, and before him, from *Ticonius*, and after him, from *Beda*, that this is the right meaning of this place. *Virgines hoc loco non ſolùm corpore caſtos intelligamus, ſed maximè omnem eccleſiam, quæ puram fidem tenet*: By Virgins in this place (ſaith *Auguſtine*) let vs vnderſtand not onely thoſe, who are bodily chaſte, but chiefely the whole Church, which keepeth the pure and ſincere faith of Chriſt Ieſus. And this expoſition he borroweth from the Apoſtle; *I haue prepared you for one husband, to preſent you a pure Virgin to Chriſt*: but I feare, leſt as the Serpent beguiled *Euah* through his ſubtiltie, ſo your minds ſhould be corrupt from the ſimplicitie that is in Chriſt. *Auguſtine* cites this place of Saint *Paul*, to make cleare this of Saint *Iohn*. And is it not euident, that Saint *Paul* ſpeakes of ſuch virgins, as haue not corrupted mindes from the ſimplicitie of Chriſt? Thus the Virginitie is ſpirituall. And it is but the preſumptuous folly of the aduerſary, to reſtraine this to ſuch as are bodily chaſt, onely whom out of meaſure they aduance aboue all other Chriſtians in the married eſtate. *Non eſt putandum, quod abſolutè loquendo, virgines maioris ſint meriti in præſenti & præmij in futuro ſæculo quàm cæteri omnes electi, qui vel in coniugio, vel alio modo virginitatem amiſerunt. Nam qui in charitate diuina eſt ardentior, his cæteris erit ſublimior, vnde quod aliqui putârunt virgines tantùm ad Angelicos ordines aſſumendas, cæteros verò infra futuros, ſtultiſſimum fuit*: It is not to bee thought ſimply, that virgins are of more merit in this life, or ſhall haue greater reward in the life to come, then all the reſt of the elect, who either in marriage, or otherwiſe, haue loſt their virginitie: for he that is moſt feruent in the loue of God, ſhall be moſt highly exalted. That therefore ſome men haue thought, virgins onely ſhall be taken vp vnto the dignitie of Angelicall order, and that all other Chriſtians ſhall bee inferior to them, was a moſt fooliſh opinion, and that the words cannot ſuffer another ſenſe, is euident to any that will looke vnto them with conſideration. For why, ſaith not Saint *Iohn, Theſe are they who haue not defiled themſelues with women, they are virgins*? If he had ſaid, Theſe are they who are not married with women, then had the Ieſuites reaſon to haue excluded married perſons from the number of theſe Virgins; he ſaith only *they haue not defiled themſelues with women*. Is the marriage of a woman, the defiling of a man with a woman? Dare any man ſay that, ſince the Apoſtle calleth the marriage bed, an vndefiled bed? And yet in effect thus much ſaith the Commentor of the Ieſuites, when excluding married perſons, they reſtraine this to the vnmarried onely. Shall not *Abraham, Iſaac, Iacob, Dauid* follow the Lambe? or can they not ſing this new Song, becauſe they were married? In the new Teſtament will yee exclude *Peter* and *Philip*, an Apoſtle, from ſinging the new ſong, becauſe they were married? In the next Chapter, this new ſong is called, the *Song of Moſes* and of *the Lambe*: Shall not *Moſes* ſing this ſong, becauſe he was married? It is pitty to ſee ſelfe-loue, blinding ſo farre men of ſuppoſed learning, that in ſo cleare a light they ſhould grope in darkeneſſe. Lamentable is the eſtate of theſe poore people, which are led with ſuch blind guides, peruerted ſo farre by the ſpirit of error. The Lord open their eyes, as he did Saint *Pauls*, and make the skales of hereſie fall from them, that yet at length they may come to the knowledge of his truth.

Reuel.9.8.

Auguſt. in hunc locum.

2.Cor.11.2,3.

Gen.3.3.

Popiſh prayſes of virginitie.

Dionyſ. Carthuſianus in Apoc. cap.14.

Acts 9.18.

Onely one doubt remaineth here: Shall all they who haue beene defiled with corporall whoredome, or ſpirituall, which is hereſie, idolatrie, or falſe worſhip, ſhall they all bee excluded from the fellowſhip of Chriſt? God forbid: for euen the elect and deare children of God may fall into theſe ſinnes, but perſeuere not in them, grace commeth and recalleth them. And this is onely meant of them; *Quorum adulterina hæreticorum commixtione, & alia quæ blandis mortiferis criminibus* [illegible] *vſque ad exitum vitæ* [illegible] *pœnitentiæ* [illegible] *perſeuerauerint* [illegible]: Who abide by an vnhappy perſeuerance, to their liues end: either in

Whether all that haue beene defiled either with corporall or ſpirituall whoredome, ſhal be excluded from heauen.

Auguſt. in Reuel. cap. 14.

1.Tim.1.13.

1.Cor.6.9, 10.

the adulterous commixtion of Heretikes, or in the deceitfull and deadly pleaſures of this life: A blaſphemer, a perſecutor, and an oppreſſour was Saint *Paul*; but he continued not ſo, he was receiued to mercy. When Saint *Paul* hath reckoned out a Catalogue of thoſe that ſhall not enter into the Kingdome of heauen, to wit, fornicatours, Idolaters, adulterers, theeues, couetous, drunkards, railers, extortioners; leſt the godly, who ſometime were guilty of ſome of theſe ſinnes, might be diſcouraged, he ſubioyneth for their comfort: *And ſuch were ſome of you, but yee are waſhed, but yee are ſanctified.* And vnto them, *Peccatum non imputatum eſt, quaſi nunquam fuiſſet commiſſum:* Sinne not imputed, is as it it had neuer beene committed.

Reu.13.3.
How the virgins follow the Lambe.
Iohn 10.4, 5.

Mat.3.12.

Ioh.5.39.

*Theſe follow the Lambe whereſoeuer he goeth.* Theſe words ſerue for a Commentary to the former: how are they virgins? becauſe they cleaue to their husband the Lambe, without ſeparation they follow him, and will not follow another. All the reſt of the world followed the beaſt, but theſe Virgins follow the Lambe; they follow him two wayes. Firſt, they follow him for information: *His ſheepe follow him, for they know his voyce, and they will not follow a ſtranger, but they flee from him, for they know not the voyce of ſtrangers.* All the policie of the Pope ſtands in this, to make poore people miſtake the voyce of Chriſt and to heare his voyce. The voyce of Chriſt, is his Word, the Pope ſayth it is doubtfull, it is obſcure, it is imperfect. In that firſt and moſt famous generall aſſembly holden on Mount Tabor; where were preſent the Fathers of the old Teſtament, *Moſes* and *Elias*: the Fathers of the new Teſtament, *Peter*, *Iames*, and *Iohn*: The Decree giuen out by an audible voyce from God the Father, containeth in it the ſumme of the whole Goſpell, *This is my welbeloued Sonne, in whom I am well pleaſed, heare him:* There the Father telleth vs wee need not ſeeke another, by whoſe merits or mediation he will accept vs into his fauour, for in Chriſt hee is well pleaſed. There againe the Father ſendeth vs to heare his Sonne, as the great Doctor of his Church; the great Angell of the Couenant, that came downe from the boſome of the Father, to teach vs all that is needfull for our ſaluation. As the Father ſends vs to the Sonne, ſo the Sonne ſends vs to the Scriptures: *Search the Scriptures*; This is the way wherein Virgins walke, this is the voyce which they will heare, and will not hearken to another.

The Lambes workes threefold.

Mat.11.29.

Next, they follow him by conformation of themſelues to his will; if he command, they doe; if he forbid, they forbeare; if he threaten, they tremble; if hee goe to the Mountaine to teach, they goe and heare him; if he goe to the priſon, they goe with him; if he goe in baniſhment, they are content to follow him: if he goe to mount Caluarie to ſuffer death, they willingly die with him: thus they follow him in his Croſſe heere, and ſhall follow him in glory for euer: they follow him alſo in the footſteps of a godly conuerſation. His workes were threefold: Firſt, workes of redemption. Secondly, workes miraculous. Thirdly, workes morall. In his workes of redemption, to follow him, is blaſphemie; In workes miraculous, to follow him, is impoſſibility; In workes morall, to follow him, is true piety; *Learne of mee,* ſaith our Sauiour: *Learne of mee that I am lowly and meeke.* He bade them not learne of him how to make the world (ſaid *Auguſtine*) but how to bee humble and meeke, and ſubiect to Superiours, and pitrifull to the poore, and how to pray for their enemies: This way do his Virgins follow him.

Act.20.28.

1.Pet.1.18.

Here appeareth the greatneſſe of ſinne.

The greatneſſe of Gods loue.

1.Cor.6.20.

*Theſe are bought from men.* How he hath bought his Saints, Saint *Paul* telleth vs: *Feede the Church of God, which hee hath purchaſed with his owne blood:* Saint *Peter*, in like manner; *Ye are not redeemed with corruptible things, ſiluer and gold; but with the precious blood of Chriſt, as of a Lambe vndefiled and without ſpot.* Of this appeares, firſt, the greatneſſe of ſinne; a deſperate diſeaſe was it, which could be cured by no medicine, neither in heauen nor in earth, but onely by the blood of God. Miſerable are they who make a ſport of their ſinne, for which Chriſt Ieſus behooued to ſhed foorth his blood vnto the death. Next, it ſheweth vs the greatneſſe of Gods loue; no man will giue much for that, whereof he eſteemeth but little. And thirdly, it admoniſheth vs of our dutie; *Ye are not your owne, yee are bought with a price, therefore glorifie God.* Oh what fearefull ingratitude is it to ſell thy ſelfe vnto Satan, for the periſhing pleaſures of ſinne, ſince thy Lord hath bought thee with his owne blood.

The Lords Redeemed, called his firſt Fruits, for three cauſes.

*Being the firſt fruits vnto God, and to the Lambe.* By the Law of *Moſes*, the people were bound to offer vnto the Lord the firſt fruits of all their increaſe, of corne, of wine, of oyle; as yee may ſee, Leuiticus 23. 10. Numbers 15. 20. and Deuteronomie 18. 14. Yea, the firſt borne of their children were the Lords; and for redemption of them, God ſeparated to himſelfe the tribe of *Leui*, to ſerue him in his Tabernacle and Temple. Hereby they teſtified, that as all which they had, they had of him; ſo were they, and all that was theirs, bound to ſerue him. Vnto this heere alluſion is made, and the Lords redeemed are called his firſt fruits, for three cauſes: Firſt, in regard of their paucity, being compared with others, they are but a ſmall number, like a ſheafe of corne taken out of a field, or a cake of bread taken out of the whole baking. Num. 15.20. Secondly, in regard of their excellencie, they are the Lords portion, and might not be transferred to any other vſe: Of this ariſeth the third, to wit, their ſurety. It is abomination to deuoure that which is ſanctified; Profane men of worldly power, prides them in their ſtrength; they thinke it eaſie to deuoure the Lords inheritance, and to root out the name of Iſrael; but let them know, that *Ieruſalem is a cup of poyſon to her enemies:* It will deſtroy them that thinke to deſtroy it: *Iſrael is a thing hallowed to the Lord, and his firſt fruits, all they that eate it, ſhall offend, euill ſhall come vpon them, ſaith the Lord.*

*Zach. 12.2.*

*Ier. 2.3.*

### Verſe 5.

*And in their mouthes was found no guile: for they are without ſpot before the Throne of God.*

IN the laſt roome, they are deſcribed from their holineſſe, both of ſanctification and iuſtification; to their ſanctification, concurre many vertues, here it is deſcribed from one, to wit, the holineſſe and vprightneſſe of their ſpeech, which is a great argument of all the reſt. For in many things we ſinne all; but if any man ſinne not in word, *he is a perfect man, and able to bridle all the body.* A Cõmentary to theſe words we haue by the Pſalmiſt; *Who ſhall dwell in thy Tabernacle? he that ſpeaketh the truth in his heart.* And againe, *Who ſhall dwell in the mountaine of the Lord? euen he that hath not lift vp his mind vnto vanity, nor ſworne deceitfully.* A Chriſtian is an vpright man, his heart and his tongue goe together vpon one line: *I ſpeake the truth, I lie not, my conſcience bearing me witneſſe in the holy Ghoſt:* But the wicked are the brood of the Serpent, a deceitfull generation; theſe turne aſide by their crooked wayes, they can wryth their mouth one way and their heart another. This is the ſhame of the Church of Rome, that their children are double diſſemblers, they ſpare not to ſweare deceitfully, minding one thing, to ſweare another, and which was neuer heard, nay not among moſt barbarous Ethnikes; for they euer held an oath a ſacred band among men; they dare not only violate it, but defend that it is lawfull ſo to doe: A religion indeed competent for ſuch as follow the beaſt; but ſuch as follow the Lambe, this is their propertie, there is no guile in their mouths, farre leſſe will they ſweare deceitfully, and leaſt of all will they defend it to be lawfull.

In ſanctification concurre many vertues.

*Iam. 3.2.*

*Pſal. 15.2.*

*Pſal. 24.4.*

*For they are without ſpot before the Throne of God.* It is the only prerogatiue of Chriſt, that in reſpect of inherent holineſſe, *He is the Lambe, vnſpotted, he did no ſinne, neither was any guile found in his mouth;* yet is it here and in other places, attributed to his Saints: Firſt, in regard of their imputed holineſſe; *Bleſſed is he whoſe wickedneſſe is forgiuen, whoſe ſinne is couered; bleſſed is the man to whom the Lord imputeth not iniquity.* There is one point of our holineſſe, *that our owne vnrighteouſneſſe is taken from vs.* What the Lord forgiueth, who can require? what he couereth, who can finde it out? what he imputeth not, who ſhall bring it out againſt vs vnto iudgement? *Who ſhall lay any thing to the charge of Gods choſen?* it is God that iuſtifieth. And not onely doeth the Lord take our owne vnrighteouſneſſe from vs, but giueth vs his owne righteouſneſſe; *for Chriſt Ieſus is made vnto vs of God, wiſedome, righteouſneſſe, and ſanctification.* This righteouſneſſe being ours, by the free gift and imputation of God, is not now *aliena, ſed noſtra iuſtitia:* And in reſpect of it are his Saints vnſpotted before him. Next, in regard of inherent holineſſe, the Saints are ſaid to bee vnſpotted, not that in this life they are without ſinne, but becauſe they ſhall be fully ſanctified and ſeparated from all ſinne, when God ſhall perfect them: *for he hath choſen vs, that we ſhould be holy, and without blame before him;* and at the length, *The righteouſneſſe of the Law ſhall be fulfilled, both in vs and of vs, by a full and perfect obedience to all the Commandements thereof.* Concerning the pride of Pelagians of old, and Papiſts of late, who maintaine a poſſibility in man to fulfill the Law of God in perfection in this life; See our Diſcourſe on the eighth to the Romanes, and the fourth verſe.

*1. Pet. 1. 19.*

*1. Pet. 2. 22.*

Holineſſe attributed to his Saints, why?

*Pſal. 32.1.*

*Rom. 8. 33.*

*1. Cor. 1.30.*

*Eph. 1.4.*

*Rom. 8.4.*

### Verſe. 6.

*Then I ſaw another Angell flye in the middeſt of heauen, hauing an euerlaſting Goſpel, to preach vnto them that dwell on the earth, and to euery nation, and kindred, and tongue, and people.*

IN the firſt part of this Chapter hath been deſcribed Ieſus Chriſt, the true Lambe, with his followers, who comes out now as a partie, to the counterfeit Lambe and his followers. Heere beginneth the ſecond part of this Chapter, and continueth to the foureteenth Verſe, wherein foure ſeuerall Proclamations are ſet downe as preparatiues to the battell following, by which the beaſt ſhall be ouerthrowne. The firſt, proclaimes the preaching of the Goſpell againe. The ſecond, proclaimes the fall of Babylon. The third, proclaimes the wrath of God vpon all the worſhippers of the beaſt. The fourth proclaimes the bleſſed eſtate of all them that dye in the Lord, ſpecially ſuch as dye in this battell, betwixt the Lambe and the beaſt.

Reu. 4. 1.

Exod. 19.18, 19,20.

It is to bee laid for a ground, that in all theſe Viſions, Saint *Iohn* ſpeakes of things to come, according as he ſaw them repreſented to him by preſent types, euery type containing a truth correſpondent to it, to be done in effect, anſwerable to the type ſhewed him in the Viſion, according to that which we haue in the fourth Chapter, *Come vp hither, and I will ſhew thee things which muſt be done hereafter.* As *Moſes* vpon Mount Sinai may be ſaid to haue ſeene the Tabernacle, and conſequently the Temple or euer they were builded, becauſe he ſaw the patterne, and frame, and type of them, to the which they were to be proportioned. So doth S. *Iohn* here cleerly ſee the ſtate of the Church in types, as afterward it was to fall out, till Chriſts ſecond comming in very truth.

This one ground being well conſidered, openeth a way to vnderſtand the Prophecie: for Saint *Iohn* hauing before ſhewed vnto vs, as it was figured vnto him, that the Goſpell ſhould be greatly obſcured by Antichriſtian darkneſſe, and that the Church ſhould be ſore oppreſſed, doth now againe aſſure vs, becauſe it was ſhewed vnto him, that both the preaching of the Goſpell, and the Church alſo ſhall be againe reſtored.

There is nothing the beaſt deſired more, then to beare downe the Goſpell: hee is that falne ſtarre who hath opened the bottomleſſe pit to bring out a ſmoke, like the ſmoke of a furnace, to darken the Sunne and the ayre. The ſtrength of the Popes Kingdome ſtands in darkeneſſe; Ignorance is the mother of their deuotion. But in deſpite of him this Prophecie is performed, the Goſpell and preaching thereof is begun againe to be reſtored in our dayes, bleſſed be God for it: it is in the working, and by it ſhall our God deſtroy the Kingdome of the beaſt.

An Angell the name of an Office, neuer of nature. Three ſorts of Embaſſadours by the name of Angels.

*An Angell.* In holy Scripture, an Angell is euer the name of an office, neuer the name of nature, it ſignifieth as much as an Embaſſadour. And three rankes of Embaſſadours ſent from God to man, are expreſſed by this name: 1. Chriſt Ieſus is ſo called by *Eſay*, and *Malachy*, the great Angell of the Couenant, and counſell of God. 2. Theſe heauenly Spirits, the executioners of Gods will, of whom it is written, *He maketh his Spirits his meſſengers*, in reſpect of this their office, that they come in the world to declare or execute Gods will, are called Angels: theſe were the firſt Meſſengers that preached the glad tidings of his Birth in Bethleem: of his Reſurrection in the Garden: of his ſecond Comming againe in the Mount of Oliues. 3. Men called to preach the Goſpell from their office; are alſo called Angels. So the Paſtors of the ſeuen Churches of Aſia are called Angels. And this, that we communicate with heauenly Spirits in the name, warnes vs how carefull alſo we ſhould be to communicate with them in manners, ſpecially in a holy and heauenly diſpoſition: Oh that we were euery way anſwerable to our name!

1 *Eſay.* *Malachy.*

2 *Pſal.* 104.4.

3 *Mat.* 3.1. *Iob* 23.33. *Apoc.* 1.20.

*Flying in the middeſt of heauen.* That this Angell is a flying Angell, noteth vnto vs the ſpeedy and lucky ſucceſſe of the Goſpell. It is like the Sunne in the firmament, of which *David* ſaith, that *he reioyceth like a Giant, or mighty man, to runne his race, his going out is from the end of heauen, and his compaſſe is vnto the ends of the ſame, and none is hid from the heate thereof.* As the Sunne in the firmament is the light of the world, ſo Chriſt in his Goſpell ſhining, is the light of his Church. He made once the Sunne to ſtand ſtill, and another time to goe backe; he gouerneth the courſe of the Goſpell, in his moſt wiſe diſpenſation, he makes it to come where he will, to goe backe when he will, to ſtand ſtill with a people as long as hee will. And no power of man is able to ſtay this propagation of the Goſpell, no more then he can ſtay the courſe of creatures that flye in the aire, or the courſe of the Sunne in the firmament. When the Goſpell firſt began to be preached, great oppoſition was made vnto it, fearefull perſecutions were raiſed vp by Satan to hinder it; but no power of hell could ſtay this flying Angell in heauen. Of the ſpeedy paſſage of the Goſpell, then Saint *Paul* ſpake in this manner, *Pray for vs, that the Word of the Lord may haue free paſſage:* the word is, ἵνα τρέχῃ, *that it may runne.* Saint *Cyprian* after him records, that it fell out ſo. *Ecce à Domini Redemptoris temporibus anni effluxerunt plus minus* 240. *eamque huius vitis palmites latius ſe ſparſerunt, quàm Romanum imperium:* Behold, from the dayes of our Lord Redeemer, there hath now paſſed but about 240. yeeres, and in this ſpace the branches of the vine-tree of the Goſpell, haue ſpred themſelues larger then did the Roman Empire in ſo ſhort a ſpace. And now no leſſe oppoſition hath beene made in this laſt age; yet hath the Goſpell beene maruellouſly propagated through many Kingdomes within theſe fourescore yeeres, and ſtill ſhall this flying Angell goe through, in deſpite of all enemies: the Goſpell ſhall be preached to ſuch Nations and people, as it ſhall pleaſe the Lord in his moſt wiſe diſpenſation to appoynt it.

*Pſal.* 19.5,6.

*Ioſh.* 10.12,13.

2.*Theſ.* 3.1.

*Cypr. de duplici martyrio.*

*Hauing*

The Goſpell, what?

1.Sam.13.15.

Luke 2.10.

The Goſpell called an euerlaſting Goſpell for three cauſes.

Gen.3.15.

Acts 17.19.

1.Pet.1.25.

*Hauing an euerlaſting Goſpell.* The meſſage this Angell bringeth, is the Goſpell, and an euerlaſting Goſpell: a Goſpell is the meſſage of glad tidings, not like the letter of *Vrias*, who carried the meſſage of his owne damnation in his boſome; nor yet like the Law which the Apoſtle calleth the miniſtration of death, but it is the ſame meſſage which the Angell of God before had brought to the Shepheards of Bethleem: *I bring you tidings of great ioy, that ſhall be to all people.* And it is called an euerlaſting Goſpell for three cauſes; firſt, becauſe it hath beene from the beginning. The ſumme of the Goſpell was preached in Paradiſe; *The Seede of the woman ſhall trample downe the head of the Serpent.* Prophane mockers call it, a new doctrine: So of old ſaid the Athenians to Saint *Paul*; *May we not know what this new doctrine is, whereof thou ſpeakeſt?* So now ſay the Papiſts to vs, that we teach a new doctrine: but indeed it is an euerlaſting Goſpell. Secondly, becauſe it offereth vnto vs euerlaſting bleſſings of mercy, grace, peace, ioy, and eternall life. Thirdly, it is called euerlaſting, becauſe the veritie and ſubſtance thereof indureth for euer; *The Word of the Lord indureth for euer:* as alſo becauſe there is not another doctrine nor way of ſaluation to come in the roome thereof. The Law and Ceremonies thereof were antiquated, and abrogated by the Goſpell, ſo ſhall not the Goſpell be by another. Sinnes done againſt the Law, may be cured by the grace of the Goſpell; but for ſuch as deſpiſe the grace of the Goſpell, let them heare what the Apoſtle ſaith, *there remaines no more ſacrifice for ſinne:* another way by which they may be ſaued, ſhall neuer be offered to mankind.

Heb.10.26.

Hugo de S. Victor.in Apoc. cap.14.

1.Cor.1.21.

*To preach.* This Goſpell is ſent to the World, not to be concealed cloſe, nor to be muttered in an vnknowne language, nor to be incloſed in a claſped booke, nor to be painted vpon walls, but to be preached. *Non vt in corde tantum ſibi ſolummodo proficiens reuolueret, nec vt in terra cum malo ſeruo defoderet*: No man lighteth a Candle to put vnder a buſhell, neither is the Goſpell giuen to men, that with the vnfaithfull ſeruant it ſhould be digged into the earth, nor that it ſhould be kept in the heart onely: but ſuch as God hath endued with the knowledge of the Goſpell, are bound to preach it vnto others. The preaching of the Goſpell ſeemes fooliſhneſſe to worldlings. But the Apoſtle ſaith; *It hath pleaſed God by the fooliſhneſſe of preaching, to ſaue ſuch as beleeue.* Let men therefore reuerence the Lords diſpenſation, and be content to take ſaluation by ſuch meanes, as God hath appointed to giue it.

The earthly diſpoſition of all men deſcribed.

Math.9.9.

*To them that dwell on the earth.* Oh what a mercy is this, that the Lord ſhould offer an immortall inheritance in Heauen vnto men, who deſire nothing more then the earth! for heere the earthly diſpoſition of all men by nature is briefely deſcribed: they are earthly minded, they know no other, they deſire no other: but if they might, could bee content for euer to dwell on earth, till grace come from heauen, and giue them an heauenly heart. When Chriſt called *Mathew*, hee was ſitting at the receite of Cuſtome: When he called *Peter, Andrew, Iames,* and *Iohn*, what were they doing? Had they any minde of Heauen, or that God would make them fiſhers of men, to draw them vp to the Kingdome of heauen? No ſuch thing: all their thought and care was vpon the mending of their Nets, and of caſting them into the Sea to take fiſhes. Since our fall, the powers of our ſoules are ſo bowed downe to the earth, that no mind haue we of Heauen, if the Lord looked not downe from Heauen vpon vs, to draw vs vp vnto himſelfe. Thus haue we in theſe words; firſt, a generall deſcription of the perſons to whom the Goſpell ſhould be preached, which in the next words is more explained by a particular diſtribution of them.

Acts 11.22,26.

Pſal.95.4.

Note.

*To euery Nation, Kindred, Tongue, and People.* Then God hath not bound his Goſpell to one Nation, nor any one Kindred of people: We neede not now run to ſeeke it in Ieruſalem, nor in Antioch, where the Chriſtian name firſt began, farre leſſe at Rome; as if no truth were to be found in the World, but that which commeth out of the breſt of the Biſhop of Rome. Neither muſt we thinke, that this grace of the Goſpell ſhall be found at one time in all Nations of the World. God directeth the courſe thereof from one Country to another, according to his owne good pleaſure. And among others, great cauſe haue we to prayſe our God, who among the firſt people of the World, made the light of his Goſpell ſhine to vs in theſe fartheſt parts of the World, according to that Propheſie; *I ſhall giue thee the ends of the earth in a poſſeſſion.* Onely let vs remember one thing, preaching commeth to many, to whom grace by preaching comes not. Let *Dionyſe* and *Damaris* in Athens, *Lydia* and the Iaylor in Philippi ſtand for examples.

## Verſe 7.

*Saying with a loud voyce, Feare God, and giue glory to him, for the houre of his iudgement is come; and worſhip him that made* *heauen and earth, and the ſea, and the fountaines of waters.*

The tenor of this Angel's preaching.
1
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1

NOw followes the tenor of his Proclanation, & ſum of the doctrine which this Angell teacheth. Wherin we haue firſt the manner, next, the matter thereof to be conſidered. As for the manner, it is ſaid, *he vttered it with a loud voyce.* The Word of the Lord ſhould be preached, *not in a timorous manner but with all boldnes.* God wil haue it be *cryed*, and the Preachers thereof muſt lift vp *their voice like a trumpet.* What he ſpake to his diſciples in the *eare*, he commanded them *to proclaime it on tops of houſes*, that all might heare it. We ſhould not be aſhamed of the Goſpell of Chriſt, *for it is the power of God vnto ſaluation*, neither ſhould we conceale it through feare. It was a notable anſwer which *Andrew* the Apoſtle gaue to *Egeas*, Gouernor of Paris, when he threatned to crucifie him: *I had neuer* (ſaid he) *preached Chriſt crucified, if I had feared the Croſſe.* Oh that many ſuch Preachers were in the Church!

Iſa. 40. 6.
Iſa. 58. 1.
Rom. 1. 16.

In the matter of this Doctrine, we haue the inward and outward worſhip of God ſet downe vnto vs. His inward worſhip cõſiſts in theſe two: 1. *Timore*, 2. *& honore.* *Malachy* conioynes theſe two, *If I be a Father, where is my honour? If I be a Maſter, where is my feare?* Theſe two cannot be diſioyned. There are ſome who *feare him*, but *honour him not*, ſuch as reprobate diuels and men; this is *Timor inutilis*, an vnprofitable feare to them; yea, it augments their damnation, in that they know him to be a great and powerfull God ouer them, for which they feare him, yet will they not alſo honor him. The true feare of God, is not without the loue and honour of God: for it is the daughter of faith, the ſiſter of loue, and mother of obedience. It baniſheth out of the ſoule all prophane feare of fleſh, all ſuperſtitious feares of things not to be feared: ſuch as the Popes curſes, the angry countenance of Images: with ſuch bugbeares, was ignorant people, holden in awe in time of darkenes: but now by the Goſpell, they are admoniſhed not to ſtart for ſuch ſhadowes, but to feare the Lord their God.

Mal. 1. 6.
Iam. 2. 19.
The feare of God againe deſcribed.

*And giue glory to him.* This may ſeeme ſtrange, that man ſhould be commanded to giue glory vnto God; Is he not an all-ſufficient Maieſty? What can we adde to him by any thing, that we, who are but wormes of the earth, can giue him? Can an halfepenny candle giue light to the Sunne? or can a drop of water augment the Ocean? Surely when we haue giuen him al that we haue, it is not ſo much as we ought him, but as much as he to whom, and he for whom we ought it, is more then we are; beſide that, we haue nothing to giue him, but that which is his own, and which we haue gotten from him. As *Dauid* confeſſed when he offered to the Lord, *Who am I, and what is my people, that wee ſhould be able to offer vnto God willingly after this ſort? for al things come of thee, and of thine hand haue we giuen thee*; How then ſhall we, or can we giue him glory? The anſwer is, that our giuing vnto God, differeth farre from his giuing vnto vs. The Lord giues vnto vs by the communication of that which we had not: we giue vnto him by the confeſſion of that which he is, and which he hath. We giue him glory, when we confeſſe him to be the God of glory, when we acknowledge him to be the Father of lights, from whom euery good gift doth deſcend, and returne the vſe of that which wee haue gotten from him, to himſelfe againe, or to his Saints for his ſake; as alſo when we aſcribe the praiſe of our ſaluation to him alone. Of all his workes God craues the glory, and is content we haue the benefit. And of his greateſt workes, he craueth greateſt glory: no greater worke hath he wrought, then the worke of our redemption. Let vs not ſteale this glory from him, nor part it betwixt him and his Saints, by repoſing vpon other merits, or another blood then the merits and blood of Chriſt. *My glory* (ſaith the Lord) *I will not giue vnto another, but my peace I giue you.* Certainly, he who will not giue vnto the Lord glory, ſhall neuer feele the cõfort of his peace. Thus then we giue glory to God, when we confeſſe him to be ſuch as he is, and when we acknowledge that any good we haue, is of his goodnes. O what a bountifull and liberall God is the Lord, who calls this a giuing to him, when with thankfulneſſe we declare what we haue gotten from him.

2. Chron. 29. 14
How we giue glory to God.
Iam. 1. 17.

*For the houre of his iudgement is come.* Some refer this to the generall Iudgement; it is true, that generall Iudgement is alſo preached in the Goſpell. S. *Paul* vſeth it to terrifie the Athenians, and the Corinthians, and ſhewes how greatly himſelfe was mooued therewith: *Knowing therefore the terrour of that day, &c.* But here we rather referre it to the particular Iudgement, by which the Lord now after publication of the Goſpel, is to iudge the beaſt, as is cleere in the 4. verſe of the next Chapter; *Thy iudgements are made manifeſt.* Here then are we led to conſider, that the more cleere light and plentifull grace is offered to the world, the more ſtrictly doth the Lord puniſh the ſinnes of men who contemne it; and he who by the Goſpell gets no remiſſion of his ſinnes, may looke for a ſharper animaduerſion of his ſinnes. The plagues

Act. 17. 31.
2. Cor. 5. 10
Rom. 15. 4.
Grace, and the meanes thereof, the more it is offered, the more ſtrictly doth God puniſh it, if it be contemned.

of God, which follow the contempt of the Goſpell, by the blind world are imputed to the Goſpell it ſelfe; they conſider not, that ſinnes ſpared in the time of ignorance, will not be ſo ſpared in the time of knowledge. The Apoſtles teach vs this plainly: *The time of this ignorance God regarded not; but now he admoniſheth all men, euery where to repent.* And againe, to the Romanes: *God paſſed by, through his patience, ſinnes, the forgiueneſſe whereof now is preached by the Goſpel:* but where remiſſion offered is not receiued, there followes greater wrath, & more fearfull iudgement. Therefore S. *Mathew* beginneth the preaching of the Goſpell in this manner: *Repent, now is the axe put to the root of the tree.* When therefore iudgement followeth preaching of the Goſpell, let men know, it is not to bee imputed to the Goſpell, but to the impenitency of men, that being ſo clearely warned would not repent.

Act.17.30.

Rom.3.25.

Mat.3.10.

*And worſhip him who made heauen and earth, and the ſea, and the fountanies of waters.* Not only is the Lord internally to be feared of vs, but externally alſo worſhipped: and here by an *emphaſis*, all others are excluded from the participation of this honour, but only he who made heauen and earth. *Ieremy* giues vs this for a principle in Diuinity, *The gods that made not heauen and earth, let them periſh from the earth:* this directly is oppoſite to the falſe worſhip deuiſed and maintained by the beaſt of Rome. Such as the worſhip of Angells, of Saints departed, of images of gold, ſiluer, or timber, which haue eyes and ſee not: all theſe were allowed, and yet are in the Popes Church; but now by the preaching of the Goſpell are cryed downe and diſcharged. The Papiſts excuſe their falſe worſhip forbidden heere, by no leſſe falſe diſtinctions. O (ſay they) the worſhip of λατρεια we giue to God onely, but the worſhip of δουλεια may bee giuen to creatures. This way may they eaſily deceiue the ſimple, who vnderſtand not what they ſay. But let them know that the Apoſtle layeth this to the charge of the Galathians, that they gaue the worſhip of δουλεια to them who by nature are not Gods ἐδουλεύσατε τοῖς μὴ φύσει οὖσι θεοῖς; and condemnes it in them as a poynt of ignorance and falſe worſhip. That they gaue δουλεια to them that by nature are not gods, ſince this is condemned in the Galathians, how ſhall it bee allowed in Papiſts? Their other excuſe is of an alleaged diſtinction, betwixt an Idoll, and an Image. An Idoll (ſay they) is the repreſentation of a vaine thing, or a thing that is not: theſe are the Idolls of the Nations, and are forbidden: an Image is a repreſentation of a vaine thing that is, and theſe are lawfull. But let them conſider what the Law ſaith, *Thou ſhalt not make the ſimilitude of things that are in heauen aboue, neither that are in the earth beneath, &c.* If the Command had ſaid, Thou ſhalt not make the ſimilitude of things that are not, then had it made for them: but expreſſe contrary; it forbids to make the ſimilitude of things that are, namely, for Religion, or to worſhip them.

The Lord is not only internally to be feared, but externally to bee worſhipped of vs.

Ier. 10.11.

Gal.4.8.

A Popiſh euaſion, by diſtinguiſhing betwixt an Idoll and an Image.

Exod.20.4.

Then we may take vp here the ſumme of the Goſpell, and out of it reaſon this way: That is true and heauenly doctrine, which giueth all glory to God, and commands only to worſhip him; and, as the Angels preached to the ſhepheards, which giueth and bringeth peace to men. The doctrine of Papiſts is not ſo, it giues not God all glory, but parts it among his creatures: neither teacheth it that God onely ſhould be worſhipped, but that it is lawfull alſo to worſhip Angels and Saints. Neither brings it peace to the conſciences of men, for it cannot make them ſure of their ſaluation: therefore the doctrine of Papiſtry is not the true and heauenly doctrine of the Goſpell, proclaimed here by this Angell. That therfore wee may haue the comfort of his peace, let vs reſerue to the Lord the praiſe of his glory. None is to be worſhipped, but hee who made the heauen and the earth: was this done by Angels, or by Saints? No, *hee made vs, we made not our ſelues:* he hath redeemed vs by his bloud, wee redeemed not our ſelues. Of all the workes of God, man on earth is the moſt excellent creature, he hath none aboue him but the Lord, & he ſhould bow to none but to the Lord. What a pitifull ignorance and baſeneſſe is this, that a man made to Gods Image, ſhould bow downe to a creature worſe then himſelfe? A wedge of Gold no mã will worſhip, though that way it be Gods workemanſhip: but if an Artificer put a forme vpon it, then man falleth downe, and worſhips it, when it becommeth the workemanſhip of man. *Longè iuſtius fuit artificem quam opificium colere, quod & prior erat, & ea, vt voluit, fecit:* It were more reaſonable to worſhip the workman, than the thing that he hath wrought, both becauſe he was before the worke of his owne hands, and alſo for that he giueth his worke ſuch a forme as beſt pleaſeth him ſelfe. But who can make them wiſe, from whom, as the Prophet ſpeaketh, *fornication hath taken away their heart?* hee meaneth there of ſpirituall whoredome. How blind they are, and how incurable their ſtupidity is, the Pſalmiſt toucheth, when hee ſaith, *They who worſhip them, are like vnto them,* that is, the blind idolater hath no more ſenſe nor vnderſtanding in him, then haue the things that hee worſhips, which haue eyes and ſee not, eares and heare not. But let vs, according to the tenor of this Proclamation, worſhip God who made heauen and earth,

Pſal.100.4.

Athanaſ. Cont. gentes.

Hoſ.4 10.11.

Pſal.115.8.

Verſ.5.6.

earth, that ſo the peace of God, brought by the Goſpell, may be ours.

### Verſe. 8.

*And there followed another Angel ſaying, It is faln, it is faln, Babylon the great City; for ſhe made all Nations to drinke of the wine of the Wrath of her fornication.*

The power of preaching.

1. Sam. 5. 3.
Ioſh. 6. 20.

NOw followeth the ſecond Proclamation, wherein another heauenly Herald denounceth the fall of Babylon; this commeth in properly after the reſtitution of the Goſpell, as Dagon fell before the Arke, and the walls of Iericho could not ſtand before the blaſt of the trumpets, blowne by the ſeruants of the Lord, at his command; as the Clouds are ſcattered by the riſing of the Sunne, ſo ſhall the power, credit, and kingdome of Antichriſtian darkeneſſe fall by the preaching of the Goſpell.

Babel 2. wayes taken in ſcripture.
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2
1
2

What it figureth.

Viega in Apoc. cap. 17.

Apoc. 18.

Here firſt comes to be conſidered what is here meant by Babel. It is but two wayes taken in holy Scripture: 1. properly, 2. figuratiuely. Properly, it ſignifieth that principall towne of Caldea, wherinto the people of Iſrael were carryed captiues. But here it is not taken properly. This the Ieſuite *Ribera* layeth for a ground, *Nomen Babylonis hic non propriè accipi, ſed figuratè*: this he proues by the name, that the whore of Babel hath on her forehead, *myſterium*, a myſtery. So that this is not naturall Babel, but myſticall Babel; and in this all Interpreters agree: the aduerſaries all of them confeſſe it. Seeing then Babylon in this Booke is to be taken figuratiuely, let vs ſee what it figureth. The common opinion which they of later times haue drawne from ſuch as before haue written of this Booke, but vnderſtood it not, is this, that Babylon here ſignifieth the vniuerſall company of the wicked, the city of the diuell. The Ieſuites of Rhemes would faine adhere and cleaue to this opinion, but the cleere light of the Word driues them from it, and forceth them at length to leaue it. The Ieſuite *Blaſius Viega* proues, that Babel cannot ſignifie the vniuerſal company of the wicked, among many reaſons, he vſeth this for one. *This City of myſticall Babel muſt be deſtroyed before the laſt day of Iudgement, it cannot therefore be the vniuerſall company of the wicked, for they will not all be deſtroyed till then.* His companion *Franciſcus Ribera*, is of the ſame mind with him: *This Babel* (ſaith he) *cannot be the vniuerſall company of the wicked, for it is ſaid, This Babel hath made all Nations drunke with the Wine of the wrath of her fornications*; What a ſpeech is this? *The vniuerſall company of the wicked haue made all nations drunke.* And againe, it is ſaid, When this Babel ſhall bee deſtroyed; the Kings and people of the earth which committed fornication with her, ſhall ſtand a farre off and lament her; it cannot therefore be the vniuerſall company of the wicked; for when they all ſhall be deſtroyed, who will bee behind that ſhall make moane for them, & was partaker of their wickednes?

What this Babel figureth vnto vs.

Rhemiſt. on the Reuel cap. 17. verſ. 18. & 5.

Now this falſe opinion being remoued, which is ſo doltiſh and childiſh, that it is a maruell men ſhould haue conceiued it, or others ſhould haue followed it: we haue next to ſee, what it is that this Babel figureth vnto vs. Certainely we haue all great cauſe to praiſe our God, and to bleſſe him, that the cleare light of his Goſpell now reſtored, directs all men to poynt out the finger at Rome. It is the voice of all men, that Babel in the Reuelation figureth Rome. The aduerſaries defenders of the Catholike Romane religion, are forced to confeſſe, Rome is Babylon: yea they take paines to prooue it. *Bellarmine*, by many teſtimonies of Scriptures and Fathers, proues this. The Ieſuite *Viega* prooueth the ſame by *Tertullian, Ierome, Euſebius, Beda*, and many others likewiſe out of the Text, becauſe the *City, ruler of the earth, ſituate on ſeuen hils, can bee no other but Rome. Ribera* turneth him alſo ſoundly to this interpretation: *Romæ conueniunt omnia aptiſſimè, quæ in hoc libro de Babylone dicuntur, illud imprimis, quod alij conuenire non poteſt, ſeptem capita, ſeptem montes ſunt, ſuper quos mulier ſedet, & illud, mulier quam vidiſti, eſt ciuitas magna, quæ habet Regnum ſuper Reges terræ.* All things ſpoken in this Booke of Babylon, doe moſt aptly agree vnto Rome: that in ſpeciall which can agree to none other, the ſeuen heads, are ſeuen hils whereupon the woman ſitteth; and that alſo, the woman which thou ſaweſt, is the great City which ruleth ouer the Kings of the earth. The Ieſuites of Rhemes doe make this very nice, and long doe they flee it, at length, againſt their will are they drawne vnto it: theſe are their owne words: *If it be meant of any one City, and not of the vniuerſall ſociety of the reprobate, it is moſt like to be old Rome.* And againe, vpon the fifth verſe of that ſame Chapter, thus they write: *And if in the beginning of the Church, Nero, and the reſt of the perſecuting Emperours, which were figures of Antichriſt, did principally ſit in Rome: So alſo the great Antichriſt ſhall haue his ſeate there, as it may well bee thought: others thinke, that Ieruſalem rather ſhall bee his principall City, yet euen then ſhall not the Pope be Antichriſt, but ſhall be perſecuted by Antichriſt, and driuen out of Rome, if it bee poſſible.*

Thus farre are the enemies of the Goſpell forced to acknowledge with vs, that

Rome is Babel. Now to keep their Church from the ſhame of the whore, which they ſhall neuer bee able to doe, they vſe ſundry diſtinctions, wherof one deſtroyes another, and they cannot agree among themſelues. *Bellarmine*, when he hath proued that Babylon is Rome, ſhifts the matter this way: *It is Roma Ethnica, ſed non Chriſtiana*: Ethnike Rome, vnder perſecuting Emperours, was Babel, not Chriſtian Rome vnder Popes. But that this diſtinction cannot helpe to cleare him, is confeſſed by his own companions and fellow Ieſuites, *Viega*, and *Ribera*, of whom I haue ſpoken. From the 12. Chapter, ſaith *Ribera*, to the twentieth, is contained the ſecond part of this Propheſie. *Tota hac ſecunda pars, huius libri ad Antichriſtum, & Antichriſti tempora pertinet.* With him agreeth *Viega: Hac eſt quarta viſio huius operis, eaque illuſtriſſima, atque ad Antichriſti tempora pertinens*: This viſion from the 12. Chapter forward, pertaines to the time of Antichriſt, and ſo cannot be referred to the time of old Rome; for then, according to their owne doctrine, Antichriſt was not come. Therefore they take them to this refuge, that Rome here is called Babel, not becauſe it is ſo preſently, but becauſe it will be ſo hereafter: *Hoc nobis dicendum videtur cum Aretha, Ansberto, Primaſio, Ambroſio, Idolatriā vrbis Romæ hic deſignari, defecturamq; eſſe Romam à fide, atq; adeo futuram eſſe habitationem dæmoniorū*: It ſeemes we muſt ſay with *Arethas, Primaſius, Ambroſius*, and *Ansbertus*, that the Idolatry of Rome is heere poynted at, and that Rome ſhall make defection from the faith, & ſhall become an habitation of diuels. And again, (ſaith he) *Hinc manifeſtè colligitur Romā extremis mundi temporibus à fide defecturam*: hereof it is manifeſtly collected, that Rome in the laſt times ſhall make defection from the faith, *& eijciet à ſe pontificem ſuum*: and *Ribera* addeth more, that Rome ſhall caſt out their Biſhop and baniſh him. *Roma manerat vſq; ad finem ſeculi extremum, quia ſedes vicarij Chriſti effecta eſt, niſi priſtinam illam impietatem nouis peccatis æquatura eſſet; et enim non propter priora tantum peccata eam conflagraturam eſſe magno incendio, ſed etiam propter illa quæ extremis temporibus eſt commiſſura, ex Apocalypſis verbis adeo conſpicuum eſt, vt ne ſtultiſſimus quidam negare poſſit*: Rome ſhould abide and continue to the end of the world, becauſe it is made the ſeat of Chriſts Vicar, if it were not by new ſinnes, to equall the former impietie of old Rome. For Rome ſhall bee deſolate and burnt with fire, not only for the ancient ſins thereof, but for thoſe alſo that it ſhall commit in the laſt times. And this is ſo cleare and manifeſt out of the words of this Reuelation, that the moſt fooliſh cannot deny it.

Subtill diſtinctions after plain confeſſions of Romes being Babel.

Ribera in Apoc. cap. 12.

Viega in argumento cap. 12.

Viega in Apoc. cap. 18.

Ribera in Apoc. cap. 24.

Now all their refuge, in a word is to this diſtinction, that whatſoeuer euill is ſpoken here of Babel, pertaines not to the Church of Rome, but to the towne of Rome. Certainly, they all in their anſwers, ſhew themſelues very vncertaine, they find themſelues ſtraitned, but goe not the right way to get reliefe. It is the voyce of God that thunders out iudgement againſt Rome, & they think to eſchew it, and turne by his thunderbolt from the Church of Rome, to the towne of Rome. If we ſhould grant this diſtinction to be true, as it is not, yet ſince they ſee that Rome will vtterly be made deſolate, ſince they confeſſe the Pope will bee caſt out of it, and that it may very wel be the ſeat of Antichriſt; what then will become of their locall ſucceſſion, or wheraway out of Rome ſhall *Peters* chaire be remoued? or why was the world made to belieue that Chriſt Ieſus had appoynted Rome to be the ſeat of his Vicar which could neuer faile? How ſhall the Pope be Biſhop of Rome, when Rome ſhal not be? or ſhall Catholike and Roman thē be equiualent? fooliſh are they: Catholike faith was, ere Rome was conuerted, & Catholike faith will be, when Rome for her Apoſtaſie ſhall vtterly be ſubuerted. They ſay, this is a thing which will be. They are preparing their anſweres, but they are like bitter pils which gainſtand their ſtomacks. Though Rome be vtterly deſtroyed (ſaith *Ribera*) yet ſhall the *Pope be Biſhop of Rome*. Thus will they haue their *Pope* ſtil *like himſelfe*: he had alway *names of nothing, titles*, without *truth*, and ſo I ſee they will haue *him ſtill a Biſhop of Rome*, that *was*, but *is not*, *a Vicar of Chriſt pretended*, but *is not*, an *head of the Church*, but in truth an *hater of the Church*. With theſe anſweres we leaue the wraſtling, like mē who haue that thruſt in their throat, which they cannot get out: and we come yet more neerly to ſtrait thē.

Let it be granted which they haue alleaged, *that Babel is the towne of Rome*: but tell me then, *Who is this whore of Babel?* None but the *Apoſtate Church of Rome*, called hereafter, the *mother of whoredomes, and abominations of the earth, who hath* (as here is ſaid) *made all Nations drunke with the wine of her fornications*. This cannot be *the towne of Rome*, for why? *fornication*, heere according to the common phraſe of Scripture, are put *for Idolatry and falſe worſhip*. Is it the *towne of Rome*, that hath inforced their Religion vpon all Nations? No, it is *the Church of Rome*: for it is well knowne that the towne of Rome ſought no more, but ſubiection of people, leauing their own Religion and worſhip free to euery Nation as they found it. Is it the towne of Rome that will ſuffer no faith but Romane? No, it is the *Papall Church of Rome*. It is not the

Chap. 17.

Towne of Rome that doth wonders, and deceiues the world with lying miracles, but the Church of Rome: neither is it the Towne of Rome that maketh all, ſmall and great, bond and free, rich and poore, to receiue the Beaſts marke, but it is the Antichriſtian beaſt ſitting in it. Let Babel be the Towne of Rome, which they haue granted, then the Whore of Babel muſt be the whoriſh Church of Rome, that was once maried with Chriſt, but now hath not only plaied the whore her ſelfe, by corrupting the pure worſhip of God, but hath been a mother of whoredomes, to peruert others, which they are not able to deny: for it is euident in this book, that the two Churches the true and the falſe, are deſcribed vnder 2. women, The true Church in the twelfth chapter, is figured by a woman with child; vnto it we ſend backe the Reader: the baſtard Church againe is deſcribed in the ſeuenteenth Chapter. And like as that whoriſh woman hath her ſeate aſſigned, to bee the City on ſeuen Hills, and ruler of the earth, it muſt of neceſſity ſignifie that whoriſh & Apoſtatike Church, ſitting in Rome. If they cannot deny the fruitful and honeſt woman to ſignifie the true Church, how can they refuſe, that the whoriſh woman doth alſo ſignifie the falſe Church? which by all the courſe of this Prophecy is pointed out to haue her reſidence in Rome.

A terror from Poperie.

*Eſa.48.20.*

*Gen.19.13,14*

Now in the Name of God, J deſire all ſuch as will be called Catholike Romanes, as they deſire to be ſaued, to hearken to this warning of the Lord: *They that receiue the Marke of the Beaſt, ſhall drinke of the Lords wrath.* The Lord cryes, *Come out of Babel, my people, that ye be not partaker in her ſinne, & receiue not of her plagues.* Why then profeſſe ye a Communion with the Church of Rome, ſince Rome is Babel, and God commands you vnder paine of his wrath, to deuide your ſelfe from it? Conſider (I pray you) in what a ſtate are ye, when the beſt of your Doctors, to whom yee haue rendred your ſelfe by an implicit faith, are forced to ſay, that Rome is Babel, others of thē, that Rome will be Babel; God in plaine termes denouncing his wrath on all that will not come out of Babel: Are yee not in a moſt miſerable caſe, who for all this will ſtill be Catholike Romanes? will not forſake the borders of Babel, nor ſunder with this Whore, that ye may haue fellowſhip with Chriſt Ieſus? Are ye not like thoſe vnbeleeuing Kinſmen of *Lot*, who mocked the Word of the Lord, would not come out of Sodom, nor leaue their ſinnes, till the fearfull fire of his wrath conſumed them, and put an end to them and their ſinnes alſo? How ſhall you be cured, if ſo plaine a Proclamation from heauen cannot mooue you to giue place to his Goſpell, to giue glory and worſhip to your God onely, to forſake the worſhipping of creatures, to ſeparate your ſelues from Babel, the ſynagogue of the Beaſt, which God hath determined to ouerthrow? Are your ſhoulders ſtrong to hold vp that which God hath determined hee will caſt downe? If the Spaniard and Apoſtates of Britaine bee able to raiſe the milſtone out of the Sea, which the Angell caſt into it, for a ſigne of Babels remedileſs condemnation, then ſhall I think they may repaire the ruines of Babel againe alſo: but that is impoſſible. The Lord open your eyes to ſee it.

After Romes fall, followes its conuiction

*For ſhe made all Nations to drinke of the wine of the wrath of her fornication.* After the ſentence of her fall is ſubioyned her *ditta*, conuiction: for the Lord alway proceedes with iudgement, & puniſhes not, but vpon great cauſes: her ſinne is, That ſhe had not onely played the whore her ſelfe, but had become a mother of whordomes, and cauſed all Nations to drink of the wine of the wrath of her fornications. The Papiſts glory of their multitude, and by it, as by a note proue the Church of Rome to bee the true Church but through this Prophecy we ſee the Beaſt, or the Whore, ſhal haue the greateſt multitude to follow her. They demand at vs, Where was your Church before *Luther*? let themſelues anſwer, Where was the Church, when all Nations were drunken with the wine of the whore her fornications? The metaphor of drinking vſed here by the Spirit of God, points out the deceitfulnes of hereſie, which eaſily allureth men with a delight to receiue it, yea, to ſwallow it in, after the manner of vitiated and debilitated ſtomakes, who being vnable to take in meate, deuoure with a greedy appetite, drinke, that pleaſeth them. All falſe religion is plauſible to the naturall man, for it is the birth of mans braine; and no maruell to ſee multitudes runne after it: all ſinne at firſt is ſweet vnto man. *Wickednes is ſweete in his mouth, and he hides it vnder his tongue, he fauours it, and will not forſake it, but keeps it cloſe in his mouth:* but at length *his meate in his bowels is turned, and the gall of Aſpes is in the middeſt of him.* Such is hereſie, a potion that ſeems pleaſant and plauſible at the firſt, but in the end is found to bee a deadly poyſon. Againe, here is noted, that hereſie for common is an incurable diſeaſe: *Animum ignoratione conſtrictum, non facile eſt de ſententia deijcere:* A ſoule bound with the cords of ignorāce, is not eaſily remoued frō her conceiued opinions. Many maruell, that Papiſts hearing Gods word ſo plaine againſt them, ſhould yet remain obſtinate: theſe men conſider not, that Papiſtrie is an Ebrietie, a certaine ſpirituall drunkennes.

The deceitfulneſſe of hereſie ſet forth by the metaphor of drinking.

All falſe religion is plauſible.

*Iob 20.12,13.*

Hereſie is commonly an incurable diſeaſe.

*Iuſtin-Martyr apolog.2.ad Antoninum Pium.*

1 Sa.25.19.25

*Hoſea* 4.11.

What auailes it to ſpeake to a man ouercome with drinke? Wiſe *Abigal* would not ſpeake to fooliſh *Nabal*, till the wine went out of him. *Fornication and wine take away the heart* (ſaith *Hoſea.*) There is no vnderſtanding in an hereticall ſpirit; their foreſtalled thoughts are as maxims and vndoubted principles in Religion: till the Lord reſtore them to a ſober mind, and giue them a wiſe and vnderſtanding heart. thinke not that preaching, were it neuer ſo powerfull, can profit them.

1.Kin.18.28.

*Leuit.*18.21. 20.2,3,4. 2.*Kin.*23.10. *Ier.*32,35.

How Papiſts are like Donatiſts.

*Poſsidon. de vita Aug.*

Hitherto pertaines, that it is called wine of the wrath of her fornications. By fornications here I vnderſtand, not onely ſins of corporall whoredome, done againſt the ſecond Table, but principally ſinnes of ſpirituall whoredome, which is Idolatry, done againſt the firſt Table: *Vinum furoris θυμου*, not only becauſe it brings Gods wrath vpon them that drinke it, but alſo becauſe it maketh them mad, and ſtirres them vp to a certaine rage and fury, vnder the couerture of pietie and religion; for bloody maſſacres and murthers, vnnaturall & mercileſſe treaſons in their blinded mind, are good ſeruice to God. The zeale of all falſe religion is furious, carnall and cruell. Were not the Baalites mad, when they lanced themſelues with kniues? Who required this at their hands? Was it not fury in the Circumcellions, to throw themſelues headlong from the tops of mountains? They thought by this meanes to attaine to the honour of martyrdome. And were not the Idolatrous Iſraelites out of their wits, when they offered their young infants to be burnt quick in the armes of the brazen Idol *Moloch*? They thought this to be good religion, and that by ſo doing they followed the example of their father *Abraham*. And with what fury and madneſſe the Wine of that Whore of Babel inrages ſuch as are inamoured with her! May not the Maſſacre of Paris, the murthers of ſo many French Kings, the Powder-treaſon in England, ſuffice them? Who can ſay, that theſe men were in the right wits, which durſt attempt ſuch beaſtly & barbarous cruelty? Theſe are infernall Furies, fits of phrenſies wherewith the Deuill incenſes them with helliſh fire, and diſturbs their vnſtabled minds. Satan in all ages is like himſelfe, hee may change his ſpeeches, but changes not his diuelliſh diſpoſition. How like the ſpirit of a Papiſt is, to the furious ſpirit of a Donatiſt, wee may know by that which *Poſſidonius* in the life of *Auguſtine* writes of them? *Donatiſta irati? furioſa loquebantur, Auguſtinum ſeductorem & deceptorem animarum eſſe, priuatim & publicè conclamabāt, & velut lupum occidendū eſſe, in defenſionem gregis; ſcilicet ſui dicebant & tractabant, omniaque peccata indubitanter eſſe credendum poſſe dimitti his, qui hoc facere ac perficere potuiſſent:* The Donatiſts incenſed with anger, ſpake furious things, they cryed out priuatly and publikely, that *Auguſtine* was a ſeducer and deceiuer of ſoules, and that he ſhould be ſlaine like a Wolfe in defence of the flocke: and they openly taught, that it was vndoubtedly to be beleeued, that whoſoeuer would do this ſhould haue all their ſinnes forgiuen them of God. And is not this ſame the ſpirit of Papiſts? Is not this the giddy and raging Wine they propine to blinded ſoules, that they ſhall haue remiſſion of all their ſinnes, and ſhall flee incontinent to heauen, if they perpetrate ſuch bloody and vnnatural murthers, as ſhall bee inioyned to them for the furtherance of Popiſh Religion? From this fury and madneſſe whereinto men are ſtirred vp, vnder pretence of pietie, haue proceeded in our time ſuch merciles murthers, as in former Ages hath not been knowne, and Ages to come ſhall wonder to heare.

## Verſ. 9.

*And the third Angell followed them, ſaying with a loud voyce, If any man worſhip the Beaſt and his Image, and receiue his mark in his forehead, or in his hand.*

An example for Iudges.

THe third heauenly Herald denounces the wrath of God againſt all ſuch, as with the name receiue the print & mark of the Beaſt, in this & the two verſes following: where we haue to conſider the Iudgement, which is moſt fearfull; then the cauſe for which the Iudgement is threatned; the cauſe is firſt ſet down *If any man worſhip the Beaſt*, in the ninth verſe, and in the end of the eleuenth. This is the Lords manner which he obſerues in all diuine proceſſe. Firſt, the *ditta*, conuiction is ſet down, then followes the doome. This order God kept in that firſt Iudgement, which he did execute in Paradiſe, and that ſame will bee the manner of his proceeding alſo in that great and laſt Iudgement. And it ſtands for a rule to all Iudges of the earth, that they giue not a condemnatory ſentence, without a lawfull conuiction going before.

1.Tim 4.1.

Of the Beaſt and his marke we haue ſpoken in the preceding Chapter, and this only we obſerue, The perſons of Papiſts we leaue to the Lord: many haue the name of the Beaſt, that haue not the mark: they wil bee called Papiſts, but are not; the iudgement is pronounced vpon ſuch as haue the marke or print of the Beaſt. But as to the doctrine of Papiſtrie, we affirme out of this place, that it is damnable & diuelliſh; ſome points thereof are called by the Apoſtle, *A doctrine of diuels*. It brings no ſaluation, but obliges men vnder a fearefull condemnation, if they perſeuer in it without repentance. Let this be marked of them, who thinke there is no danger in Papiſtry, and that it is a tolerable or indifferent religion.

### Verſ. 10.

*The ſame ſhall drinke of the wine of the wrath of God, yea, of the pure Wine, which is powred into the cup of his wrath, and hee ſhall be tormented in fire and brimſtone before the holy Angels, and before the Lambe.*

### Verſ. 11.

*And the ſmoke of their torment ſhall aſcend euermore, and they ſhall haue no reſt day nor night, which worſhip the Beaſt and his Image, and Whoſoeuer receiueth the print of his name.*

The greatnes of Gods wrath againſt Antichriſtians.

*Pſal.*104.15.

*Luk.*16.24,25.

*Reuel* 17.4. & 14.8.

Their iudgement is firſt ſet downe by a metaphor, next, in plaine ſpeech. The metaphor expreſſes moſt ſignificantly the greatneſſe of that wrath, which Antichriſtians abide: for it is called Wine; not that which gladdeth the heart, but the Wine of wrath, working anguiſh and tribulation in the ſoule; and *pure wine*, not mixed with a drop of mercy, no more then the wrath of that damned Glutton was mixed with a drop of water. O fearfull Iudgment! when wrath, without mitigation, without either ſenſe or hope of mercy, is powred out vpon man. With this it is called a cup of wrath, to ſhew, that as it is terrible, ſo it is equitable. The Whore hath a cup of fornications; of this her blinded louers drinke greedily, and for this, God giues her and them another cup: for his Iudgments are proportionall to the ſinnes of men.

The Iudgement of Antichriſtians three wayes amplified.

*Pier. Hierog. lib.*1.*cap.*11.

*And he ſhall be tormented.* What before was ſpoken in a figuratiue ſpeech, is now ſpoken in plaine ſpeech: where the Iudgement is three wayes amplified, firſt, from the quality or effect thereof, this is torment, and that in the higheſt degree: for it is like the torment of a ſcorching or burning fire, together with brimſtone, which nouriſheth the fire, and addeth paine to the miſerable ſufferer. Oh that thoſe who forget the Lord, would conſider this in time! Naturaliſts write of the Lyon, that albeit it carry *ignem ingenitum, & in ipſis oſſibus abſtruſum, ignem tamen precipuè formidat, adeo vt nihil æquè vereatur, atque prætentas faces, quibus ad ferociam eius domitandum nihil eſt efficacius*: A fire ingendred and hid in the bones thereof, yet it feareth nothing more then the fire, ſo that burning Torches holden vp before the Lyon, haue been found moſt effectuall to dant his fierceneſſe; and ſo much the more beaſtly may mans ſtupidity be accounted, that the feare of a more terrible fire cannot tame him, nor dant his fierce and filthy affections.

*Gen.*19.24,25.

*Mar.*9.46. *Eſa.*66.16.

Next, the Iudgement is amplified from the eternity thereof. *The ſmoke of their torment ſhal aſcend euermore.* Sodom her plague was ended in a morning; fire and brimſtone burnt them vp quickly: but here the ſmoke euer aſcending, is an argument, that their fire neuer goes out, and their worme dyes not: *Ignis ille nec extinguet impios, nec extinguetur*; That fire ſhall neuer extinguiſh the wicked, nor bee extinguiſhed it ſelfe. With the fire there is ſmoke: *Ignis inferni non eſt clarus & ſplendidus, ſed fumoſus & tenebroſus:* The fire of hell is not bright or cleere, but darke and ſmokie, yet hath it (as thinkes *Thomas*) ſo much light, as may ſerue to let the damned ſee one another, to the greater augmentation of their paine.

*Luk.*13.28.

The third amplification is heere, that they *ſhall be tormented before the Lamb and his Angels.* By this ſame circumſtance doth our Sauiour aggrauate the Iudgement of the wicked; *There ſhall bee weeping and gnaſhing of teeth,* when ye ſhall ſee *Abraham, Iſaac,* and *Iacob,* and all the Prophets in the Kingdome of God, and your ſelues thruſt out at dores. A ſore plague to bee tormented before the Lambe, who giues life, peace, and ioy, to all that are his, and now offers mercy and grace to men, if they will receiue it; for contempt whereof, there is the portion of their cup, *they ſhall be tormented before the Lambe.*

### Verſ. 12.

*Here is the patience of Saints; here are they that keepe the Commandements of God, and the faith of Ieſus.*

What true Chriſtians may looke for.

Hauing ſet downe the miſerable eſtate of Antichriſtians, hee comes now to ſhew what true Chriſtians may looke for; firſt, by way of premonition, patience, obedience and faith is recommended to them in this life. Next, by way of Proclamation, the fourth heauenly Herald declares their bleſſed eſtate after this life, The connexion of this Verſe either with the preceding or ſubſequent may bee diuers, but the matter and purpoſe is the ſame. Fearefull Iudgements are denounced vpon the wicked, and good things are promiſed to the godly: Woe to the one in the laſt verſes; ioy and bliſſe to the other in the next; but betwixt the woe & ioy, there is a premonition, warning Saints to expect with patience that they faint not, becauſe iudgment is not executed on the wicked, nor yet promiſes performed to themſelues ſo ſoone as they would haue it.

Three graces required of Saints, are here conioyned in ſuch ſort, that the vertue which is firſt in order, is put laſt in place; Faith is the mother of Obedience, and reſolute Obedience worketh Patience. They who would reap the comfort of Gods promiſes, or the fruit that comes to the godly by iudgement executed vpon the wicked, muſt waite with patience; for betwixt the words of God, and the worke of God, that is, betwixt the promiſe & the performance, or betwixt the threatning and the execution, there happeneth often a long time; yea, things fall out (as it would ſeeme) at the firſt, flat contrary to the Word. It was promiſed to *Ioſeph*, that the Sun, Moone, and 11. Stars ſhould do him reuerence; at the firſt it fell out farre otherwiſe: he is ſold by his Brethren; accuſed, condemned, impriſoned by *Putiphar*; here indeed was to him a triall of patience, yet at the length was the Word of the Lord performed toward him. And here there is a Proclamation made of the downfall of Babel: it would ſeeme that Babel were riſing againe, ſo many Kings, Countries & Potentates adioyning themſelues again to the fellowſhip of that Apoſtatike Church of Rome: here is need of patience. No doubt, what the Lord hath ſaid, that he will do: onely let vs not precipitate to iudge of Gods truth, before we ſee the end of his worke. The Philiſtims may raiſe Dagon againe, but aſſuredly his ſecond fall ſhall be worſe then his firſt. Let vs waite with patience.

A leſſon of patience.

*Gen.*37.5,7.

*Gen.*39.13,20

1.*Sam.*5.4.

### Verſe 13.

*Then I heard a voyce from heauen, ſaying vnto me, Write, Bleſſed are the dead which hereafter die in the Lord, euen ſo ſaith the Spirit: for they reſt from their labours, and their Workes follow them.*

THe miſerable end of Antichriſtians being declared, now followes the fourth Proclamation, of the bleſſed eſtate of Chriſtians; for euen their death is bleſſed, which is ſufficient to comfort them againſt al euils in their life, they ſhal ſuſtain by Antichriſt, or his inſtruments. The parts of the Proclamation are two, firſt, a propoſition of comfort, *Bleſſed are the dead, &c.* next, a confirmation of it, partly prefixed; for it is commanded to be writtē as a decree, more ſure thē any of the Medes or Perſians, & that by *a voyce from heauen*, partly intermixed, *euen ſo ſaith the Spirit*. The 1. circumſtance then confirming the certainty of the comfort, is, that S. *Iohn* ſaid, he heard it declared by a *voyce from Heauen*; when Heauen ſpeakes, the earth ſhould heare. This voyce from Heauen in the firſt chapter, is called Chriſts voyce, and in this ſame verſe is called the voyce of the Spirit. All men will grant this in generall, that the Decree of Heauen is a ſure rule, to decide all controuerſies vpon earth; a ſure warrant for euery ſoule to depend vpon; but here is the queſtion among men, Where ſhall we find this Decree? The next words reſolue this: *Write* (ſaith the Lord.) Wouldeſt thou know the Decree of Heauen? See what is written from heauen: *For al ſcripture is by diuine inſpiratiō.* News of euery Countrey are beſt credited, that come from the Countrey it ſelfe. Here are newes frō heauen. The Beaſt, Chriſts enemy, doth what he cā to diſcredit that, which God hath written, that he may keepe credit to his owne words and writings; hee abſtracts from the people that, which GOD hath written, and ſends out his own Bulls, with Indulgences and Pardons. Theſe are but falſe illuſions, by which he empties the purſes of men, but ſhall neuer be able to repleniſh their ſoules with the peace of God, and that ſweet reſt promiſed here.

The Proclamation hath two parts.

*Dan.*5.16.

2 *Tim.*3.16.

More credit gotten by the Pope to his Traditions, then to Gods written Word.

*Bleſſed.* In one word is that great felicity compriſed, which no heart of man is able to vnderſtand: there is life without death, day without night, ioy without griefe, eternity without ending: here are the firſt fruites, there is the whole Maſſe: here they are bleſſed which hunger and thirſt for righteouſnes, but there they are ſatisfied. What is betwixt hunger and ſatisfaction, that is betwixt them who are bleſſed there, and vs who are bleſſed here.

Death in it ſelfe is very terrible, if wee looke to it in the glaſſe of the Law; *for it is the wages of ſinne*, and an image of that conſuming curſe falne vpon man for his preſuming to tranſgreſſe the commandement of God But as *Moſes*, the typicall Mediator of the old Teſtament, changed by his Rod the bitter waters of Marah, & made them ſweete; ſo Ieſus, the true Mediator of the new Teſtament, hath by his Croſſe, changed to his children the nature of death; ſo that it is *nomine potius quam re formidabilis*; yet all our enemies draw arguments from it to diſquiet vs. Infidelity preſents to vs the mirror of death, and ſcornes by it our faith; Where are the fruits of your faith now. Satan by it threatneth vs, as *Goliah* did *Dauid*, boaſting *to giue our fleſh*, if not *to the fowles of heauen*, at leaſt to the *Wormes of the earth*. The world by it takes occaſion to inſult ouer vs: *Told we you not, that it was a vaine thing to ſerue the Lord? where is the differēce betwixt thoſe who ſerue him, and thoſe who ſerue him not? doe they not come alike to the graue?* Yea, ſuch as are enemies to the godly, are then boldeſt to bury their names with their bodies, vnder the moulds of forged and moſt falſe calumnies.

Death ſweetned to Gods children.

*Rom.*6.23.

*Gen.*2.17.

*Exod.*15.25.

1.*Sam.*17.44.

*Iob* 7.5.

*Mal.*3.14.

But againſt all theſe, ſtands this holy Oracle, like the Promontory of Taurus, turning aſide from it ſelfe the furious ſpite of Euphrates, againſt the diſtruſt of Infidelitie, againſt the feares of fleſh, againſt the dilations of the diuell, againſt the inſultations of the world, and criminations of men: Say fleſh what it will; ſay the diuell what he will, let the men of the world ſay what they will, here is one that ſtands againſt all, Thus ſaith the Spirit; *Bleſſed are the dead that die in the Lord:* And where the Lord bleſſeth, who can curſe? *Balak* may craue it, but *Balaam* is forced to confeſſe, it cannot bee. It is ſure to all the true Iſraelites of God, which *Iſaac* ſpake of *Iacob*, *I haue bleſſed him, and he ſhall be bleſſed.* Gen.27.33.

*Hereafter.* The next word to bee conſidered here, is the particle *ἀπάρτι*, which with the learned interpreter *Beza*, wee ioyne to the name *μακάριοι*, that is, *They are bleſſed immediately, incontinent, out of hand.* As the Iſraelites were inſtantly cured when they looked to the brazen Serpent; *So whoſoeuer beleeueth in him, hath euerlaſting life*; and he hath paſſed from death to life. *Lazarus* ſoule was ſtrait way carried by Angels vnto *Abrahams* boſome. The Conuert on the Croſſe, that ſame night was in Paradiſe. Nazi.Orat. 24. in laude Cæſarii. *Credo generoſam omnem, Deoque charam animam, poſtquam corporis vinculis ſoluta hinc exceſſerit, mirabili quadam voluptate affici & exultare, atque hac vita velut graui quodam ergaſtulo, fuga, relicta excuſſiſque compedibus, quibus animi penna deprimi ſolebat, hilarem ad Dominum ſuum conuolari:* I beleeue that euery ſoule beloued of the Lord, ſo ſoone as it is looſed from the bonds of the body, flies as it were, out of a priſon ioyfully, vnto the Lord: And of this ſame iudgement, in like maner, is *Macarius*; Macar.hom.22. that is, There is no ſleeping of ſoules to the day of the laſt Iudgemennt, neither any other place whereinto they go, after their departure out of the body, but to the place of their reſt and endleſſe bliſſe.

Some reade the word this way; *Bleſſed fully are the dead.* Truth it is, they are bleſſed indeed, but fully or perfectly bleſſed, we cannot call them, conſent of Scripture would euer be regarded, both in the Tranſlation and interpretation thereof. That they are not perfectly bleſſed, is cleered by the Apoſtle; Heb.11.40. *God prouiding better things for vs, that they without vs ſhould not bee perfected.* And againe, *The ſoules of them which were killed for the Word of God, and are brought in into the fift Seale*, now reſting vnder the Altar, they cry, *How long, Lord, holy and true, doeſt thou not iudge and auenge our blood?* This manner of ſpeech, *How long?* importeth that they want ſomething which they would faine haue; to wit, they want their bodies, and they want their brethren, without which, their ioy cannot bee full, nor themſelues perfected.

*Are the dead that die in the Lord. Ambroſe* vpon this place mooueth a queſtion: *Quis inquit mortuus mori poteſt?* If they be dead (ſaith he) how are they ſaid to die? and he anſweres the queſtion this way; How the godly die. The godly are dead, or they die firſt, *moriuntur mundo*, they die to the world; then *moriuntur corpori*, they die to the body; for ſure it is, he ſhall neuer die well that death whereby the ſoule is ſeperate from the body, who dieth not firſt another death, whereby the ſoule is ſeparate from ſinne; or rather ſinne in the ſoule dieth, and the ſoule begins to liue the life of God. *Dum viuis in carne, morere mundo, vt poſt mortem carnis Deo viuas:* So long as thou liueſt in the fleſh, die to the world, that after the death of the fleſh, thou maiſt liue vnto God; Bernard. *Bona mors ſi peccato moriaris, vt iuſtitiæ viuas:* It is a good death, if thou die to ſinne, that thou maiſt liue to righteouſneſſe. *Hæc mors neceſſe eſt præcurrat, vt ſequatur illa:* This death of neceſſity muſt goe before, that the other may follow: this is indeed a pretty and profitable ſenſe; yet as one ſaith of it, *Elegantior quam verior*; More trim then true: It is a good ſenſe, but not the true ſenſe of this place, neither need we flee vnto it.

For in this heauenly Oracle, the comfort is firſt proponed here, *Bleſſed are the dead*; then explained by a diſtinctiõ, namely, ſuch dead as die in the Lord; all that die, are not bleſſed, only bleſſed are ſuch dead, as *die in the Lord.* The wicked, as they are *borne in ſinne*, ſo they *die in ſinne*; this is their curſe, *They lie downe in the graue, and their bones full of the iniquity of their youth.* Then to die is *Via vniuerſa carnis:* Common to all: but to die in the Lord, is the ſingular priuiledge of Saints: where it is againe to be marked, that hee makes no mention of any kind of death, but ſpeaking indefinitely, ſhewes that they are bleſſed who die in the Lord. Some die of a paine in their head, as the Shunamites ſonne; ſome of a paine in their feet, as King *Aſa*; ſome dies of the diſtemperature of their priuate humours, as *Auguſtine*; ſome of the corruption of publike humours, ſo I call corrupt Lawes, as did *Cyprian*. *Moſes* was 120. yeere old when he died, his ſight was not dim, nor his naturall ſtrength abated. *Iſaac* on the contrary, ere he died, his ſight failed him: and *Iacobs* naturall ſtrength was abated: *Henoch* was ſuddenly taken away: *Methuſalem* liued neerely thrice as long as hee. Shall any man here be ſo preſumptuous, as to giue ſentence for a man, or againſt him, out of the manner of his death?

This is the faction of blinded Papiſts, as by their late rayling Pamphlets againſt Preachers may be ſeene, carried head-long to this iniquity by their partiall affection. There are ſome whom they like, doe what they will, die as they will, all is well conſtrued; yea, their groſſe ſinnes are couered with as groſſe a mantle of partiall loue, ſurnamed Charity: their markeable deathes which iuſtly ſhould leaue an horror for the wakning of the liuing, are maſked ouer with vailes of coloured vntruths. But as to others whom they like not, do what they will, and die as they will, all is miſconſtrued, and that ſo maliciouſly, that where the goodneſſe of the fact done by them, cannot be denied, yet the affectiō of the doer is quarrelled; no fault can be found, *nec in ramo, nec in fructu*, neither in the Branch, nor in the fruit: yet they ſeeke it in *Radice*, in the Roote which is hid from them, & wherof it is Gods part only to iudge. But to let them alone, ſure it is, *Nulla poteſt eſſe mors mala, quā bona præceſſit vita.* There can be no death euill, which had a good life going before: *nulla ſubita mors pijs* there is no ſudden death to the godly, who by the reioycing they haue in Chriſt, die daily: ſay men of the dead what they will, *Bleſſed are the dead that die in the Lord.*

1.Cor.15.31.

Of dying In and For the Lord.

*In the Lord.* The Ancients diſtinguiſh theſe two, to die In the Lord, and to die For the Lord: All true Chriſtians haue that honour to die in the Lord; but ſuch as ſuffer Martyrdome, are ſaid to die For him. *Primaſius* makes a twofold Martyrdome; one habituall, another actuall. The habituall, is of them who haue a voluntary reſolution to die for the teſtimony of Chriſt, if the Lord ſhould require it of thē, thoſe are *Martyres affectu*, Martyrs in affection. The actuall is of them who ſuffer with patience and conſtancy, ſealing vp the Truth of God, by a willing rendring of their liues for it. And here the Spirit of God ſo frames his ſpeech, that hee includes within the compaſſe of this comfort, the leaſt degree of Saints: though they be not aduanced to this honour, to die For him, yet bleſſed are they that die In him; & yet the other is not excluded: for ſince they are bleſſed who die In him, much more are they bleſſed that die For him.

A twofold Martyrdome.

The Ieſuites of Rhemes, to diuert the pith of this place from their Purgatory, wil haue it at the firſt to be expounded of Martyrs, who out of all doubt, ſay they, goe not to Purgatory: but the Ieſuite *Viega*, forced by light of Ancients, acknowledgeth that this comfort pertaines not to Martyrs only, but to all Saints alſo: this he qualifies out of S. *Bernard: Non putemus ſolos Martyres eſſe dilectos, cum recolamus dictum eſſe de Lazaro, Lazarus amicus noſter dormit:* We muſt not think that Martyrs only are beloued of the Lord, when we remember what Chriſt ſaid of *Lazarus*: Our friend *Lazarus* is dead. *Denique beati mortui qui in Domino moriuntur, non ſoli qui pro Domino, ſicut Martyres, ſed & qui in Domino moriuntur, ſicut Confeſſores beati ſunt: Bleſſed* (ſaith hee) *are the dead that die in the Lord*, not only are they bleſſed who die for him, ſuch as Martyrs; but they are bleſſed alſo who die in him, ſuch as Confeſſours. *Duæ proinde res mihi videntur mortem facere pretioſam vita & cauſa, ſed amplius cauſa quam vita, porro illa erit pretioſiſſima, quam vita commendat & cauſa:* Two things therefore ſeeme to mee to make death precious, to wit, the life, and the cauſe, but more the cauſe then the life; yet out of all doubt, moſt precious is that death, which both the life and the cauſe commendeth. And againe, *Illa quidem mors pretioſa eſt, quam commendat vita, pretioſior quam facit cauſa, pretioſiſſima vero quam præuenit vita ſimul cum cauſa:* It is indeed a precious death, which hath had a good life, more precious which is for a good cauſe, but moſt precious of all, which hath before it, both a good life and a good cauſe. He addeth moreouer the authority of their owne Church: *Accedit & Eccleſiæ authoritas, quæ in officio defunctorum hoc vtitur teſtimonio, ad cuiuſuis defuncti memoriam celebrandum:* For in ſuch dutie, as in their minde they diſcharge toward the dead, they vſe this teſtimony, in celebration of the memory of ſuch as are departed; *Bleſſed are the dead that die in the Lord*: thereby declaring that it belongs not to Martyrs only, but to al Saints, ſo that it is but a falſe ſubterfuge of the Rhemiſts, to expound this place of ſuch as die Martyrs only

*Ber Epiſt 98. de Machabæis.*

*Ber.Ser.24. ex paruis.*

Again, the maner of ſpeech, *Bleſſed are the dead that die in the Lord*, imports, *that a Chriſtian both in life and in death, is not to bee conſidered as a ſingle man, liuing and dying in himſelfe, and by himſelfe, but in another.* He is a *branch ingrafted* in the ſtock of life, which cannot faile nor corrupt, neither yet can be pulled away: for the roote beares it, & conſerueth it, furniſhing euer the ſap of life and grace to it. He is an *houſe*, built vpon ſuch a *foundation*, as vpholds the building; it can neuer fall, becauſe the foundation is ſure. He is a *member of that head*; wherein is the fountaine of life, he can neither dye nor be cut away; for of the myſticall body, all the life is in the head; ſo long as the head liueth, no member of it can decay: In the naturall body, death may bee procured, though the head bee not touched: In the ſpirituall it is not ſo; all the members hold their life of the head, and cannot want life, ſo long as the Head keepeth life, and this is for euer and euer. Our Lord is riſen from the dead, not to die any more:

*Iohn 15.5.*

*1.Pet:2.7.*

*Col.1.18.*

from this, our Sauiour giueth vs that comfort, *Becauſe I liue, ye ſhall liue alſo.* This is his infiniteneſſe of eternity, that hee is the *firſt and the laſt, he was, he is, and he will bee;* ſuch as are in him, no trouble in life can vndo thẽ, no power of death can deuoure thẽ; for he in whom they are newly planted, remaines the ſame: and this aſſureth vs of the immortality, both of our ſoules and bodies.

*Ioh. 14.*

The ground then of all our comfort in death, is our coniunction with Chriſt, by which we die in him. All men ſee the effect of death in the diſſolution of the ſoule from the body; this maketh death terrible: only Saints feele that neerer coniunctiõ wrought by it with Chriſt Ieſus, which makes it comfortable. *Cantat cygnus cum morti appropinquat, maris ſerena flet:* This different diſpoſition Naturaliſts think to flow frõ the diſpoſitiõ of their blood: howeuer that be, this is ſure, in death the naturall man mournes, the Chriſtian reioyceth, the one hath Chriſt in his heart, the other not. The ſight of *Ioſeph* made *Iacob* willing to die: the ſight of Ieſus makes vs more willing to die: the ſight of *Simeon* ſhall make vs to ſing the ſong of *Simeon, Mine eyes haue ſeene thy ſaluation, let therefore thy ſeruant depart in peace.*

*Ariſt. Probl.*

*Luke 2.29.*

*For they reſt from their labours.* We haue heard the propoſition of comfort: now follows the reaſon of it; wherein firſt we are led to a conſideration of two ſubſtances in man, whereof the one dies, the other liues; if death deuoured the whole man, how were he bleſſed? or how ſhould his works follow him? One part of man liues, & inioyeth the fruits of his faith; another part dies, & reſts in hope. *Morte anima abſoluitur, corpus reſoluitur, per vitã ad mortem tranſitus, per mortẽ ad vitam reditus:* By death the ſoule is abſolued, the body reſolued: by life man paſſeth to death, he commeth into vanity, and goeth into darkneſſe: by death againe, hee returneth vnto life, *mors* is but *morſus*, death is but a bite of the Serpent, he gets not the whole man, he but bites a part of man from him, which yet he ſhall not keep, for it ſhall be taken from him: It is but *aliquid morſus*, neither totall nor perpetuall, whereof wee haue ſpoken more on the eight to the Romanes, and in that Treatiſe, *A defiance to death*; whereunto wee remit ſuch as deſire to read more concerning this purpoſe.

*Ambr de bono mortis c.4.*

Againe, we are led heere to looke vpon death, not in the glaſſe of the Law, but of the Goſpell. The Lord, who impoſeth names to things as they are, when he ſpeakes of death, in reſpect of the body, he calleth it a *ſleeping, a ſowing of ſeed,* which will *ſpring againe, a reſting in hope.* In reſpect of the ſoule *a flitting from one houſe to another; a reſting from labour; a change of garment:* and the Diuines call it *a tranſplanting of a tree from one place to another.* This ſhould bridle our immoderate mourning for the dead, and warne vs rather, as our Sauiour warned the women of Ieruſalem, *to mourne for our ſelues.* They and we were both in one priſon, out of which they are remoued, but wherein we yet remaine: we are depriued of their company for a time, and they are deliuered from our miſery for euer: Therefore ſaith *Fulgentius*, comforting *Galla* againſt the death of her husband: farre be it from vs to ſay with Infidels; *Abſtulit atra dies, & funere merſit acerbo; illos namque tollit atra dies, qui ſecundum illud Apoſtoli in tenebris ambulant & neſciunt quo vadant;* That a darke and dolefull day hath taken him away. Let that be ſaid of them of whom ſpeakes S. *Iohn, They walke in darkneſſe, and know not where away:* but as for vs, *We know whom we haue beleeued. Bleſſed are the dead who die in the Lord: Quid glorioſius aut fœlicius vlli hominum poterit ex diuina dignatione diſcendere, quam ipſam qua ab hominibus metuitur mortem moriendo ſubegiſſe?* What more glorious or happy thing can befall to man of Diuine grace, then by dying to ouercome death, which is ſo greatly feared of men? Surely, in reſpect of the great comforts giuen us againſt the terrours of death, we may conclude this point with the ſame Father: *Quis hic anxietati & ſollicitudini locꝰ eſt? quis inter hæc trepidus & mæſtus eſt, niſi cui fides & ſpes deeſt?* What place is there to care & anxiety? who in the midſt of ſo great comforts can be ſad or fearefull, vnleſſe it be ſuch as haue neither faith nor hope? *Eius eſt mortem timere, qui ad Criſtũ volit ire:* Let him be afraid to die, who wants will to go to Chriſt.

Death what it is, according to the Tenor of the Goſpell.

*Sculterus in Iſa. 40.*

*Fulgent. Epiſt. 2. ad Gallam.*

*Virg. Aeneid. 6.*

*Cyp. Epiſt. 26.*

*Cyp de mortalitate.*

Laſtly, this place doth plainly expurgate Romiſh Purgatory, & leaues no place for it. The Romaniſts, when in their Maſſe they make a commemoration of the dead, they vſe this teſtimonie *Bleſſed are the dead who die in the Lord for they reſt from their labors, and their works follow them.* Their blindneſſe is wonderfull, the Word of the Lord ſaith, *that the dead in the Lord reſt frõ their labors:* and yet they pray for them to be deliuered from the paines of Purgatory. This place ſtraits them ſo, that the Ieſuites of Rhemes are forced to run to this refuge, *that euen they who are in Purgatory, doe reſt in peace.* Thus ſometime they make purgatory a place of paine, ſometime a place of reſt. See theſe deceiuers, how cõtrary they are to themſelues when they would make gaine of Purgatory, they terrifie people, by diſcribing the horrible paine therof, that ſimple ones may be moued to redeeme themſelues from that paine, by deare payment for their Pardons & Maſſes: then they will ſay, *The fire of Purgatory, in quality of torment, differs not frõ the fire of hell,* except it laſt not ſo long: yet by the

The text abuſed by Papiſts to Purgatory.

*Rhemiſts on the Reu. 14. 13.*

*Bel. l. 2. de Purgatorio. c. 3.*

the way, all the Doctours of the Romiſh Church cannot tell what time a ſoule comes out of it. But whē they are ſtraited with the Word of God, then will they ſay to you, rather then they wil want a Purgatory, that Purgatory is a place of happy reſt, in compariſon of the affliction of this life; yet if it be true that they ſay, *id eſt*, that the pain of hell exceedes all our paines on earth, as far as a naturall fire exceeds a painted fire; and againe, that the fire of Purgatory torments as ſore, ſo long as it laſts, as the fire of hell: doubtleſſe, according to their owne Doctrine, there can be no reſt in Purgatory; ſo falſe and friuolous is their Doctrine in this point, that any man of meane vnderſtanding, may ſee that it deſtroyeth the ſelfe.

*Bellar. vbi ſupra Greg. de Valentia Ieſuita. de Purg.*

If this Doctrine were not more profitable for themſelues, then it is pleaſant or profitable to the ſoules of men, they would neuer maintaine it. The Scripture condemnes it; the fathers in like maner. What ſome of the Fathers ſpeake of *ignis Origenicus*, wherein the wicked, purged according to his mind, at length ſhalbe ſaued: the Romaniſts draw it perforce to their *ignis Purgatorius*. Of many I touch but a few; *Duæ habitationes ſunt, vna in igne æterno, altera in regno æterno*: there are 2. dwelling places; one in the euerlaſting fire, another in the euerlaſting kingdom. Here the Papiſts will ſay that Purgatory is no dwelling place: then let him heare another: *Poſt exitum à corpore, ſtatim fit iuſtorum, & iniuſtorum diſcrimen, ducuntur enim ab Angelis in loca ſe digna, videlicet iuſtorū animæ in Paradiſum, vbi congreſſio & conſpectio eſt Angelorū, & Archangelorū, adde & conſpectū ſaluatoris Chriſti*: After departure out of the body, there is incontinent made a difference betwixt the iuſt and vniuſt: to wit, the ſoules of good men are carried vp to Paradiſe, to the ſight of Angels, Archangels, & of Ieſus Chriſt. *Qui remiſſionem peccatorum hic non acceperit, in vita æterna non erit*: He who in this life gets not remiſſion of ſins, ſhall not after get eternall life. To this the Papiſt will ſay: It is true, the ſin is forgiuen here, but the paine muſt be ſuffered, if not here fully, yet hereafter. But let them heare; *Quando iſthinc exceſſum fuerit, nullus pœnitentiæ locus eſt, nullus ſatisfactionis effectus, hic vita aut amittitur aut tenetur* When we goe out of this life, there is no more place to repentance, nor to ſatisfaction, life is either loſt or kept here.

*Scultetus in examine locorum Nyſſeni.*

*Aug. de verbis Apoſt. Ser. 18.*

*Iuſtin. Martyr. queſt. 75.*

*Ambr. de bono mortis cap. 2.*

*Cyp cont. demet.*

But to conclude this point, I would aske a queſtiō or two of theſe Romaniſts; they tell people, *that ſuch as haue not fully ſatisfied for their ſinnes in this life, muſt goe to Purgatory and ſuffer there*, & put them in a vaine hope of comming out again: but will they tel vs, *when is it that the ſouls come out of Purgatory*; what time aſſigne they to it to remaine there? if it be purged by the fire, and helped out by Maſſes and Praiers, why are ſtil any moe Maſſes ſaid for it, as they doe for the ſoules of particular perſons, who haue departed out of the body, ſome an 100. ſome 2. ſome 3. or 4. or 500. yeeres ſince? who may not ſee they walke in darkeneſſe, and moſt certaine vncertainties? Or, ſeeing the Pope hath the Keyes of heauen, earth, and Purgatory, to put ſoules in and out at his pleaſure; how is it hee hath not ſo much power as to keep his own ſoule out of that tormenting fire: or when he goes to it, is there any more holy then his holineſſe to bring him out of it againe? It is written of Pope *Benedictus* the 8. that he was relieued out of Purgatory, by the prayers of *Odilo Abbas Cluniacenſis*, and after his deliuery appeared to a Monke *Edelbertus*, and gaue thanks to be carried to *Odilo*, at leaſt *Edelbertus* thought ſo in his ſleep. It would ſeem *Benedictus* had more reaſon to haue appeared to *Odilo*, & giuen him thanks himſelfe: but theſe dreames which the Apoſtle calls, *old Wiues fables*, are warrants good enough among them for ſuch idle ſuperſtitions.

*Biblioth. cluniacen in vita Odilonis.*

1. Tim 1.4.

*And their works follow them.* That is, the recompence or reward of their works: the words are very ſignificant, & containe many motiues to ſtirre vs vp vnto well-doing, their deeds dye not with their bodies, but are alway with thēſelues, as liuely witneſſes of their vnfained faith. The good works of the godly goe before them; ſo the prayer & almes of *Cornelius, came vp vnto God before himſelf. They that are rich in good works, lay vp in ſtore for themſelues a good foundatiō for the time to come.* And here it is ſaid, *they follow them*, or as the words import, *they follow with them*. The good thou haſt done, thou ſhalt neuer ſunder from thee, but with thee goes to the Iudge to witneſſe for thee, that thou waſt a true Chriſtian, planted in Chriſt, fruitfull in well-doing. Oh that men were wiſe to conſider, ſpecially they who delight to haue great trains and companies of men following them, that many follow them now who will forſake them then. But *the conſcience ſtored with good Workes, ſhall make thy ſoule a faire conuoy.* Againe, ſaith *Gregory, It is wel ſaid, the works of Saints follow them; goe not before them; Quia ſancti non vident opera ſua, ſiniſtra non nouit quid boni dextra faciat, ſatis eſt Deum videre, qui tandem illa ipſis manifeſtabit*; Becauſe Saints ſee not the good which they doe, their left hand knowes not what their right hand doth; It is enough to them that God ſeeth, who at laſt ſhall manifeſt and make known to them the good which they haue done. Al theſe ſhould incourage vs to wel-doing.

Motiues to ſtir vs vp to well-doing.

*Act 10.4. 1. Tim. 6. 34.*

*Greg. manuſcr. in Apoc. c. 14. v. 13.*

*Euen ſo ſaith the Spirit.* The confirmation of the comfort interlaced in the midſt, is in effect the concluſion of the ſentence, *ſo ſaith the Spirit* (this is an Oracle, heauenly, & diuine, & it is here ſet like a propugnacle and bulwark, againſt the ſayings of all creatures, wicked angels or men.) Let Satan forge the calumnie, and wicked men be the venters and publiſhers of it; ſay, lye, calumniate as they will, *ſo ſaith the Spirit. Bleſſed are the dead that dye in the Lord*. It is no marvell that worldlings deny this euen in *Theſi*, ſince they deny all Diuinity, *Dixit ſtultus in corde ſuo, non eſt Deus*. But this is ſtrange to ſee ſuch as are profeſſors of Chriſtianity deny it in [illegible], they grant the ſentence is true but out of great preſumption dare affirme, it belongs not to ſuch as they approue not: as though they were Iudges, yea Gods of other men, more then *Moſes* was to *Aaron*. Theſe keepe a Chancellory vpon earth, in name of the God of heauen: they delate and cancell ſuch as they pleaſe, out of the booke of life. A great iniury to God and man, no reſt is giuen to the dead, they are rent with the ſcourge of the toung, whoſe bodies reſt in the graue, and their ſoules with the Lord. Let men remember by ſuch iniquity they augment their owne gilt, but impaire not the peace of the dead. It were better, by them, to remember our ſelues, and to make their carkaſes and ſepulchres, *Monumenta, monimenta, quaſi monentia*, their monuments, moniments, that is, monitories or remembrances euer warning vs in our life to make ready for death; *For the graue muſt be our houſe*, (alſo) *and wee muſt make our bed in the darke*.

*Pſal* 14.1.

*Iob.*17.13.

### Verſ, 14.

*And I looked and behold a white cloud, &c.*

THe proclamations before the battell betwixt Chriſt, and Antichriſt, being premitted now followes the execution of that wrath denounced vpon the wicked enemies of the poore Church: Wherein this order is kept, firſt, from this verſe to the end of the Chapter, their iudgement is generally figured by two types. Therafter by ſeuen types of vials of wrath powred out vpon them, in the 16. Chapter, an introduction to theſe vials paſſing before in Chapter 15. and what in theſe chapters is typically ſet down concerning *wrath to be powred out vpon the beaſt*, is plainly declared, chap. 17.

Here followeth the execution of the wrath denounced.

Many of the interpreters expound theſe types, *of the harueſt and vintage of the laſt Iudgement*, whereinto they are caried by no neceſſitie, and the courſe of the Prophecy agrees not to it: we reſt in this, that by theſe types is figured *Gods iudgement againſt Antichriſtians*, euen in this life, as in the expoſition of them ſhall be, God willing, made cleere. *Eglinus* ſaith, *The iudgement beginneth here againſt Antichriſtians, which ſhall end with the laſt iudgement, when the beaſt ſhall be caſt into the fire. Et hæc pœna beſtiæ temporalis repræſentatur per celebrem illam viſionem velut vltimi diei prodromum*: and this temporall puniſhment of the Church her enemies is repreſented by a notable viſion, which is as a for-runner of the laſt Day of Iudgement. This ſhall appeare better; Chap. 15. verſ. 4. *Who ſhall not feare thee, O Lord, &c. for thy iudgements are made manifeſt*: and Chap. 16. 5, 6. *Thou art righteous, O Lord because thou haſt iudged thus, for they haue ſhed the blood of Saints, and Prophets, and thou haſt giuen them blood to drinke*.

This is a cleere commentary to the which in more obſcure termes is ſet downe in the laſt verſe of this Chapter, *Blood came out of the Winepreſſe to the horſe bridles*. And again, Chap. 18. *Reward her euen as ſhe hath rewarded you, and giue her double according to her workes: and in the cup that ſhe hath filled to you, fill her the double*. With *Eglinus* agrees *Iunius* and *Forthaus*. *Hæc ad extremum iudicium trahi non magis debent, quam illa quæ apud Prophetam Iſaiam habentur ſex primis verſibus, cap.* 63. There is no more reaſon for the manner of ſpeech, to expound this place of the laſt Iudgement, then to ſay, that in the firſt 6. verſes of the 63. of *Iſay*, the generall Iudgement is alſo deſcribed: for that place is a Propheſie of a temporall iudgement againſt Edom; and this a Prophecie of a temporall Iudgement againſt Babel: in both, Gods ſpirit ſpeakes one manner of way. *Chytræus* conioynes both the ſenſes: *Extremum iudicium & ſimul etiam pœnas Antichriſti in hac vita pingit*: this Prophecie deſcribes the laſt Iudgement, and therewithall the puniſhment of Antichriſt euen in this life. To conclude this, a temporall Iudgement is here figured: for the generall Iudgement, to ſpeak ſo, is a two-handed iudgement, wherein mercy to the godly, and wrath to the wicked are both executed: this iudgement is but one-handed, containing wrath on the wicked onely. Some indeed doe thinke that in the type of harueſt, the gathering in of the godly is figured, and in the type of the vintage, the cutting downe of the wicked: but ſure it is, by both theſe types one truth is expreſſed: *Qui habet falcem meſſoriam, ipſe habet & vindemiatoriam, vnum enim eſt, & vno tempore fiet, ſed in meſſe & vindemia ſicut in agricultura & edificatione, latitudo diuini ſermonis oſtenditur, cum Apoſtolus dicit, Dei agricultura eſtis, Dei edificatio eſtis, vnum dicit*: he that hath the ſickle for the harueſt, hath alſo the ſickle for the vintage: they are both one, and ſhall be done at one time, but in the harueſt, and the vintage, as in the husbandry, and the building, the largeneſſe of diuine ſpeech is declared, when the Apoſtle

*Primaſius in hunc locum.*

1.*Cor.*3.

poſtle ſaith to the Corinthians; *Yee are Gods husbandry, Yee are Gods building*: by two words he ſpeakes one thing. This haue we ſpoken in the entry, to make the matter it ſelfe more eaſie to be vnderſtood.

In it we haue two things: firſt, the Iudge deſcribed: next, the iudgement figured generally by two types, the Iudge is deſcribed to be one like the *Sonne of man*: ſo ſpeaking of Chriſt, as Chriſt appeared to him, not in his very body; but in the type thereof. This is he that ſhall iudge Antichriſt, and bee reuenged of all thoſe wrongs the beaſt hath done to his Saints. Great comfort haue wee of this, *that the Son of God is become the Son of man*. Terrible is it to the aduerſaries, that hee whom they once crucified, and daily perſecute in his members, ſhall bee their Iudge: & no leſſe ioyfull to vs, *that all iudgment is committed to him*, who is our Sauior.

Ioh 5.22.

Three things aſcribed to this Iudge.

Three things are aſcribed to this Iudge: 1, pure ſublimity: 2, royall maieſty: 3. iuſt ſeuerity. 1 His pure ſublimity is preſented, by *his ſitting on a white cloud*, In holy Scripture white betokeneth innocencie and puritie: he hath no fellowſhip *with the throne of iniquity*, neither will he take *the wicked by the hand: The Iudge of all the world cannot doe vnrighteouſly*. He is not moued with fauour or feare, as *Pilate* was: hee cannot bee corrupted by bribes like *Felix*: ſuch Iudges *Demoſthenes* compared to the ballance of the Trebuſhet, which boweth to the hand which giues it moſt: he cannot bee miſcaryed with the wrong information of falſe witneſſes or accuſers, as *Dauid* was with *Ziba*: all things, all perſons, all cauſes are manifeſt to him, as they are in themſelues. The eloquence of *Tertullus* cannot make him thinke otherwiſe of them then they are. *He is righteous in all his workes, holy in all his wayes*.

Mat.27.24.
Mark.15.15.
Act.24.27.

2.Sam.16.4.

Pſal.145.17.

His ſublimity againe is noted, *that hee ſits on a cloud. Salomon had an high Throne of Iuory, ouerlaid with gold, aſcending by ſix degrees*. The Pope in his pompe is carryed on the ſhoulders of men. The Turke, to ſhew ſtrangers the greatneſſe of his Maieſty, ſitteth on an high Throne, aboue his head a ſeeling repreſenting the firmament of heauen: but they all come ſhort of this glory. Our King ſitteth on the cloud, hee rides on the Cherub and Cherubims, and in the laſt day ſhall ſet his Tribunall in the Ayre.

1.King.10.18.

2 Secondly, we haue his royall Maieſty repreſented by a golden Crowne vpon his head. Vpon earth hee ware a Crowne of thornes for our ſins. Thornes are the curſed fruit of the earth, and of them a Crowne was plat, and put vpon his bleſſed head: but now he is crowned with glory and dignity. Of this, open enemies haue their warning. It is a folly for them to impugne this crowned King: they may conclude in their pride to aſſemble againſt the Lord, & his Chriſt, and to ſhake off his yoke: but the Lord laughes them to ſcorne, and his decree ſhall take place, *I haue ſet my King vpon Sion, my holy Mountaine*. Carnall profeſſors are admoniſhed here alſo, that Chriſt is a King: they are content to take him for their high Prieſt, that by his ſacrifice they might be ſaued, but will not ſuffer his Scepter to command them. Sure it is, the Prieſtly Office of Chriſt ſhall neuer profit ſuch men to ſaluation, who will not accept him as their King, ſubiecting themſelues to bee commanded, ruled and gouerned by him.

Mat.27.29.

Pſal.2.4.
Verſ.6.

3 Thirdly, his iuſt ſeuerity is repreſented by a ſharpe ſickle in his hand: as our King hath a mouth to ſpeake, ſo hath he an hand to worke: let not men deſpiſe his Word, for according to his Word, he will worke with his hand. And here the Iudgement of God is properly compared to a ſickle, & a ſharpe ſickle: the reaſon of this is, becauſe his Iudgment is circular, and compaſſeth the wicked, like an hooke, which a man with his hand cloſeth about that which hee would cut downe. *Poteſtas diuini iudicij: quia vndique ſtringit, circulus dicitur, & quia intra ſe omnia incendio amplectitur, falſis appellatione ſignatur*: the power of Gods iudgement becauſe it ſtraits on euery hand, and cuts downe that which it compaſſeth, is called a circle, or a ſickle, *Et quia poteſtas diuini iudicij nullatenus euitatur (intra ipſum quippe ſumus quolibet fugere conemur) recte cum venturus Iudex oſtenditur falſem tenere perhibetur*: and becauſe the power of Gods Iudgement can no wayes be eſchewed, for we are within it, flee whereaway we will: therefore properly is the Iudge repreſented, hauing *an hook in his hand*. Within the compaſſe of this ſickle *Dauid* found himſelfe: when he cryed, *Whither ſhall I goe from thy Spirit, and whither ſhall I flee from thy preſence? If I aſcend into heauen, thou art there: If I lye downe in hell, thou art there. Fugiendi via vndique deeſt, quia ille iudicat qui vbique eſt*: the way to flee away from him faileth on all ſides, becauſe he that iudgeth is in euery place. What then ſhall we do? Doubtleſſe the beſt is, to flye to him, from whom no fleſh is able to flee from the hand of his Iuſtice, wherein he holds the ſharpe ſickle. Let vs flye to the right hand of his Mercy, wherein hee holds the Scepter of peace: if wee come vnder it, wee ſhall finde reſt and peace to our ſoules.

Greg.Moral. in Iob.40.

Pſal.139.8.

## Verſe 15.

*And another Angell came out of the Temple, crying with a loud voyce, &c.*

THe Iudge being thus deſcribed, the Iudgement is now generally figured by two types or ſimilitudes, one of the harueſt, another of the vintage.

The Iudgement deſcribed.

In the firſt type, he that hath the ſickle, is called the Sonne of man; in the ſecond type, he that hath the ſickle, is called an Angell: both theſe repreſent Ieſus Chriſt, to whom the power iudiciall, figured by the ſickle, appertaines. Againe, in the firſt type, there is an Angell comming from the Temple, with a ſupplication to him that had the ſickle, to thruſt it and cut down the harueſt. In the ſecond type, there is another Angell comming from the Altar, with a ſupplication to him who hath the ſickle, to thruſt it in, and cut downe the harueſt of the earth: both theſe repreſent one thing, to wit, the ſupplication of Saints, ſent vp to the great Iudge of the world, to haſten his determinate iudgement vpon the beaſt. Thirdly, in the firſt type the harueſt of the earth is cut downe; in the next place the cluſters of the vineyard of the earth are cut downe: both theſe figure 1. thing, to wit the downcutting of the wicked by the ſickle of Gods Iudgement. Thus you ſee, both the types haue one truth: and the viſion is doubled, to declare (as *Ioſeph* ſaid to *Pharaoh*) the certaintie thereof; becauſe the thing is eſtabliſhed, by God, & God haſteth to performe it.

Gen 41.32.

There are three ſorts of perſons here, which being well vnderſtood ſhall make the viſion plaine, and remooue many doubts which ſome of the Interpreters without cauſe make vnto themſelues. 1. The perſon of him that hath the iudicial power, he is one, but 2. wayes repreſented. 2. The perſons that procure the iudgment by their ſupplication, theſe are repreſented by Angels, but of different qualities, noting as it ſeemes, ſundry and different ſorts of Saints, crying for Iudgement. 3. The perſons vpon whom the iudgment is to execute, theſe are as we haue ſaid, two wayes alſo repreſented. Of the perſon who hath the power of iudgement, we haue ſpoken already, and now proceed to the reſt.

Angell is alwayes the name of an Office.

*Another Angell.* Angell is alway the name of an office, and it ſignifies as much as an Embaſſadour. Theſe are of two ſorts: Embaſſadors comming from God to men, Embaſſadors going from men to God. Of the firſt, there are three ſorts: the firſt is Ieſus Chriſt, called *The great Angell of the Couenant*: for God ſent him to the world with his Couenant. The next are theſe heauenly Spirits, commonly called Angels, becauſe they are ſent out to do the will of God. The third are Paſtors, called Angels, Chap. 2, 3. of this Prophecie; for they are alſo Gods Meſſengers ſent to his Church. But of ſuch an Angell as an Embaſſador ſent from God vnto men, here is not meant; but heere the Angell comming from the Temple, crying to the Iudge of the world, that hee would execute iudgement vpon the wicked is an Embaſſador ſent vp to God frõ the Church Militant; and ſo this Angel, and that other, verſ. 18. are types of all Saints, Profeſſors and Paſtors, which cry for iudgement againſt Antichriſt, to him that ſits on the cloud. See heere the glorie of the Church; Kingdomes vpon earth haue intelligence one with another, the Church hath intelligence with heauen, there goe mutual Embaſſadors betwixt earth and heauen; not vnlike thoſe Angels aſcending and deſcending vpon the Ladder of *Iacob*. Next, here Chriſtians are warned of their duty, they are Embaſſadors for the Church to the Lord God: it is the dutie of the meaneſt mẽber of the Church to pray for the peace of Ieruſalem, which is the mother of vs all, and ſo are we commanded by our heauenly Father: *Ye that are mindfull of the Lord, keep no ſilence, and giue him no reſt, till he ſet vp Ieruſalem the praiſe of the world.*

Pſal.122.6.

Iſa.62.6.

The Temple two wayes taken in Scripture.

*Came out of the Temple.* The temple is two wayes taken in holy Scripture: firſt, *for that place on earth wherein God ſhewes the preſence of his grace to his Saints. We wait for thy louing kindneſſe in the midſt of thy Temple.* And againe, *in his Temple euery man ſpeakes of his glory*: and this Temple is eyther publike, a place for the publike meeting of Saints; whereof there was one *Salomons Temple vnder the Law*, but many now, *vnder the Goſpell*: or then priuate; for *euery faithfull ſoule is a Sanctuary for the Lord: Know you not that your bodies are the Temples of the holy Ghoſt?* Next it is takẽ for that place wherein God ſhewes his preſence of glory in the heauen: *Bleſſed is the man whom thou chuſeſt, and cauſeſt to come to thee; he ſhall dwell in thy Courts; and he ſhall be ſatisfied with the pleaſures of thy Temple.* On earth our beſt eſtate is, to hunger and thirſt for righteouſneſſe: in heauen we ſhall be ſatisfied therewith: not that any materiall Temple is there: *I ſaw no Temple there, for the Lord God Almighty and the Lambe are the Temple of it.* Frequently in this Prophecie is this type of the Temple vſed, it requires iudgement to accommodate it alway to the right truth. In this place the Temple is a type of the Church Militant from which Embaſſadors goe dayly vp vnto the Lord.

1

Pſal.48.9.

Pſal.29.

1.Cor.6.19.

2

Pſal.65.4.

Reu.21.22.

*Crying with a loud voice.* They who expound theſe two Angels to be heauenly Spirits, are troubled to reſolue this doubt, *How is it that they command the Iudge?* for it is ſure, heauenly Angels are no directers of Chriſt, but directed by him. In temporall iudgements they doe as he commands thẽ: in the laſt iudgement ſuch like, *In the time of harueſt, I will ſay to the Reapers*: there they doe as he directs them; and againe, *the Son*

Math.13.30.

Verſ.41.

*of man ſhall ſend forth his Angels.* So then; there is here no command, but a ſupplicatiō; ſent vp from Saints, to the great Iudge of the world, & that with ſuch feruent affection, that it is ſaid to be a crying, not by the noiſe of the voyce, but by the ſighing of the heart vnto God. We reade not that *Moſes* ſpake any thing with his mouth, when God ſaid to him, *Why cryeſt thou to me?* yet how forcible that ſecret cry of his ſoule was, to moue the Lord, it is moſt comfortable to conſider; for the Angell of the Lord which went before the hoſt of Iſrael, remoued and went behind them: alſo the Pillar of the cloud went from before them, and ſtood behind them, and came betwixt the Campe of the Egyptians, and the Campe of Iſrael: it was both a cloud and a darkeneſſe. See the force of Prayer. What a loue and wonderfull care in this one deed doth the Lord ſhew to his people! he changes his ſtation, he interpoſes himſelfe betweene his people and their enemis: he giues light to the Iſraelites and darknes to the Egyptians, they ſaw not Iſrael, and got not leaue to come neere them. Alas, that we ſhould want this armour of prayer which is ſo forcible! Our prayers are cold, faint and weak. Men commonly pray out of cuſtome, rather then out of conſcience. Many deſire the Lord to heare them, who heare not themſelues. God giue vs this grace of prayer: for ſure it is, whē the pride of the wicked mounts high, & the ſoules of his Saints are humbled low, & their feruent prayer aſcendeth vp to heauen, then aſſuredly Iudgement comes downe on their enemies, as here is figured vnto vs.

*Exod.14.16.*

*Exod.14.19.20*

The force of prayer.

*To him that ſate on the cloud.* None comming from the Temple, which in Chap. 11. is ſet downe for a type of the true Church, ſends vp prayers to any other, but vnto him that ſits on the Throne: let ſuch as come from the Court, without the Temple, make their ſupplications to creatures, we will lift vp our hearts and our hands vnto the Lord. *Thruſt in thy ſickle.* There is the ſum of their ſupplication, *O thou that art the righteous Iudge of the world, haue an eye to the pride of thine enemies, and the troubles of thy Church, thruſt in thy ſickle, exerciſe thy iudiciall power and authority for the comfort of thine own, and confuſion of thine enemies, that thy glory may be manifeſted in both, and thy truth in powring out vpon Babel thy wrath, according to thy Word.* A Cōmentary to this we haue in that prayer: *O Lord God the auenger, O God the auenger, ſhew thy ſelfe clearly, exalt thy ſelfe, O Iudge of the world, and render a reward to the proud: Lord, how long ſhall the wicked, how long ſhall the wicked triumph?* And this deſire the godly haue of iudgement to bee powred on the wicked, is not againſt charity; for they in heauen long for the laſt Iudgment: but it proceeds from their loue to the glory of God, which appeares in the declaration of his truth. *The righteous ſhall reioce when he ſees the vengeance, and men ſhall ſay, Verily there is fruit for the righteous, there is a God that iudgeth in the earth.*

*Pſal.94.1.2.3.*

*Pſal.52.10.11*

*For the time is come.* The reaſons of their ſupplication follow: firſt, *the time is come, wherein thy truth, O Lord, requires that thou ſhouldeſt performe thy Word vpon thine enemies.* Concerning this, let vs marke, ſometime the time of Gods particular Iudgment on the enemies of the Church, and her deliuerance is knowne, God himſelfe hauing not only defined, but reuealed it. So the Iſraelites of old prayed, *Haue mercy, Lord vpon Sion, for the appointed time thereof is come.* They knew that after ſeuenty yeeres, their deliuerance from Babel, was to bee performed: ſometime againe, the godly collect the time from the effects: *When the wickedneſſe of men is great*, the eſtate of the Church weak, being ſore oppreſſed, and no helpe in man for it, then is iudgement expected from the Lord; this they explaine to be their meaning in the next words, *for the harueſt of the earth is ripe*: otherwiſe they take not vpon them to determine vpon the Lords time. *It is not for you to know the times and ſeaſons*: therefore in the original, they giue out their ſupplication in great modeſty, [illegible], the time is come to thee. God hath his owne appoynted time, which he will not paſſe: *The Lord laugheth the wicked to ſcorne for he ſeeth that the day is comming.*

Somtimes the time of Gods particular iudgement is knowne on the enemies of the Church.

*Pſal.102.14.*

*Act.1.7.*

*Pſal.37.13.*

*For the harueſt of the earth is ripe.* This metaphor the Spirit of God vſeth diuerſly: ſometime in a good part, and then the godly are compared to cornes, which the Lord, that great Husbandman, gathers in, *in the day of harueſt.* And this harueſt is twofold, one in this life, whereby the Lord gathers his Saints into the barne-flore of his grace. Of it ſpeakes our Sauiour, *Lift vp your eyes, and looke on the regions, for they are white already vnto the harueſt*: this hee ſpake when the Samaritans came out to heare him. And againe, *Surely the harueſt is great, but the labourers are few, wherefore pray the Lord of the harueſt that he would ſend out labourers into his harueſt.* Another will be in the laſt Day, wherein God ſhall gather all his Saints into the barne-flore of his glory: that harueſt is the end of the world, and the Reapers are Angels. All the bodyes of Gods Saints, ſhall in one day ſpring and ripe, and be led away into the Kingdome of heauen. Our bodies when they lye downe in the graue, are but like graines of good ſeed thruſt into the earth by the finger of God, they muſt rot ere they riſe, they muſt dye ere they ſpring: but ſure it is, a ioyfull

Gods harueſt twofold.

1

*Ioh.4.35.*

*Mat 9.37.38.*

2

*Mat.13.39.*

*1.Cor.15.*

Day of Reſurrection and Glorification abides them; but of this Harueſt heere is not meant: for heere mention is made of the harueſt of the earth, and cluſters of the vineyard of the earth onely, whereby the wicked τὰ ἐπίγεια φρονοῦντες, who mind only earthly things, ſhal be cut downe with the ſharpe Sickle of Gods Iudgement, not in the laſt day onely, then ſhall the Tares bee gathered, and burned in the fire, but euen in this life: for it is cuſtomable to Gods Spirit, by the cutting downe of Corne or Grapes in time of harueſt or vintage, to expreſſe the cutting down of the wicked by the plagues of God: *I haue troden the wine-preſſe alone, and of all people there was none with me: for I will tread them vnder foote in my wrath, and their blood ſhall bee ſprinkled on my garments, for the day of vengeance is in my heart.* There the temporall Iudgement of God vpon the enemies of his Church, is expreſſed by the vintage, the ſecond type here vſed. Againe, *Put in your ſithes, for the harueſt is ripe: come, get you downe, for the wine-preſſe is full, yea, the wickedneſſe runs ouer, for the wickedneſſe is great.* There both the types are ioyned, both Harueſt and Vintage, to figure Gods Iudgement vpon the wicked. Theſe places giue light vnto this. Gods Spirit ſpeakes in phraſes cuſtomable to himſelfe, ſo that there is no need to expound this of the laſt Iudgement, ſeeing temporall iudgements are alſo expreſſed by the ſame ſort of ſpeech. Alway we ſee here, that ſinne hath the owne growing till it become ripe: many wayes God expreſſeth it. It is compared to the filling of a cup; *the wickedneſſe of the Amorites is not yet full.* To the gathering of a Treaſure, whereinto one piece being caſt euery day, in few yeeres it growes to a great ſumme: So the wicked, who multiply ſinnes euery day, heape vp vnto themſelues wrath againſt the day of wrath. It is alſo compared to the fretting of a Canker, which piece and piece eates vp the body, till it conſume it: and here the growth of ſinne is compared to the ripening of ſinne. It is like ſeed that firſt is ſowne, then lurkes vnder the clod, then briers, after ſhooteth vp the ſtalke and bladeth, then filleth, and at laſt is ripe. The ſeed of ſinne naturally is in all mens hearts, then it is vnder the clods, when it lurkes in the heart, it ſprouts aboue the earth, when it breakes out at the eye by looking, at the mouth by ſpeaking, in the hand by working; it growes by multiplication, it ripens when cuſtome makes it incurable. *Omne peccatum vileſcit conſuetudiue, & fit homini quaſi nullum:* For cuſtome makes a man lightly ſinne, and eſteeme nothing of it, as if it were no great matter. It is great wiſdome to reſiſt the beginnings of ſinne, fight with it when it is weakeſt, leſt if wee ſuffer it to wax ſtrong, it ouercome vs. A Cockatrice is moſt eaſily ouercome in the egge, not ſo if once it come to bee a Serpent. It is a notable ſaying of *Ierome*; *Ibi maximè oportet obſeruare peccatum, vbi naſci ſolet:* It is wiſdome to take heed to ſin where it firſt breeds; it buddeth firſt in the thought: theſe are *primogenita diaboli*, Satans firſt borne; ſlay them when they are young, as vnworthy to liue, or be nouriſhed in the breſt of a Chriſtian. This ſhould bee our continuall and daily care, that ſinne may bee ſubdued, and cut ſhort, and we neuer ſuffer it to wax ripe againſt vs.

*Math.13.40.*

*Eſay 63.3.4.*

*Ioel 3.13.*

Sinne hath its growing till it be ripe.

*Gen.15.16.*

*Rom.2.5.*

*2.Tim.2.17.*

*Aug ſer.4.in aduent.Domini.*

It is great wiſdome to reſiſt its beginning.

### Verſ. 16.

*And he that ſate on the cloud, thruſt in his ſickle on the earth and the earth was reaped.*

According to the ſupplication of the Saints, yee ſee the Lord doth; for hee hath promiſed to fulfill the deſires of them that feare him. Wee noted before, when ſin in the wicked is ripe, their pride at the height, when the ſoules of the Saints are humbled, & their prayers ſtrong, then looke for iudgement to their enemies. Againe, in that it is ſaid, ſo ſoone as *Hee that ſate on the cloud thruſt in his ſickle, the earth was reaped*; It doth let vs ſee, what the wicked are in the hand of the Lord: certainely no more able to reſiſt him, then a ſtalke of corne can reſiſt the ſickle, or the wine-berry can beare vp the feet of him that preſſeth it: they are like duſt before the whirle-wind, or chaffe before the fire; for *euen our God is a conſuming fire. Oh that fooliſh man would conſider this! Doe yee prouoke the Lord vnto anger? Are yee ſtronger then he?* that we may learne in time to ſubmit our ſoules vnto him by humble and willing obedience. Woe to him that ſtriues with his Maker.

[illegible]

God cannot be reſiſted by any power.

*Heb.12.29.*

*Eſay 33.14.*

### Verſ. 17.

*Then another Angell came out of the Temple which is in heauen, hauing alſo a ſharpe ſickle*

### Verſ. 18.

*And another Angell came out from the Altar, which had power ouer fire, and cried, &c.*

What before was figured in the type of the Harueſt, is now repeated in the type of the Vintage: the ſpeech is changed, the ſubſtance of the Viſion is the ſame; hee that hath the ſickle, in both the types is one. *Ribera* denieth it, whoſe indgement is iuſtly reiected by his companion *Viega:* The Angell making ſupplication to him that hath the ſickle; that is, the indiciall power in both the types is alſo one, with this difference, that where the firſt Angell or Ambaſſadour ſupplicant to God, is ſaid to come from the Temple, in the type of the harueſt; the other in the type of the Vintage, is ſaid to come from the Altar. The Angell coming

ming from the Temple, repreſents all true Chriſtians ; the other comming from the Altar, repreſents ſuch as haue a more inward or honourable place in the Temple, ſuch as they had, who ſerued at the Altar ; or they alſo who were ſacrificed by martyrdome vnto God, whoſe ſoules are ſaid to *Reuel.6.* The ſtrength of the Miniſtery of the Word. reſt vnder the Altar. Here then is a ſtrong ambaſſage, when common profeſſours and confeſſors of the Goſpell, ſeperate Preachers, called to ſerue at the Altar, honoured Martyrs ſuffering at the Altar, all hauing place in the Temple, ſome ſtanding neerer to the Altar : A ſtrong ambaſſage, I ſay, when all theſe ioyne their ſupplications into one, to crie to God for the execution of his determinate Iudgement vpon his enemies.

Hitherto alſo pertaines it, that this Angell who comes from the Altar, is ſaid to haue *power ouer the fire.* Sundry of the Interpreters expound this of the heauenly Spirits, whom God hath made preſidents, ſome ouer the fire, ſome ouer the waters, as in the next Chapter. It is very true, God vſes their Miniſtrie in the adminiſtration of the World, but there is no neceſsitie for this to turne away from our expoſition. Seeing Preachers and Martyrs are ſaid in other places, *to haue power ouer the fire* : power to command it, as *Elyah* brought downe fire 2.*King*.1.10. on the Captaines with their fifties, and we heard of the Martyrs or Witneſſes of God, *Reuel*.11.5. *That if any man hurt them, fire proceeds out of their mouthes to deuoure their enemies.* They are ſaid alſo to haue power ouer the The ſtrength of Martyrs. fire, becauſe by the power of prayer, they bring downe fierie Iudgements from God vpon their aduerſaries ; as alſo becauſe they haue ſtrength from God, to indure the torment of fire for Ieſus his ſake ; yea, the fire as theyr *conſeruus*, or fellow-ſeruant, hath ſtood in awe to touch them, as may bee ſeene in the fire, that in moſt meruailous *Dan* 3.25. manner ſpared the three Children; as alſo in *Euſeb.l.4.c.*15. the fire that ſpared *Polycarpus*, as *Euſebius* reports ; incompaſſed his body in forme of a Mariners ſayle, but touched him not : and where it hath pleaſed God to deliuer many of the bodyes of his Saints to the furie of fire, yet euen in ſuffering it, they haue ouercome it, as I haue ſaid : thus haue they power *Rom*.8.37. ouer the fire : *In all theſe wee are more then conquerours through him that loued vs.*

## Verſ. 19.

*And the Angell thruſt in his ſharpe ſickle on the earth, and cut downe the Vines of the vineyard of the, &c.*

AFter the ſupplication of the Saints, the Iudge cutteth downe the Antichriſtians, figured here by cluſters of the vineyard of the earth, for they are many, and go together by bands and confederacies ; the matter was handled before, therefore I inſiſt in the ſpeeches only, that differ from the former. When they are cut downe, it is ſaid, they were *caſt into the great Wine-preſſe of the Wrath of God.* Some of the Interpreters expound this of Hell, and to be that which after is called *The Lake of fire and brimſtone, wherein the Beaſt ſhall bee tormented for euer.* *Reuel*.20.10. But no neceſsitie forces this, it being cleare, that God hath alſo a wine-preſſe of temporall Iudgement, wherein he preſſes and treadeth the wicked : *The Lord hath troden the wine-preſſe vpon the Virgin the Daughter of Iudah* : but that the Iudgement here figured is temporall, hath beene declared, and ſhall appeare more plainly in the next Chapter.

## Verſ. 20.

*And the Wine-preſſe was troden without the Citie, and blood came out of the wine-preſſe, vnto the Horſe-bridles, by the ſpace of a thouſand and ſixe hundred furlongs.*

IN the end the greatneſſe of the Iudgement is amplified, from the effect thereof, expreſſed heere by figuratiue and hyperbolike ſpeeches. The treading of the wine-preſſe, figureth the trampling vnder foot of Gods enemies with his horrible judgements ; and that it is done without the City, ſerues alſo to ſhew out the greatneſſe of their plague, which God ſhall cauſe to light vpon themſelues, and ſhall prouidently protect his children from it. Such as expound the winepreſſe to be Hell, expound alſo this Citie to be Heauen ; and ſo it is called *Reuel*.21. Others by the Citie, vnderſtand the ſeate of the Whore of Babel, the blood ſhall ſo abound, that the Citie of the Whore ſhall not containe it. But ſeeing we are yet intreating of the Church Militant, and the Prophecie doth not yet proceed to ſpeake of the laſt Iudgement, it ſhall be moſt conſonant to other circumſtances of this place, by the City to vnderſtand the Church Militant ; ſo is it plainely called in the eleuenth Chapter. *Reuel*.11.2. Now that the wine-preſſe is ſaid to be troden without the City, it noteth vnto vs, that the Lord, in plaguing Antichriſt, ſhall haue a ſpeciall care of the preſeruation of his owne, which will bee more plainely declared in the next Chapter. But that which followes, doth more ſignificantly expreſſe the greatneſſe of their wrath ; *Blood came out of the winepreſſe.* Here by one word God openeth vp the metaphor he hath beene vſing, that by the cluſters of a vineyard he vnderſtands not naturall berries of the vine, but rather vnnaturall men, like the fruit of a degenerate vine-tree, who haue brought out ſoure grapes of all impietie againſt God, and all crueltie againſt his Saints, for which the Lord here threatneth them with plagues proportionall to their ſinnes: that is, to ſtrike them with the ſword, that ſhall ſhed their bloud in great aboundance, like as they had ſhed the bloud of his Saints and Seruants. What reaſon *Brightman* hath to referre this Prophecie to England, more then other Nations, is more certaine to him, then I thinke ſhall be to others. Many going about to expound and cleare this Prophecie, doe in effect but obſcure it, bringing in humane myſteries, as commẽtaries vnto diuine expoſitions, more hard to be vnderſtood then the Prophecie. It is great wiſdome to frame our vnderſtanding according to ſobrietie, without which there is no end of humane coniectures; vnto this ſobrietie, in my weake iudgement, they come neereſt, who thinke, that by the comming out of the bloud ſo long, as 1600. furlongs, and ſo deepe as vnto the horſe-bridles: by theſe (I ſay) hyperbolike ſpeeches God will figure to vs, that he ſhall bathe the wicked in their owne bloud, for their mercileſſe ſhedding of the bloud of his Saints: and this expoſition Gods own ſpirit brings it hereafter: *They ſhed the bloud of the Saints and Prophets, therefore thou haſt giuen them bloud to drinke.* The Lord doing to them, as *Tamyris*, Queene of the Maſſigetians, did to *Cyrus*, when ſhe had cut off his head, ſhe caſt it into a veſſell full of bloud, *Satiate ſanguine, quia ſanguinem ſitiſti*; Drinke bloud thy fill, becauſe thou thirtedſt it. And thus much of their Iudgement generally figured.

*Rom.12.3.*

God will bath the wicked in their owne blood for their mercileſſe crueltie. *Chap.16.6.*

## CHAP. XV.

### Verſ. 1.

*And I ſaw another ſigne in Heauen, great and marueilous, ſeuen Angels hauing the ſeuen laſt plagues, for in thẽ is filled vp the wrath of God.*

THE fearefull Iudgement of God being generally figured and repreſented in the end of the laſt Chap. by two types, one of the Harueſt, the other of the vintage, is now more particularly explained in this, and the ſubſequent Chapter. The words, circumſtances, and whole courſe of the Prophecie make it manifeſt, that it is not the laſt Iudgement which is here denounced, but euen temporall plagues preceding it, which in this life God ſhall powre out vpon the Beaſt. A preparation to theſe plagues is made in this Chapter, the execution of them followes in the next. The preparation hath two parts; firſt, a propoſition in this verſe. Next, an expoſition of it in the reſt of the Chapter.

*I ſaw.* By what ſight Saint *Iohn* ſaw this, wee haue declared before: that which he ſaw, he calls it *a ſigne*; *quod præter externam ſpeciem quæ oculo, vel imaginationi repreſentatur, aliud quippiam inducit in cogitationem*: which ſignifies to the mind of man another thing then that which it repreſents to the eye or imagination. This ſigne, great and marueilous, he ſaw it in Heauen. The Heauen, as we ſaid, in holy Scripture is ſundrie wayes taken: firſt, for the place of the Church triumphant, whereunto the Witneſſes were taken vp. Next, for the Church Militant, which is alſo frequently called Heauen: and for both theſe, the word is properly vſed: but here, and in many other parts of this Prophecie, Heauen is taken for that typicall repreſentation of Heauen, made to him in this Viſion. It is not then to be expounded of the Church Militant: for in it Saint *Iohn* ſaw not, nor learned not this Prophecie; he ſaw it repreſented to him in Heauen, to bee reuealed by him to the Church; hee got it for the Church, but not from the Church: neither is there any more reaſon to ſay, Heauen here, is the Church, then to ſay, that thoſe things which S. *Paul* ſaw, when hee was rauiſhed into the third Heauens, he ſaw them in the Church: for at this time alſo Saint *Iohn* was rauiſhed in the ſpirit, and ſaw the truth of things to come, repreſented to him by types; and it requires great diſcretion to accommodate euery type to the owne truth. Now what he ſaw, he declares, *ſeuen Angels.* Heere by theſe Angels appearing to Saint *Iohn* in this Viſion, we vnderſtand theſe heauenly ſpirits appointed by God to execute this wrath vpon the enemies of the Church: for as they are *miniſtring ſpirits ſent forth to miniſter for them, who ſhall be heires of ſaluation*: ſo are they alſo executers of Gods wrath on the wicked, as wee ſee in the ſtorie of *Pharaoh* and *Sennacherib.* To the world it ſeemes vnpoſſible, that the Beaſt of Rome ſhould be confounded, they are but few and weake, who are againſt it, like *Gedeons* Army, ſmall and deſpiſed, yet the Barley Cake ouerthrew the Tents of *Amalek*; the weaker the meanes be, the greater glory redounds to the Lord, who chuſeth the *weake things of the World to confound the ſtrong.* But howſoeuer the viſible inſtruments ſeeme to be weake, and are ſo indeed, yet if men had their eyes open with S. *Iohn*, they ſhould ſee, that this worke of the deſtruction of Antichriſt, is the worke of God; for performance whereof, he employes his Angels, to teach vs, it is the power of heauen, working with weake inſtruments vpon earth, which ſhall confound that Beaſt of Rome. Let vs but ſtand in our ſtations, awaiting vpon the Lord, and hee ſhall not faile to doe, whatſoeuer hee hath ſpoken in his word.

Heauen diuerſly taken. *Reuel.11. Chap.11.*

*Heb.1.14.*

*Iudg.7.22.*

*1.Cor.1.27.*

Theſe ſeuen Angels are ſaid to haue the ſeuen laſt plagues, ſeuen beeing the

As men haue many wayes to offend God, ſo God hath many wayes to plague men.
*Leuit.26.18.*
*Verſ.27,21.*

number of perfection, notes to vs, that as men hauing many wayes to offend God, the Lord hath alſo many wayes to plague men: *If ye will not yet for all this harken to me, then I will puniſh you ſeuen times more for your ſinnes.* And againe: *If ye will not for all this hearken vnto me, but walke contrarie vnto me, then I will walke contrarie to you alſo in furie, and I, euen I will chaſtiſe you ſeuen times for your ſinnes.* Alaſſe that men would remember this, that by multiplying of ſins againſt the Lord, they doe nothing but multiply plagues againſt themſelues!

*Gen.7.20.*
*Gen.19.24.*

Why they are called the laſt plagues, the Spirit of God expounds himſelfe; *for in them is filled vp the wrath of God*; to wit, in this life: *In his finientur omnes plagæ, quas in hac vita Deus illis inferet.* Many plagues hath God powred out on the wicked ſince the beginning: the old World plagued with water; Sodom with fire: but theſe ſeuen Vials ſhall conclude, and put an end to Gods temporall wrath, yet ſo, that the end of temporall wrath, ſhall be the beginning of eternall: *His conſummatis incipiet furor inferni:* God ſhall plague the Whore of Babel euen in this life, and ſhall render to her, according as ſhee hath done to his Church: but the endleſſe end of all ſhall be this, *She ſhall be caſt aliue into a Lake of fire, burning with Brimſtone.* The wrath of God vpon the wicked in this life, is like vnto ſmoke, but his wrath in the life to come, is like vnto fire; ſmoke goes before, and fire followes: the ſmoake tormenteth men grieuouſly, but the fire ſhall bite in another manner.

Iudgement ſhall follow ſin as ſmoke doth the fire.

### Verſe 2.

*And I ſaw as it were a Sea of Glaſſe, mingled with fire, and them that had gotten the victorie ouer the Beaſt, and ouer his Image, and ouer his marke, and ouer the number of his name, ſtand on the Sea of Glaſſe, hauing the Harpes of God.*

NOw followes an expoſition of that ſummary propoſition ſet downe in the firſt verſe: the expoſition conſiſts of two Viſions; In the firſt, Saint *Iohn* ſees the ſure and ioyfull eſtate of all true Chriſtians, who keepe themſelues free from all fellowſhip with Antichriſt; this we haue in the ſecond, third, and fourth verſe. In the other Viſion, hee ſees the ſeuen Angels comming forth, and receiuing a calling and commiſſion, or a power from God to execute his wrath vpon the Beaſt of Rome, which they accordingly execute in the next Chapter; and this continues frō the fiſth Verſe to the end.

*A Sea of Glaſſe.* What ſhould be meant by the glaſſie Sea, the iudgement of Interpreters is diuers: Some by it vnderſtand, *Aquam baptiſmi igne S. Sancti conſecratam*; the water of Baptiſme; and fire of the holy Ghoſt; ſo *Primaſius, Victorinus, Beda, Carthuſianus, Lyra*; whom ſome of the late Writers follow. Others by the Sea vnderſtand, *Eccleſiam ex omni populo collectã*, the Church gathered together of many people and nations; *Mare vitreum, quia in illo eſt pax ſtabilita: nam in mari vitreo nulla eſt exagitatio*; The Church is a glaſſie Sea, becauſe it is ſtable and quiet, no exagitation or perturbation is in it; ſo *Cotterius*: but in the next words he ſeemes to deſtroy this; the Sea is mingled with fire; *Quia in eccleſia perſecutionis ignis ſemper viget:* For in the Church the fire of perſecution is alway feruent. Some by it vnderſtand the pure and lightſome doctrine of the word of God; ſo *Graſerus, Brightmanus*, and others.

The world for its inſtabilitie, compared to the Sea.

We doe ſtill adhære to our former expoſition, chap 4. and take vp with Iudicious *Bullinger*, and others, this Sea to be a type of the World, for the inſtabilitie thereof, compared ſometime to the Moone, ſometime to the Sea; theſe two continue neuer in one eſtate, but are alway changing. What wee haue obſerued vpon this type, let the Reader looke back to the fourth Chapter. Here thus much more is added, that this glaſſie Sea is ſaid to bee mingled with fire. Now fire in holy Scripture, when it is taken in an euill part, ſignifies trouble, and the heate of perturbation, whereby the carnall affections of men are kindled, and incenſed one againſt another, whereof follow to the godly manifold afflictions for their triall. *Thou haſt made vs to paſſe thorow fire and water*; that is, thorow many great troubles.

Fire in Scripture, when it is taken in euill, what it ſignifieth.

*Pſal.66.12.*

Such then is the eſtate of the world, that nothing is in it without a mixture. In Heauen *there is a pure Riuer of the Water of Life*: In Hell, *there is wine of wrath without mixture, in the cup of Gods indignation*, is it powred forth: But in the earth, *there is a Sea mingled with fire*: there is ioy in Heauen without ſorrow; there is griefe in Hell without comfort; in this life no ſtate without mixture. The Saints of God haue their owne reioycings, yet ſo, *that they are in heauineſſe thorough manifold tentations*. It is with them as it was with *Dauid*, he mingled his drink with his teares. And the wicked in their greateſt pleaſures, want not their owne ſorrowes; *for euen in laughing their heart is ſorrowfull*; they are now in darkeneſſe, but not yet in vtter darkenes: they want the comfortable preſence of God, yet they feele not the loſſe, becauſe the comfort of his creatures, ſome way ſuſtaines them, but in Hell they ſhall bee vtterly depriued of all comfort, both of the Creator, and of the creatures; if one drop of cold water might ſerue to refreſh them, it ſhall not be giuen vnto them.

*Reuel.22.1.*
*Reuel.14.10.*
*1.Pet.1.6.*
*Prou.14.13.*
*Luk.16.25.26*

This is an argument of the great power and prouidence of God the Creator, whom we heard diſcribed ſitting vpon his throne, hauing the world in forme of *a glaſſie Sea, and Criſtall Globe* before him: it is mingled with fire, yet marueilouſly conſerued, and ruled by him who made it. *Fire and water* in the clouds make *fearefull thunder; contrary humors* of men in *the world*, cauſe *ſtrange commotions and perturbations*: if there were not a ſuperior power preſident ouer it, how could it conſiſt? hee is a foole indeed that ſaith, There is not a God: for who can keepe *fire and water*, that the one deſtroy not the other, but he onely who made them? His workes of Creation, and gubernation of creatures of ſuch contrary qualities, declare that there is a God.

A deſcription of true Chriſtians ouer whom Antichriſt could not preuaile. *Cotterius.*

*And them who had gotten victory.* This is a deſcription of true Chriſtians, over whom Antichriſt could not preuaile, neither by his fraude nor his force. To reſtraine this vnto them, who from the yeere 1517. vnto the end, haue kept, or ſhall keep themſelues vndefiled with the filthy fornications of *Babel*, is too narrow a counting. Some others alſo before that time haue manfully reſiſted the beaſt, & gotten victory ouer him. Alway we are heere warned, if we will come in with theſe *Saints*, and get the *Harps of God*; *No man is crowned, except he ſtriue*, ſaith the Apoſtle: there can be no victory, where there is no fighting: let vs ſhew our ſelues the good Souldiers of Ieſus. Our capitall and arch-enemy is the Dragon; vnder him there are two Beaſts: but ouer none of theſe can we obtaine victory, vnleſſe wee firſt fight againſt the beaſts that are within vs, & ſubdue them; for they are Satans confederates, & are euer ready to deliuer vs to his hands, if we ſubdue them not: *He liueth in a curſed peace, who liueth not in a daily battell with Satan and ſinne.* And truly, if we will but fight we are ſure to obtaine the victory: *for he is ſtronger that is in vs, then they who are againſt vs*; the ſmalleſt meaſure of grace, is greater, then that all the power of hell can prevaile againſt it: if we will but *Reſiſt the deuill, he ſhall flee from vs.* How willingly ſhould we enter into this battell, wherein *Obſiſtere & pugnare, eſt vincere*, to reſiſt, and to fight, it is to ouercome.

2.Tim.2.5.

He liues in a curſed peace, that liues not in a daily battell againſt his ſinnes.

Iam.4.7.

That all true Chriſtians abhorre all fellowſhip with the Beaſt of Rome.

Concerning the *Beaſt, and his marke, and his image, & the number of his name*, we haue ſpoken before, in Chap. 13. By this particular enumeration, thus much here is inſinuate vnto vs; that true Chriſtians abhorre all fellowſhip with the Beaſt of *Rome*; they abhor himſelf, & his mark, and wil not ſuffer themſelues ſo much as to be called by his name: thus is their full victory ouer Antichriſt expreſſed vnto vs. Let ſuch as count it but a triuial or light matter to be called *Catholike Romane*, marke this. It is true as we ſaid before, Many haue his name, that haue not his marke, and will be called Papiſts, and Romaniſts, who yet will not in all things profeſſe abſolute ſubiection to the Pope; but of this place we ſee, that true Chriſtians will not ſo much as in name communicate with him.

The godly ouercome the world.

*Stand on the Sea of glaſſe.* He ſaw them not caſt downe by Antichriſt, or ouercome by the world; but in the viſion he ſees them *ſtanding on the glaſſie Sea*, which is a type of the world. To this purpoſe Chap. 12. the woman that figures the Church, is ſaid to haue the Moone, which figures the world, vnder her feet; & here the victorious Saints haue the Sea vnder their feet; they are in the world, but not of it, *they vſe it as if they vſed it not*, the world maſters not them, but they are ſuperiours vnto it: they haue it not vpon their head, for it can bee no ornament vnto them; they haue it not in their heart, for it cannot comfort them; they haue it vnder them, for their courſe is aboue it.

The ioyfull diſpoſition of the Saints to praiſe God.

Ex 15.1.20.&c

Lactant diuin. Inſtit l.7.c.15.

1.Cor.10.6.

*Hauing the Harpes of God.* This type expreſſeth the ioyfull diſpoſition of Saints to praiſe the Lord: And the words following declare, that in it the Spirit of God alludes to that thankſgiuing which *Moſes* with the men, and *Miriam* with the women, gaue to the Lord for their glorious deliuerance from *Pharaoh*, whom *Iehoua that man of warre*, drownd in the red ſea, with all his chariots. That was in ſuch ſort a benefit to that particular Church of Iſrael, that yet, as *Lactantius* obſerueth; it was alſo *Præfiguratio, & figura rei majoris*: The præfiguration of a greater thing: This is it which the Apoſtle hath, that theſe things which befell Iſrael, τύποι ἡμῶν ἐγενήθησαν, were types and figures to vs, or rather our exemplars. Therefore is it here moſt properly brought in, to expreſſe our more glorious deliuerance out of myſticall Egypt, & Babel, and from that bondage of *Pharaoh*, both ſpirituall and corporall, wherewith he oppreſſed vs; but now God hath made vs free, that we ſhould praiſe him. The words following make all this plain: for it is ſaid *They ſung the ſong of Moſes the ſeruant of God.* This ſerues for a key, to open the truth and meaning of this type, ſo that there was no need why the Interpreters ſhould haue expounded the *glaſſe ſea*, to be either pure Doctrine, or the Sacrament of Baptiſme; ſince in a generall ſenſe it properly figures the world, and in a more ſpeciall, that troubleſome eſtate of Saints vnder Antichriſt, out of which God brings them, as out of a ſea of firie tribulation: in no leſſe marueilous manner, then of old, God brought Iſrael out of the red ſea by *Moſes*. for which cauſe now the Lords redeemed ſhould praiſe the Lord, not by ſinging the ſong of *Moſes* onely, which ye may reade, Exod. 15. but the ſong of the Lambe alſo; becauſe a farre greater deliuerance haue we now by Ieſus the true Mediator, then Iſrael got of old by *Moſes* the typicall Mediator.

The end of muſical Inſtruments in the Lords ſeruice,

Vnder the Law, many muſical Inſtruments were appointed for the prayſing of God, not that God is delighted with vocal ſoūds: but that man who naturally delights in ſweet harmony, might thereby bee ſtirred vp to praiſe him, as alſo to ſignifie vnto man, that as the ſtriking of a dead Inſtrument renders no delight to man; and the ſtriking of one out of tune whoſe ſtrings are diſcordant among themſelues, is vnpleaſant to him; ſo a dull and dead praiſing of God, not reſounding frō the ſoule; comming out of cuſtome, not out of conſcience; from faſhion, not from feeling or ſence, ſuch praiſes (I ſay) the Lord declared to be no more acceptable to him, then the ſtriking of a ſtocke or ſtone, which renders no pleaſant reſounding vnto man. More concerning this harping of Saints, he that pleaſeth, may reade vpon the fift Chapter, where the foure liuing creatures, and 24. Elders are alſo brought in with Harpes, ioyfully praiſing the Lord.

Why called *Harpes of God.*

But where there ſimple mention is made of Harps, here they are called *Harps of God:* Firſt, becauſe the grace of thankſgiuing is of God, he giues the Harpe, when he giues not only cauſe to praiſe him, but a heart to praiſe him. Next, becauſe this dutie of thankſgiuing, is a moſt excellent grace and acceptable vnto God. It is cuſtomable in the Hebrew phraſe, by the like ſpeech, to ſignifie any thing that is very excellent; *The Cedars of God*, are put for goodly Cedar trees; and *The Mountaines of God*, are put for great and high Mountaines: ſo heere *The Harpes of God*, are put for excellent and ſweet ſounding Harpes.

*Pſal. 80. 11.*

Of Prayer or Praiſe, which is the more excellent.

For the grace of thankſgiuing is a notable and excellent grace aboue others. Prayer and Praiſe being compared together, Praiſe will be found the moſt diuine and acceptable of the two; for in Prayer a man reſpecteth himſelfe, ſeeking from the Lord, that which hee cannot want: but in Prayſing, a man reſpecteth the Lord, giuing vnto him his due: beſide that, Prayer is for this life, but praiſing of God endureth for euer. It is the reſtleſſe exerciſe of holy Angels, let vs begin that vpon earth, wherein with holy Angels we ſhalbe exerciſed for euer in heauen. *In all things giue thanks;* for there is cauſe.

1. *Theſ. 5. 18.*

*Morelli Protheoria in Piſida nompuly.*

*Quid prædicabit os, niſi opificem ſuum?*
*Quem præferent oculi datori luminum?*
*Quid mens capit maius parente mentium?*
*Quid fonte vitæ ſuauius viuentibus?*

What can the mouth praiſe but him who
made it?
What can the eyes preferre to him that
giueth light?
What can the mind containe more then
the parent of mindes?
What can bee ſweeter to them that liue
then the well of life?

*Vox omnis ergo, Cantus omnis, & Lyra*
*Muſa omnis almum prædicet ſemper Deum.*

Let euery voyce and ſong, and Harpe
therefore,
Giue praiſe to God for now and euermore.

Oh that our hearts were ſuch Harpes, to reſound the praiſes of our moſt bountifull God, without intermiſſion! *For it is a good thing to praiſe the Lord, and to ſing to the name of the moſt High.*

*Pſal. 92. 1.*

### Verſ. 3.

*And they ſung the ſong of Moſes, the ſeruant of God, and of the Lambe, ſaying, &c.*

The ſong of Angels generally deſcribed

NOw followes their ſong, firſt generally deſcribed, that it was *the ſong of Moſes and of the Lambe.* Next, the tenor therof, particularly ſet downe in this, & the ſubſequent verſ. As to the firſt, *Moſes* was the ſeruant; Ieſus is the Lord; *Moſes* was faithfull in all the houſe of God, as a ſeruant; Ieſus was faithfull in all the Houſe of God, as the Son. The Sonne is much more excellent then the ſeruant, and Ieſus farre more excellent then *Moſes*; yet Ieſus ioynes *Moſes* heere with himſelfe, one & the ſelfe ſame ſong, is called *the ſong of Moſes*, and *the ſong of the Lambe*; for *Moſes* breathed nothing but as the Spirit of Ieſus inſpired him; and therefore doth the Lord ſo honour his ſeruant, as to take him in here with himſelfe. Neither is this gracious goodneſſe of our Lord to be extended toward *Moſes* onely, and ſuch as ſerue God faithfully in the Miniſtery, but to all his Saints: *He that ouercommeth, ſhall ſit with me on the throne.* No King wil ſet his ſeruants on the throne with him: yet Ieſus will do it to his: we muſt all confeſſe with *Iohn Baptiſt, I am not worthy to looſe the latchet of his ſhoe*; farre leſſe to be ioyned with himſelfe, or to ſit on the throne with him, but ſo it pleaſeth him to haue his ſeruants now in ſo great eſtimation, as to ranke them with himſelfe and hereafter to reward them with ſo great remuneration as to ſet them on his throne with himſelfe: worthy is this Lord to bee ſerued, and happy are they, who both in life and in death approue themſelues faithfull ſeruants to him.

*Heb. 3. 5. 6.*

*Math. 3. 11.*

In the iudgement of *Primaſius*, by *Moſes* and *the Lambe*, the Old and new Teſtaments are figured. *Carthuſianus* addeth, becauſe out of both the Teſtaments Saints praiſe the Lord; *Chriſtiani non ſunt, qui vetus Teſtamentum non recipiunt*: Chriſtians they are not, who reiect the Old Teſtament. *Graſſerus* followes them, & thinks that by *the ſong of Moſes and of the Lambe*, the doctrine of the new & old

*Teſtament is expreſſed:* this may be, but more then this lurkes vnder this title of the ſong.

Why this is called the ſong of Moſes.

It is called *the ſong of Moſes* in reſpect of the ſimilitude that is between the deliuerãce of Iſrael by *Moſes*, and the deliuerance of Iſrael by Ieſus; as alſo in reſpect of the thankfulneſſe both of the one & the other, for that deliuerance of theirs at the red ſea, wherein their enemies were drowned, was in ſuch ſort a benefit to them, that it was alſo *præfiguratio, & figura maioris rei*; a figure, and præſignification of a greater thing: for ſo ſaith the Apoſtle, that thoſe things which befell Iſrael, are our enſamples: but more thẽ this, it is called alſo, *the ſong of the Lambe, propter adimpletionem*, becauſe what was figured in their deliuerance by *Moſes*, is now performed in our deliuerance by Ieſus; yea, and much more, for he hath freed vs frõ the bondage of *ſpirituall Pharaoh*, and ſaued vs from that *red ſea of the burning wrath of God*, wherein the reprobate ſhall periſh.

Leſtan. in Bic. lib. 7. cap. 15.

Beſide theſe, that theſe are ioyned together, *Moſes* and the *Lambe*; it is to teach vs, that the Church then and the Church now are both one, *Moſes* foreſpeaking of Ieſus, and Ieſus fulfilling *Moſes*: There is one faith in both, one ſong ſung by both; the Church hath, and ſhall continue in all ages & times, one and the ſame. it changes not with time; Perſons of profeſſors, perſons alſo of perſecutors may be changed; *One generation paſſeth, and another generation commeth*; but *as the earth remaines the ſame*, ſo the Church in it, ſhall continue, for the protector thereof, is this King of Saints, *in whom falls no ſhadow of change*. Looke what glorious things the Lord did for his Church of old the like ſhall he doe now, *his hand is not ſhortned*: and ſhall giue his Saints as great cauſe to ſing now vnder Ieſus the true Mediator, as euer they had of old to ſing vnder *Moſes* the typicall Mediator.

In the tenor of their ſong, they praiſe the Lord for his works, and for his ways: to his workes they giue two Epithites, *Great*, and *marueilous*; to his wayes they giue other two, *Iuſt*, and *true*: when they ſpeake of his workes they ſtile him, *Lord God, Almighty*: when they ſpeake of his wayes, they ſtile him *King of Saints*. To ſpeake of Gods works, is a ſubiect ſo great, that we may cry out with the Apoſtle, *Who is ſufficient for theſe things!* *Dauid* giues it ouer as a matter too high for him; *Many, O Lord my God, are thy wonderful Works which thou haſt done, and thy thoughts to vs-Ward, they cannot bee reckoned vp in order, I would declare them, and ſpeake of them, but they are more then can be numbred.*

The works of nature, are marueilous; the works of grace more marueilous; the works of glory, moſt marueilous, ſaid *Carthuſian*. But in this Prophecie we find the Saints of God praiſing him with a threefold ſong, for his threefold works: Firſt for his works of Creation, *Thou art Worthy, O Lord, to receiue glory, and honour, and power, for thou haſt created all things, and for thy Wills ſake, they are, and haue been created.* Next, they praiſe him for the works of redemption, *Thou art Worthy to take the Booke, and to open the ſeales thereof, becauſe thou Waſt killed, and haſt redeemed vs to God by thy blood, out of euery kinred, and tongue, & people, & nation.* Thirdly, they praiſe him for his works of moſt wiſe & iuſt gubernation, wherby he confounds his enemies, and conſerueth his Church. *Halleluiah, ſaluation, and glory, and power, & honour, be to the Lord our God, for true & righteous are his iudgements; for he hath condemned the great Whore, which did corrupt the earth with her fornication, and hath aueuged the blood of his ſeruants ſhed by her hand.* And of this kind is the ſong of Saints in this place.

These workes all and euery ſort of them are called *great and marueilous*. His ſmalleſt workes, are greater then the greateſt that euer were done by man, yea, the leſſe the creature is, the more appeares in it the great power and wiſedome of the Creator, who can vnderſtand this? *Quomodo prouidentia ſua meliorum ſenſum formiculis & apiculis dedit, quã Aſinis & Camelis?* how is it by his prouidẽce, he hath put greater ſenſe in the little Emmet & the Bee, then in the great Camel or the Aſſe? Of ſmall ſeeds he brings out tall and high trees, when of greater ſeeds, leſſer growth doth proceed: or how is it that *pupillã tam paruã ditauit acie, quã per oculos emicante, in ictu temporis cœlũ prope dimidium luſtraret?* the apple of the eye, which is ſo little, God hath indued with ſo ſharpe and quicke a ſight, that in a ſhort time, it is able to view almoſt the halfe of heauen. Thus euen of the leaſt workes of God, doeth this great praiſe redound to the Lord, *Great are thy workes*. What then ſhall wee ſay of his greater works? ſpecially thoſe of redemption. In them, *quia non oportebat vt nouum faceret mundum, noua fecit in mundo*: becauſe it was not needfull that hee ſhould make a new world, hee made new things in the world. Here was wiſdom, & an infinite loue manifeſted, *the heigth, the depth, the length, and bredth Whereof none can comprehend.* And with theſe great alſo are the works of gubernation; *As he made the worlds, ſo by his mighty power hee beares all things vp*: And *hee worketh all things after the counſell of his owne Will. The Lord is a God of knowledge, by him enterpriſes are eſtabliſhed, the Lord killeth and maketh aliue, brings downe to the graue and raiſeth vp againe; he maketh poore and he maketh rich, he lifteth the begger from the dunghill, to ſet them among Princes*: In a word

Aug. Voluſiant Epiſt. 3.

Auguſt ibid.

word, all the changes and walkings of this world, are gouerned by his prouidence.

Great then are the works of the Lord, and as they are *great*, ſo are they *marueilous*: but ſuch is our corruption, that cuſtome drawes moſt excellent things in contempt, *Vſitata calcantur, quæ conſiderata ſtupentur*: we maruell not at the moſt maruellous workes of God, when they are common: that *Ionas* vpon the *third day*, was brought out of the *belly of a Whale*, is counted marueilous, becauſe but once done; that a *manchild*, after three quarters, is brought out of the *wombe of a Woman*, is not maruelled at, becauſe it is *daily done*: when the *dumbe* had his mouth opened to ſpeake, *then the people marueiled*; but when a man, *borne dumbe* (as all men are) hath his tongue by time looſed of the Lord, to ſpeak, that is counted nothing, becauſe it is common & vſual, water turned into wine in *Cana of Galile*, was a miracle; but water out of the cloud, falling on the Vine-tree, to nouriſh the ſap thereof, and turned by heate of the Sun, into wine, is not eſteemed maruellous becauſe it is common. In iudging of the works of God, *Magni certè eſt ingenij, vt ait quidam, ſeuocare mentem à ſenſibus, & cogitationem à conſuetudine abducere*: It is a great point to ſeparate our mind from our ſenſes, & to withdraw our cogitation from cuſtome. So ſhould we ſoone ſee, that all the works of the Lord are maruellous. We want not matter for which we ſhould praiſe the Lord; we want eyes to ſee it: The Lord open them, and waken our hearts, that wee may ſing this ſong of Saints vnto him, *Great and maruellous are thy Workes*.

Ionah. 1.17.

Luke 11.14.

Aug. Voluſian, Epiſt. 3.

*Lord God Almighty.* Of this attribute of power, we haue ſpoken ſundry times before. This now we obſerue, that in *the ſong of Moſes and the Lambe*, no praiſe is giuen to any but the Lord. The old and new Teſtament agree in this truth. *Papiſts Lethargies, offring prayers and praiſes to the Virgin Mary, to Angels, to Saints departed, agree not with the ſong of the Lambe: true Chriſtians* ſing the ſong of the Lambe, & hereby are they diſtinguiſhed frō *Antichriſtians*. In the Pſalter of *Bonauentura*, all prayers, all praiſes are turned ouer to *our Lady* which by the Spirit were penned to *our Lord*. And moſt blaſphemous is that of *Gabriel Biel*, their *Seraphick Doctour*: *In the heauen* (ſaith he) *there is a King, and a Queene; the King is God the Father, if any man haue to do to ſeeke iuſtice for redreſſe of Wrongs, goe to him, for the adminiſtration of Iuſtice is in his hand: the Queene is the Virgin Mary; if any man haue adoe to ſeeke mercy, goe to her, for ſhe hath the adminiſtration of mercy.* But neither did *Moſes*, nor Ieſus, nor his beſt beloued Diſciple S. *Iohn*, teach vs any ſuch diuinity. S. *Iohn* knew the *Virgin Mary* beſt of any man; vpon the croſſe, our Sauiour commended her to his care: but no ſuch thing hath S. *Iohn* deliuered vnto vs; let *Bonauentura* and *Biel* ſing as they pleaſe, wee will learne the ſong of *Moſes* and the Lambe, giuing glory to none but to *the Lord our God Almighty*.

Biels blaſphemy, concerning the Virgin Mary.

Ioh. 19.26.27.

*Iuſt and true are thy wayes, O King of Saints.* The wayes and the works of God are both one: by his wayes, I vnderſtand his *ſecret working and vnſeene*: for the Lord is a continuall working power, though wee alway ſee it not: his works are theſe, which are ſeene and manifeſt, called in the next Verſe, *iudgements manifeſted*; *manifeſta ſunt in ſuo actu, in quem exeunt, occulta ſunt in ſua cauſa, ex qua exeunt*: they are ſeene in the act whereto they end; they are ſecret in the cauſe wherefrō they come; & in the maner by which they proceed. When he purpoſed to exalt *Ioſeph*, he firſt caſt him down to the priſon: there he walked in a ſecret way, that vnto men might ſeeme contrary to his end. *Lazarus* an heire of grace lies on the dunghill: the *Rich man* a veſſell of wrath, he is clothed in purple and fareth delicately; this way could not be ſeene, till it came to the end, and broke out in the worke. Now Antichriſtians flouriſh, they ſeeme to preuaile, who but they? Chriſtians are contemned, perſecuted, & ſore oppreſſed; a ſtrange way, and a ſecret, yet by it God walks to the performance of his Prophecie, in the deſtruction of *Antichriſt*; & deliuerāce of his *Church*. Let vs giue glory to God, not onely in the works we ſee done according to his Word, but in thoſe alſo that are ſecret, and would ſeeme to be againſt it: let vs ſing this ſong vnto him, *Iuſt and true are thy wayes*.

The wayes & works of God are both one.

Example of Gods ſecret wayes.

Gen. 37.21.

Luk. 16.20.21.

He is called, *King of Saints*, for the excellency of his holineſſe; there are many Saints, yet but *one King of Saints*; ſome are *Saints by creatiō*, wherein they continue, as *elect Angels*; ſome are *Saints*, *by communication of grace and holineſſe* in the new creation, as *elect men* and *women, choſen, called*, and iuſtified. But God is *King of Saints*, *The holy one of Iſrael*, yea and *holineſſe it ſelfe*; there are *many lights* in the firmament, but there is *one aboue all the reſt*; *Sol quaſi ſolus*; there are *many Saints*, but *one ſupereminent*; all other lights looſe their light when the *Sunne* appeareth; and all *other Saints* loſe after a ſort, that name, when the King of Saints commeth to bee ſpoken of, and therefore in the next verſe, they being excluded this glory is giuen vnto him. *Thou onely art holy*; namely, in thy ſelfe, and of thy owne nature.

God is King of his Saints.

1. Sam. 6.20.

Secondly, he is called, *King of Saints*, for his *particular protection* of them, the earth is the Lords, and hee is King of all creatures; but Saints are *his peculiar people*; and God is their King in *ſpeciall maner*, theſe are, *A choſen generation, a royall Prieſthood, a peculiar people*,

1. Pet. 2.9.

2.Cor.6.16.18.

*people a holy nation: Theſe are the Temple of the liuing God*, hauing theſe promiſes, *I will dwell among them, and walke there. I will be their God, and they ſhall be my people, I will be a father vnto you, and ye ſhall be my Sonnes and Daughters, ſaith the Lord God Almightie.* Oh what a comfort ariſes of this, that the Lord God Almightie is become our King, and our father! Onely let vs remember, that the title of Saints belongeth to none vnto whom God is not a King, not in reſpect of his power, for ſo all creatures are vnder his kingdome, but in reſpect of his grace, whereby he rules and gouerneth his Saints by the *Scepter of righteouſneſſe*. Let vs therefore reſigne our ſelues fully vnto the Regiment of his holy ſpirit. More of this, how they who are ſinners, are not the leſſe called *Saints*, hee who pleaſeth may reade our treatiſe *on the eight to the Romanes.*

### Verſe 4.

*Who ſhall not feare thee, and glorifie thy name, for thou onely art holy, and all nations ſhall come and worſhip before thee, for thy iudgements are made manifeſt?*

The fruit ariſing out of his maruailous workes, three-fold.

1

2

3

The fruit of the great and maruailous workes of God, ariſing to himſelfe, is three-fold; firſt, *feare*; ſecondly, *glory*; thirdly, *worſhip*. Theſe the Saints acknowledge to bee in ſuch ſort due to the Lord, that it is vnto them a matter of great admiration, how it can bee that any creature ſhould not giue vnto the Lord, *feare, glorie, and worſhip*, and this lurketh in their interrogatory, *Who ſhall not feare thee?* maruelling at the wicked, how it can be that they doe not feare ſo great a Maieſtie, ſpecially when they ſee his workes and iudgements manifeſted. Feare is the Lords due, *Sanctifie the Lord God of Hoſtes, and let him bee your feare.*

Eſay.8.13.

Sundry ſorts of Feare.

There are ſundry ſorts of feare, one which is *ſeruile* onely, a feare of God for *his iudgements*, this in the reprobate proceedes to a *Deſperate feare*; which is the feare of deuils, that cauſeth them to tremble, but in the godly *ſeruile feare* proceedeth to *filiall*, and of this feare here is ſpoken for it brings out in them a glorifying of God, and a worſhipping of him; *this feare* is the *daughter of faith*, the *ſiſter of loue*, the *Mother of obedience*. Of this and other ſorts of feares, with their qualitie, obiects, and effects, hee who pleaſes may reade our *Anatomie of a Chriſtian*.

All put for ſome of euery ſort.

Reuel.3.7.8.

Reuel.

*And all nations ſhall come and worſhip, &c.* that is, ſome of all nations, *genera ſingulorum, non ſingula generum*, ſome of euery ſort, but not all: we heard before that all the world wondred at the Beaſt, and power was giuen him ouer *all kindreds, tongues, and nations, and all that dwell vpon the earth did worſhip him*, except theſe onely whoſe names were written in the Lambes booke of life: this was during the time of *Captiuity, and of that houre of tentation which went ouer the whole earth*; But now the caſe is altered, *the battell is foughten, the Dragon is caſten downe, Michael preuailes*: Now the true Lambe ſtanding on Mount Sion, ſheweth himſelfe a party to the counterfeit Lambe that ſpake like the Dragon, and hereupon followes this change, the turning of people from following and worſhipping of the Beaſt, to follow and worſhip the Lord.

A falling from Antichriſt

This Propheſie is accompliſhed in our daies, glory be to God for it, many Nations haue reiected the yoake of Antichriſt, forſaken the Pope, and turnes to be followers and worſhippers of Chriſt. Among the reſt, God hath called vs of this Nation alſo. In the firſt hundreth yere, he called vs from *Gentiliſme*, and cauſed vs embrace *Chriſtian religion*, as wee haue at length ſhewed *in our ſeuen daies conference betweene a Catholicke Chriſtian, and a Catholicke Romane*; we were the lateſt of any Nation in ſubiecting our ſelues to the Church of Rome, before the eight hundreth yeare wee did not acknowledge her. But becauſe that defection foreprophesied ſo clearely, behoued to ouerſpread the *whole world*, at length it ouerwent *vs alſo*, and our fathers from that yeare forward were led away in palpable darkeneſſe vnto a ſpirituall captiuity, and ſo departed from the faith of our auncient fathers. Till at length it pleaſed the Lord, according to the Propheſie, to reueale *that man of ſin*, and to reſtore to the World, *the light of the Goſpell* againe, which the *Pope* had obſcured: Then many Nations illuminated with the light thereof, returned to the auncient Catholicke, Apoſtolicke faith of the primitiue Church; And among the reſt, God hath alſo turned the captiuitie of *Scotland*, freed vs from the bondage of the Pope, and made vs to embrace again our *ancient faith* which our fathers profeſſed who were firſt chriſtianized in this Kingdome: God make vs thankefull for it, and giue vs grace to walke worthy of the light whereunto wee are called.

Iudgements what they ſignifie in this place.

*For thy iudgements are made manifeſt.* The concluſion of the Song ſheweth that the Saints heere praiſe him, eſpecially for his plagues powred out on the enemies of his Church. δικαιώματα among the Grecians, properly ſignifies *thoſe things whereby any man defends his owne right*, and here are taken for *iudgements*, becauſe by *plagues* the Lord pleades the cauſe of his owne glory, & defends the truth of his Goſpell, when men would ſuppreſſe it, *God is alway to be feared for his iudgements*, but his manifeſted iudgements

Pſal.119.120.

Exo.17.3.

ments to ſee them, and not to bee mooued with thē, is a beaſtly ſtupidity. Such was the hardneſſe of the heart of *Pharao*, hee felt a power which hee neither could reſiſt, nor yet was able to endure, yet would hee not ceaſe to rebell. Strange were the ſights hee ſaw, but was not thereby mooued to feare the Lord, and glorifie his name. *The iudgements of the Lord* are ſaid to be *a great deepe*. *The heart of man* alſo is called *a great deepe*. It is ſtrange that the *deep* of a *profane hart* ſhold ſwallow vp the *depth of diuine iudgement*, and forget all that euer they heard or ſaw of God his Iudgements; but let them know, if they ſo continue, *that the deepe of diuine iudgment will at length ouerflow the deep of the heart*, and vtterly confound it, if the heart returne not to the Lord, chaſed with the *feare of his iudgments*, to make refuge to his mercy.

The deepe of Gods iudgements will ſwallow vp the deepe of mans heart.

Hardneſſe of heart, is the cut throat of the ſoule.

Certainly, great is the ſenſeleſſe ſtupidity of this age *Hardnes of heart* is the *cut-throat of the ſoule*. What manifeſted iudgements of God haue we in our owne time ſeen vpō our enemies? What maruellous works of God toward our ſelues? But there doth not remaine ſo much as a memory of them. How did the Lord roote out the *Cananites* out of this Land? was it not *the finger of God*? How did hee drowne and abaſe the pride of that *Spaniſh Armado*, that was lifted vp againſt heauen? did hee not caſt it downe into the bottome of the Sea? And to come to more particular iudgements, how many haſt thou ſeene condemned to the *Axe*, to the *Gibbet*, to the *Water*, for ſinnes confeſſed by them, whereof thou art guilty no leſſe than they, and yet haſt not learned this ſong, *Who would not feare thee, O Lord? for thy iudgements are made manifeſt*? Good *Dauid* when hee ſaw *Vzzah* ſtrucken for *vnreuerend touching of the Arke*; he feared, and cryed out, *Who can ſtand before the Lord God?* Alaſſe, how many hath the Lord ſtrucken round about vs; and yet we feare him not. Of all plagues, the plague of a hard and ſenſeleſſe heart is the greateſt. The Lord deliuer vs from it.

1 Sam.6.19,20

## Verſe 5.

*And after that I looked, and behold the Temple of the Tabernacle of the Teſtimony was open in heauen.*

NOw followes the ſecond part of the Chapter, containing a *deſcription of the inſtruments by whom the Lord powres out his laſt wrath vpon the enemies of his Church*, with their preparatiō, furniſhing & forth ſending.

*After that.* All this Propheſie was reuealed, as we noted, to S. *Iohn* vpon one day, *the Lords day*, but yet diſtinctly; ſo that one Viſion was offered to him after another. *I looked, and behold.* Theſe two S. *Iohn* commonly ioyneth together, noting 2. things; *firſt*, a continuall feruent deſire in S. *Iohn*, to learne and to ſee more. *Next*, a ready willingnes in God to teach him more. Hee looked neuer in vaine, but ſo oft as hee looked, hee ſaw or beheld ſomething hee had not ſeene before. Theſe two goe together, where the one precedes, deſires of grace, and mercy, and light in the ſoule, the other will follow, communication of grace, mercy, and farther light to the ſoule: when the *heart of man* is opened *to craue*, then the *hand of God* is opened *to giue*. *Open thy mouth wide, and I ſhall fill it.* But, alas, we *looke not* with S. *Iohn*, we *long not*, we *ſeeke not*, we *deſire not*; what maruell then we *ſee not*, we *get not*, we *obtaine not*?

Pſalme 81.11.

The Tabernacle of the Teſtimony, an vnread of Phraſe in all the Scripture, ſaue only here

*The temple of the tabernacle of the teſtimony.* Here is a phraſe, the like whereof occurres not in all the Scripture: Wee reade of the *temple*, of the *tabernacle*, of the *teſtimony*, but *all three thus conioyned*, wee reade them not. Of theſe three; the laſt is the firſt, for the *Teſtimony* was before the *Tabernacle*, and the *Tabernacle* before the *Temple*. The *temple* is called *the temple of the Tabernacle*, becauſe it was built according to the forme of the *Tabernacle*. The firſt patterne of both, God ſhewed to *Moſes* on Mount Sinai: according to that patterne was the tabernacle built, not one *pinne* was otherwiſe than God directed him: the *Tabernacle* was a *portable temple*, carryed in the Wilderneſſe vpon the *ſhoulders of the Leuites*, as the people remoued, it remooued; when they encamped, it was placed in the middeſt of the *camp*. Now according to the patterne of the *tabernacle*, *Salomon* framed the Fabrik of *the temple*, the like houſe *in proportion*, but more *in quantity*, for where the one was *portable*, the other was a *ſetled place of reſidence, and vnmoueable*. Both the *tabernacle* and the *temple* had the *teſtimony* reſerued in the *Weſterne* and moſt *ſecret place* of the houſe; there was the *Arke of the Couenant*, with the *Rod of Aaron*, the *pot with Manna*, the *tables of ſtone*, wherein the Lord with his owne finger had engrauen *the law or teſtimony*, and aboue all was the *mercy ſeat*, betweene *the two Cherubims*, figuring *Chriſt Ieſus*, by whoſe propitiation ſinnes are pardoned done againſt the law and teſtimony, for in him onely the ancient beleeuing *Iſraelites* found peace vnto their ſoules. But of theſe things occaſion will ſerue (God willing) to ſpeake more conueniently in other time. Heere certaine it is, the Spirit of God alludes to this policy that was among *Iſrael*, for in the *Heauens* ſuch *a temple*, and *a tabernacle*, and ſuch *tables of the teſtimony* are not; Indeed the *truth* figured by ſuch *types* ſtill remaines in the *Church*. Thus the alluſion is not without reaſon.

Exodus 25.1, 36.1.

1 Kin.6.1. Cro.

Here the equity of Gods iudgement is expreſſed.

For here the equity of Gods iudgement is expreſt vnto vs, when it is ſaid that the *ſeuen Angels with the vials of wrath come out of the Temple of the Tabernacle of the Teſtimonie.* *For that Beaſt of Rome* hath polluted the *Temple*, and the *Tabernacle*, he hath corrupted and defiled the *pure worſhip of God there*, a new *Altar*, a new *ſacrifice*, and a *falſe Worſhip* hath he brought in. Hee hath reiected the *Teſtimony*, diſcredited in the hearts of men the *authority of Gods Word*, and as was ſaid, *Hee hath trod the holy City vnder foote.* Now his *plagues* comes proportionall to his *ſinnes*; out of the *Temple, Tabernacle, and Teſtimony*. The *worſhip and Word of God* depends not vpon *man*, it loſes nothing by the contempt of *men*, if they will not reuerence it, *plagues* ſhall proceede from it to puniſh them. *Prophane Ioab* may runne to the *Temple*, and *catch hold of the Altar*, but it ſhall not ſaue him: and *Godleſſe men* in their life, contemning Gods Word, may runne, as many time wee ſee them, in the day of *their death*, to ſeeke comfort *in the teſtimony*, but they ſhall not finde it. Vnto the *wicked*, the *beſt things* of God, are turned *into euill*; ſuch is their curſed corruption, that the *Sauiour of ſinners* becomes a *Rocke of offence*, and *a ſigne of contradiction*; yea, *the Word of life* becomes to them *a ſauour of death*: and the *Temple* of God, which is a *publike Almes-houſe* to the godly, wherein he diſtributes to them *mercy and grace*, vnto them is but a *common ſtore-houſe of iudgements*, out of which commeth *wrath* vpon them to *puniſh their infidelity*, contempt of the word, and exerciſes of his holy worſhip.

Reuel. 11. 2.

1 King. 2. 28.

## Verſe 6.

*And the ſeuen Angels came out of the Temple, hauing the ſeuen plagues, cloathed in pure and white linnen, and hauing their breſts girded with golden girdles.*

Angels the Executioners of Gods anger.

THe *executors* of Gods iudgements are now deſcribed; they are ſaid to be *Angels*, this confirmes the Doctrine preceding. To the godly, Angels *are miniſtring ſpirits, ſent foorth to miniſter for them who ſhall bee heires of ſaluation*: but to the wicked, they are (as ye ſee) *miniſters of wrath*. They are ſaid to be *ſeuen*, which figures to vs, *that the iudgement of Antichriſt ſhall be heauy and great*: he plagued *Pharao*, and deſtroyed his firſt borne *by one Angell*; he plagued *Sennacherib*, and deſtroyed his army by *one angell*, but here there commeth out *ſeuen*.

Heb. 1. 14.

Exod. 12. 29

2 Kin. 19. 35.

Further, *S. Iohn* deſcribes them from their *Apparell*, as they appeared vnto him, *cloathed in white linnen, and girded about with golden girdles*, noting vnto vs their *holineſſe and integrity* wherewith they doe the worke of God; they are free from corrupt and vncleane paſſions or affections, euen in executing of iudgement, they are holy and vpright: for wee are not to thinke that theſe heauenly ſpirits borrow their beauty from the creatures. This is the ſhamefull miſery of man, that being at the firſt made to Gods Image, *Lord of all the creatures*, now, by his tranſgreſſion, he is become a *begger from euery creature*, before he can be clothed: the *ſilly ſheep* lends him their *wooll*, the *oxen* their *hides*, the *Worme* furniſhes him *ſilke*, the *fowles* lends him *feathers*; ſo that when hee is *beſt clothed*, then is he *the greateſt begger*, hauing nothing that is *his owne*: whereas, in *Innocency*, he needed no helpe of the creature, being cloathed throughout with *true righteouſneſſe and holineſſe*. All this, *that angels are repreſented to vs, cloathed with garments*, is but for our capacity, that by things which wee know, wee may conceiue that which the Lord would teach vs, their garments are euer ſaid to be white, figuring firſt, their *ioyfull eſtate*: there are no dole-weedes for mourning in Heauen: next, their vnſpotted ſanctity.

The Angels vpright in the executions of Gods iudgments.

Gen. 1. 27.
Gen. 2. 19, 20.

And we may further remember, that the ſpirit of GOD, in vſing ſuch ſimilitudes, drawes them from things in nature which are moſt excellent. The *Naturaliſts* write of a certain kind of *linnen* called by the *Grecians* *ἄσβεστον*, *linum viuū* by *Latines*: Of it clothes were made, which could not be conſumed with fire, but were more cleerely purged by the fire than they could bee by the water. *Regum funera in eiuſmodi adurebantur tunicis ne corporis fauilla cum reliquo miſceretur cinere*; The bodies of Kings were burnt in coats made of this linnen, that the duſt of their bodies ſhould not bee mingled with the Aſhes of the fire wherin they were burnt. *Plinius* recordeth, that he ſaw, *ardentes in focis conuiuiorum ex eo vidimus mappas, ſordibus exuſtis ſplendeſcentes igne magis, quam poſſent aquis*, in the fires of banquetters, their Table-clothes burning, and made brighter and cleaner from ſpots by the *fire*, than they could be made by *water*. Indeed, he grants ſuch *linnen* then was rare to be gotten, but being once obtained was equall to the price of moſt precious pearles. And vnto this we may well thinke the ſpirit of God alludes in this and ſuch like places.

Asbeſtinum.

Pancirol. de lino viuo.

Plin. lib. 19. cap. 1.

To this ſame purpoſe are *golden girdles* aſcribed to them, not for *vanity*, after the maner of corrupt men, who vnder their moſt gorgeous garments, haue moſt filthy ſoules. The *girdles of Saints*, are called by St. *Paul*, *girdles of verity*. They note in theſe heauenly ſpirits, *firſt*, their *willing readineſſe* to doe the worke of God, ſo the ſpirit of God vſes this phraſe; *Gird thy ſelfe, and ſerue me.* Againe, it notes (as before) their purity and holineſſe; for Naturaliſts write of the Gold, *Ea eſt auri natura vt nihil illi ignis deperdat,*

The Girdle of verity, what it notes.

Ephes. 6. 1.

Luke 17. 8. 2.

Plinius lib.33. cap.3.

*tuto etiam in incendijs duret, quinimo quo ſæpius arſit, eo magis proficit ad bonitatem*: ſuch is the nature of Gold, that it looſeth nothing by the Fire, it endures in the middeſt of flames, yea the oftner it is burnt, the finer it becomes. Therefore Gods Grace in his Saints is compared to Gold, *That the tryall of your faith being found much more precious than Gold tryed in the fire.* More precious indeede, for (as the Apoſtle ſaith in that place) gold periſhes, but grace endures: but as for the fained vertue and ſanctitie of hypocrites, they know not what it is to approoue themſelues to God, (as the Apoſtle ſpeaks) ἐν ἀγάπῃ ἀνυποκρίτῳ, *in loue vnfained*. The beſt thing in them is but like vnto the Alchimic Gold in ſhew and colour, it lookes like naturall Gold, but cannot endure the ſtroake of the hammer like it.

1.Pet.1,7.

In a word, this deſcription of theſe Angels, let vs ſee what manner of men, in regard of *their diſpoſition*, God will raiſe vp for the doing of his worke, and deliuerance of his Church from Antichriſts tyranny. For we are not to thinke that the Lord now will confound the enemies of his Church by the immediate miniſtry of Angels, as he did the *Ægyptians* and *Chaldæans* of olde. Truth it is, the Lord Ieſus is the great Generall and Captaine in this battaile, his Angels are not idle in the worke, yet will hee alſo imploy men in it; as after is ſhewed, *God ſhal put it in the harts of the Kings of the earth, to ſtrip the Whore naked.* And here is declared what manner of men they ſhould be that goe about this worke; *to wit*, holy, and pure in conuerſation, patient, ſtrong, and inuincible in tribulation. We pray that Gods will may be done in earth as it is in heauen, the Lord worke it, and ſanctifie and fit his owne inſtruments for his own work, and the Lord make haſt to performe his word ſpoken to his ſeruants.

### Verſe 7.

*And one of the foure beaſts (or liuing creatures) gaue to the ſeuen Angels, ſeuen golden Vialls full of the Wrath of God, who liueth for euer and euer.*

Gods meſſengers are neuer empty to his worke which he ſetteth them about.

IN this Verſe, we ſee how the *ſeuen angels* are furniſhed with *Weapons of Gods Wrath* to be executed vpon the wicked. The Lord ſends no *empty meſſengers* into the World, but according to the worke he hath to doe with them, whether it be of mercy, or of iudgement, hee furniſhes them alway with ſuch furniture as makes them able and meet to doe the worke for which he ſends them.

As *Kings* of the earth, when they proclaime warre againſt their *enemies*, open their *Armour-houſes*, that their ſubiects and ſouldiers may be furniſhed with weapons, ſo doth the Lord here. He hath denounced battell vnto *Babel*, and in the ſubſequent Chapters, he fights againſt her, til he deſtroy her, but before he doe it, his *Armour-houſe* here is opened, and *Weapons of wrath* are giuen to his ſeruants. For the ſtore houſe of his iudgements can neuer be emptied; they are both many and manifold. Of this the Lord himſelfe glorieth, *Haſt thou entred into the treaſures of the ſnow, or haſt thou ſeene the treaſures of the haile, which I haue reſerued againſt the time of trouble, againſt the day of battel and warre?* When the Lord entred to the battell with *old Babylon* in the *Eaſt*, the Lady of the world, the grandmother of this whoriſh Babylon in the Weſt, in this manner did hee ſpeake to her by his Seruant *Ieremie*. *I haue layde a Snare for thee, and thou art alſo taken, O Babylon, and thou waſt not aware; thou art found, & alſo caught, becauſe thou haſt ſtriuen againſt the Lord. The LORD hath opened his Armory, and hath brought forth the weapons of his indignation, for this is the worke of the Lord God of Hoſts, in the Land of the Caldæans.* It was thought at that time impoſſible, that *Babel, the Hammer of the earth*, ſhould be deſtroyed, or that the *great Tree*, in the branches whereof the *Fowles of Heauen made their Neſts*, and *vnder the ſhadow whereof the Beaſts of the Earth had their Neſts*, ſhould be cut downe. It was the voyce of *olde Babel, I ſit as a Queene, and ſhall not be moued.* But all theſe preſumptious thoughts of men are put to ſilence with this one ſpeech of the Lord, *This is the worke of the Lord God of Hoſtes.* The ſame is the Lords proceeding againſt her Daughter, *Weſterne Babylon*: it ſeemes impoſſible, in regard of her greatneſſe, and confederacie of the Potentates of the earth with her, that ſhe ſhold be moued, but here the Lord hath ſaid, hee will deſtroy her, & is now opening his treaſure-houſe for battell againſt her. This alſo is the worke of the Lord, and we may bee out of doubt that he will accompliſh it.

Iob 38,22,23.

Ier.50.24.25.

Ier.50:25.

The weapons of wrath.

The weapons of wrath, furniſhed here to the ſeuen Angels; are ſaid to be *ſeuen golden Vials full of the wrath of God*: all noting the greatneſſe and equitie of Gods plagues vpon *Antichriſtians*: the *Viall* is a drinking-Cup, but larger then any ordinary Cup, ſo that hereby a great wrath is figured: yet iuſt and righteous, for *the viall* is of a definit quantitie, containing a meaſure of wrath proportionable to the ſinnes of the wicked, but knowne to none except the Lord. The Whore of *Babel* hath in her hand a cup full of Abhominations, and the righteous God meetes her with a viall full of wrath. To this ſame purpoſe, the *vials* are ſaid to be of *Gold*, for he is holy and pure, euen when he puniſheth;

Vials aſcribed vnto Gold.

Reu,17,4.

*Pſal.51.4.*

*Primaſ.*

*Beda in Apocal.*

puniſheth ; *iuſt, when he ſpeakes ; and pure, when he iudges.* Beſide this greatneſſe and equity of Gods plagus vpon *Antichriſt*, this alſo is figured by the *Vials*, that they ſhall be publike and manifeſt, the world ſhall ſee the Whore plagued. They who thinke the viall to be a veſſell, wide beneath, and ſtrait aboue, will hereby haue ſignified that theſe iudgements ſhall be dropped out, and diſtilled by degrees, but wee rather follow *Primaſius* and *Beda*, that the viall is a drinking veſſell, hauing a foot, but the body of the cup, narrow at the ſhanke; and wide at the mouth. *Phialæ dicuntur, quia hæc ſupplicia non occulta futura ſunt, ſed manifeſta omnibus. Iudicia Dei non occulta, vt abyſſus, ſed aperta vt Phialæ hic ſignificãtur:* Theſe iudgments are expreſſed by Vials, becauſe they ſhall not be ſecret, but manifeſt to all men; they are not theſe iudgements which are hid like the deepe, but ſuch as are open like the Viall. *Nam Phialæ patent*, for Vials are open Veſſels, into the which one may looke.

Vials aſcribed vnto Saints.

*Cant.4.12.*

*Act.10.4.*

*Vials* are alſo aſcribed to Saints, as yee may ſee in the fift Chapter, Vials full of ſweet odours. *Berengandus* was farre miſtaken, when, thinking the Vials in both the places to ſignifie one thing, hee expounds the vials full of the wrath of God to be *corda ſanctorum ſplendore ſapientiæ ornata*, the hearts of Saints adorned with the beauty of heauenly wiſedome, ſo like, as ſuch hearts are ful of the wrath of God: this is a childiſh opinion : but indeed theſe *Vials* in the fifth Chapter, may properly figure the *hearts of Saints*, as the natural heart is a triangle contracted beneath, and larger aboue, ſo is the ſoule of a ſanctified man, like a viall indeed, narrow and contracted toward things beneath, but wide and open to things aboue. For which cauſe alſo *Ieſus* compares his Spouſe to a *garden encloſed.* Theſe vials of Saints are full of odours ; that is, ſweete prayers, and praiſes aſcending alway to the Lord ; and ſure it is, where the ſweet ſauour of ſuch odours goeth vp, the wrath of God cannot come downe; the vapors of theſe odours aſcending *like the prayer and almes of Cornelius*, drawes downe mercy, but holds vp iudgement. But where nothing aſcends to the Lord, but the vnpleaſant & ſtinking flower of ſin, out of the cup of the *Whores* abomination, be ſure, that *the vapour of ſinne* drawes downe the *ſhowers of wrath.* Let vs take heed what we *ſend vp to the Lord*, for, according to it, ſhal the Lord *ſend down to vs.*

Now it is ſaid, *that one of the foure liuing creatures, gaue theſe Vials to the angels.* Cõcerning the *foure beaſts*, which I alway reade *foure liuing creatures*, for neither the Hebrew, *hajoth*, nor the Greek ζῶα, nor the Latin *Animalia*, binds vs to cal them beaſts; but by the contrary. I haue declared in *the fourth Chapter*, that they ſignifie a *principall order of Angels*, and are called *liuing creatures* for the excellency of that life which they liue aboue all other creatures : to that fourth Chapter I remit the Reader, and now onely obſerue, how one of the *ſuperior Angels* giueth *ſeuen Vials* to other *ſeuen Angels* : the one, neereſt the throne, giueth : the other, taketh, and executeth. The Lord, by that one of the foure, might haue done his worke, as by one he deſtroyed *Pharao* his *Firſt borne*, and *Sennacherib* his *Armie*, but this one yee ſee, giueth the vials of wrath to *other ſeuen.* This is the Lords diſpenſation, who hath eſtabliſhed order euen among his holy Angels ; but without enuy or emulation they ſtand all now contented with their place, nor murmuring that others ſhould be aboue them, or neerer the throne then they, but all doing cheerefully the worke enioyned them.

Order euen among the Angels,

*Elias in Nazian.orat.2.de Theolog.*

*Aug.cont.Priſcillian.cap.11.*

Some leſſons are reſerued for the life to come, which now we cannot conceiue.

Sure then, order is among Angels, for *theſe foure* figuring to vs a *number of Angels*, in reſpect of vs innumerable, haue a place neerer the Throne than the reſt, as ye may ſee by conferring the *eleuenth verſe of the ſixt Chapter*, with the *ſixt verſe of the fourth.* And as their place is *neerer*, ſo their power is *greater*, as appeares by this place, one furniſheth *Vials to the ſeuen.* But what this order is, who can determine ? *Dioniſius Areopagita* makes *Nine* orders of Angels, & diſtinguiſhes them into *threes*, the firſt contayning *Cherubims*, *Seraphims*, *Thrones.* The ſecond, *Dominions*, *Armies*, and *Powers.* The third, *Principalities*, *Archangels*, and *Angels.* But it is ſtrange, men dare be bold to teach that vnto others, which the Lord in his Word hath not taught vnto them. Much more modeſt was *Auguſtine*, *Qui fatetur ſe rationem huius diſtinctionis ignorare :* Who acknowledgeth, hee vnderſtood not the reaſon of this diſtinction. Some leſſons are reſerued to be taught vs in the life to come, which now wee cannot conceiue, let vs wait vpon the Lords leaſure. And in the meane time learne to be humble, and content with ſuch places as God hath ſet vs into. The angels we ſee doe ſo, and wee ſhould endeuour our ſelues to doe Gods will, as they doe it.

God ſtrikes not euer when man offends him.

The *vials* are ſaid to be *full of wrath*, and therefore in *the firſt verſe of the next Chapter*, the *Angels* are commanded *to powre out the Vials.* This is the Lords patience, hee ſtrikes not euer when man offends him, hee tarries till compleat ſins make vp compleat wrath. Where it is to be noted, that the keeping of the cup of wrath, & powring out of it in due time, is Gods part, the filling of the cup is man his part, he told *Abrahã* he wold caſt out the Cananites ; the reaſon of his

Gen.15.16.

Rom.2.5.

delay was, *the cup of the Amorites is not yet full*. It is ſo with al the wicked, *their cup* is in the Lords hand, but they *fill it* themſelues by the *daily multiplication of their ſinnes*; and when it is full, the Lord ouerturns the cup, and powres it downe on the head of them who filled it, this is called *the turning of their wayes vpon their owne head*; this is ſignificantly expreſſed by the Apoſtle, ſpeaking to the wicked walking without remorſe in the courſe of their ſinnes, and deſpiſing the patience of God: *Thou after thine hardneſſe and impenitent heart, treaſureſt vp vnto thy ſelfe wrath againſt the day of wrath and reuelation of the righteous iudgement of God*. The Lord keepe vs from this miſerable eſtate, and graunt vs a penitent heart, to ſhed the teares of contrition, that the Lord may gather them into his bottle, but far be it from vs out of an impenitent heart to multiply ſin, which multiplies wrath in the treaſure or Viall of wrath, till it be full.

An Amplificatiō of Gods wrath on the wicked.

Prou.16.4.

Mat.2.19,10,

*Which liueth for euermore*. In this Propheſie, this praiſe of eternity is very frequently aſcribed to the Lord, for the comfort of his Saints, and terrour of his enemies. And heere there is a great amplification of the wrath ſhall come on the wicked, in that it proceedes from *him Who liueth for euermore*. The wrath of earthly Kings is heauy, and hard to beare; *Salomon* ſayes, *The Wrath of a King is the meſſenger of death*. yet as men themſelues are mortall, ſo is their wrath mortall: *Herode* dyes, and *Ioſeph* may returne to Canaan; *Domitian* is taken away, and *Iohn* (by *Nerua*) releaſed from this baniſhment; but ſuch as are *vnder the Wrath of God Who liueth for euermore*, ſhall neuer bee relieued.

### Verſe 8.

*And the Temple was filled with ſmoake from the glory of God, and from his power; and no man was able to enter into the temple, til the ſeuen plagus of the ſeuen angels was fulfilled*

THis Verſe concludes the Chapter, for in it God ioynes his working power with his ſeruants, whom he ſendeth foorth to execute his wrath, there proceedes from his glory & power *a ſmoake filling the temple*, to teſtifie that he was preſent, and preſent to darken and blinde the mindes of Antichriſtians, till their wrath was accompliſhed. Thus are the words to bee vnderſtood, the *ſmoke* is not *the ſmoke of his glory and power*, but inflicted of, or frō *his glorious power* vpon his enemies; for his *glory* is ſo bright, that no *darkeneſſe is in it*, neither is there in his power any *weaknes*, like *vaniſhing ſmoke* driuen away with *ſmalleſt wind*. For the better vnderſtanding of it, let vs looke to the like words in other places of holy Scripture, when the *Lord* proclaimed his *Law* on Sinai, there appeared a *thick cloud* vpon the mountaine, *Mount Sinai was altogether in a ſmoake, becauſe the Lord deſcended vpon it in fire, and the ſmoake thereof aſcended, as the ſmoake of a furnace*. The Lord there ſhewed his preſence in a terrible manner, to let his people know, what terror & fearfull wrath would follow the tranſgreſſion of his *Law*. But vnto vs, when hee proclaimed his *Goſpel*, he gaue preſence in a more ſweet & cōfortable manner, noting the ſweet and ioyfull fruit ſhould ariſe to the ſoules of men by the *couenant of grace*, which they could not find in the *couenant of Works*, for vpon mount Tabor, not out of a thicke or darke cloud, but out of a bright cloud, cleerely ſhining, was ſounded this comfortable compendium of the Goſpel, *This is my beloued Son in whom I am wel pleaſed, heare him*. A terrible preſence was figured by *fire* and *ſmoake*, and *the loud voice of the trumpet*, at the giuing of the law, a *comfortable preſence* figured by a *bright cloud*, and a *ſweet voice*, at the giuing of the Goſpel. Saint *Paul* compares the one with the other, but preferrs the ſecond to the firſt. *Ye are not come to the mountaine that burned with fire, nor vnto blacknes, darknes, and tempeſt, and the ſound of a trumpet, &c. but to Mount Sion, and to the City of the liuing God, the heauenly Ieruſalem, and to the company of innumerable Angels, to the general Aſſembly and Church of the firſt born which are written in Heauen, and to God the iudge of all, &c. and to Ieſus the Mediator of the new Couenant, and to the bloud of ſprinkling that ſpeaketh better things, than that of Abel*. Seeing therefore the Lord appeareth to vs now with a more gracious and comfortable preſence, and ſpeaketh vnto vs with a ſweeter voyce; our ſinne is double the greater, if we doe not heare and obey him: but if any ſuch preſence, here this ſmoake is not the type and figure.

The glory of Gods iuſtice inflicted on his enemies.

Exod.19.18.

Mat.17.4,5.

The difference in deliuering the Law and the Goſpel.

Heb.12.18,19 22,23,24.

1 Kin.8.10.11.

Exod.40.34.

Pſal.104.1,2.

Again, we read, *that at the dedication of the temple*, God ſhewed his preſence by a type like this, for it is ſaid, *the cloud filled the houſe of the Lord, ſo that the Prieſts could not ſtand to miniſter, becauſe of the cloud, for the glory of the Lord had filled the houſe of the Lord*: this way did the Lord figure his willing acceptation of *Salomons* prayer and his contentment to dwell in that houſe, builded, & dedicated to his name, as hee had alſo done the like before vnto the tabernacle, figuring his preſence in it for protection and conduction of his people. Where if it bee demanded why it is that the Lord, *Who dwels in light inacceſſible* in the heauen of heauens: and whom in his works, we ſee *clothed with honour and glory, for he couereth himſelfe with light as with a garment*, doth ſhew his preſence to vs vpon earth, in a cloud or ſmoke? the reaſon is, becauſe now in this our ſinfull body, we cãnot abide his glorious light, as alſo to declare vnto vs, that *our knowledge of God* in this life, is *but dark*, a *ſight* through a *cloude* or a *ſmoake*, nothing comparable to that cleere ſight we ſhall haue of our God in heauen. But to the point; The ſmoake here, is not a type figuring Gods protection and gracious acceptation, as the ſmoake was wherein he appeared in the Tabernacle and Temple.

Smoake in Scripture, a type of wrath. Pſal.18.7,8.

The third then remaines. *Smoake* in holy Scripture, *is a type of Wrath. The earth trembled and ſhooke, the foundation alſo of the hils mooued, and were ſhaken, becauſe he was wroth: there went vp a ſmoak out of his noſtrils, and fire out of his mouth deuoured.* Smoake and fire goe together, but the ſmoake before the fire, ſmoake figuring ſmaller wrath, fire figuring greater wrath. In the ſixt of *Eſay*, where the Prophet is ſent out with the meſſage of fearefull induration. *Make the heart of this people fat, and make their eares heauy, & ſhut their eies, leaſt they ſee with their eyes, and heare with their eares, and vnderſtand with their heart, and conuert, and be healed.* Before this he ſees a viſion not vnlike this, in which hee ſees a throne, aboue the throne *Seraphims*, theſe ſame that here Saint *Iohn* ſees, and deſcribed as he ſaw them deſcribed, *Euery one of them hauing ſixe wings, and one cryed to another, Holy, holy, holy, Lord God of hoſts:* whervpon this followed, *The poſts of the doore mooued at the voyce of him that cryed, and the houſe was filled with ſmoake.* Of this we ſee that the type vſed there, and the type vſed here, are one, and the ſame; the purpoſe alſo is one, though the perſons be changed, for there iudgement is denounced againſt *Apoſtate Iſraelites*, and before the iudgement be denounced, they are plagued with blindneſſe, that they ſhould not ſee the plague, nor profit by it when it comes, ſo Gods Spirit there expounds the type of that ſmoake *in the tenth verſe of that ſixth Chapter*, as I haue noted before. And this was well obſerued by *Ierom*, *Iudæorum templum impletum eſt ignorantiæ tenebris, & caligine & fumo, qui noxius eſt oculis*, the Tēple of the Iewes was filled with the darkeneſſe of ignorance, with a miſt and ſmoake which is hurtfull and noyſome to the eyes, hindering and obſcuring the ſight thereof.

Eſa.6.10.

Compare Eſa. 6.2,3,4. with Reu.4.8.

Hier. in Eſa.6.4

Gods iudgement againſt Apoſtate Antichriſtians.

After the ſame manner God comes forth here vnto iudgement againſt *Apoſtate Antichriſtians*, eſpecially, now vnder the *New Teſtament*. Fearefull plagues are powred forth vpon them in the *Chap. following*, but before them goes this great plague of fearefull excæcation, figured here alſo by *ſmoake*, wherewith they are in ſuch ſort blinded, that albeit they feele the hand of God ſtriking them, yet they vnderſtand not wherefore, neither are they mooued thereby to forſake the works of their hands, nor to repent their worſhipping of *Idols, of gold, ſiluer, braſſe, ſtone, & wood, which neither can ſee, nor heare, nor walke.* Many men maruell at the blindneſſe of Papiſts, that in ſo cleere a light cannot ſee, and being conuinced by the Word, yet will not conuert. But let them well conſider *this place*, and they ſhall ceaſe to maruell. The ſmoake of Gods wrath hath couered them, the darkeneſſe of Egypt is vpon them, there is light in *Goſhen*, but *Egyptians* ſees it not. God make vs thankefull for that hee hath made the ſcales of ignorance to fall from our eyes, and reſtored ſight to vs as hee did to his ſeruant S. *Paul*. Let them reioyce in their *darkenes* as they will, for vnto them *darkenes is in ſtead of diuination*: Fearefull is that ſentence; *If our Goſpel be hid to any, it is hid to them who periſh, in whom the God of this World hath blinded the minds of them who beleeue not, leſt the light of the glorious Goſpel of Chriſt, who is the Image of God, ſhould ſhine vnto them.* Thus haue we the right accommodation of this type, ſmoake here is a figure of wrath, blinding *Antichriſtians* here, which blinded *Apoſtate Iſraelites* of old, for contempt of the Word, and cleere light thereof euidently ſhining vnto them.

Reu.9.20.

Exo.10,21,23

Act.9.18.

2.Cor.4.3,4.

Whether God hardeneth mens hearts? Why? or how?

What then? doth God blind the mindes of men, and harden their hearts? Moſt certaine he doth it; but how doth hee it? or why doth he it? or how ſtands it with his equity? The queſtion is higher then the heauens; *O man, what art thou that diſputeſt with God?* Hath he *corporall* iudgements to puniſh *the body*? and hath hee not *ſpirituall* alſo to inflict vpon the *ſoule*? Is hee iuſt when hee ſtriketh *the body* with *corporall blindneſſe*? who dare gaine-ſay that? and is he not alſo iuſt when hee ſtriketh *the ſoule* with *blindnes*. *O the depth of the riches, both of the Wiſedome, & knowledge of God! how vnſearchable are his iudgements, and his wayes paſt finding out? who hath knowne the minde of the Lord?* But if thou wouldſt know ſo much of his minde, as hee hath reuealed concerning this point, reade, and tremble to heare it, *becauſe they receiued not the loue of the truth, that they might be ſaued, for this cauſe God ſhall ſend them ſtrong deluſions that they ſhould beleeue a lye.*

Rom.9.20.

Rom.11.33,34

2 Theſ.2.10, 11,12.

Whether God be the author of ſinne?

What then? *is God the author of ſinne, and of ignorance?* farre bee this blaſphemy from vs, it is a diuelliſh and damnable thought, that any veſſell of clay ſhould thinke ſuch a thing of his glorious Creator, who in the beginning made *all things good*, and gaue them the teſtimony of his owne approbation. *Let no man ſay when he is tempted, I am tempted of God, for God cannot be tempted with euill, neither tempteth he any man; but euery*

Gen.1.31.

Iam.1.13,15.

man

Greg.in Iob 12

Auguſt. delib. arbitrio lib. 3.

Ionas 2.5.

Iob 18.5.

Zeph.1.17.

Blindneſſe inflicted on the wicked not as a ſinne, but as a puniſhment.

*man is tempted, when he is tempted of his owne luſt.* Art thou blind? blame thy ſelfe: *Dei includere eſt clauſis nō aperire.* But why doth he not open mine eyes? wilt thou ſay ſo, then there is thy anſwere, *God is debtor to no man*: Shall I ſay more. *Iuſtiſſima pœna eſt vt qui ſciens rectum non facit, amittat ſcire quod rectum*: It is a moſt iuſt puniſhment, that he who knowes the right, and doth it not, ſhould looſe the knowledge of that which is right. He that wanteth, let him blame himſelfe, he wanteth, becauſe he will not receiue: *The wicked forſake their owne mercies*, light is come, but they loued darkneſſe better then light, therefore *the light of the ungodly ſhall be darkened, and the wicked ſhall become blinde, becauſe they haue ſinned againſt the Lord.* Of this it is euident that blindneſſe is inflicted on the wicked, not as it is a ſinne, but a puniſhment of their ſinne, *to wit*, the contempt of the light.

Rev. 7.15.

Primas in Apoc

Manuſcript.

Gregor.

Puniſhment openeth the eyes of ſuch as proſperity cloſeth.

Wiſd.5.4,6.

Beſide this, where it is ſaide, *None might enter into the Tēple, till the ſeuen plagues were fulfilled*; vnderſtand it, *Nemo reproborum*, none of the wicked, or reprobate, for his redeemed, *ſerue him night & day in his Temple.* And hereby two things are noted vnto vs, *Quod non ab omnibus iudiciorum dei arcana penetrari queant*, that the ſecrets of Gods iudgements are not ſeene through, yea, the very wicked cannot vnderſtand the plagues of God which are vpon them, till they be finiſhed. *Impij tandem intelligens quod nunc audire nolunt*, the wicked ſhall at length, by the ſenſe of paine, vnderſtand that, which now they will not heare. *Pœna aperit oculos, quos culpa vel proſperitas claudit.* Puniſhment openeth the eyes which ſin or proſperity cloſes. Therefore ſaith the wiſe man, that when the wicked ſhall ſee the glory of the righteous, they ſhal repent, and groane for the anguiſh of Spirit, and ſay within themſelues, *We fooles accounted his life madneſſe, and his end to be without honor, we haue erred from the way of truth, and the light of righteouſneſſe hath not ſhined vnto vs.*

When the wicked are in the height of ſinning, thē God kindles his wrath againſt them.

Ier.15.1.

Ezek 14.14.

Mat.21.29.

Mat.25.12.

The other thing noted hereby is, that when the ſinnes of the wicked come to the height, and Gods wrath kindles againſt them, he is inexorable, he will not be entreated of them, which is figured by this type, that hee will not ſo much as admit them vnto his Temple, to make deprecation vnto him. A fearefull warning to all fleſh that they prouoke not the Lord by abuſing his patience, for if once his wrath kindle in his breaſt, he will neither bee entreated, nor yet can hee be reſiſted. The people of Iſrael were once his *peculiar people, his chiefe treaſure, his firſt born*, often did they grieue him, and the Lord ſpared them, but whē his wrath waxed hot for their perſeuerance in their ſinne; terrible is that ſentence hee giues out againſt them. *Though Moſes & Samuel ſtood before me, yet my affection could not be toward this people.* O what a horror is it to heare this? many a time did *Moſes* mitigate the Lords wrath toward Iſrael, but now their ſinnes beeing come to the height, the Lord proteſts that for *Moſes* his requeſt, his affectiō could not be turned toward Iſrael. The like hee hath by *Ezekiel, Though theſe three men, Noah, Daniel, and Iob, were among them, they ſhould deliuer but their owne ſoules by their righteouſneſſe.* Then let vs tremble and feare, yet the Lord ſits on his mercy ſeate, yet the doore of grace is open, yet his hands are ſtretched out, and his voyce cryes, *Come to me*: But if ſtill wee abuſe mercy, then remember what anſwer was giuen to the fiue fooliſh Virgins, and what here is figured in this type, *None might enter into the Temple.*

Then in this preparation wee ſee all is full of *wrath. God himſelfe* appeares couered with *ſmoake*, in token of *his anger*, and his holy Angels haue in readineſſe ſeuen vials full of wrath.

## CHAP. XVI.

### Verſe 1.

*And I heard a great voyce out of the Temple, ſaying to the ſeuen Angels, Goe your wayes, and powre out the vials of the wrath of God on the earth.*

THe firſt verſe of this Chapter concludes *the preparation for iudgment*, the reſt contains *the executiō of Gods fearfull iudgment on the Antichriſtians.* In the end of *the laſt Chapter*, we ſaw the *ſeuen Angels* furniſhed with *ſeuen vials of the wrath of God.* We ſaw alſo the Lord himſelfe couered *with ſmoake*, as a garment of wrath. Now the *Angels* receiue their calling and commiſſion to execute this wrath.

Herein conſider foure circumſtances,

Where foure circumſtances comes to bee conſidered, *Firſt*, Saint *Iohn* ſayes he heard *a great*
*voyce*: *Next*, he tells where-fro the voyce 1
came, *Out of the Temple*: *Thirdly*, to whom 2
was the voyce directed, *to the ſeuen Angels*: 3
*Fourthly*, what was the tenor and ſumme of
the voyce, *Goe your wayes, and powre out the*
*vials of the wrath of God on the earth.* 4

How God is ſaid to ſpeake to Angels.

*I heard a great voyce.* Saint *Iohn* at this 1
time as we heard *in the firſt and fourth chapters*, rauiſhed in the Spirit, his body after a ſort, during the day of this viſion, was derelinquiſhed of his Spirit, and all his bodily

ſenſes lay aſleepe, and exerciſed not their naturall function in the body, how is it then that he heares a great voyce, or how is it that God being a Spirit ſpeakes to Angels who are Spirits, or how doe Angels praiſe God, and ſpeake vnto him; or the ſoules of men, which are ſpirits, how doe they ſpeake vnto God, & God vnto them? Theſe are all great points of Diuinity, ſuch as we cannot ſo well learne vpon earth, as afterward we ſhall vnderſtand in the heauen, for much is reſerued to bee taught vs there, which is not reuealed here. Sure it is his ſpeech, it is not after the manner of men, *Qui folle ventris aerium attrahunt flatum, quem rurſus emittunt*: Whereof ſomething we ſpeake *in the fourth Chapter*. The voyce of God to an Angell, is *diuina inſpiratio*, the diuine inſpiration of his will. *Loquitur deus ad Angelos, eo ipſo, quo eorum cordibus inuiſibilia ſua oſtendit*: God ſpeakes to Angels by ſhewing to them his ſecret and inuiſible things. *Vox angelorum in laude conditoris eſt ipſa admiratio intimæ contemplationis*, The voyce of Angels in praiſing of God, is their admiring of God out of moſt inward contemplation. *Virtutis Diuinæ miracula obſtupuiſſe, dixiſſe eſt*, to admire the wonders of the Diuine power, is to ſpeake. As for the ſpeaking of a man his ſpirit vnto God, *Animarum verba ipſa ſunt deſideria*, the voyce of a ſoule to God is the deſire of the ſoule; And as for the ſpeaking of God vnto man, we haue great comfort, when by a vocall voyce breathed out by the Paſtor, wee heare the Word of GOD, but nothing comparable to that inward ioy wee feele, when the LORD ſpeakes to vs, as he promiſed to ſpeake vnto Iſrael; *I will allure her, and ſpeake vnto her heart*, this ſecret voyce of Gods, brings *a peace which paſſeth all vnderſtanding*.

*Greg. moral. in Iob lib. 2.*

*Manuſcript.*

*Hugo de S. Victore.*

*Gregor. ibid.*

*Hoſ. 2.14.*

This and many ſuch like haue men vſed to expreſſe the manner of Gods ſpeaking to a ſpirit, which yet is not hereby fully expreſſed, neither can be, till we heare himſelfe ſpeaking vnto vs. Hee ſhall fully make himſelfe knowne vnto vs, ſo farre as wee can be capable of him; Hee ſhall repleniſh our minde, ſoule, and Spirit with his light, life and ioy; Hee ſhall make vs to vnderſtand perfectly, euery thing that appertains to our peace, and concernes that fulneſſe of glory prepared for vs, yea, the body ſhall not want the owne glory; None of the ſenſes thereof ſhall want the owne delights, But what ſight ſhall bee preſented to the eye to delight it, or what ſound ſhall bee preſented to the eare to delight it, wee ſhall vnderſtand beſt when we come there.

The voyce of the Lord is a powerfull voice.

Now *this voyce* is ſaide to bee a *great voyce*, and no maruell, for hee is a great GOD who vtters it, *The voyce of the Lord is powerfull, the voyce of the Lord is ful of Maieſtie*; the terrible effects thereof are there deſcribed by the Pſalmiſt, but marke, then is his voyce greateſt and moſt dreadfull to men, when it is vttered immediately by himſelfe. At this voyce Iſrael trembled and quaked; they beſought *Moſes that the Lord ſhould no more ſpeake vnto them, but that hee might ſpeake to them in the Name of the Lord*: O moſt bitter fruit of man his curſed tranſgreſſion! Innocent *Adam* walked with the Lord in the Garden, and reioyced to heare his voyce. Sillie and ſinfull *Adam*, is affraid to heare the voyce of the Lord, and ranne away from it. At this voyce alſo *Saul* trembled and was aſtoniſhed; yea, at this voyce euen vttered in mercy, the three diſciples *when they heard it, fell on their faces and were ſore affraid*. And what heard they, or what was there ſounded by the voyce to affright them? *This is my beloued Sonne, in whom I am well pleaſed, heare him*. Euen at this voyce were they ſore affraid. Theſe examples makes it manifeſt, that the immediate voyce of GOD is a great voyce, and no fleſh can abide it.

*Pſal. 29.4.*

*Exod. 20.19.*

*Act. 9.6.*

*Mat. 17.6.*

*Verſe 5.*

But as for his mediate voyce, whereby hee ſpeakes to men, there is our ingratitude, and the great corruption of our nature on the other hand, that becauſe the LORD tempers his voyce, and ſpeakes vnto vs as our weakeneſſe may beare it; wee thinke it is not a great voyce, wee are not affraid when wee heare it. That which the LORD hath done to vs for our good, wee turne it into euill againſt the LORD, and our ſelues alſo. The Word of the Lord in it ſelfe, is alway alike true, his *mediate voyce* looſeth nothing of the truth, which his *immediate voyce* hath, but in our default it looſeth of the *eſtimation*, ſometime by the weakeneſſe of the Paſtour, who ſanctifies not himſelfe to ſpeake as hee ſhould the Oracles of God, and would to God weakeneſſe in them were the worſt of it; for the power of God could ſoone appeare in infirmitie, but alaſſe where prophanenes enters into the holy calling, and *Ophni* and *Phinees* pollutes the ſacrifices with their wantonneſſe; what maruell the power and greatneſſe of Gods voyce appeare not there? Sometime againe the word looſes the eſtimation of it by default of the people; cuſtome of hearing drawes the word in contempt; they looke to the *Miniſter*, not to the *Meſſage*; for the one they diſdaine the other, as the *Iewes did our Lord, Is not this the Carpenters Sonne? is not his mother called Mary? and his brethren, Iames, and Ioſes, and Simon and Iudas? and his Siſters are they not al with vs? Whence then hath this man his wiſedome, and theſe*

What the Mediate voyce of God (which is his Word) looſeth of his immediate voice.

*1 Sam. 2.17.*

*Mat. 13.55, 56*

*mighty workes.* They are like *Samuel* in his young yeares before he knew the Lord, hee thought the voyce of the Lord had beene the voyce of *Eli*, and they thinke the word that is preached is the word *of man*, not *of God*, but they are farre deceiued; The word of the Lord either in default of the Paſtor, or people, or both, may loſe the eſtimation of it, but can neuer loſe the truth of it. Speake it who will, heare it who will, and as they will, all fleſh ſhall find at the length that it is a *great voyce, and mighty in operation.*

1.*Sam.*3.5.&c.

2. *Out of the Temple.* There the ſecond circumſtance, this voyce he heares it ſounded *out of the Temple*, that is, *the repreſentatiue Temple ſhewed to him in this viſion.* For we are ſtill to remember that Saint *John* ſpeakes of things according to the *types*, by which they were repreſented vnto him. And that this voyce commeth out of the *Temple*, it ſheweth vnto vs two things; firſt, how forcible the prayers of Saints are againſt their enemies, ſuppoſe they bee here vpon earth, yet their prayers haue power to moue the heauens, and to draw downe wrath on their enemies. We heard *in the fourteenth chapter*, of two Angels comming out of the Temple, crying to the great Iudge of the world, *that hee would thruſt in his ſickle and cut downe the harueſt, and cut downe the vintage of the earth, which now were ripe.* Theſe Angels there, are types and figures of ſuch *Ambaſſadors* as are ſent from the *Church militant, to the God of heauen*, to lament the oppreſſions of his Saints, the pride of his enemies, deſiring him to iudge them. Here their petitions are anſwered, and out of the temple comes *ſeuen Ambaſſadors of wrath*, ſent downe to the earth to powre the plagues of God vpon theſe wicked ones, of whom his Saints complained, and according to their deſire iuſtice is miniſtred. The aduerſaries ſcorne at our faſting and prayers, but in truth they are weapons terrible to Sathan, and powerfull againſt our enemies.

Herin are two things to be conſidered.

1 The forceableneſſe of the Saints prayers.

*Reuel.*14.15.16.17.

To this purpoſe, let vs remember that memorable hyſtorie recorded by *Carion* and others, of a notable victorie giuen to *Antonino the Emperour.* Hee was the fourth perſecutor, vnder him the famous Byſhop of *Smyrna* ſuffered Martyrdome. *In bello Marcomannico*, hee being in great ſtrait for want of water to refreſh his army, betakes him, as moſt prophane men will doe, in the time of their need, to ſeeke helpe from God. Publike prayer to all his warriours is enioyned; but nothing by their prayer is obtained. At length *a legion of Chriſtians* which were in his army (for at that time *Chriſtians* ſerued faithfully *Infidell Emperours*, and were not like our *faithleſſe Papiſts* now;) being alſo deſired they humble themſelues, and prayers to the Lord: Whereupon not onely aboundance of raine was procured to the Campe of the Emperour, but Thunder and Lightning beaten in the face of the enemie. *Aurelius Antoninus* hauing by their prayer obtained this vnlooked for helpe and victory, wrote to the Senate of *Rome*, commanding them to annull all ſuch decrees, as in former time had beene made againſt Chriſtians, and gaue to that legion of Chriſtians this name, as to call them κεραυνοβόλος, *fulminatrix*, becauſe by their prayer they had daſhed the enemies with thunder, and refreſhed the armie with raine. The Lord remaines yet the ſame, and hath euen in our dayes by many proofes declared vnto vs that hee regards the prayers of his people. At no time hath his Saints humbled themſelues before him, ſending vp their earneſt prayers, as Ambaſſadours to the heauen for them, but they haue ſeene iudgement from heauen vpon their enemies. Examples we haue many, if wee haue not forgot them, they may teach vs that which our enemies acknowledge, that the prayers of Saints are terrible and powerfull weapons againſt their enemies.

Againe, this voyce that commands *execution of the iudgement* comes out of the *Temple*, to ſhew that the Lord comes now to *puniſh the ſinnes of the Temple.* The Antichriſtians haue polluted the Temple, they haue peruerted, and corrupted the whole worſhip thereof, they haue ſet a new altar, with a new ſacrifice, yea, not content with the bloud of the couenant, they haue brought in a new & vncouth bloud, by the merit wherof they teach the people to pray for enterance to heauen. *Tu per Thomæ ſanguinem, quem illo pro te impendit fac nos, Chriſte aſcendere quo Thomas aſcendit.* What greater blaſphemy then this, to ſeeke heauen by the merit of Saint *Thomas*, ſo it pleaſed them to call that prophane and proud rebell to his Prince, *The Archbiſhop of Canterbury*; but ſuppoſe he had beene as holy as *Thomas* or any other of the *Apoſtles*, let them anſwere that queſtion; *was Paul crucified for you?* Why then ſeeke they to goe vnto heauen by *another bloud*, then the *bloud of Ieſus* that was ſhed for vs. I leaue other innumerable corruptions of Gods holy worſhip, deuiſed, and defended by them. For this cauſe then, *wrath comes out of the Temple againſt them*, to puniſh them *for polluting it*, and peruerting the *holy worſhip of God into* [illegible]

2 God will puniſh the ſinnes of the Temple

Antichriſts new Chriſt, *Thomas of Becket.*

1.*Cor.*1.13.

Perſonall ſinnes are heauy enough, and forcible to draw downe Gods wrath; but the ſinnes of the Temple are moſt diſpleaſing vnto him. The moſt aboundant ſinnes, of this age, are *ſinnes of the Temple.* Some by *fearefull ſacriledge* feare not to ſpoyle the Temple, *Will a man ſpoile his gods? yet haue ye ſpoyled*

Perſonall ſins are enough to draw downe Gods wrath, but much more the ſinnes of the Temple.

Malac. 3.8.
Gen. 41.3.
Pſal. 115,2,3. &c.
Ier. 7,8,9,15.
Eccl. 4.17.
Eccl. 5.1.

*ſpoyled me.* And if theſe ſacrilegious men will queſtion with the ſacrilegious Iewes, *Wherein haue I ſpoyled thee?* the Lords anſwere is, *in tythes and offerings.* Theſe men are plagued with a curſe, which is the more heauy, becauſe they feele it not. They are like the *leane Kine of Pharaoh* which deuoured the *ſeuen fat Kine*, and yet for all that were not the fatter themſelues. The wrath is euident, and ſeene of others, but they feele it not. Others come to the Temple *in hypocriſie, They draw neere the Lord with their lippes, and are farre from him in their hearts*, they mocke him in his face, as if his holy Maieſtie were like one of the *Idols of the Nations that hath eyes & ſees not.* And many are but carnall worſhippers, they come before him, but forſakes not their ſinnes. *Will ye ſteale, murther, and commit adultery, and ſweare falſly: And come and ſtand before mee in this houſe, where my Name is called vpon: and ſay We are deliuered, though we haue done all theſe abominations?* For this cauſe will I *caſt you out of my ſight.* Let vs therefore beware of *perſonall ſinnes*, but moſt of all of the *ſinnes of the Temple*, which aboue other ſins, *kindle the wrath of God vpon vs.* Let vs alway ſanctifie the Lord in our hearts, but eſpecially, *Take heed to thy foot when thou entreſt into the houſe of God, and be more neere to heare then to giue the ſacrifice of fooles. Be not raſh with thy mouth to vtter a thing before God, for God is in the heauen, and thou art vpon earth.* What we doe in the ſeruice of God in his houſe, let vs doe it ſincerely and in truth, with all hearty affection and cheerefulneſſe.

3. The third circumſtance here is, *To whom is this voyce directed*; to the *ſeuen Angels*. *Cotterius* thinkes that theſe are *ſeptem Archangeli omnium angelorũ ſupremi*: Seuen Archangels higher then all other Angels, but we ſhewed before, that the foure, called *liuing creatures*, repreſents a principall *order of Angels*, and any of theſe foure giueth to theſe *ſeuen Angels*, *ſeuen vials full of the wrath of God*; thus are wee to thinke that both in *place* and in *power*, they are aboue *theſe ſeuen*.

The perfect obedience of theſe Angels.

Mat. 6.10.
Exod. 14.18,19 &c.

Alway the leſſon is that theſe Angels, albeit they bee furniſhed with weapons of wrath, euery one of them hauing a viall of wrath, yet they ſtrike not til the Lord command them. Their obedience is perfit, they depend altogether vpon the will of God, neither doe they any thing, but as he commands them, and what hee commands, without delay they execute it. Oh that we were like vnto them! Our onely comfort is, that one day, we ſhall be made *ἰσάγγελοι*, like or equall vnto Angels. In the meane time, as our Sauiour teacheth vs, let vs earneſtly pray, *Thy will be done in earth, as it is in heauen.* When *Iſrael* marched from *Egypt* vnto *Canaan*, God was their Gouernour and guide, hee went before them in the day in a cloude, and in the night in a pillar of fire, when the cloude roſe and mounted vp, then Iſrael roſe, and made to the iourney, when the cloude ſate downe, then Iſrael alſo camped & reſted themſelues. Happy were wee if our liues were ſo ordered, that in all our wayes wee euer awaited the Lords direction.

Angels neuer goe from Gods preſence though from their place, Gregor.

The laſt circumſtance is, the tenor of the voyce, *Goe your wayes and powre out the vials of the wrath of God vpon the earth.* Where firſt is to be conſidered how is this that the Lord bids his Angels *Goe away*. Sure it is they may change their *place* for doing of the worke enioyned to them, but they neuer change their *preſence*. *Nunquam ſic foras exeunt à diuina viſione, vt interna contemplationis gaudijs priuentur*; they neuer go forth from the ſight of God in ſuch ſort, that they are depriued of the ioyes of inward contemplation. They are not like the *Ambaſſadours of earthly Princes*, who want the ſight of their Maſters face, till they returne againe. It is not ſo with *Angels*, therefore we heard they are ſaid to haue *eyes before, within, and behind*, they look to the creature, and doth any work cõmanded by God, concerning the creature, but loſes neuer their ſight of God. I find alſo the Lord vſeth the ſame word to that *legion of reprobate Angels, ὑπάγετε, packe you*; There he ſpeaks in wrath againſt them, they are baniſhed for euer from the preſence of his grace: Here he is not in wrath with his holy Angels, but out of his wrath againſt the *Antichriſtians*, hee commands them to go ſpeedily *ὑπάγετε*, like one in anger, cõmanding ſuch as he loues dearely, to execute wrath vpon his enemies.

The Lords high diſpleaſure.

*And powre out.* Since the Lord couered himſelfe *with ſmoake as a garment* of wrath, all his ſpeeches are full of *wrath: Goe your way*, ſayes the Lord. I haue ſuffered thoſe enemies of my glory and my Church, now a long time, there is no more place for patience, *Goe your way*, and that I may bee auenged vpon them, *Powre out, ἐκχέατε*. O the fearefull voyce of an angry God! Hee bids thẽ not *drop* or *diſtill their plagues*, but *powre them out*, and leaue no wrath behinde not powred vpon them: this noteth an high diſpleaſure. The patience of God, *is long but limited. Quandiu tardat expectat, diſtrictius iudicabit*, the longer he tarry, the more ſeuerely he iudges. But fooliſh man thinkes not of this beforehand, therefore the ſtroke of the Lords hand confounds him when it comes; for what ſhall the wretched creature doe, when the Lord after many yeeres patience cryes, *Cut downe, cut downe, powre out, powre out*, patience is now ended, and the time of iudgement is come?

## Verſ. 2.

*And the firſt went, and powred out his viall vpon the earth, and there fell a noyſome, and grieuous ſore vpon the men which had the marke of the beaſt, and vpon them which worſhipped his Image.*

The execution of Gods wrath.

NOw begins *the execution* of that wrath which in the firſt verſe of this Chapter, and in the end of the former was prepared: Many learned interpreters, ſuch as *Colladio, Iunius, Groſſerus*, and others, thinks *the ſeales, and the trumpets, for time and matter to be both one,* they haue beene induced thereunto by the great ſimilitude, and correſpondence, betweene the *firſt trumpet*, and *firſt viall, ſecond trumpet, and ſecond viall*, and ſo forth of the reſt, but the point not conſidered of them, is this; In *the trumpets* Satans inſtruments, and ſpecially *deceitfull heretiques* impugnes, and peruerts the truth, and fights againſt the *Church*. In *the vials*, God *plagues* his *enemies*, with plagues proportionall to their ſins. In *the trumpets* the *World* comes out in hoſtility againſt *God and his Church*, (this one point well pondered, will cleere the whole matter) In *the vials*, God comes out in *hoſtilitie* againſt the world for impugning his truth, and oppreſſing his Church. There God, as the great General & Captaine of his Church, bloweth the *trumpet*, and forewarnes his *Saints* of the *enemies* approaching, and fore-ſhewes them how they ſhall come ranked in ſeuerall battels that his Saints may be armed to reſiſt them. But here the Lord comes out with as many ſeuerall meſſengers of wrath to puniſh them. In *the trumpets*, one *hereſie* brings in another, and all of them prepares a way for *Antichriſt*. The firſt *hereſie* ceaſes not when the ſecond comes in, and ſo forth of the reſt, they agree not one with another, but all agree in impugning the truth of God, in this courſe they all run on together, till the *great Antichriſt* comes out, and vnder his ſtandard they lurke vnto this day. In the *vials* one plague followes another, the firſt *viall* ceaſes not when the *ſecond* is powred out, neither yet doth the *ſecond* ceaſe, when the *third* comes in. Thus by degrees *Antichriſt* is deſtroyed, as by degrees he came to his height.

That this is the very truth, ſhall appeare if wee conſider, that in the moſt obſcure propheſies of this booke, God hath ſecretly laid downe *a Key*, which, if wee can finde, we may by it, *open the doore*, and by it get entrance to the propheſie. The *Key that openeth* the propheſie of the ſeales, lies in the fift and ſixt verſes. *And I heard the Angell of the Waters ſay, Thou art righteous, O Lord which art, and Waſt and ſhalt be, becauſe thou haſt iudged thus, for they haue ſhed the blond of Saints and Prophets, and thou haſt giuen them blond to drinke, for they are Worthy.* May wee not ſee here that in the *vials* God comes out to iudge and makes his plagues correſpondent to the ſinnes of his enemies? This will bee more euident by comparing euery *ſeale* with euery *trumpet*. Leauing the reſt: in the fift *trumpet* theſe appeares *A ſtarre fallen from heauen to earth, to whom was giuen the Key of the bottomleſſe pit*, he opened the pit, and out of it came a ſmoake which darkned the Sun and the ayre. There God foretells his *Church of Antichriſt* his comming, he is a *ſtarre*, but a fallen *ſtarre*, once he was a *famous and Orthodoxe Biſhop*, the Biſhop of *Rome*, now he is *fallen*, and become an *Apoſtate*; his badge is *the key*, hee will haue it, but it is *the key of the bottomleſſe pit*, out of which he brings a ſmoake to darken Sunne and Ayre. In the *fift viall* againe, marke the correſpondence of *his plague* to *his ſinne*: Hee that in the *fift trumpet* is called a *fallen ſtarre*, in the *fift viall*, is called *the beaſt*, he darkeneth *the Sunne and the Ayre*, the doctrine of Chriſt, which is the light of the Church, was obſcured by the Pope, and therefore in the fift *viall*, God darkneth his kingdome, to his great diſpleaſure. This is a generall obſeruation, moſt neceſſary for vnderſtanding this Propheſie of the vials. And now leauing it, wee come to the particulars.

The Popes Key is the Key of the bottomleſſe pit.

Chriſts doctrine obſcured by the Pope.

*And the firſt Angell*: So ſoone as the commandement commeth from God, the Angels without delay giues obedience. Of this we ſpake before. Their order is comely, one firſt, another ſecond, euery one keepes his ſtation and place. This is a ſhame to men, who cannot bee content with any place in doing Gods worke, but the firſt. Where it is ſaid, *that he went downe*, we expounded it in the firſt verſe; *Angels changes their place but not their preſence.*

Angels herein may be a ſhame to men.

Gods full wrath is executed.

*And powred out his viall*: The powring out, noteth an executing of *full wrath*, flowing from the Lords *high diſpleaſure*. Yet this is to be noted, *that the Lord in his greateſt anger is neuer vnrighteous*, euen in wrath he meaſureth his ſtroakes, for the viall is a certaine meaſure; ſome are more, ſome leſſe, they that fill a larger cup full of ſinnes, ſhall be paid home with a larger viall full of wrath. But the Lord in moſt ſeuere iudgement is alway iuſt. Men in their *impatience* cōplain oft times of *ſmall croſſes* which God layes vpon thē; forgetting *the great and grieuous ſinnes* they haue multiplyed againſt God: But if they ſhould receiue *one* ſtroake for *euery one* ſinne, how were they able to beare it? miſerable are the reprobate, who muſt beare the burden of their owne ſinnes: But as for vs, bleſſed be the Lord, who hath laid

Eſay.53.5.

laid our ſinnes vpon his Chriſt. *Hee was wounded for our tranſgreſſions and bruiſed for our iniquities, the chaſtiſement of our peace was vpon him, and with his ſtripes wee are healed.*

They on whō the wrath is powred on, is deſcribed two wayes.

*On the earth.* They on whom the wrath is powred out, are two wayes deſcribed. Firſt, *generally* vnder the name of *Earth*, then more *ſpecially* they are called *Men which had the marke of the Beaſt.* As to the firſt, men voyde of grace, not partakers of the ſpirit of Regeneration, are by the Spirit of God vſually called *Earth*, or Inhabitants of the earth, and earthly minded, *Terreni, & animales ſunt, & cœleſtia non ſapiunt.* But among all theſe, the ſubiects of *Antichriſts* kingdome are moſt iuſtly ſo named here, vnder a *ſhew of heauen and heauenly things*, vnder *pretence of pietie*; they ſeeke the *Earth*, abuſing *Religion* to maintaine the *pompe and worldly eſtate of their Monarch the Pope.* But how the *true Church and members thereof*, are expreſſed vnder the name *of Heauen*, and all other ſtrangers from it, are alſo expreſſed vnder the name of earth, wee haue ſundry times ſpoken before this.

Antichriſtians why called Earth.

*And there fell a noyſome and grieuous ſore, &c.* At the powring out of euery viall, there followes a fearefull plague vpon the wicked. It was ſaide by one, *Regum imperia eſſe monoſyllaba*, that Kings commandements are monoſyllables, or haue but one ſyllable in them, what they ſpeake or commaund is obeyed. But this is moſt true of the great KING, at his word all things were made, at his word wrath without delay or reſiſtance goeth out againſt his enemies. The wrath of man is greater then his power. *Iezabell* made a vow in her anger to haue the head of *Eliyah*, *her* words were but *winde*, the dogges eate her *fleſh* and left nothing but the *ſcull of her head, and palmes of her hands*, but the LORD preſerued his Prophet. *Sennacherib* glorieth himſelfe in his *power*, but knew not how *weake it was*, hee boaſted againſt *Ieruſalem* and their good King *Ezekiah*, but the Lord made his owne ſonnes to become his Butcher. *Nero* wiſhed all *Rome* had but one necke; *Antiochus* in his owne minde will haue *Ieruſalem a heape of ſtones.* In all theſe and many moe wee may ſee that which I haue ſaide, the pride and the wrath of man is farre greater then his power. It is not ſo with our GOD, hee is long patient; and ſuffering, but if once his anger kindle *the fire of it burneth vnto the loweſt Hell, and conſumes the earth with her increaſe, and ſets on fire the foundations of the Mountaines.*

Mans wrath is greater then his power, but it is not ſo with God.

1.King.17.2.

2.King 9.30. 33.31.

2.King 19.35.

Pſal.79.1.

Deut.32.

This plague that falles at the powring out of the firſt *Viall* is called ελκος κακον, the word ſignifies *a Byle* or *Botch*, ſuch as the *Latines* call *ulcus*. It ſignifies alſo a *Wound, and that a moſt deadly one*, ſuch as *cannot bee cured.* GOD, according to this Propheſie, hath giuen that *Beaſt of ROME* a deadly wound, labour what they will, as indeede great paines is taken to cure it, but it cannot bee mended, there is no *Balme in Gilead* to heale it.

For vnderſtanding of this (ſo farre as wee may) let vs conſider, that ROME in this Propheſie is called *Spirituall Sodome*, and *Ægypt*, as alſo *Babell* it is called *Sodome* for the *filthineſſe of manners*; it is called *Ægypt* and *Babell* for *oppreſſing of the Church* vnder heauy bondage and captiuitie.

Rome is a ſpirituall Sodome.

Reuel.11.

Now the LORD in plaguing of *Rome*, alludes to that manner of plaguing wherewith of old hee plagued *Sodome*, *Ægypt* and *Babell.* For like *ſinnes* haue the like *plagues.* The *Sorcerers* of *Ægypt* who by *lying myracles* ſtrengthened and confirmed *Pharaoh*, to detaine *Iſrael* in bondage, are ſtricken by the LORD with a ſcabbe breaking out in *Blyſters*, called *The Botch of Ægypt*; with a *Scabbe*, there concurres a *ſhame*, for it is ſaide, *they could not ſtand before Moſes.* The LORD couered them with ſhame, by diſcouering to all the people that they were but falſe abuſers and deceiuers, and that their myracles were but *lying myracles*, and *this ſhame* was a more heauy plague vnto them then the *Scabbe it ſelfe.*

Like ſinnes haue the like plagues.

Exod.9.10.

Verſe 11.

The like, wee may well thinke, is here threatned againſt the *Antichriſtians*, A *plague* proportionall to the firſt *degree of their ſinne.* In the *firſt Seale* wee ſaw *Chriſt* comming with *pure and vncorrupt Doctrine*, without any mixture; for *white* is a *pure colour*, not compound. In the *firſt trumpet* the *Church* is fore-warned, *that the fore-runners of Antichriſt ſhould corrupt this pure Doctrine with a mixture*; for which in the firſt *Viall*, a mixture of wrath is powred out vpon them, figured by *Woundes*, *Sores*, and *Byles*, wherein there is *partly fleſh*, and *partly bloud.* But both of them *corrupted*, and *filthy*, Declaring vnto vs a *plague* vpon them proportionall to their *ſinne*, *Phialæ punitionis habent reſpectum ad afflictiones eccleſiæ ſigillatim illatas ſub regno beſtiæ, & Antichriſti.* For the vials of wrath hath a correſpondence to the afflictions, whereby the firſt and ſecond Beaſt did ſeuerally afflict the Church.

Eglinus.

This plague then hath two parts, firſt,

This plague hath two parts

1
Bodily Sores.

Guicard. lib.2. circa finem. an 1494.

*Bodily ſore*, and *Spirituall ſhame*. That the plague is partly bodily, hee who readeth the *fiſt and ſixt verſe*, may eaſily perceiue. As for this grieuous ſore, it is hard for man to determine, where God ſpeaketh *indifinitely*. Many reuerend Diuines thinke it to bee *that new and vncouth Botch*, whereof *Guicardin* makes mention, that the LORD ſixe-ſcore of yeares ſince plagued the world with a new diſeaſe, not knowne in it before: Truth it is corporall whoredome followes ſpirituall whoredome, and both are iuſtly repayred with plagues proportionall.

As man deuiſeth new ſins, ſo God ſendeth new ſores.
Gen. 3.17.
Gen. 4.12.

As men deuiſe *new ſinnes*, ſo the LORD findes out *new plagues*: The earth was once curſed for the *ſinne of Adam*, curſed againe the ſecond time for the *ſinne of Cain*, no maruell that now many ſinnes, make it many times curſed. Men complaine on *the creatures*, when they ſerue them not, and of the iudgements which GOD inflicts vpon them, but the beſt were to complaine of *themſelues*. *If ye walke ſtubbornely againſt me, I will alſo walke ſtubbornely againſt you, and ſmite you, and ſmite you yet ſeuen times more.* Alway, as I ſaid, what this bodily ſore and plague is, it is hard to determine particularly, where the Lord contents to ſpeake generally; this is ſufficient that a grieuous ſore is heere threatned vpon them that worſhip the Beaſt.

2
Spirituall ſhame.

A Cloyſter prettily deſcryed and deſcribed.

Volcuinus in abbas Euangel. Mat. 13.3.

The other part of the plague, is *Spirituall ſhame*, as the Egyptian *Enchanters* were ſore confounded with the *Botch*, not ſo much for the bodily *paine* came by it as for the *ſhame*, that the LORD thereby might let the world ſee they were but *Deceiuers*, euen ſo this plague of *grieuous Sores* and *Byles*, breaking out in their *Religious Houſes*, the *Cloyſters* of *Monkes*, and *Nunnes*, did diſcouer to the whole world their *filthineſſe of life*, and *ſecret vncleanneſſe*, couered with the *Vaile of pretended Chaſtitie*, this was the beginning of their *ſhame*, and *diſcredit*, long or euer their corruptions of Doctrine were manifeſted to the world. How contemptible, and odious this made them, may appeare among many by that teſtimony of *VOLCVINVS* an *Abbot*, writing on that place of the Goſpell, *The Kingdome of Heauen is like vnto one that went out to ſow ſeede, &c.* His booke was Printed at *BASILE in the yeare of GOD*, 1555. Wherein hee writes after this manner. *Olim ſane CLAVSTRVM dicebatur à Claudendo, hodie potius à claudicando dicitur.* Of olde, ſayes hee, a CLOISTER was ſo called from *Encloſing*, now it may bee ſo called from claudication or halting; *à Claudendo, quia viri clauſtrales non ſolum Corpore; ſed Corde intus manentes, omnes ſenſus ſuos ab appetitu Seculari Clauſerunt, hodie à Claudicando, quia ſeruire deo volunt, & mammona.* It was called of old a Cloyſter from incloſing, becauſe Cloyſter-men byding within, both in heart and body, cloſed vp their ſenſes from worldly things, but now it may rather bee named from claudication, they halt betweene two, and will ſerue both GOD and MAMMON. *Multi eorum ſunt Sacerdotes Baal, ambitioſi: Multi Sacerdotes Dagon, Auari: Multi eorum ſunt Sacerdotes Baal-Peor, Luxurioſi:* Many of them are the Prieſts of *Baal*, ambitious; Many the Prieſts of *Dagon*, couetous; Many of them are the Prieſts of *Peor*, lecherous.

To theſe three ſorts of Prieſts, ſaide hee, Sathan marryed his three daughters.

Popiſh Prieſts haue no wiues but Sathans three daughters.

1 *SVPERBIAM, Sacerdotibus Baal dominari volentibus.*

2 *AVARITIAM, Sacerdotibus Dagon, cupidis & curioſis.*

3 *LVXVRIAM, Sacerdotibus Peor impudicis & libidinoſis.*

His eldeſt daughter *Pride*, hee marryed to the Prieſts of *Baal*, vaine-glorious and deſirous to rule.

His ſecond daughter, hee marryed to the Prieſts of *Dagon*, couetous and curious men.

His third daughter *Lechery*; he marryed to the Prieſts of *Peor*, men without ſhame, and full of vncleane luſts.

But when the Lord proceeded further, and did not onely by *Botches* and *Byles* diſcouer to the world their ſecret and abhominable filthineſſe, but alſo did wound them with the Sword of his Word, and made manifeſt to many their *falſe Doctrine*, and *lying Miracles*. Wherewith of a long time they had blinded the world. That was a grieuous ſore and a deepe wound to all the Worſhippers of the Beaſt, for by this Sword of the Word, the Lord hath ſtricken a great part of the beaſts body away. Many that were inſtead of armes and hands vnto him, are now by the warning of the Word departed from him: And this is a grieuous euill alſo to them, who yet remaine his Worſhippers, and haue his marke.

Here the queſtion is demanded, ſeeing the beaſt came in with the *fiſt trumpet*, for there we haue him vnder the *type of a fallen Star*, how is the *firſt viall*, which is correſpondent to the *firſt trumpet* powred out vpon on his Worſhippers? The anſwer is, that albeit *Antichriſt* himſelfe comes out with the *fift trumpet*, yet all theſe enemies whereof the Church is forewarned in the firſt *foure trumpets*, were πρόδρομοι, *precurſors*, and *their Hereſie prepared a way* for him, and are now harboured vnder his ſtandard, eſpecially theſe which impugne the Offices of Chriſt. For this cauſe are they all taken vp *as members of one Antichriſtian body*; they as his *fore-runners*, hee as their *followers*, comming out like a *fallen Starre*, a *vile Apoſtate*, to cauſe that *defection and departure from the faith*, whereof in this booke and many other places of Holy Scripture, wee haue beene aboundantly fore-warned. He hath communicated with the ſinnes of *Perſecuters* and *Heretiques*, that troubled the Church before him; and therefore is he iuſtly made partaker of their plagues, according to that which our Sauiour ſaid of *Apoſtate Jeruſalem*, *Vpon you is come all the righteous bloud ſhed vpon earth, from the bloud of righteous Abel, vnto the bloud of Zacharias, ſonne of Barachias, whom yee ſlew betweene the Temple and the Altar.* *Jeruſalem* that then was, ſlew not *Abel*, yet were they guilty of *Abel* his bloud, becauſe they ſlew others that ſerued GOD, as *Abel* did.

*Math 23.35.*

In the end, as to them on whom this plague falls, they are ſaide to bee ſuch as haue the *marke of the Beaſt, and worſhippeth his Image*, Of the *Beaſt*, his *marke*, and his *Image*, we haue ſpoken before. *Chapter* 13. GOD in plaguing begins at ſuch as haue the *Beaſts Image, and worſhippeth it*, to ſhew how diſpleaſing ſuch worſhip is vnto him, it is a puniſhment to the *Beaſt*, when his worſhippers are *puniſhed*, but the LORD goes further, as wee may ſee in the courſe of the *vials*: God ſtrikes his *followers*, and takes authoritie from his *father*, hee puniſheth his *maintainers*, hee darkeneth his *throne*, and his *glory*, he diuerteth from him all which hee had to maintaine his pride, like *Euphrates* turned away from *Babel*, till at length the LORD vtterly ouerthrow him. Thus as *Antichriſt* aroſe by degrees, ſo ſhall the LORD caſt him downe by degrees. ☞ *Within theſe threeſcore yeeres men would not haue thought, that Beaſt of Rome ſhould haue fallen ſo farre as this day hee hath.* Wee may ſee him farre diſcredited in the hearts of men; It is the Lords worke, hee hath ſpoken it, hee hath done it, and the LORD make haſt to performe it.

Both Antichriſt and his Followers and Maintainers ſhall taſte of one ſauce.

### Verſe 3.

*And the ſecond Angell powred out his viall vpon the ſea; and it became as the bloud of a dead man, and euery liuing ſoule dyed in the Sea.*

Many wayes, and by many degrees doth the LORD caſt downe *Antichriſt*, hee doubleth his ſtrokes to declare the greatnes of his power and equity of his iuſtice, *ten ſtrokes* he gaue vnto *Pharaoh*, the *tenth confounded him*, becauſe the reſt conuerted him not: by ſeuen hee deſtroyes the *Pope*. The wicked in reſiſting the LORD, multiply many ſorrowes to themſelues, for the LORD at length will haue the victory.

Many wayes and by many degrees doth God caſt down Antichriſt.
*Exod.12.29.*

*On the Sea.* Marke the *degrees*, whereby the LORD proceeds in *plaguing Antichriſt*; The *firſt viall* is powred on *the earth*, the *ſecond*, on *the ſea*, which is aboue the earth, the third *vpon freſh waters*, more needfull for the vſe of man then the *ſalt*; the fourth goeth higher, and is powred *out vpon the Sunne*; the fifth comes neerer and falleth out vpon the *throne of the Beaſt*; the ſixt is powred vpon *Euphrates*, and cuts away the meanes which maintained his eſtate. All theſe imports an encreaſe of vengeance by degrees. The *laſt wrath* beeing alway *greater then the former*, till at length the *ſeuenth viall* powre *out eternall wrath vpon him*, and all other enemies of the Lord. Let all men learne heere to humble themſelues at the firſt ſtroke of the Lords hand, otherway, if they contemne it, they ſhall finde *that his laſt ſtroke will bee ſoreſt*.

Marke the degrees.

Learne wee hence to bee humbled as Gods firſt ſtroke.

In this Propheſie the *Sea* is vſed for a *three-fold type*, firſt it is a *type of this world*, the reſpondence of the truth to the type is very proper. The *Sea* is a good element *for tranſportation* of men from one Countrey to another, but it is euill for *habitation*, they are beſt contented that come moſt ſpeedily through it; ſo is it with this world, as at more length we haue ſhewed in the fourth *Chapter*.

The Sea is vſed for a three-fold type.
1

Secondly, *the Sea* in Scripture, is a *type of wicked men in this world. The Wicked are like the troubled ſea when it cannot reſt, whoſe waters caſt vp myre and dirt*; they are euer vnquiet and more reſtleſſe then the winde, or waue of the Sea. A pretty obſeruation hereupon hath *Ambroſe* on theſe words of *Eſay*, *Be thou aſhamed, O Sidon, for the Sea hath ſpoken, euen the ſtrength of the ſea, ſaying, I trauell not, nor bring forth children, neither doe I nouriſh, nor bring vp young men, nor Virgins. Tanquam fatigati elementi vox iſta eſt. Erubeſce Sidon.* This is the voyce of the Sea, as of a weary Element, *Bee aſhamed, O Sidon: Fluctus meos negotiator arguis, cum ſis ipſe fluctibus inquietior*; The Merchant and Marriners reproues my

2
*Eſay 57.20.*

*Eſay 23.4.*

*Ambr.lib. de Elia & ieiunio cap.19.*

waues, but themſelues are more vnquiet then the waues: *Verecundiores venti ſunt, quam veſtra cupiditates, illi habent otia ſua nunquam veſtra quærendi ſtudia feriantur*; The windes are more moderate then your deſires, they reſt ſometimes, but your care to ſeeke more then yee haue reſts neuer, *& cum otioſa tempeſtas eſt, nunquam veſtra otioſa ſunt nauigia*, ſometime the ſtormie tempeſt that ouer-tumbleth me ceaſes, but your ſhips ceaſes not to trouble mee: *Non parturiui nec peperi, nec nutriui iuuenes*; I trauelled not, I brought not forth, neither haue I nouriſhed, or brought vp children, *Quid me inquietant, quos neſcio, quos non agnoſco?* Wherefore doe the diſquiet me, whom I know not for mine?

Thirdly, and more particularly *the Sea* is a type *of the Romane Empire*, and ſo is it in this place. For as the Sea is a Congregation of many waters, one great body made vp of many, ſo was the *Roman Empire* made vp of the concourſe of many waters, called in the Chapter following, *many people, ſundry Kingdomes and States ſubiected vnto it*, made vp that great body of the *Roman Empire*; but God heere threatens by horrible and bloudy Warres to deſtroy it to make it contemptible, yea, loathſome aud vgly to looke vnto, that it ſhall bee vnlike that which it was as a *dead man* is vnlike *to a liuing man*, it ſhall be made *voyde of all life, honour and power*. This is figured heere by this ſpeach, *that the Sea became as the bloud of a dead man*.

Where, if it bee demaunded, *What puniſhment is this to Antichriſt? The deſtruction of the Romane Emperiall eſtate, what is that vnto the Pope*, I anſwere, much euery way, for the *Roman Imperiall power was his Father, his foſterer, and his fortreſſe ſtill*. The *Imperiall power* ſet him downe in his dignity of Primacie, gaue him rents, and ſtill he vſes or rather abuſes it, as his *ſecular arme* to detaine people vnder his *tyrannie*. It is true indeed, that as the *Iuie* growing at the *roote of the Oake, ouergrowes it*, and at length conſumes it: So hath the *Papal power* vſurped ouer the *Imperiall*; This *Ongior, a wilde beaſt*, hath trampled vnder foote, *his father and foſterer*, caſt him out of his *throne and imperiall ſeate*, robbed him deceitfully of his rent, and turned it into *Peters patrimony*, and permits him to haue the ſtyle of a *Roman Emperour*, but without *place and commaundement in Rome*; hee authorizeth his power conditionally that hee ſerue him for a fortreſſe, therefore the Lord threatneth *to weaken and make contemptible*, yea, to *deſtroy by the bloudy ſword*, the *Roman Imperiall power*, that ſo hee may prepare a way to the deſtruction of the beaſt himſelfe. *This Imperiall power* in the ſecond Trumpet was figured by a *Mountaine* burning with *Fire*, caſt into the *Sea*, for *Apoſtate Emperours*, infected with *hereſie, peruerted many*, and here accordingly *they are puniſhed*.

*And it became as the bloud of a dead man*. What is meant hereby, wee haue noted before, onely now comes to bee conſidered the power of the Lords wrath, his benediction, his malediction, his bleſſing and his curſing wants neuer the owne effects: He curſed the fig-tree, and incontinent it withered; *When the LORD with rebukes doth correct man for iniquity, hee makes his beauty to conſume away like a moth*. The greateſt powers of the world, when the LORD puts hand vnto them, are like *Nebuchadnezzars* Image whereof he dreamed, a little ſtone from the Mountaine brayed it into duſt.

Pſal.39.11.

### Verſe 4.

*And the third Angell powred out his viall vpon the riuers, and fountaines of waters, and they became bloud.*

THe two ſpeciall ſinnes of *Antichriſt*, are firſt, *falſe worſhip*; and ſecondly, *bloudy cruelty*. The *firſt viall* reſpected eſpecially *falſe worſhip*. The ſecond and third, reſpects the *crueltie of the Beaſt* to puniſh it. The wrath yee ſee ſtill encreaſeth, by the *ſecond viall*, the *Sea* is turned into *vgly bloud*; by *the third, Flouds* and *Fountaines* they become *bloud*. All theſe hyperbolicall ſpeeches declares the horrible bloudſhed of *Antichriſtians*, becauſe, as after is expounded, they ſhed the bloud of true Chriſtians. Not onely ſhall the LORD plague the *Empire* it ſelfe with *bloud*, figured by *the Sea turned into bloud*, but ſhall plague ſeuerall Kingdomes *and ſtates*, which like *vnto the water, of Flouds and Fountaines* doe runne into it. This is a plaine and common ſenſe, wherein moſt part of interpreters agree.

The two ſpeciall ſinnes of Antichriſt.
1. Falſe worſhip.
2. Bloudy crueltie.

Yet if we ſhall compare this *little Viall*, with the *third trumpet*, it ſhall leade vs a little fruther to take vp the *plague* in the proportion thereof *to the ſinne which is plagued*. In *the third trumpet* there is a *fallen ſtarre*, which *infected and made bitter the riuers and fountaines of waters*, there was foretold how *Apoſtates* and *Heretiques* ſhould *corrupt* the wholoſome and ſweet waters of holy *Scripture*, and make them *deadly*, for which now in the *third viall*, a plague proportionall to their ſinne, is denounced vnto them. The *waters* which they made *bitter*, God makes them *bloudy*, figuring the fearefull *ſhedding of the bloud* of

A plague proportioned to the ſinnes.

ſuch as doe *infect them.* *Viega* the *Ieſuite* acknowledges this to bee a *plague* vpon *Heretiques*, the learned ſome of them more particularly take it vp to bee a *plague of bloud* threatned on *Ieſuites*. As the floods and fountaines nouriſheth the ſea, after a ſort ſending out all the treaſures of their waters into her boſome, ſo theſe *Heretiques* employ all that they haue, *Learning*, *Pollicie* and *Paines*, to helpe vp againe the decayed *Roman eſtate*, but all in vaine for they ſhall no more bee able to doe it, then the *freſh Waters of flouds and fountaines*, are able to ſweeten the *ſalt water of the Sea*. And beſide the loſſe of their labour, becauſe they haue ſucceeded *Heretiques* of old in *corrupting holy Scripture and cruell perſecuting of the Saints of God, for maintaining his teſtimony*, therefore ſhall bloudy vengeance from the Lord bee executed vpon them, euen in this life. When, and by whom this ſhall be done, we leaue it to the LORD, it is enough that wee know a bloudy plague is heere threatned againſt perſecuters of the poore Church, as the Angell in the next Verſe will expound vnto vs.

## Verſe 5.

*And I heard the Angell of the waters ſay, Thou art righteous, O Lord, which art, and waſt, and ſhalt be, becauſe thou haſt iudged thus.*

The key of this propheſie.

THis Verſe, and the two ſubſequent may be called *the key of this Propheſie of the Viols*, for they open to vs an entrance to vnderſtand, that in the *Vials* there is not prediction made of *troubles to befall the Church either by fraudulent heretiques, or violent perſecutors*; theſe were fore-ſhewed in the *ſeales and trumpets*: but here prediction is made of *fearefull plagues*, which God ſhall power forth vpon the *enemies of his Church*, rendring to them puniſhment proportionall to their ſinnes. So that they are farre miſcarried, who thinke the *trumpets* and the *vials* to be all one. This is the Lord his gracious goodneſſe toward his Church, that albeit he hath locked vp moſt part of this propheſie concerning her, in very darke and difficult ſpeeches, yet in moſt obſcure places, hee hath layde downe a Key, which if the iudicious Reader finde, it ſhall be eaſie by it to open the reſt. Praiſed bee the Lord, when he teacheth vs, the doctrine of ſaluation, he ſpeakes plainely and without parables. *The entrance of thy Word giueth light, it giues vnderſtanding to the ſimple.* But in this Booke written for confirmation of our faith, he ſpeakes more obſcurely, yet not ſo, but that his Church may vnderſtand him, therefore doth hee declare his owne meaning, and expound himſelfe, other wayes it were not poſſible for vs to vnderſtand this Propheſie, more then that Eunuch vnderſtood that place of *Eſay*, when *Phillip* demaunded of him, *Vnderſtands thou What thou reades?* hee anſwered, *HoW can I vnderſtand without a guide?* But the Lord who giues vs this propheſie, is our guide; leading vs to the vnderſtanding of it, as here we may ſee the Angell executer of this third *viall* vpon the waters, he comes now the expoſitor thereof, and tels vs what it meanes.

Pſal.119.130.

Act.8.30.

Neither is the expoſition deliuered to vs *ſimple* but with a *thankeſ-giuing*, wherein one Angell praiſes the Lord from his *equitie and eternitie*; and from the *execution of his iuſt iudgements vpon the enemies of his Church*. Another Angell againe by an *Antephonie*, anſwers him, *Euen ſo Lord, God Almighty.* Concerning Angels, their order, their ſweet concord and harmony, their ſubordination one to another how euery one in all holineſſe contents with their ſtation wee haue ſpoken before, as likewiſe of this deſcription of the diuine Maieſtie, and therefore wee will now leaue it.

Angels the Executors of Gods will.

*This Angell* that begins the thankeſgiuing, is called the *Angell of the Waters*, he got commiſſion to turne *the Waters into bloud*, and now when hee hath executed the plague, he expounds it. As to the preſidence of Angels this is certaine, they are the *executers of God his holy will*, by whom hee adminiſters things here below, not for any *neede* he hath of them, but to ſhew *his glory*, and to giue vs the greater comfort. *Deus Angelis vtitur, non quod ipſe ad ſaluandum ſit infirmus.* Farre bee it from vs to thinke that the Lord vſeth the Miniſtery of Angels for *any infirmity in him*, or as though *his power needed the ſupplement of his owne creature.* He is not like *earthly Kings*, who are forced to doe by *others*, that which they cannot doe *themſelues*, but to ſhew his *great omnipotency, & ſoueraignty of his power ouer all creatures*, hee employeth his *heauenly creatures* to protect *creatures*, whom hee *loueth on earth*; and to puniſh *others*, who *rebel againſt him*.

Cyril. Alexandrinus lib.4. cont. Iulianum.

Whether Angels haue a particular preſidence of particular Nations, Prouinces and Perſons, Rom.8.38.

But beſide *this* many graue and worthy Diuines out of this, and other places of holy Scripture gathers a *particular preſidence of Angels* ouer particular Nations, Prouinces, and Perſons, for the which cauſe Saint *Paul* nameth them *Principalities and PoWers*, *Daniel* termeth them *Princes* of Prouinces. Out of theſe *Baſile* gathers this obſeruation, *To euery one that beleeues in Chriſt, there is appointed an aſſiſtant*

Baſil.in.Pſ.33.

Baſil. cont. Eunom.

Mat. 18 10.

Chryſoſt. in Coloſ. hom. 3. Theodoret in Gene. queſt. 3. Euthym. in Mat. 18. Hieron. in Eſa. cap. 66.

Acts 12, 15.

*ſtant Angell, vnleſſe we driue him from vs by our wicked actions; for as ſmoake driues away Bees, and ſtinke chaſes Doues away, ſo doe our ſinfull deedes ſcarre away holy Angels from awaiting vpon vs.* The warrant of this in his diſputes againſt *Eunominus* he brings from *Matth.* 18. *verſe* 10. where our Sauiour ſpeaking of young children, ſayes, *Their Angels ſees the face of my Father.* Of this ſame minde are many of the Ancient Fathers, *Chryſoſtome, Theodoret, Euthymius.* With them is adioyned *Hieronymus*, who brings to this ſame purpoſe another reaſon, that when *Peter* was miraculouſly deliuered out of priſon, and came to the houſe of *Mary* the Mother of *Iohn*, marke, where many were gathered together, and prayed, *Hee knocked at the doore, the Damoſell Rhode* hearing his voyce, *for ioy ranne backe and told it was Peter*, they thinking it impoſſible it could bee ſo, ſaid, *It is his Angell.* Of this he gathers that euery godly man hath a particular preſident Angell. But in theſe things which the LORD deliuers vs not determinately, it is good to bee wiſe according to ſobriety. Whether there bee one or many, our comfort is great, that the LORD *hath giuen his Angels charge concerning vs, to keepe vs in all our wayes, that we daſh not our foote againſt a ſtone.* And againe, *Are they not all miniſtring Spirits, ſent foorth to miniſter for their ſakes that ſhall bee heires of ſaluation?*

Pſal. 92. 11.

Heb. 1. 14.

Carthus.

*Lord thou art iuſt.* The thankeſgiuing is begun by *the Angell of the waters*, ſeconded and confirmed by another *out of the Sanctuary*, who by a certaine *Antiphonie*, or reſpondence anſweres him. *Euen ſo.* Of the ſtyles, and attributes giuen to the LORD by the Angell of the waters wee haue ſpoken before. Beſide theſe hee prayſes the LORD for his workes, and righteous adminiſtration of iudgement: *Becauſe thou haſt iudged theſe things.* The particle *Becauſe, Non notat cauſam, à priori ſeu proprie, ſed à poſteriori, Signum vel cauſam, ſcilicet, quantum ad nos, quibus diuina per ſuos effectus innoteſcit, iuſtitia.* The executing, or iudging of theſe things made not the Lord iuſt, but becauſe hee was iuſt, therefore did hee iudge theſe things.

A preſent iudgement, and a iudgement for to come.

Pſal. 7. 11.

There is a *iudgement*, which wee beleeue *is to come*; there is *a preſent iudgement*, which men may ſee, as in this place, *ſome* the LORD iudges *now*, to tell vs, that there is a GOD *to execute iudgement on the wicked, others* in the ſame ſinnes, *hee iudges not now*, to aſſure vs of a *iudgement to come.* By that which wee ſee of preſent iudgement, according as the Pſalmiſt ſayes, *GOD iudges the righteous, and him that contemneth GOD.* Wee are taught two things. Firſt, to giue glory to GOD and praiſe him after the manner of holy Angels, *The righteous ſhall reioyce when he ſees the vengeance, And men ſhall ſay, Verely, there is fruite for the Righteous, doubtleſſe there is a GOD that iudges in the earth.* Secondly, by the iudgement of God, which thou ſeeſt executed vpon another, learne to humble thy ſelfe, as *Dauid trembled when he ſaw Vzzah ſtriken:* If wee iudge our ſelues rightly now, and vpon the ſight of our ſinnes turne our heart to the Lord, wee ſhall not bee condemned heereafter.

Pſal. 58, 10. 11.

2 Sam. 6 9.

## Verſe 6.

*For they ſhed the bloud of the Saints, and Prophets; and therefore haſt thou giuen them bloud to drinke for they are worthy.*

Antichriſt his ſinne of bloudſhed.

Gen. 27. 47.

IN this Verſe the Angell ſets downe, firſt, *their ſin*, then a part of the *temporall doome* of *Antichriſtians.* Their *ſinne* is here; *they ſhed the bloud of Saints and Prophets.* To ſhed the bloud of any man is a grieuous ſinne. *Rebecca* the wife of *Iſaac* vnderſtood this well, when ſhe counſelled *Iacob* to flye from the wrath of *Eſau*, for this reaſon, *Why ſhall I want you both in one day?* If *Eſau* had ſlaine *Iacob*, ſhee knew he had, beene the worſt ſlaine of the two. *The life* of a *murtherer* is *dolefull, ful of feares, ſorowes* and *cares*, ariſing of a *carping conſcience*, which albeit for a time he ſuppreſſe, yet at length will it waken and oppreſſe him.

Rom. 8. 36.

Gen. 4. 8.

Heb. 12.

But to ſhed the bloud of *Saints*, and *Prophets*, is a more *grieuous ſinne.* Yet hath it beene the lot of the Lords moſt *deere ſeruants*, to ſuffer this at the hands of *wicked men; for thy ſake are we killed all the day long, and counted as ſheepe for the ſlaughter.* Early in the dawning of the day, *Caine* began to murther *Abel*, that curſed crew, the remnant of his race, hath continued in the like cruelty euer ſince. So much the more is the goodneſſe and patience of the Lord to bee praiſed toward vs, who ſo long a time, with ſo great a liberty hath continued the light of his Goſpell among vs, without any externall croſſe, *for wee haue not yet reſiſted vnto the bloud*, nor ſuffered ſo much as the loſſe of our goods for it. The like induldence hath not been ſhewed to any Nation, the Lord make vs thankefull, and prepare vs yet for the day of triall.

Cruelty in all ages hath been a badge of falſe Religion.

Gen. 4. 4.
Gen. 21. 9.
Gen. 27. 41.
Mat. 12. 16.

In all ages, *cruelty hath euer beene a conſequent of falſe Religion*, examples of all times doe proue it. *Cain* perſecuted *Abel*; *Iſmael* ſcorned *Iſaac*; *Eſau* perſecuted *Iacob*; *Antichriſtians* ſhed the *bloud of true Chriſtians: By their fruites ye ſhall know them.* The ſpirit of the

Iohn 8.44.
*Poſſ.dan. de ſua Auguſtin.*

the Deuill *changes not*, except *from euill to worſe*; *Hee was a murtherer from the beginning.* *Poſſidonius*, in the life of *Auguſtine*, records, that, *Donatiſtæ Auguſtinum velut Lupum occidendum eſſe in defenſionem gregis (ſcilicet donatiſtarum) ſe, ductorem animarũ publice & priuatim conclamabant, omniaque peccata à Deo indubitanter credendum poſſe dimitti his, qui hoc fecerint:* The *Donatiſts* publiquely and priuately cryed out againſt *Auguſtine*, that he was a Wolfe, a Seducer, and Deceiuer of Soules, that he was to be ſlaine, in defence of the flocke (namely the Church of the *Donatiſts*,) & that whoſoeuer ſhould doe this, it was without doubt to be beleeued that all his ſinnes might bee forgiuen him by God. One *Egge is no more like to another*, than *in this*, the ſpirit of *Donatiſts* and *Papiſts* are *like* vnto other.

*Saints* and *Prophets*. Two rankes of Gods Seruants are here ſet downe vnto vs, Saints and Prophets; *All his ſeruants* are *Saints*, but not all *Prophets*, in this ſenſe; and many hath beene *Prophets*, who were *no Saints*: *Sanctification* without *Propheſie*, is a more excellent gift, than *Propheſie* without *Sanctification*: *Sanctification* without *Propheſie* is profitable to *thy ſelfe, and others alſo*; *Propheſie* without *Sanctification*, may doe good *to others*, but it is *euill for thy ſelfe*. *Balaam* had Propheſie, *Iudas* had Apoſtleſhip, but happie was Saint *Paul*, who had grace and Apoſtleſhip both.

Rom.1.5.

Three ſorts of Phrophets.

But are not all *Saints*, *Prophets*? yea, they are in ſome ſenſe. There are three ſorts of Prophets: firſt, of Prediction: 2. Of Preaching, or Interpretation: 3. Of Edification. The firſt are ſo called κατ᾽ἐξοχὴν, for their excellency, as *Moſes*, *Eſay*, *Daniel*, indewed with that extraordinary gift of Propheſie, or fore-telling things to come. The ſecond are all *Paſtors*, and *Preachers of the Word*, according to that, *Let the Prophets ſpeake two or three, and let the other iudge.* The third are *all Chriſtians*, who are commaunded firſt to teach themſelues. *Let the Word of Chriſt dwell plentifully in you in all Wiſdome, teaching and admoniſhing your owne ſelues*: And againe, *Edifie your ſelues in your moſt holy faith.* Next, they are commanded to teach their neighbours, *admoniſh the vnruly, comfort the feeble minded*: there they are charged with admonition, and conſolation, *haue no fellowſhip with the vnfruitfull Workes of darkeneſſe, but rather rebuke them.* Againe, *Thou ſhalt not hate thy brother in thy heart, but ſhalt rebuke him, and ſuffer him not to ſin*: there the power of rebuke is concredited to him; but this vſe of common Propheſie among Chriſtians is priuate. It was the voice of *Caine*, *Am I my brothers keeper?* Let that be farre from vs, for euery one of vs is bound to procure the ſaluation of another, ſo farre as in vs lyes. By the law a man was bound *to reduce his Neighbours Beaſt, if hee ſaw it wandring*, much more is he bound to reduce his Neighbour *himſelfe*. And in this ſenſe is euery *common Chriſtian a Prophet*; for vnto all Gods Seruants, of whatſoeuer calling, may that teſtimony bee extended, *Touch not mine Annointed, and doe my Prophets no harme.* Concerning that other point, *how Chriſtians are called Saints in this life, ſeeing they are ſinners*, let him that likes reade our *Treatiſe on the eight Chapter of the Epiſtle to the Romans.*

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1 Cor,14.29.
Coloſſ.3.16.
Iude 20.
1 Theſ.5.14.
Epheſ.5.11.
Leuit.19.17.
Gen,4.9.
Pſal,105 15.
*Verſe.4.fol.75 76,& in 80.*

*And therefore haſt thou giuen them blood to drinke.* This *hyperbolicall* ſpeech of the *drinking of bloud*, doth import *a moſt fearefull and bloudy vengeance*, by which God ſhall plague the wicked *for ſhedding the bloud of his Seruants*. He makes the plagues proportionable to the ſinne of men. Ægyptians drowned the Infants of Iſrael in *their waters*, and the Lord turned their *waters into bloud*, and *them* alſo into the *Waters*. The Law ſet downe for Murtherers (as we heard before) *If any man kill with the ſword, he ſhall be killed with the ſword.* The portion of bloudy men is, to drinke with *Cyrus*, to whom, ſaid *Tamyris* Queene of the *Maſſagetians*, when ſhe had cauſed to caſt his head into a Veſſell full of Bloud, *Satia de ſanguine, quia ſanguinem ſitiſti*, Fill thy ſelfe with bloud, becauſe thou thirſted after bloud. Such courſe hath the Lord kept with the bloudy enemies of his Church in all times, the bloudy authors and actors of that mercileſſe maſſacre in *France*, may ſtand for example in our time alſo, of the truth of this Propheſie. Yet is not the plague, propheſied here, fully performed, but the aduerſaries may certainly looke for it; how, when, and by whom, we leaue that to the Lord, it is ſufficient for vs, that he hath ſaid, he will doe it.

Plagues proportionable to ſinnes.
*Exod.7.19:*
*Exod.14.27.*
*Reuel,13.10.*

### Verſe, 7.

*And I heard another out of the Sanctuarie ſay, Euen ſo, Lord God Almighty, true and righteous are thy Iudgements.*

THe *praiſe* begun by the Angel *of the Waters*, is concluded and confirmed by another from the *altar*; he anſwers him by a certaine *Antiphonie*, or *reſpondence*; hee ſoundeth ouer againe the ſame praiſe, and ſealeth it with *Amen*, or *Euen ſo*. Who he is that ſends this voyce from the *Altar*, it is not expreſſed: But, *in the ſixt Chapter*, wee heard that the Soules lying vnder the Altar, cryed, *How long Lord, doeſt thou not iudge and auenge our bloud on them that dwell in the Earth?* There they pray for the *haſtning* of the judgement; here they praiſe for the *begun execution of the Iudgement*: Both the prayer, and the praiſe, comes from one

place

That the prayers of the Saints are neuer in vaine.

place, learning vs this leſſon; *that the prayers of Saints are at no time powred out in vain:* their deſires may be delayed, but neuer diſappointed: Let this encourage vs to pray, whereunto by nature we are very ſlow, for certaine it is, the prayers of Saints ſhall at length be turned into prayſes.

Math. 6.9.

1 Cor. 11.19.

Num. 16.12.
Iude v. 11.

1 Cor. 1.12.3.4.

*Euenſo:* See the *happy harmony* and ſweet concord that is among the *heauenly Creatures*: they minde all *one thing*, they ſound out all *one ſong*; there is no contrary voyces among them: what *one ſayes, another anſweres*, with an *Euen ſo* vnto it. We pray *the Will of God may be done on Earth, at it is done in Heauen*, and that all Chriſtians minded one thing, and ſpake one thing. Alway this perfection is not to bee found in the earth, *there muſt be hereſies*; there hath beene and will bee men walking in the contradiction of *Core*. Wee haue great cauſe to thanke God for our *vniformity* in all points of faith: no Preacher in this Land teacheth that Doctrine of faith, whereunto another doth not anſwere *Euenſo*; would to God the harmony *in ſmaller things* were as great, and there were not among vs *different voyces for needleſſe cauſes*, like thoſe among the *Corinthians, I am Pauls, I am Apollo's, I am Cephas*. Where this ſhould binde all in one, that we are Chriſts.

The heauenly Angels ſpeake of God but with reuerence.

*Lord God Almightie.* The *heauenly creatures* doe not ſpeake at any time of the *diuine Maieſtie*, but with *great reuerence*. Among men, as our Prouerbe ſayes, *familiarity breeds contempts*; it is not ſo betweene the Lord and his Saints; the more *familiar* God is with them, the more doe they *reuerence him*. The Lord is *little* in their eyes who are *farre* from him: the *nearer* we come vnto the Lord, the *greater appeares the glory of his Maieſtie*. The onely cauſe why men in this age ſpeakes *vnreuerently* of the Lord, and makes frequent mention of his holy name *without loue, feare* and *trembling*, is this, that they are great *ſtrangers from him*, and knowes not his Maieſtie.

Gods iudgements are righteous and true.
Pſal 145 17.

Aug. in Pſal. 54.

Pſal. 50.21.

Eſay. 28.15.

Pſal. 73.13.

Acts 9 4.20.

*True and righteous are thy iudgements.* The firſt Angell acknowledged his *righteouſneſſe* in the puniſhing of *Antichriſtians*; this praiſeth *his true and righteous indgements* indefinitly, not *in one*, but *in all* true and righteous are his iudgements, according to that which the Pſalmiſt hath, *The Lord is holy in all his workes, and righteous in all his wayes*: when hee puniſhes the wicked hee is righteous; when hee ſpareth them he is alſo righteous; *Ideo viuit omnis malus, aut vt corrigatur, aut per illum bonus exerceatur*; For this cauſe liueth euery euill man, either that he may bee made better, or that by him good men may be exerciſed & made better. This is a ſtrong temptation, when wicked men are ſuffered, and the Lord ſtrikes them not, themſelues thinkes therefore that *God is like them*; and others hereby confirme themſelues in their wickedneſſe, *becauſe iudgement is not ſpeedily executed on the wicked, therefore the hearts of the children of men are ſet in them to doe wickedly*. Yea, this temptation troubled *Dauid* and made him thinke *that hee cleanſed his heart in vaine*. But let vs remember the Lord is righteous in all his wayes, both when he iudges, and ſpareth. *Hee ſlew not Paul* when he was a *Perſecuter*, becauſe he had a purpoſe to make him a *Preacher*, and many wicked men he ſpareth alſo, till they fill vp the cup of their iniquity, but in all the Lord is righteous.

The Righteouſneſſe of Gods iudgement maketh them the more fearefull.

Nazianzen. Orat. in plagam grandinus.

Acts. 24.26.

The righteouſneſſe of Gods indgements maketh them the more fearefull and terribel, *Terroris plenum eſt tribunal Dei*, The Lords tribunall is full of feare, *magis etiam iuſtum, quam terribile*, and yet more iuſt then terrible, *vel vt rectius dicam, idcirco terrybilius, quia iuſtum*, or to ſpeake more rightly, therefore is his iudgement more terrible, becauſe it is righteous. If his *preſent* iudgements be ſo, what ſhall wee thinke of that which *is to come*? The terrour of that day made *Felix to tremble*. How then ſhould the remembrance thereof terrifie vs? Oh that we could continually thinke vpon it, if in that day we be found to want oyle in our lampes, it will not be gotten, neither to buy nor to borrow. God make vs wiſe to prouide for it in time.

### Verſe 8.

*And the fourth Angell powred out his viall on the Sunne, and it was giuen vnto him to torment men with heate of fire.*

All creatures at Gods commaund for to puniſh the wicked.

Numb. 16.31.

Gen. 7.20.

Ionah 1.4.

Exod. 9.23.

Gen. 19.24.

Ioſhua 10.12 13

FOr vnderſtanding of this *viall*, we muſt remember that as *Antichriſts ſinnes* are partly *corporall*, and partly *ſpirituall*. Some of the learned, as *Bullingerus*, *Cotterius* thinkes theſe *vials* imports onely *temporall and bodily plagues*. *Brightman* againe and others, will haue them onely *ſpirituall*. But they are mixed. Now as to the *corporall plague*, Sure it is, *all creatures were made to ſerue man*, but man falling to ſerue the Lord, they turne all againſt him, to be auenged on him. The *earth* would not beare *Core Dathan* and *Abiram*, but opened her mouth, and ſwallowed them. The *waters* remoued from their place, and concurred together to *drowne the originall world*. The *ayre* hath pleaded for the Lord, by *boiſterous windes* it ouerthrew the *Ships of Tarſhiſh*. The *cloudes* thereof haue caſt out hard *hayleſtons to puniſh the harder hearts of Egyptians and Philiſtims*. The *fire* left her owne region to come downe and burne vp *Sodome* with her ſiſters. In the *firmament the Sunne and Moone ſtood ſtill*, that *Ioſhua* might bee auenged

Iudges 5. 20.

auenged vpon the *Canaanites*, yea, the *Starres* in their courſe fought againſt *Siſera*. Thus all that are in the *Earth*, in the *Waters*, in the *Ayre*, in the *Fire*, in the *Firmament*, whatſoeuer is *aboue them*, whatſoeuer is *beneath them*, *all* concurres and offers their ſeruice to puniſh man, when the Lord of hoſtes doth employ them.

Leuit. 26. 16.

And here more particularly *a corporall plague* is threatned vpon men by the *diſtempered heate of the Sunne*. The *Sunne* wee know is a very comfortable creature, but if the heate thereof bee with-drawne, then ariſeth extreame cold, cauſing many euils *to men, to beaſts, to the fruits of the earth*, if againe it be intended beyond the *ordinary courſe*, then by *extremitie of heate* it diſtempers the *bodies of men*, *engendreth burning Feuers, Conſumptions*, and ſuch like; as are threatned, *Leuit.* 26. 16. It cauſeth *drineſſe* and *barrenneſſe* of the earth, it *withereth* and *conſumes* the *fruites* thereof, with ſuch plagues the Lord hath many a time puniſhed the impiety of man. Neither is his hand yet ſhortned, but that with theſe alſo he can plagne the wickedneſſe of this age; yea, he hath done it, as *Moderne hiſtories* beare witneſſe.

What ſpirituall plague is meant here.

Now what *ſpirituall plague* here is threatned, which eſpecially I take to bee meant here, ſhall appeare by comparing the *fourth trumpet* with this *fourth viall*. In the *fourth trumpet* the fore-runners of *Antichriſt*, to prepare a way to him, are ſaid *to haue darkned the third part of the Sunne and Moone*, he commeth out himſelfe in the *fifth trumpet*, and darkeneth not the third part onely, but the *Sunne*, and the *Ayre*, whereby there nothing elſe is figured, *but how theſe Antichriſtians ſhould obſcure by darkenes & ſmoak of hareſie, the glorious light of the Goſpel*. A fearefull euil; for what the *light of the Sun* is *to the World*, and *bodies of men* walking in it; that ſame is the *light of the Goſpell* to the *ſoules of men*. Take the *Sunne* out of the *Firmament*, that it giue no light nor comfort, nor nouriſhing heate to men on the earth, comfortleſſe would bee the life of man in it; but more miſerable is man his eſtate, if he be depriued of the *light of the Lord*, hee is like one groping in darkeneſſe, hee cannot diſcerne one thing from another; *White* and *blacke*, *friend* and *foe*, the *pit*, and the *pathway*, are alike vnto him. This was their ſinne in the *fourth trumpet*, the obſcuring of the light of the *Goſpell*, for among *Antichriſtians*, *Ignorance is the mother of deuotion*; and here they are repayed with a plague proportionall to it.

The Goſpell a light.

D. *Cole* in his diſputations at *Weſtminſter*. See Biſhop *Iewels* Reply to *Harding*. *Art.* 27. *fol.* 471.

Pſal. 19. 8.

Luke. 4. 28.

For the *Holy Scripture* which in it ſelfe is a *bright ſhining*, *and moſt comfortable light*, (like a temperate and nouriſhing Sunne) *vnto true Chriſtians*, *for the Statutes of the Lord reioyces the heart, and giues light to the eyes*, that ſame Scripture vnto *Antichriſtians* becomes a *burning and ſcorching Sunne to torment them*, they may not abide to heare it, but as the *Nazarites* were filled with wrath, when our Lord expounded to them a place of *Eſay*, ſo doe *Antichriſtians* rage and fume at the holy Scriptures. Faine would they haue them out of credit, a long time did they darken them, and locke them vp from the vſe of Gods people, in an vnknowne Tongue. Now the Lord makes their light to breake out againe, but it is like a burning fire, tormenting them who had ſuppreſſed it oft before.

## Verſe 9.

*And men boyled in great heat, and blaſphemed the name of God, which hath power ouer theſe plagues, and they repented not, to giue him glory.*

WHat effect theſe plagues of God works in *Antichriſtians*, is here declared, they are not made better: for it is ſaid, they *repented not, to giue glory vnto God*, but they become worſe, *they blaſphemed the name of God*. There are three notable ſinnes in Sathan beyond all the reſt. 1. *Preſumption* cauſed him to fall. 2. *Impenitency* holds him downe, that he cannot riſe. 3. With theſe are ioyned *blaſphemy*. The like are here noted in the Beaſt, the *Dragon* his Vicegerent; by vſurping *primacie* out of *Preſumption* he began to fall, by *impenitency* he continues in his ſinne, from it he proceeds to *blaſphemy*: thus doth the Beaſt and his followers ſinne after the ſimilitude of Sathan.

Three notable ſinnes in Sathan beyond all the reſt.
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The difference betweene the godly and the wicked doth beſt appeare in trouble.

The difference betweene *nature* in *reprobate* men, and *grace* in *regenerate men*, appeares beſt in trouble: patient *Iob* in his trouble bleſſeth the Lord, the wicked *Antichriſtians* blaſpheme the Lord: As the *Wine-preſſe* expreſſeth ſuch *liquor* as is in the *berry*, ſo *trouble* makes men to *vtter that which is in heart*. *Trouble* tells, where the *truth* and *power* of Religion is, it puls the *maske* from *hypocriſie*, and ſhewes the weakeneſſe of all falſe worſhip. For this is the manner of wicked and irreligious men, *Vt non ſe impietatis, ſed Deum iniquitatis malint arguere*, that they had rather reproue the Lord of *Iniquity*, than themſelues of *Impiety*, neither doe they repent and humble themſelues when they are ſtrucken, but rather lifts vp their proud hearts to rayle againſt the liuing Lord. From this curſed diſpoſition the Lord preſerue vs.

Primaſ.

Sathan a ſore enemy to repentance.

*Sathan* is a ſore enemy to *repentance*. If hee can hee would haue man contenting himſelfe with a *counterfeit repentance*, but moſt commonly hee beguileth man, by inducing

Pag.53.407.577.

In true Repentance there are two things

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*Fulgent. ad Venantiam Epiſt.7.*

*Math.27.3.*

*Gen.3.5.22.*

ducing him to *delay repentance*, whereof we haue ſpoken at length *in the Eight to the Romans*. Among many alſo he cauſeth *counterfeit repentance* to be receiued for *a true*. In *true repentance* there are *two things*: firſt, a *ſorrow* for ſinne; next, an *expectance of mercy*. Sathan dealeth ſo ſubtilly with men, ſayes *Fulgentius*, that oftentimes the one of theſe is without the other. In ſome there is *a ſorrow* for ſinne; but without *hope of mercy*; as was in *Iudas*, there Sathan preuayles with his army of deſperation: In others, there is an expectation of mercy, but without *ſorrow* for ſinne, there he preuailes by his arme of preſumption. And by it moſt part of men are ouerthrowne in this age. What hope canſt thou haue that the Lord will forgiue thee that ſinne, for which thou neuer ſorrowed, ſeeing all his promiſes are conditionall? The vſe of all for vs is ſhortly, wee haue all fallen after the firſt degree of Sathans fall. Our father not content to be Lord of the Creatures, would be equall with the Lord, there did we participate with Sathan in the ſimilitude of ſinfull preſumption; but the Lord preſerue vs from the other two degrees of his ſinne; that is from finall impenitency, which endeth in blaſphemy.

### Verſe 10.

*And the fifth Angel powred out his Viall vpon the Throne of the Beaſt, and his Kingdome waxed dark, and they gnawed their tongues for ſorrow.*

In the fift Vial two things conſidered.

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STill the plague encreaſes, and the wrath drawes neerer vnto the Beaſt. for now the *fifth Angell* ſtriketh at his *Throne*. In this *Viall* wee haue two things: Firſt, the *plague* it ſelfe: 2. next, the *effects thereof*, which are two-fold. In the plague are foure circumſtances; firſt, *the executor of the wrath*, the *fifth Angell*: next, the *wrath it ſelfe*, figured by the *powring out of another Viall*; the third, *on whom* it is powred forth, namely, on *the Beaſt*; the laſt, explaines the *manner how*, not *on himſelfe* yet, *to confound him*, as hereafter he will bee, but *vpon his Throne, to darken his Kingdome*. Of the *Angel*, of the *Viall*, and of the *Beaſt*, we haue ſpoken before, it remaines to ſpeake of the Beaſts Throne.

The Seate of Antichriſt,

Primaſ.

*The Throne*, or *ſeate of the Beaſt*, is his *Chayre at Rome*, wherein (as he alleadgeth) *Peter ſate*, and *hee ſits* as *Peters Succeſſour*, *Chriſt his Vicar*, and *head of the Church*. This *Throne* is his *iudiciaria poteſtas*, his iudiciall power, or great power which hee claimes ouer all, as ſupreame Iudge vnder Chriſt vpon earth. It was much for *Primaſius* to haue ſeene thus ſo long before, albeit hee fore-ſaw not particularly, what throne or iudiciall power is here plagued. Alway now it is cleare, that as *Chriſts Throne* in Scripture is put for *his Kingdome*, and *Sathans Throne* for *his Kingdome* and commaunding power, ſo heere the *Beaſt his Throne*, deuoteth *his Kingdome*, as in the next words is expreſſed. and his commaunding power, which hee vſurpes ouer all other Churches and Kingdomes in the World. The terrour of this Throne, the glancing ſhew of this pretended power of the *Apoſtolicke ſeate*, made the blinde and ignorant world to tremble, but now the Lord comes to take order with it, he darkeneth it, and brings it in contempt; *His Bulls, his Indulgences, Pardons*, and *Excommunications* are not regarded: Now the world ſees that *Rome is the Beaſts ſeate*, it is not *Cathedra Petri*, the ſeat of *Peter*, but *Cathedra peſtilentiæ, the ſeate of peſtilence*: Now the *Pope* is proued to haue beene but *a deceiuer*, vnder the name of *Chriſts vicegerent*, hee is diſcouered to bee *Antichriſt*, *ὁ ἀντικείμενος, that man of ſinne* who oppoſeth himſelfe to *Chriſt*. And this manner of way is his kingdome darkened.

*Pſal.1.1.*

*Reuel.9.1.*

This plague is proportionall to his ſinne. *In the fifth trumpet* God fore-warned his Church, how the Beaſt figured there *by a fallen ſtarre*, (that is, an *Apoſtate-Preacher*) hauing *the key of the bottomleſſe pit*, ſhould bring out a *ſmoake to darken the Sunne*, and *the Ayre*, which he did, therefore now the Lord, with a *puniſhment* correſpondent to his *ſinne*, darkeneth his Kingdome. In it ſelfe it is a *Kingdome of darkeneſſe*, to them it is a principle, *that ignorance is the Mother of Deuotion*, but in this ſenſe, the Lord is ſaid to darken it, becauſe hee ſhall ſpoyle it of all that credit and eſtimation which it had before in the world.

*Reuel.13.4.*

The end of all ſuch as riſe to Honour by diſhonouring God.

In the *thirteene Chapter* great was the glory of this beaſt; *all the World wondred at him*, and followed him, they worſhipped him, and ſaid, *Who is like the Beaſt? Who is able to warre with him?* But in the *fourteenth* there appeareth a partie to him, *The true Lambe ſtanding on Mount Sion*, who now in this *ſixteenth* makes *warre with him*, ouer-throwes him, and ouer-turnes his Throne: there his greatneſſe was at the height, here his glory is ecclipſed ſo ſhall it be with all them who riſe to honour & dignity, diſhonouring the Lord their God, it ſhall proue true in them all, which the Lord ſpake of *Pharaoh*, *For this cauſe haue I raiſed thee vp, to ſhew my power vpon thee*, as darkeneſſe followes after the day, ſo ſhall ſhame ſwallow vp and deuoure their glory.

*And they gnawed their Tongues for ſorrow.* Here is another effect of this plague, the ſubiects of the beaſt are ſtirred vp to a rage & a mad ſorrow, becauſe they ſee the kingdome of their *Pope* darkned, they chafe and fret, yea, they are ſo ſore vexed to ſee it that becauſe they cannot mend it, they grudge within themſelues, and bites their tongues for ſorrow. A iuſt wrath of God vpon them, with their tongues they blaſphemed God, and now with their teeth they bite their own tongues. Let the wicked take heed vnto this, there is no member of the body that thou abuſeſt as a *weapon of vnrighteouſneſſe* to diſhonour the Lord, but he ſhall make it a *plague vnto thy ſelfe.*

A Iuſt Iudgement of God, that in that member a man ſinnes, in the ſame he be puniſhed.

Verſe 11.

*And blaſphemed the God of Heauen for their paines and for their ſores, and repented not of their workes.*

OF their *blaſphemie* and *impenitencie*, we haue ſpoken in the *fourth Viall*, onely here obſerue the contrary effects *that trouble produces in the godly*, and in the wicked, vnder it the one *bleſſeth*, the other *blaſphemeth* the Lord; in tribulation, the godly *reioyceth*, the wicked *rageth:* for the one in ſuffering communicates with the *Croſſe of Chriſt*; the other with the *curſe of Adam.* The wicked are incorrigible, *they wax worſe and worſe; Thou haſt ſtricken them, and they haue not ſorrowed:* But the godly are humbled, at the firſt ſtroke of the hand of God, they are grieued with the leaſt ſhew of his diſpleaſure; *Thou haſt corrected mee, and I was chaſtiſed as an vntamed Calfe. Stella nocte ſplendent quæ die non videntur*, Stars ſhine in the night which in the day are not ſeene, and grace is manifeſted by trouble, which in proſperity lyeth ſecret. *Sub vno igne aurum rutilat, palea fumat*, In one fire the gold ſhineth red and bright, the chaffe ſmoaketh: *tantum intereſt non qualia, ſed qualia quiſque patiatur*, ſo great is the difference, not betweene the euils, but betweene the perſons of thē which ſuffer them. *Nam pari motu exagitatū, & exhalat horribiliter cenū, & ſuauiter fragrat vnguentum*; For the water of the puddle, & ointment of the Apothecary being ſtirred & ſhaken both alike, by one and the ſelf-ſame hand, ſend out different ſmels, the one ſtinketh horribly, the other hath a fragrant, and ſweete ſauour. *Trouble* tryes *true Religion* from falſe, and diſcernes *grace* from *nature.* Let vs not pleaſe our ſelues with that which we ſeem to be in *the day of peace*, but let vs conſider what ſort of men we ſhew our ſelues in the *houre of tentation.* If *in trouble* thou finde a *Soule praiſing the Lord*, a heart drawing neerer to him, with a *patient ſuffering of the Croſſe*, thou mayeſt be aſſured, theſe are vndoubted arguments of grace; but to *Rage*, to *Blaſpheme*, to *teare thy owne Soule by Impatience*, theſe are tokens that *nature* yet is predominate in thee, and *grace* hath not come to renew thee Thus then we haue here, not onely *Antichriſtians plagued*, but alſo their *hypocriſie, falſe-worſhip, and want of grace, diſcouered by the plague.*

The effects that Trouble brings to the godly.

*2 Tim.3.13.*
*Ier.5.3.*

*Ierem.31,18.*
*Bern in Cant. Serm.26.*

*Aug. de Ciuit. Dei.*

Verſe 12.

*And the ſixt Angel powred out his Viall vpon the great riuer Euphrates, and the water thereof dryed vp, that the way of the Kings of the Eaſt ſhould be prepared.*

THe hand of the Lord now comes neerer vnto that Beaſt of *Rome.* In the *former Viall* he darkned his Throne to his great diſpleaſure, now he dryeth vp his *Euphrates*, and therby prepares a way to theſe inſtruments of wrath, by whom the Lord hath determined to make the Whore deſolate.

It is the Lords manner to worke that by *degrees*, which he might haue abſolued in *one moment.* The firſt *creation* he finiſhed *in ſixe daies*, to ſhew forth, *the riches of his goodnes*, and wiſedome, which he will haue man to learne by the diſtinct and ſeuerall conſideration of his workes. The *new creation* the Lord in like maner perfects *by many degrees*, he might at once fully *Sanctifie vs*, as he *hath fully iuſtified vs*, but he doth it not, we grow in holineſſe by *degrees*, proceeding from *grace to grace, til at length he make vs perfit men.* If at one inſtant we were renewed, then ſhould not appeare, *neither the riches of his mercy*, nor the *great varietie of our corruptions* frō which his grace deliuers vs. As the root of a tree by many branches is faſtned in the earth, ſo the ſoule of man by many ſinnes is knit vnto Sathan, now the Lord looſes vs from one ſinne, ſhortly after from another, like one cutting aſunder the branches of the root one after another, that hee may tranſplant it. When the children of God feele this in themſelues, they acknowledge that it is a great mercy which hath ſaued them from ſo many ſins, whereof any one might haue detayned them for euer vnder the bondage of Sathan. And heere alſo in puniſhing the wicked, where the Lord at one ſtroake might confound them, hee ſtrikes them by many, to ſhew his patience, and the equity of his iuſtice, that hee doth not giue men the laſt ſtroake, vntill their owne proud contempt, ſtubbornly refuſing his correction doe procure it.

The manner of the Lords working on the wicked.

Now that we may vnderſtād what plague this is, which here is powred out in *the ſixt Viall*, let vs remember that *Rome* in the Reuelatiō is the *great City* which ſpiritually is called *Sodome* and *Ægypt*, and afterward

*Rome* ſpirituall *Babel.*

*myſticall*

Reuel.11.8.

*myſticall Babell*. And therefore the Lord in plaguing of *Rome*, alludes to the olde plagues of *Egypt, Sodome, and Babel*. In the *firſt Viall*, he alludes to the *botches of Ægypt*. *In the ſecond & third*, he alludes to *the turning of their Waters into bloud*. In *the fourth*, he alludes *to the hot ſcorching*, and *deuouring fire that conſumed Sodome*. In *the fifth*, hee alludes to *darkeneſſe* wherewith he plagued *Egipt*. And in *this ſixt*, he alludes to the *deſtruction of old Babel*.

Ierem.51.

Herodotus lib.1
Xenophon.lib.7.

Dan.5.4.6.

A proper alluſion between *Euphrates* and *Babel*.

Eſay.55.1,2.

In the Propheſie of the deſtruction of *old Babel*, the Lord threatned that he *would dry vp her Waters*, which afterward he performed by *Cyrus*. The City on the one ſide was fortified with moſt high and ſtrong walls, on the other ſide of it ran the great riuer *Euphrates*. But *Cyrus*, as *Herodotus* and *Xenophon* report, *cauſed his ſouldiers caſt ditches and deepe trenches in the earth aboue the city, wherby the waters of Euphrates were ſuddenly diuerted, and made to run another way*. The Lord no doubt furniſhed to him this wiſedome, for the accompliſhment of his worke, and thus the impediment being remoued, *Cyrus*, with his father in Law *Darius*, leades their armies of *Medes & Perſians* peaceably through the channell where the water ran, and enters the city, ſlayes *Baltaſar*, who in careleſſe ſecurity had beene *banquetting and carouſing in the cups of the Lords houſe*. And all this was done that the Lord might deliuer his people *Iſrael* from the *bondage of Babel*; after the ſame manner will the Lord deſtroy the *ſecond Babel*: the alluſion is proper; *Euphrates* was the fortification of the firſt *Babel*, and by it here the Lord vnderſtands euerie thing that pertaines to the fortification of the *ſecond Babel*, the Lord will dry it vp, the hearts of Kings and of people, which were bound before to the beaſt, are now diuerted from him, *great rents and reuenewes*, and *caſualities*, which before were wont, *like a deep riuer to run into Rome*, are now turned another way: he may well ſend out *Pardons* and *Indulgences*, but they bring not *money* to his *coffers*, *as they were wont to doe*, the people of many Kingdomes perceiue now that the *Pope* did abuſe the world by ſuch *trumpery*, and that all they gaue him was but *loſt*, *they laid out their ſiluer, and not for bread, they laboured, but were not ſatisfied*: They depend now vpon a more ſure warrant, they hearken to the heauenly Proclamation; *Ho, euery one that thirſteth, come ye to the Waters, and yee that haue no ſiluer come buy, and eate; come, I ſay, buy wine, and milke without Siluer, and without money*: They will not now giue a price *for his Pardons*; they will not buy with *Siluer* the *merits of Men, diſpenſed by Papall Indulgence*; who hath the *merits of Ieſus freely offered vnto them* for remiſſion of all their Sinnes. And thus are the waters of his *Euphrates* begun to dry vp

Reuel.17.12.
16.17.

*That the way of the King of the Eaſt*. Of this it is euident, that the drying vp of *Euphrates*, is not all the euill threatned againſt the Beaſt of Rome, *in the ſixt Viall*; it is but an introduction to a greater euill comming vpon; it is but the preparing of a way to the Kings, whom God will ſend out to deſtroy him. Now where they are called *Kings of the Eaſt*, this muſt be reſtrained *to the type*, but not extended *to the truth*: this one point not obſerued, hath led many fine wits into groſſe dreames. It is true in the type, *the Kings* who tooke in *old Babel*, came from *the Eaſt*, but as to the truth ſignified, the deſtruction ſhall come on *myſticall Babel*, may not be reſtrained *to the Eaſt*, nor the *Weſt*, to the *South*, nor to the *North*; all refuge ſhall faile her; on euery ſide ſhall the Lord ſtraite her. The *tenne Kings* that were *hornes of the Beaſt*, and oft before did maintaine it, God ſhall put it in their hearts to fulfill his will, *they ſhall ſtrippe the Whore naked, they ſhall eate her Fleſh, and burne her with fire*. Who they are, ſhall be knowne when this Propheſie is executed; Such as maintained *Babel*, ſhall deſtroy *Babel*, but there is no neceſſitie why we ſhould expect them from the *Eaſt* more than from the *Weſt*.

When God will worke, he will eaſily make a way to his worke.

Gen.19.14.

Reuel.18.7.8.

Gen.18.12.14

2.King 7.1,2.

Alway wee learne, *that when God hath a worke to worke, hee can eaſily prepare a way for the accompliſhment of it*. If he ſay a thing, be ſure hee will doe it, and finde out the meanes whereby to performe it. *Babel* in her owne conceit, ſits *as a Lady and Queen*, ſhe thinkes ſhe *ſhall neuer be moued*. Naturall men louers of *Babel*, receiue this Propheſie, as the kinſmen of *Lot*, heard the deſtruction of *Sodome*, *they thought he had been ſcorning*. Let theſe men remember what followes, *In as much as ſhee glorified her ſelfe, and liued in pleaſure, ſo much giue ye to her torment and ſorrow, for ſhe ſaid in her heart, I ſit being a Queen, and am no Widdow, and ſhall ſee no mourning: therefore ſhall her plagues come at one day, death, and ſorrow, and famine, and ſhe ſhall be burnt with fire*. Now marke the poynt which ſtops the mouth of *Infidelitie* and may make theſe mockers aſhamed; *for ſtrong is the Lord God, who will condemne her*. Let fleſh ceaſe to demaund how a thing ſhal bee done, where God ſayes hee will doe it. *Sarah* laughed within herſelfe, when God, by the Angel, promiſed her a Childe, but ſhee got this anſwere; *Shall any thing be hard to the Lord?* When *Eliſha* propheſied *plenty of vittaile to Samaria*, the *Prince*, on whoſe hand the King leaned, ſaid to the *Man* of God, *Though the Lord would make windowes in the Heauen, could this thing come to paſſe?* So ready is man to diſtruſt the word of the Lord, but hee got this anſwere; *Thou ſhalt ſee it with thine eyes, but thou ſhalt not eate thereof.* And ſo indeed it came to paſſe; yea, the bleſſed Virgin when the *Angel Gabriel* made intimation to her, that ſhee ſhould conceiue, anſwered, *How ſhall this be, ſeeing I know no man?* but the Angel ſaid vnto her, *With God ſhall nothing be impoſſible.* Let theſe examples teach vs to reſt in the word of the Lord, and not to enquire how will it bee done; or how can it be done, that God ſayes he will doe.

*Luke* 1.34.37.

## Verſe, 13.

*And I ſaw three vncleane ſpirits, like frogs come out of the mouth of the Dragon, and out of the mouth of the Beaſt, and out of the mouth of the falſe Prophet.*

What Papiſts ſhall doe for their *Pope.*

HEre followes what the *Antichriſtians* ſhall do for defence of their decaying kingdome: they take it moſt impatiently; they *repent not*, but increaſe in rebellion and rage againſt, the Lord, & his poore Church they renew a battell againſt the Lord; the world is full of commotion: the aduerſary forces are ioyned together; the principall and chiefe Captaine in theſe warres is the *Dragon, the Deuill*, of whom wee haue ſpoken in *the twelfth Chapter.* His deputies are *the Beaſt*, and *the falſe Prophet*; that is, the *Romane Empire*, and *Romane Papacie* oppoſite vnto Chriſt: for this falſe Prophet is the ſame who in the *thirteenth Chapter* is called, *the other*, or *the ſecond beaſt.* There is no yielding or ſubmitting of themſelues vnto the Lord, for that enmity proclaimed in *Paradiſe* betweene *the ſeed of the Woman*, and *the ſerpent*, with all his brood, ſhall continue *till the Lord make his enemies his foot-ſtoole*, then ſhall *the God of peace trample Sathan vnder our feete.* In the meane time let vs euer looke for new battels, but the end of them all is victory to them who are militant vnder the Lord Ieſus.

*Gen.* 3.15,

*Rom.* 16.

From theſe three great enemies of the Church, are ſent out *armies of vncleane Spirits, and falſe deceiuers*, to ſtirre vp *blinde and earthly minded Kings* againſt the *Lord*; They are ſaid to be three, albeit they be many, in reſpect of the three from whom they come. Theſe repreſent the *Emiſſaries, Seminaries*, and *ſpecially Ieſuits*, raiſed vp and inſpired by *Sathan*, directed out and commaunded by the *falſe Prophet the Pope*, and vnder him their owne *prouinciall*, authorized, and maintained by the Beaſt, the ſecular *Imperiall power*, in which ſenſe they are ſaid to come out of their mouthes.

Theſe are in ſuch ſorts deſcribed, and pointed out by their proper markes and tokens that howſoeuer in preceding Ages this Propheſie was obſcure and hard to bee vnderſtood, yet now we that liue in the very dayes wherein it is in the fulfilling, may ſee it more clearely, and the Ages to come ſhall alſo ſee it more plainely, than now we can. Alway in that the Lord Ieſus forewarns vs of theſe things before they come, pointing them out ſo diſtinctly, as here he doth, renders vnto vs this great comfort, *that nothing falls out in the World by chance*; the Lord fore-ſees them all, and the euents of them: *In thy Booke were all things written, which in continuance were faſhioned, when there was none of them before*, yea not onely doth the Lord *fore-ſee*, and know all that falls out in the World, but *hee gouernes, and turnes it* where-away hee will; for *hee worketh all things after the counſell of his owne will.* Let the Dragon, and the Beaſt, and the falſe Prophet, doe what they can, our God knoweth all their wayes, and out of their working, he ſhall worke his owne good, and holy will, and what is his will: but that his owne name bee glorified, his enemies be confounded, and his owne poore Church be conſerued, and perfited to praiſe him for euer: Now are the enemies in a great vprore, their counſels, plots, and practiſes are multiplyed, our comfort is, *he that dwels in the Heauen ſhall laugh, the Lord ſhall haue them in deriſion.* It troubled much the King *of Aram* that his *ſecret counſell* which he tooke with his *Princes* and *Captaines*, was reuealed by *Eliſha* to the King of *Iſrael*, and it doth no leſſe trouble and aſtoniſh the aduerſaries that their moſt ſecret plots, and conſultations are diſcouered, and ſo oft diſappointed by the Lord.

*Pſalm.* 139.16

*Epheſ.* 1.11.

*Pſalm.* 2.4.

2.*King.* 6.11.

The Ieſuits threewayes deſcribed.

Three manner of wayes are theſe *Ieſuits*
and other *Popiſh Seminaries* here deſcribed.
*Firſt*, from their *originall*, they come out of 1
the *mouth of the Dragon beaſt, & falſe Prophet* 2
which we haue touched already. *Next*, from 3
their *nature, and qualities*: and thirdly, from
*their operations*, or actions. In the deſcrip-
tion of their nature, we haue three things: 1
Firſt, they are called *Spirits*, but *vncleane* 2
*Spirits*: Secondly, they are ſaid to bee 3
*like vnto frogges*: Thirdly, they are called
*Spirits of Deuils*, πνευματα δαιμονων, lear-
ned ſpirits, and cunning to compaſſe their
purpoſes.

First, from their Nature,

*Verſ.* 14.

First, then they are called *Spirits*, not that
they are *without bodies*, but one part of man 1
here is put for the whole man. Sometime
a wicked man is ſaid to be but fleſh; *I will*
*no more ſtriue with Man, for he is but fleſh*;
to note, how carnall and ſenſuall hee is by
nature: Sometime, againe, he is called *Spi-* 2
*rit*, but an *vncleane Spirit*, to note how *agile*
*diligent, and vigilant* he is in euill; *he can-*
*not reſt, till hee haue done wickedly.* Then

*Gen.* 6.3.

here we are fore-warned, that theſe Amballadors, directed from the Dragon beaſt, and falſe Prophet, ſhall bee ſpirituall men, not dull nor idle, but reſtleſſe in compaſſing Sea and Land to make *Proſelites*; that is, to make others ten times more the children of Sathan, than they were. There are two ſorts of *ſpirituall men*, one animated with the *good ſpirit*, the other animated with an *euill ſpirit*. Of theſe it is no maruell to ſee the one more zealous, buſie, carefull to *doe euill*, than the other is to *doe good*: For in the wicked all the powers of their Soule and Body concurre to doe euill; what the euill Spirit tempteth them to doe, of their owne accord they runne vnto it; *they are led of him at his will*: no reſiſtance, no contradiction is there, all agrees to doe wickedly. It is not ſo in men regenerate, they are not *altogether good*, as the other are *altogether euill*: there is in them a *naturall corruption*, which maketh contradiction to the Lord, it *reſiſts the holy Ghoſt*, and *grieues the good Spirit of God*, whereof it comes to paſſe, that the godly doe not the good which they would; and the good which they doe, they doe it more coldly and faintly, than the wicked doe that which is euill. No maruell therefore is it to ſee the ſuperſtitious zeale of *falſe-worſhippers*, hotter and more feruent than the religious zeale of *true worſhippers*, nor to ſee the one more *laborious in euill*, than *the other is in good*.

Two ſorts of ſpirituall men.

Rom.7.19.

2
The ſecond thing, from the deſcription of their nature,

They are like vnto Frogges.

The next point in the deſcription of their nature, is, they are ſaid to be *like vnto Frogges*, Many things are here ſpoken by ſuch as writ vpon this Propheſie, concerning the *nature of Frogges*, as that they are vncleane Creatures, delighting in *Mariſh and ſlimy places*, that they make a *harſh* “*and vngratefull noyſe, croak, croak*, for which they are called Βατραχοι; that they are *lowdeſt at night*, when *light* departeth, and *that by the ſight of a cleare ſhining Torch they are all ſuddenly put to ſilence*: All theſe may very well agree to this *new eccleſiaſticall order of Ieſuits*, whom his Maieſtie properly calleth *the laſt brood of the Deuill*: Theſe are reſembled by Frogges, as well becauſe they are bred of an *olde, filthy; and corrupted falſe doctrine*, as alſo for that they goe *craftily about to vndermine all other eccleſiaſticall orders which were before them*, after the manner of Frogges, of whom it is ſaid, that the yong deſtroy the old: they weary men with this one continuall ſound, *the Church, the Pope, the Keyes*; theſe they turne ouer and ouer, as they doe their *beads*, when they *mumble their prayers*, yet the ſhining light of the word aſtoniſheth them, and where it comes, puts them to ſilence.

King Iames called the Ieſuits the laſt brood of the Deuill.

Exod.8.3.

“All theſe are true, but we may alſo aſſuredly thinke that alluſion here is made to the *frogges of Egipt*, which came *out of the riuer, & ſpred themſelues ouer the Land, they entred into the Kings houſe, into his bedchamber and into his bed, and into the houſes of his ſeruants, and into the ouens and kneading-troughes*: Such frogs are theſe *Ieſuits*, not content, like other eccleſiaſticall *orders*, to abide in their *cloyſters*, they creepe in into the *Courts and Palaces of Princes*, to abuſe them and plague them; this being the only difference, that the one were *terrible to Pharaoh*, the other are *plauſible to many blinded Princes of the earth*, but both of them *plagues* and *meſſengers of wrath*: they pretend *voluntary pouerty*, but for all that they are found *in the kneading-troughs*, loaded with *worldly wealth*, enriched with great territories, which vnder colour of Religion, they ſteale out of the hands of ancient poſſeſſors.

3
The third thing, from the deſcription of the nature.

δαίμων, in the generall, what.

The third thing in the deſcription of their nature is, that they are called *Spirits of Deuils*, πνευματα δαιμονων: the word δαίμων in generall, is a word indifferent, it ſignifies *one that hath knowledge, cunning, and skilfulneſſe to doe a thing*: Great is the skill and knowledge both *of good and euill Angels*, but for diſtinction, the one are called ευδαιμονες, *cunning, and skilled to doe good*; the other are called κακοδαιμονες, *cunning, and skilled to doe euill*; and of theſe laſt here is meant, for hee called them in the Verſe going before, *vncleane Spirits*. Hereby then doth the Lord fore-ſhew vs that theſe *Legats* from the *Beaſt* ſhalbe learned *fellows cunning, and skilfull* to compaſſe their purpoſes. The Word is filled this day with the noyſe and great brags of *Ieſuiticall learning*, but they and their fauorites may ſee heere what kind of learning here is aſcribed vnto them; *ſuch a learning as is ſet vpon euill*: Knowledge is good, if it bee not abuſed to worke that which is *euil*, for then it encreaſeth *the damnation of him that hath it*, and makes him a pernicious inſtrument to peruert others: this is to ſinne after the ſimilitude of *Sathan*, who not content to haue rebelled *himſelfe*, *but alſo* reſted not till hee had drawne *Man* to a rebellion againſt the Lord alſo.

The Ieſuits deſcribed from their actions, which are two folde.

1

*Working myracles*. Now followes their *Actions*, which are *two-fold*; the firſt is, *they worke myracles*. It is a wonder that *Papiſts* ſhould brag of their *myracles*, ſeeing this is giuen vs as *a mark*, by which we may know *the frogges* that come out of the *mouth of the Dragon*. But of Myracles ſee what we haue written. *Chapter* 13.

2

*Which goe forth vnto the Kings of the earth*. Their other action is, to *concitate, and rayſe battels*; they gather *the Kings of the earth* *together* to battell: where we muſt not think that this *gathering* is *locall*, that cannot bee done *by Men*, but it is, (as wee ſay) *materiall*, then are *they gathered*, when they are *inuolued in one cauſe*, and ſet vpon *one courſe* to vphold the throne of *the beaſt*, and throw downe, (if they could) the *Kingdome of Chriſt*. This moſt clearely is performed by *Ieſuits*, who within theſe few yeares hath filled the cheife Kingdomes of *Europe with Warres, ſeditions, and tumults*, ſtirring vp *Kings* to fight *for the Beaſt*, and where *that way* they cannot preuaile, they ſtirre vp *ſubiects* to plot horrible Treaſon againſt their *Princes*.

Some Kings God raiſeth vp for him; We ſee in the *next Chapter* it is fore-told; *that God ſhall put it in the heart of the Kings*, to *ſtrip the whore naked*: Other Kings hee ſuffers to doe all that they can againſt him. When hee raiſes vp Kings to bee *fauourers and nouriſhing fathers of the Church*, it is to ſhew how hee hath *the hearts of all in his hand*, and can prouide comfort for his owne when hee will, If *Nebuchadnezzar*, the *Aſſirian Monarch*, captiue the Church, the Lord ſhall ſtirre vp *Cyrus*, a *Perſian Monarch*, to ſet it at libertie. And when hee ſuffers Kings to be againſt his Church, it is to declare, *that his Church ſtands not by the Arme of Man*, for euen then, when moſt puiſſant *Princes* are *againſt it, they are not able to ouerthrow it*, becauſe the *Lord* protects it.

Kings, why called the Kings of the earth.

And for this cauſe alſo are they called *Kings of the earth*; to note, *that there is no heauenly diſpoſition in them*, otherwiſe they would not fight *againſt the Lord*; as alſo, to declare *their impotencie and weakeneſſe*, how vnmeet and vnable are they to fight with the God of heauen, ſeeing they are but *kings of the earth*. The *Sidonians* were more wiſe, they would haue no warre with *Herod*, but perſwaded *Blaſtus his Chamberlaine* to get them *peace*; for they conſidered, that they were nouriſhed by the *Kings lands*: But now blinded men in their pride are not afraid to dare the heauens: theſe are like the *builders of Babel*, who had *high concluſions* in their proud imaginations; *Come and let vs build a Tower, the top whereof may reach vnto Heauen*, but had *weake meanes to performe*, for they had onely *bricke made of earth to doe it withall*. So hath the enemies of the Goſpell *proud thoughts* againſt the Lord; many a time haue they concluded, *Come and let vs roote out the name of Iſrael for euer*, but their *power* is not anſwerable to their *pride*, their hopes haue beene found vaine: onely the counſell of the Lord ſhall ſtand, *man* is but *fleſh*, like vnto *graſſe*, and the moſt glorious man is as the *flowre of the field*, their moſt puiſſant Kings are but *Kings of the Earth*. Let vs feare the *King of Kings*, and giue glory to *our God*.

*Act.* 12.2.

*Gen.* 11.4.

*Ierem.* 11.19.

*Eſay* 40.6.

Now where it is ſaid, *they are gathered to the battell of the great day of the Lord*, vnderſtand it thus: *They are gathered to a battell which ſhall be parted and decided by the great day of the Lord*: not that *Antichriſt* ſhall continue in his authoritie vntill *the laſt day*; nay, for it is cleare in the Propheſie, *that his Throne ſhall be ouerturned, his City vtterly ſacked, and himſelfe caſt out of it*: which things his owne *Ieſuites*, who fight *for him*, are forced to confeſſe; yet ſome life ſhall remaine in the *beaſt*, and hee ſhall ſtill make contradiction to *Chriſt*, albeit not with that *credit, power, and ſucceſſe*, which he had before. And ſhortly ſhall the God of glory appeare to aboliſh him vtterly, and to make all other enemies his foot ſtoole. It is alſo cuſtomable in holy Scripture to call *that day a great day*, wherein the Lord *workes any memorable and notable worke*, and ſo *this battell of the great day* may ſignifie; *the battell of Harmageddon*, wherein the forces of *the Beaſt* and his *confederate Kings* ſhall be ouerthrowne, and God ſhall ſtrike him with that deſolation, which *here, and in the ſeuenteenth and eighteenth Chapters* ſo plainely is fore-told: for euen in this life ſhall that *Whore of Rome bee iudged*, with *a great temporall iudgement*: But of this *Harmageddon* we will ſpeake hereafter.

*Antichriſt ſhall not continue till the laſt day.*

## Verſe 15.

*Behold, I come as a Theefe; Bleſſed is he that watcheth and keepeth his garments, leſt he walke naked, and men ſee his filthineſſe.*

Wee muſt watch.

BEtweene the *ſixt Viall*, and the *ſeuenth*, there is here inſerted *a premonition* in a *parentheſis* (). *Many a time* hath the Lord giuen vs this warning, and now in this *laſt age* of the world, it is moſt neceſſarie for vs, *Math.* 24, 42. Our Sauiour hauing fore-tolde *that iudgement to come*, addeth this exhortation, *Watch therefore, for yee know not what houre your Maiſter will come.* Againe, *Take heede, watch and pray, for ye know not when the time is.* In many other places both by *Euangeliſts* and *Apoſtles*, is this ſame warning giuen vs; but, as I ſaid, moſt needfull is it for vs, *on whom the ends of the earth are fallen*. For, as the nearer *the day* draweth to an *end*, the more are men inclined *to ſleepe*; ſo the nearer the *World is to the end, the greater ſhall be the ſecurity of Men.* The deareſt and moſt vigilant Saints of GOD, are ſubiect to *their owne ſlumbering and ſleeping*, but the curſe of the wicked is, *They ſleepe a perpetuall ſleepe, and wake not*: From which the Lord deliuer vs.

*Math* 24.42.

*Math.* 25.13.

*Mark.* 13.33.

*Ierem.* 51.39.

Wee ſhould haue the day of judgement euer before vs.

2.Cor 5.10.11.

2.Pet.3.11.12.

Auguſt.ſer.35.

Ibidem

*Behold*, The particle of *attention* præfixed doth warne vs that we ſhould haue that day euer before our eyes, looking to it, as if it were preſent. The remembrance of it ſtirred vp S. *Paul to diligence in his calling*; *We muſt all appeare before the iudgement-ſeate of Chriſt, &c. Knowing therefore the terrour of the Lord we perſwade men, and we are made manifeſt to God; and I truſt we are alſo made manifeſt in your conſciences.* S. *Peter* alſo vſeth the ſame argument to ſtirre vs vp vnto holineſſe. *Seeing therefore all theſe things muſt be diſſolued, what manner of perſons ought yee to be in holy conuerſation and godlineſſe, looking-for and haſting-vnto the comming of the day of God, by the which the Heauens beeing on fire, ſhall bee diſſolued, and the Elements ſhall melt with heate:* If we ſaw it *now*, as we ſhall ſee it *then*, oh how would it moue vs? How would it waken vs, and ſpurre vs to repentance? *Certum eſt, in die illa ipſum ante ſe hominem conſtituendum, in cordis ſpeculo vita eius illi demonſtrabitur, & teſtes contra eum non de foris, ſed intus de ipſa anima proferentur.* Sure it is in that day a man ſhall be ſet before himſelfe, in the mirrour of his owne heart ſhall he ſee his owne life, and witneſſes ſhall be brought againſt him, not from without, but within from his owne Soule. *Quæ cum ita ſint bene nobiſcum ageritur, ſi nunc ſit pæniteremus ſuper malis noſtris, quomodo tunc, ſine dubio pænitebimus.* Seeing therefore it is ſo, it were well for vs if *now* we could repent of our ſinnes, as then without doubt we ſhall repent, when it will not profit vs: *Et ſi fœditates noſtras quemadmodum tum viſuri ſumus iam videre & horrere poſſemus*; and if wee could now ſee, and abhorre our filthineſſe, as then wee ſhall ſee it, and be aſhamed of it. Oh what a folly is it, to liue in that eſtate *now*, wherein we deſire not to be found *in that day*? The Lord make vs wiſe in time.

2.Pet.3.4.9.

Gen.7.20.
Luke.17.27.

Act 3.6.7.

Aug. de verbis Apoſtoli ſer.23

1.Cor.15.52.

*I come*. He ſpeakes in the *preſent time*, to note, that he is *in his iourney*. Profane men, *put the day of the Lord farre from them*. Mockers, walking after their Luſts, ſay, *Where is the promiſe of his comming?* but, *The Lord is not ſlacke as concerning his promiſe*. Hee kept the time of his firſt comming. *in the fulneſſe of time*, and will not faile to keepe the preciſe period of his ſecond comming. Hee is walking in a ſpeedy pace toward vs, albeit we ſee him not, hee will come vpon vs vnawares, hee will come vpon the laſt Age, as hee ouertooke that *careleſſe Age before the Floud*. Seeing hee was in his iourney, when Saint *Iohn* receiued this Propheſie, how neere now may wee thinke is hee to the end thereof. *Auguſtine* ſheweth the ſwift and ſpeedy comming of the Lord out of that ſuddaine and maruellous curing of that Cripple, when *Peter* had ſaid to him, *In the name of Ieſus riſe vp and walke*; it is ſaid, immediatly *hee leaped vp, ſtood, and walked, and entred with them into the Temple praiſing God*. *Quanta velocitate res agitur attende*; See how ſpeedily is the matter done: *Vix aures ſermo intrauerat iubentis, & continuo vis ſanitatis irrupit*, the word commaunding him to riſe in the name of Ieſus, is ſcarce in at his eare, when incontinent the healing vertue breakes in, and reſtoreth his impotent body. *Teſtimonium velocis reſurrectionis*; A teſtimonie of that ſpeedy Reſurrection which ſhall bee made by the powerfull commandement of Ieſus. *Futura de factis metire*, meaſure things to be done, by things that are done: *In momento, in ictu oculi canit tuba, mortui reſurgent, & nos immutabimur*; *In a moment, in the twinckling of an Eye ſhall the Trumpet blow, then ſhall the dead riſe, and then ſhall wee be tranſ-changed*. Needfull therefore is this warning for vs, *Bleſſed is hee that watcheth, and keepeth his garments cleane, &c.* Of the Chriſtians watching and praying; we haue ſpoken in the Eight to the *Romanes*, as alſo of that nakedneſſe whereof hee thinkes ſhame, we haue ſpoken in the ſame: As for his Garments, the ſundry ſorts, and ſuites of them, he that pleaſeth may reade our *Anatomy* in the Chapter of a Chriſtians Apparell.

### Verſe 16.

*And they gathered them together to a place called in Hebrew, Harmageddon.*

The euent of ſuch battels as are fought againſt the Lord.

Iudg.4.& 5.

THE euent of this battell, wherein Kings gathered *like Frogges* to fight againſt the Lord, and reſtore *Antichriſt* againe, is here ſhortly and typically expreſſed: it ſhall be *Harmageddon*, not that it ſhall be foughten in ſuch a place of the *Land of Canaan*, wherein *Barak ſtirred vp by Deborah*, went vp to mount *Tabor*, with ten thouſand men of the Children of *Nepthali* and *Zabulon*, and from thence went downe and fought with *Siſera*, at the waters of *Megiddo*; but becauſe this battell ſhall haue the like euent, which that had, it receiues the like name *Har-megiddo*, the *Mountaine of Megiddo*. The Story whereunto the Spirit of God heere alludes, is contayned, *Iudges Chap. 4. and 5.* For the ſpace of twenty yeares had *Iabin King of Canaan* oppreſſed *Iſrael*, and vexed them very ſore, his Captaine was *Siſera*, who had in his army *nine hundreth charriots of yron*. Now when *Iſrael* is heereby humbled and moued to cry vnto the Lord, the Lord workes their deliuerance, but by *very weake inſtruments*; to wit, *a Woman, Deborah*, and a weake man, *Barak*, who would not goe out to battell without her; by theſe the Lord ouerthrowes *Siſera*, diſcomfiteth his army, himſelfe fleeth, & at length periſheth by the hand of a woman *Iael, the wife of Heber*. The inſtruments were weake if they be compared with their enemies, but herein was their ſtrength, that *the Lord went out before them, the Lord deſtroyed Siſera, all his Hoſt fell by edge of the ſword, there was not a man left*. Iudg.4.14.15.16. For this deliuerance *Deborah and Barak ſings a notable Song of Thankeſgiuing*, which is concluded this manner of way, *So let all thine enemies periſh, O Lord*: Iudg.5.31. Teaching vs, that this deliuerance was not onely for *Iſraell*; but an exemplar deliuerance to confirme the Church in all time to come in aſſurance of the like, when euer they ſhall bee humbled, and the pride of their enemies come to the height, *ſo ſhall they periſh*.

And therefore in this place moſt properly the battell of *Antichriſtians* againſt the Church, is ſaid to bee the field of *Harmageddon*, not, as I ſaid, that it ſhall bee in *the ſame place*, but it ſhall haue *the ſame euent*. In the judgement of men there is no compariſion betweene thoſe that ſtand in defence of the true Church, and thoſe that ſtand with *Antichriſt* to impugne it, no more than was betweene *Siſera*, and his *Iron Chariots*, compared with *Deborah* and *Barak*, and their ſilly ten thouſand of the weakeſt Tribes in all *Iſrael*: But here is our comfort, that the Lord, who went out before *Barak*, is gone out *before his Church*, and hath already ſtricken his enemies with *fiue Vials of his wrath*, & is yet to ſtrike them further with a fearefull deſtruction, like that which lighted on *Siſera at Harmageddon*; yea, wee haue his Oracle, not out of the mouth of *Deborah*, but out of his *owne bleſſed mouth*, aſſuring his Saints of the victory: Reuel.17.14. *Theſe ſhall fight with the Lambe, and the lamb ſhall ouercome them, for he is the Lord of lords, and King of Kings, & they that are on his ſide called, and choſen, and faithfull*. Some referre this to that battell wherin *Ioſia was ſlaine by Pharao Necho* in the valley of *Megiddo*, but that keepes no proportion with the courſe of this Propheſie, wherein *Vials of Gods Wrath* are powred out *vpō the enemies of the Church*. Many other different opinions are there about this *Harmageddon*, many ſundry waies is this word cut and carued among them, but this ſeemes the moſt plain and ſure ſence for vs to follow, it being cuſtomable to the Spirit of God, throughout all this Propheſie, to bring in the old works of God as types, ſignifying the like to bee done now in theſe laſt dayes. And there cannot bee a more ſignificant manner of ſpeaking, than when deedes done of olde are ſet down as voices foreſhewing the like to bee done. For the Lord remaines the ſame, what he was, he is, and he will be, *his hand is not ſhortened*; but he will ſtill worke as before by very weake inſtruments, ouerthrowing moſt mighty enemies, for the glory of his holy name, and comfort of his Church. And thus much ſhortly for the battell of *Harmageddon*, where, when, and by whom the Lord ſhall accompliſh this Propheſie, we leaue that to himſelfe.

### Verſe 17.

*And the ſeuenth Angel powred out his Viall into the ayre, and there came a loud Voyce out of the Temple of heauen, from the throne, ſaying, It is done.*

THe powring out of the *ſeauenth Viall* containes a prediction of that wrath which God ſhall execute in the laſt day vpon Antichriſtians, and the whole company of the wicked. As for the temporall deſtruction and ouerthrow of Antichriſt, which ſhall bee before the laſt day, it was cloſely fore-told in the battell of *Harmageddon*. *He ſhall be confounded, and his Citie made deſolate by the ſword of theſe*, into whoſe heart God ſhall put it to puniſh him, as after followeth. But heere commeth that wrath which ſhall put an end to all the wicked, but ſhall neuer end it ſelfe.

Reaſons why the ſeauenth Viall muſt import the laſt wrath.

Reaſons why the *ſeauenth Viall* muſt import the *laſt wrath*, are theſe; firſt, the præmonition ſpecified in the 15. Verſe, is alway ſet before, when mention is made of *the day of Iudgement*. 1 2 Secondly, the ſeauen Angels with their ſeauen Vials, are ſaid to haue *the ſeauen laſt plagues*, whereby the wrath of God is fulfilled *Chapter* 15. *verſ*. 1. therefore this *ſeauenth Viall* muſt import *the laſt Wrath*. 3 Thirdly, the *ſeauen Vials* keepes *analogie*, and *correſpondence* to the *ſeauen Trumpets*, now the *ſeauenth Trumpet* proclaimes *the day of iudgement*: So the Angel, who had his *right foot on the ſea*, and his *left* on *the earth*, expounds it: Reue.10.7.&6 *In the dayes of the voyce of the ſeauenth angel, when he ſhall begin to blow the trumpet, the myſtery of God ſhall be finiſhed*; and immediately before he hath ſworne, *that time ſhall bee no more*. And againe, when the *ſeaueth Angel* blowes *the Trumpet*, it is called, Reuel.11.18. *the time of the dead, that they ſhould be iudged*. Where if any man doubt how can the day of iudgment, which will put an end to all, come in into the middeſt of this Propheſie, let him remember that this Propheſie ſundry times ends, and begins againe, which is a neceſſary poynt, ſo farre as I can perceiue obſerued by none. 4 Laſt, the words of the Propheſie contayned in the *ſeauenth Viall*, leades vs to vnderſtand it of the *laſt day*.

For firſt it is ſaid, *the ſeauenth Angell powred out his Viall into the aire.* Now the ayre, we know is that element whereby the life of all things, either *vegetatiue, ſenſitiue,* or *rationall,* is conſerued. It is the moſt abſolutely neceſſary of all the foure, I mean, that we are leaſt able to endure the want of it; take away for a ſhort ſpace the *breathing in of the aire,* and the creature periſheth: yea, the reſt of the Elements ſerue not without it; fire burnes not without ayre, the water putrifies and rots without ayre, the *earth* buds not without *aire,* and all creatures that liue by breathing, periſh if they want *ayre,* ſo that here, *Totalis vita finis denotatur;* A totall and vniuerſall end of all liuing creatures is ſignified vnto vs. The ſame type was vſed before in the ſeauenth Chapter, for there were foure angels holding the foure winds of the earth, that is ready, to fold vp the world like a ſheet, were not they commanded to ſtay, till the ſeruants of God be ſealed in their foreheads.

Againe, the *laſt Viall of Wrath powred into the ayre,* fore-ſhewes, *full and finall deſtruction of Sathan* with all his aſſociats, apoſtat-angels, Now he is a *Prince ruling in the aire,* Eph.2.2. his *Principalities, Powers, the Princes of the darkeneſſe of this world, ſpirituall wickedneſſes* Eph.6.12. are ſaid to be *in the high places*: Hee hath loſt the place of his firſt habitation, which he ſhall neuer recouer, he is tolerated for a time to rule in the ayre, and in the water, and in the earth, but ſo that he is ſtill vnder chaines, that he cannot doe what he would, *vnder darkeneſſe alſo,* for goe where he will, he carries *hell in a tormenting conſcience about with him.* Yet his full iudgement is not yet come, hee ſhall be caſt from out of the aire into the *great deep,* moſt fearefull vnto him, then ſhall hee bee caſt into vtter darkeneſſe, and the fulneſſe of the Lords fierce wrath ſhall bee powred vpon him. And this is alſo here noted, as I haue ſaid, by the powring out of the laſt Viall into the ayre.

*And there came a loud voice out of the,* &c. *This Temple* is a type *of that Paradiſe* and place, where Gods Glorified Saints haue their ioyfull reſidence, in the middeſt whereof is the Throne, which wee heard deſcribed *in the fourth Chapter.* As for the Temple we haue alſo ſpoken of it before.

*Saying, It is done, γέγονε, factū eſt.* Now the myſtery of God is finiſhed: Now the end of all things is come. Of a long time hath Sathan in his beaſtly inſtruments troubled the poore Church, but it ſhall be ſo no more. As by one word *fiat,* all was made, ſo by one word *factum eſt,* all is vndone. *The great world* as it had a *beginning,* ſo ſhall it haue 2.Pet.3. *an end,* let *mockers* ſay what they will. Eccleſ.3.1. *The little world Man* hath alſo his *appointed time,* Heb.9.7. which expiring, his motion ſhall ceaſe, and men ſhall ſay of him after our Prouerbe, *hee hath done with it.* Let vs therefore *while wee haue time bee doing good, working out our owne ſaluation in feare and trembling.*

# FINIS.

# A FVLL ALPHABETICALL TABLE OF BISHOP COVVPERS WORKES; Together with the places of SCRIPTVRE, which by the way, are either OPENED, FALSIFIED, OR RECONCILED.

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## FINIS.

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